

فضائلِ اعمال

Abridged Fazaail-e-Aa'maal

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Fazaail-e-Aa'maal

Compiled by:

Shaikhul Hadith Hadhrat Moulana Muhammad Zakariyyah رَحْمَةُ اللهِ

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The author, translators, editors and typesetters humbly request your duas for them, their parents, families, asaatiza and mashaaiikh.

Title: Fazaail-e-Aa'maal (Abridged)

Compiled and Published by:

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First Edition: Rajab 1433 / May 2012
Second Edition: Sha'baan 1434 / June 2013
Third Edition: (Revised) Safar 1435 / December 2013
Fourth Edition: Rabiul Awwal 1438 / December 2016
Fifth Edition: Rabiul Saani 1439 / January 2018

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Introduction

The Fazaail-e-Aamaal, of Hadhrat Shaikhul Hadith, Moulana Muhammad Zakariyya Kandhlawi (*rahmatullahi alayh*), is among the most famous and well known Islamic books in the world. Allah Ta'ala has blessed this book with great acceptance and popularity throughout the globe. Thousands of people read this book and benefit from it. To date it has been translated into more than a dozen languages.

In the year 1432, some members of the Ta'limi Board (KZN) visited Nizaamuddeen and met one of the elders, Hadhrat Moulana Ya'qoob Saahib (*daamat barakaatuhu*). Hadhrat Moulana advised them to read out the Fazaail-e-Aamaal to the children in the makaatib thus encouraging the children to perform Salaah, recite Qur-aan, make Zikr, etc.

He mentioned that in the makaatib we are teaching the children only the masaail (laws) of salaah, etc., but these children will not be encouraged to perform salaah by just learning the masaail. We will have to read out to them the fazaail (virtues and benefits) in order to encourage them to perform their salaah.

Hadhrat Moulana Ya'qoob Saahib (*daamat barakaatuhu*) also advised that the Fazaail-e-Aamaal be simplified and brought down to the level of the children so that they are encouraged to engage in Aamaal-e-Saalihah (good deeds).

Therefore, in the light of Hadhrat Moulana Ya'qoob Saahib's advice, Hadhrat Mufti Ebrahim Salejee Saahib (*daamat barakaatuhu*), the principal of Madrasah Taleemuddeen, initiated the simplifying of the Fazaail-e-Aamaal for the benefit of the children in the makaatib.

This book is divided into 8 parts, viz.

1. Stories of Sahaabah,
2. Virtues of Salaah,
3. Virtues of reciting the Qur-aan,
4. Virtues of Zikr,
5. Virtues of Durood Shareef,
6. Virtues of Ramadhaan
7. Virtues of Tableegh
8. Downfall of the Muslims and its only remedy

A part of each section should be read out and explained daily to the children. This should be done five minutes before they leave for home. The following order should be followed in reading this book to them.

Monday	Stories of Sahaabah رَضِيَ اللهُ عَنْهُمْ
Tuesday	Virtues of Salaah
Wednesday	Virtues of Qur-aan
Thursday	Virtues of Zikr
Friday	Virtues of Durood Shareef

This sequence should be maintained throughout the year. However, once the month of Sha'baan sets in, the section on Ramadhaan should be read daily during the months of Sha'baan and Ramadhaan.

It is hoped that *Insha Allah*, by reading these Ahaadith daily to the children, the love for Deen will be created in them and they will be motivated towards doing good actions.

May Allah Ta'ala accept this humble effort and make it a means of attaining the pleasure of Allah Ta'ala.

حكايات صحابه

رَضِيَ اللهُ عَنْهُمْ

Stories of the
Sahaabah رَضِيَ اللهُ عَنْهُمْ

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Part One -- Not to give up when faced with difficulty

It is really very hard for the Muslims of today to imagine the hardships that were experienced by Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Sahaabah رَضِيَ اللهُ عَنْهُمْ in the path of Allah Ta'ala. Books of history are full of stories of their sufferings. I open this chapter with a story about Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ goes to Taa'if

For nine years after he became a Prophet, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been preaching the message of Allah Ta'ala in Makkah. Besides a few people, who had accepted Islam, or who helped him though not accepting Islam, all the rest in Makkah opposed him and the Muslims.

His uncle Abu Taalib was one of those good-hearted people who helped him although he didn't accept Islam. When Abu Taalib died, the Quraish increased their oppression (causing problems) without anyone to support and protect Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

At Taa'if, the second biggest town of Arabia, there lived a big family called Banu Saqeef. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to Taa'if hoping to call them to Islam. Taa'if would then be a safe place for the Muslims where the Quraish would not be able to harm them. When he reached Taa'if, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ visited the three chiefs of the family separately, and gave them the message of Allah Ta'ala, and asked each of them to help him in his mission

Instead of accepting his message, they refused to even listen to him. Each of them treated him very badly and rudely. They told him that they did not like him to be in their town. As they were the leaders of their families, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had expected a friendly treatment and kind words from them.

But one of them mockingly said: "Hey, Allah Ta'ala has made you a Nabi!"

The other teased him: "Could Allah not find anyone else besides you to make him His Nabi?"

The third one said: "I do not want to talk to you, because if you are really a Nabi, then to oppose you is to invite trouble, and if you only pretend to be one, why should I talk with a person pretending to be a Nabi?"

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who was very patient, did not give up and tried to speak to the ordinary people in the town but nobody would listen to him. Instead they asked him to leave their town and go wherever else he liked. When he decided to leave the town, they did not allow him to leave in peace. Those foolish people teased him and threw stones at him. He was hit with stones so much that his whole body was covered with blood and his shoes were stuck to his feet. He left the town in this terrible condition. When he was far out of the town and safe from the people, he made dua to Allah Ta'ala asking for forgiveness.

اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي وَقِلَّةَ حِيلَتِي وَهَوَانِي عَلَى النَّاسِ
يَا أَرْحَمَ الرَّاحِمِينَ . أَنْتَ رَبُّ الْمُسْتَضْعَفِينَ وَأَنْتَ رَبِّي إِلَى مَنْ تَكَلَّمُنِي
إِلَى بَعِيدٍ يَتَجَهَّمُنِي أَمْ إِلَى عَدُوِّ مَلَكَتُهُ أَمْرِي إِنْ لَمْ يَكُنْ بِكَ عَلَيَّ
غَضَبٌ فَلَا أَبَالِي وَلَكِنْ عَافَيْتَكَ هِيَ أَوْسَعُ لِي أَعُوذُ بِنُورِ وَجْهِكَ
الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ مِنْ أَنْ
تُنزِلَ بِي غَضَبَكَ أَوْ يُجَلَّ عَلَيَّ سَخَطُكَ لَكَ الْعُنْبَى حَتَّى تَرْضَى وَلَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

"O Allah, I complain to You alone that I am weak, that I do not have any resources and that I do not hold any significance in the eyes of the people. O, Most Merciful of all those who show mercy, You are the

Rabb (master) of the weak, and You are my own Rabb (master). To whom are You going to entrust me? To a stranger who would look at me harshly or to an enemy, to whom You have given control over my affairs. If You are not angry with me, then I do not care for anything except that I should enjoy Your protection. I seek shelter in Your light (noor), which removes all sorts of darknesses and controls the affairs of this world and the hereafter. May it never be that you become angry with me or you are displeased with me. I must please you until You are happy with me. There is neither strength (to refrain from evil) nor any power (to do any good) except with You."

Allah Ta'ala heard this dua. Jibraa-eel عَلَيْهِ السَّلَامُ came before Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, greeted him with *Assalamu Alaykum* and said: "Allah Ta'ala knows all that has happened between you and these people. He has sent the angel in charge of the mountains to do whatever you decide."

Saying this, Jibraa-eel عَلَيْهِ السَّلَامُ brought the angel before Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The angel greeted Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with *Assalamu Alaykum* and said: "O, Nabi of Allah, I am at your service. If you wish, I can cause the mountains on both sides of this town to collide with each other, so that all the people would be crushed to death, or you may suggest any other punishment for them."

The merciful Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "Even if these people do not accept Islam, I do hope from Allah Ta'ala that there will be people from among their children who would worship Allah Ta'ala and serve His Deen."

Look at the behaviour of our noble Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whom we follow. We get so irritated over a little trouble or some bad words from somebody that we keep on harming them and taking revenge throughout our lives in every possible way. Is this good behaviour for one who claims to follow Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? Look, even after so much suffering at Taa'if, he does not curse them nor take any revenge, even when he had the chance to do so.

Martyrdom of Hadhrat Anas bin Nadhr رَضِيَ اللهُ عَنْهُ

Hadhrat Anas bin Nadhr رَضِيَ اللهُ عَنْهُ was one of the Sahaabah who could not take part in the Battle of Badr. He was very sad and was waiting for a chance to go out in jihaad. He did not have to wait for long. The battle of Uhud took place the next year. He joined the army very happily. Although they were less in number, the Muslims began winning, but some people made a mistake and the Muslims had to suffer a short loss. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had sent a group of fifty archers (men with bows and arrows) to guard a road in the back of the mountain against the enemy. They had firm instructions not to move from their places. But when they saw the Muslims winning and the enemy escaping, they left their places thinking that the battle was over and it was time to join in the chase and share the booty. The leader tried his best to stop them from leaving by reminding them of Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ command, but only ten people listened to him, arguing that the order given by Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was only while they were actually fighting.

The enemy then noticed the road in the back, and attacked the Muslims from behind who were busy with sharing the booty. During this time Hadhrat Anas رَضِيَ اللهُ عَنْهُ saw Hadhrat Sa'ad bin Mu'aaz رَضِيَ اللهُ عَنْهُ passing in front of him. He shouted to him: "O, Sa'ad! Where are you going? By Allah! I smell the sweet smell of Jannah coming from Mount Uhud." Saying this, he ran into the middle of the enemy and fought fiercely till he passed away.

After the battle, it was found that his body had been cut up so much that only his sister could identify him and that too just from his finger tips. More than eighty wounds of arrows and swords were counted on his body.

Those who strive in the path of Allah Ta'ala with sincerity and love taste the pleasures of Jannah even in this world and so did Anas رَضِيَ اللهُ عَنْهُ smell the sweet smell of Jannah.

The incident of Hadhrat Abu Jandal رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Baseer رَضِيَ اللَّهُ عَنْهُ

In the 6th year of Hijrah, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ along with 1400 of his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ left for Makkah to perform Umrah. The Quraish heard of the news and decided to stop him coming into Makkah even for Umrah, so he had to camp at Hudaibiyyah. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, were however determined to enter even if it involved an open fight. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not agree and, he entered into an agreement with the Quraish, accepting all their conditions.

This one-sided and seemingly unfair agreement was very difficult on the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, but their love for Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made them accept his decision. According to the agreement, converts to Islam must be returned to the Quraish, but those who left from the Muslims to the Quraish will not be returned to the Muslims.

Hadhrt Abu Jandal رَضِيَ اللَّهُ عَنْهُ, a Muslim in Makkah, suffering at the hands of the Quraish. They kept him in chains. On hearing about the arrival of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Hudaibiyyah, he somehow escaped and managed to reach the Muslim camp at a time when the agreement was about to be signed. His father Suhail (at that time a non-Muslim), was the messenger of the Quraish in the discussions for the agreement. He slapped Hadhrt Abu Jandal رَضِيَ اللَّهُ عَنْهُ and wanted to take him back to Makkah. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that since the agreement had not yet been signed, Abu Jandal رَضِيَ اللَّهُ عَنْهُ should not be returned. However, Suhail would not listen to anyone and was not prepared to leave his son with the Muslims even at the request of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and would have even cancelled the agreement. Abu Jandal رَضِيَ اللَّهُ عَنْهُ, describing his hardships, complained at the top of his voice but much to the shock of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ agreed to his return. However he asked him to be patient saying:

"Oh! Abu Jandal رَضِيَ اللَّهُ عَنْهُ, do not be distressed, Allah Ta'ala will soon open a way for you."

After the agreement was signed and Nabi ﷺ had returned to Madinah, another Makkan Muslim Hadhrat Abu Baseer رَضِيَ اللهُ عَنْهُ escaped to Madinah and asked Nabi's ﷺ protection. Nabi ﷺ refused to listen to him and according to the agreement, handed him over to the two persons who had been sent by the Quraish to fetch him. However, he advised him as he had advised Hadhrat Abu Jandal رَضِيَ اللهُ عَنْهُ to be patient and to hope for the help of Allah. When Hadhrat Abu Baseer رَضِيَ اللهُ عَنْهُ and his two guards were on their way back to Makkah, Hadhrat Abu Baseer رَضِيَ اللهُ عَنْهُ said to one of them: "Friend, your sword is extremely fine."

The man was pleased and took it out from its sheath and said: "Yes it is really very fine, and I have tried it on so many people. You can have a look at it."

He very foolishly gave the sword to Abu Baseer رَضِيَ اللهُ عَنْهُ, who immediately used it on its owner and killed him. The other man ran off and reached Madinah to report to Nabi ﷺ. In the meantime Abu Baseer رَضِيَ اللهُ عَنْهُ also arrived. He said to Nabi ﷺ:

"Oh, Nabi of Allah, you returned me once and completed your duty. I had no duty to fulfil and I managed to escape from them with this trick, as I was afraid of their forcing me to leave Islam."

Nabi ﷺ said: "You are a trouble-maker. I wish you could be helped."

Hadhra Abu Baseer رَضِيَ اللهُ عَنْهُ understood from this that he would be returned to the Quraish again when they ask for him. Therefore, he left Madinah and escaped to a place in the desert on the sea shore. Abu Jandal رَضِيَ اللهُ عَنْهُ also managed to escape and joined him there. More Muslims of Makkah followed and in a few days quite a large group of Muslims gathered in the desert. They had to suffer in the desert, where there were no people or vegetation. However, because they had not signed any agreement, they troubled the Quraish by attacking their caravans passing that way. This forced the Quraish to come to Nabi ﷺ and request him to call the Muslims in the desert to Madinah. Then they will also follow the agreement like the

other Muslims and the caravans can pass in safety. It is said that Hadhrat Abu Baseer رَضِيَ اللَّهُ عَنْهُ was on his deathbed when the letter sent by Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asking him to return to Madinah reached him. He died while holding Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ letter in his hand.

No power on the earth can make a person give up his Imaan, as long as it is true Imaan. Allah Ta'ala has promised to help those who are genuine Muslims.

Hadhrat Bilal رَضِيَ اللَّهُ عَنْهُ and his sufferings

Hadhrt Bilal رَضِيَ اللَّهُ عَنْهُ is famously known as the muazzin of Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Masjid. He was an Ethiopian slave belonging to a kaafir in Makkah. His accepting Islam was not liked by his master and therefore, he was severely punished. His master, Umayyah bin Khalaf, who was the worst enemy of Islam, would make him lie down on the burning sand at midday and place a heavy stone on his chest, so that he could not even move.

He would then say to him: "Leave Islam or burn and die."

Even then, Bilal رَضِيَ اللَّهُ عَنْهُ would shout out: "**Ahad**" -**The One (Allah)**, "**Ahad**" - **The One (Allah)**.

He was whipped at night causing many cuts on his body. Then he was forced to lie on the burning ground during the day to make him leave Islam or to die a slow death from the wounds. Abu Jahl, Umayyah and others, would take turns in punishing Hadhrt Bilal رَضِيَ اللَّهُ عَنْهُ and would get tired competing with one another in causing more and more painful punishment, but Hadhrt Bilal رَضِيَ اللَّهُ عَنْهُ never gave up. At last Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ bought him and he became a free Muslim.

While Islam taught the oneness of Allah Ta'ala, the people of Makkah believed in many gods, therefore Hadhrt Bilal رَضِيَ اللَّهُ عَنْهُ repeated: "**Ahad (The One), Ahad (The One)**."

This shows his love for Allah Ta'ala. Allah Ta'ala was so dear to him, that no amount of punishment could stop him from repeating

His pure name. It is said that the street children of Makkah would drag him in the streets, while he would continue saying: "**Ahad! Ahad!**"

Look how Allah Ta'ala rewarded him. He became the muazzin of Nabi ﷺ. He was always to remain with him at home and while travelling to call out the Azaan for his Salaah. After the death of Nabi ﷺ, it became very hard for him to stay in Madinah where he would miss Nabi ﷺ at every step and in every corner. He therefore left Madinah, and decided to pass the rest of his life in the path of Allah Ta'ala. Once he saw Nabi ﷺ in his dream saying to him: "O, Bilal! How is it that you never visit me?"

As soon as he got up, he left for Madinah. On reaching Madinah, Hadhrat Hasan رضي الله عنه and Hadhrat Husain رضي الله عنه, the grandsons of Nabi ﷺ, asked him to call out the Azaan. He could not refuse them, for they were very dear to him. As soon as the Azaan was called out, the people of Madinah cried openly remembering the happy old days of Nabi ﷺ. Even the women came out of their houses weeping. After a few days Hadhrat Bilal رضي الله عنه left Madinah and passed away in Damascus in the year 20 A.H.

Hadhrat Abu Zar Ghifaari رضي الله عنه accepts Islam

Hadhrat Abu Zar Ghifaari رضي الله عنه is very famous among the Sahaabah رضي الله عنهم for his piety and knowledge. Hadhrat Ali رضي الله عنه used to say: "Abu Zar رضي الله عنه has such knowledge that other people cannot hope to learn."

When he first heard about Nabi ﷺ, he sent his brother to go to Makkah and find out whether he was really a Nabi. His brother returned and told him that he found Muhammad صلی الله علیه وسلم to be a man of good habits and excellent behaviour and that his wonderful message was neither poetry nor magic. This news did not satisfy him. He therefore decided to go to Makkah and find out the truth for

himself. When he reached Makkah, he went straight to the Haram. He did not know Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and he did not know who to ask about him. When it became dark, Hadhrat Ali رَضِيَ اللهُ عَنْهُ noticed him and could not ignore him as he was a stranger. Looking after and caring for the travellers, the poor and the strangers were the Sahaabah's رَضِيَ اللهُ عَنْهُمْ habit. He therefore took him to his place without asking him why he had come to Makkah. The next day, he again went to the Haram and stayed there till the night without being able to learn who Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was. In fact, everybody knew that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Sahaabah رَضِيَ اللهُ عَنْهُمْ were being punished in Makkah and Abu Zar رَضِيَ اللهُ عَنْهُ knew it was dangerous to ask about Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Hadhrat Ali رَضِيَ اللهُ عَنْهُ again took him home for the night and once again did not ask him why he had come to Makkah. However on the third night, after Hadhrat Ali رَضِيَ اللهُ عَنْهُ had given him supper, he asked him:

"Brother, what brings you to this town?" Before replying, Hadhrat Abu Zar رَضِيَ اللهُ عَنْهُ took a promise from Hadhrat Ali رَضِيَ اللهُ عَنْهُ that he would speak the truth. He then asked him about Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Hadhrat Ali رَضِيَ اللهُ عَنْهُ replied:

"He is certainly the Nabi of Allah. You come with me tomorrow and I shall take you to him, but you have to be very careful, in case the people come to know that you are with me, and you could get into trouble. When on the way I see some trouble, I shall move to the side pretending to adjust my shoes, and you may carry on without stopping so that the people may not think that we are together."

The next day, he followed Hadhrat Ali رَضِيَ اللهُ عَنْهُ, who took him to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In the very first meeting, he accepted Islam. Fearing that the Quraish might harm him, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked him to keep his Islam a secret. He also asked him to go back home and return when the Muslims had become much stronger. Hadhrat Abu Zar رَضِيَ اللهُ عَنْهُ replied:

"O, Nabi of Allah! I take an oath in the name of Allah, I must go and recite the Kalimah in the middle of these kuffaar."

True to his word, he went straight to the Haram Shareef and right in the centre of the crowd, at the top of his voice, he recited the Shahaadah:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I bear witness that there is no diety except Allah, and I bear witness that Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the Nabi of Allah."

People attacked him from all sides and would have beaten him to death if Abbaas رَضِيَ اللَّهُ عَنْهُ (Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ uncle, who had not yet accepted Islam) had not covered him and saved him from death.

Abbaas رَضِيَ اللَّهُ عَنْهُ said to the mob: "Do you know who he is? He belongs to the Ghifaar clan, who live on the way of our caravans to Syria. If he is killed, they will attack us and we shall not be able to do business with that country."

This stopped them and they left him alone.

Hadhrat Abu Zar رَضِيَ اللَّهُ عَنْهُ repeated the Shahaadah the next day and would have surely been beaten to death by the crowd had not Abbaas رَضِيَ اللَّهُ عَنْهُ once again saved him for the second time.

The action of Hadhrat Abu Zar رَضِيَ اللَّهُ عَنْهُ was due to his love for shouting out the Kalimah among the kuffaar. The command of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was due to the love in his heart for Hadhrat Abu Zar رَضِيَ اللَّهُ عَنْهُ. He did not want him to be punished by the Kuffaar. There is absolutely no disobedience in this story. Since Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself was being punished in spreading the message of Islam, Abu Zar رَضِيَ اللَّهُ عَنْهُ also thought it better to follow his example rather than to hide away from the danger. It was this quality of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ that took them very far in their Dunya and in their Deen. When a person recited the Kalimah only once and entered the Deen of Islam, no power on earth could turn him back and no oppression or cruelty could stop him from Tabligh.

The difficulties faced by Hadhrat Khabbaab ibnul Arat رَضِيَ اللَّهُ عَنْهُ

Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ is also one of those blessed persons who offered themselves for sacrifice and suffering for the sake of Allah Ta'ala. He was the sixth or seventh person to accept Islam, therefore he suffered long. He was made to put on steel armor and lie in the sun to sweat and suffer. Very often he was made to lie flat on the burning sand, which caused the flesh on his back to melt.

He was the slave of a woman. When she came to know that he was visiting Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, she used to burn his head with a hot iron rod. Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ, once asked Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ about his sufferings after accepting Islam. He showed him his back. Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ said, "I have never seen such a back before." He said, "My body was dragged over heaps of burning charcoal, and the blood and fat coming out of my back put out the fire." It is said that, when Islam spread and the Muslims conquered all the surrounding lands, he used to weep and say:

"Allah Ta'ala seems to be rewarding us in this world for all our sufferings and perhaps nothing would be left for us as reward in the Hereafter."

Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ says: "Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once read a very long rakaat while performing Salaah. When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ mentioned it to him, he said, ' This was a Salaah of wishing and humility. I asked three favours from Allah Ta'ala. I begged Him: O Allah! Let not my Ummat die by famine; let not my Ummat be destroyed by an enemy overpowering them; and let not my Ummat fight amongst themselves.' Allah Ta'ala accepted the first two duas, but not the third one."

Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ passed away in 37 A.H. He was the first of the Sahaabah to be buried at Kufa. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once passing his grave said:

"May Allah Ta'ala bless and show mercy on Hadhrat Khabbaab رَضِيَ اللهُ عَنْهُ. He accepted Islam happily. He made hijrat with great pleasure in Allah's path, and spent his whole life in struggling and suffering for Islam. Blessed is the person who remembers the day of Qiyaamah, prepares for his questioning, remains satisfied with very little of this world and is able to please Allah Ta'ala."

To be able to please Allah Ta'ala, was really the Sahaabah's greatest achievement, for this was the only purpose of their life.

Hadhrat Ammaar رَضِيَ اللهُ عَنْهُ and his parents

Hadhrot Ammaar رَضِيَ اللهُ عَنْهُ and his parents were also severely punished. They were tortured on the burning hot sands of Makkah. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, while passing by them, would ask them to be patient, giving them good news about Jannah. Ammaar's رَضِيَ اللهُ عَنْهُ father, Yaasir رَضِيَ اللهُ عَنْهُ, died after suffering at the hands of the kuffaar. His mother Sumayya رَضِيَ اللهُ عَنْهَا was killed by Abu Jahl, who put his spear through the most private part of her body, causing her death. She had refused to leave Islam in spite of being terribly punished in her old age. The blessed lady was the first person to become a shaheed (to die in the path of Allah Ta'ala).

The first Masjid in Islam was built by Ammaar رَضِيَ اللهُ عَنْهُ. When Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ moved to Madinah, Ammaar رَضِيَ اللهُ عَنْهُ built a room for him where he could sit, take a rest in the afternoon and read his Salaah under its roof. He first collected the stones and then built the Masjid in Quba. He fought against the enemies of Islam very bravely. Once he was fighting in a battle when he said happily:

"I am going to meet my friends very soon. I am going to meet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Sahaabah رَضِيَ اللهُ عَنْهُمْ." He then asked for water. He was given some milk. He took it and said: "I heard Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying to me, 'Milk shall be the last drink of your life.' " He then fought till he passed away. He was about ninety-four years old at that time.

Hadhrat Suhaib رَضِيَ اللَّهُ عَنْهُ accepts Islam

Hadhrat Suhaib رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ became Muslims at the same time. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was staying at Arqam's رَضِيَ اللَّهُ عَنْهُ place, when they both came separately with the same intention of accepting Islam and met each other at the door of the house. Like other poor Muslims of that time, Suhaib رَضِيَ اللَّهُ عَنْهُ also suffered very much at the hands of the Kuffaar. At last he decided to go to Madinah. The Quraish would not tolerate this, and soon after he left, a group went after him to bring him back to Makkah. As they came near, he shouted to them:

"You know that I am better with the bow and arrow than all of you. As long as I have a single arrow left with me, you will not be able to catch me, and when I finish all my arrows, I shall fight you with my sword, as long as it is in my hand. If you like, you can take my money which I have left in Makkah and my two women slaves, instead of me."

When they agreed, he told them where to find his money, and they allowed him to go to Madinah. At this, Allah Ta'ala sent down the following Aayat of the Qur-aan to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ

"And from the people is he who would sell himself, seeking the pleasure of Allah, and Allah has compassion on His slaves."

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was at that time at Quba. When he saw Hadhrat Suhaib رَضِيَ اللَّهُ عَنْهُ coming, he said: "A good bargain, Suhaib!"

Suhaib رَضِيَ اللَّهُ عَنْهُ says: "Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was eating dates at that time. I also joined him in eating. One of my eyes was sore. He said, 'Suhaib! You are eating dates when your eye is sore'. But I am taking them by the side of the other eye, which is not sore, O, Nabi of Allah, I replied. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enjoyed my little joke."

Hadhrat Suhaib رَضِيَ اللَّهُ عَنْهُ was very generous and he spent his money on others. 'Umar رَضِيَ اللَّهُ عَنْهُ once told him that he was over-generous. He replied: "But I spend only where it is right."

When Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ was about to die, he wanted Suhaib رَضِيَ اللَّهُ عَنْهُ to perform his janaazah salaah.

Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ accepts Islam

Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ, of whom all the Muslims are proud and the disbelievers still fear, was very strong in opposing Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He would oppose the Muslims before he accepted Islam. One day, the Quraish wanted someone to kill Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. 'Umar رَضِيَ اللَّهُ عَنْهُ offered himself for this job, at which everybody said: "Surely you can do it, 'Umar!"

With a sword hanging from his neck, he went straight away to kill Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. On his way he met Sa'ad bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ. "Where are you going to, Umar?" asked Sa'ad رَضِيَ اللَّهُ عَنْهُ.

Umar رَضِيَ اللَّهُ عَنْهُ replied: "I am going to kill Muhammad."

Sa'ad رَضِيَ اللَّهُ عَنْهُ warned Umar رَضِيَ اللَّهُ عَنْهُ: "But don't you see that Banu Haashim, Banu Zuhrah and Banu Abdi Munaaf will kill you in revenge?"

'Umar رَضِيَ اللَّهُ عَنْهُ (gets upset with the warning): "It seems that you have also accepted Islam. Let me kill you first."

Umar رَضِيَ اللَّهُ عَنْهُ pulled out his sword. Sa'ad رَضِيَ اللَّهُ عَنْهُ, announcing his Islam, also took out his sword. They were about to start a fight when Sa'ad رَضِيَ اللَّهُ عَنْهُ said: "You better first put your own house in order. Your sister and your brother-in-law have accepted Islam."

Hearing this, Umar رَضِيَ اللَّهُ عَنْهُ became very angry and went to his sister's house. The door was locked from inside and both husband and wife were learning the Qur-aan from Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ. 'Umar رَضِيَ اللَّهُ عَنْهُ knocked at the door and shouted for his sister to open it.

Hearing the voice of 'Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ hid himself in a room inside forgetting to take the pages of the Noble Qur-aan with him. When his sister opened the door, 'Umar رَضِيَ اللَّهُ عَنْهُ hit her on the head, saying: "O, enemy of yourself, have you also left your religion?"

Her head began to bleed. Umar رَضِيَ اللَّهُ عَنْهُ then went inside and asked, "What were you doing and who was the stranger I heard from outside?" His brother-in-law replied, "We were talking to each other." 'Umar رَضِيَ اللَّهُ عَنْهُ said to him, "Have you also left the religion of your forefathers and become a Muslim?" The brother-in-law replied, "But what if the new religion is the better and the true one?" 'Umar رَضِيَ اللَّهُ عَنْهُ became furious and jumped on him, pulling his beard and beating him up terribly. When his sister tried to stop him, he smacked her face so violently, that it bled a lot.

She was, after all, 'Umar's sister. She burst out: "'Umar! You are hitting us only because we have become Muslims. Listen! We are ready to die as Muslims. You can do whatever you like."

When 'Umar رَضِيَ اللَّهُ عَنْهُ had cooled down and felt ashamed over his sister's bleeding, he saw the pages of the Qur-aan left behind by Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ. He said, "Alright show me, what these are?" "No," said his sister, "you are dirty and no dirty person can touch the Qur-aan." He asked again, but his sister was not prepared to allow him to touch the Qur-aan unless he washed his body. 'Umar رَضِيَ اللَّهُ عَنْهُ at last agreed. He washed his body and then began to read the Qur-aan. It was Surah "Taaha". He started from the beginning of the Surah, and he was a completely changed man when he came to the ayat:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

"Certainly I am Allah. There is none worthy of worship besides Me. So serve me and establish Salaah for My remembrance." (S20 : V14)

He said: "Alright, take me to Muhammad ﷺ."

On hearing this, Hadhrat Khabbaab رَضِيَ اللهُ عَنْهُ came out from inside and said: "O, 'Umar! Good news for you. Yesterday (on Thursday night) Nabi ﷺ made dua to Allah Ta'ala, 'O Allah, strengthen Islam with either 'Umar or Abu Jahl, whomsoever You like.' It seems that his dua has been answered for you."

'Umar رَضِيَ اللهُ عَنْهُ then went to Nabi ﷺ and accepted Islam on Friday morning. 'Umar's Islam was terrible news for the Quraish, but still the Muslims were few in number and the whole country was against them. The disbelievers increased their efforts to completely wipe out the Muslims and Islam. With Umar رَضِيَ اللهُ عَنْهُ now on their side, the Muslims started to perform their Salaah openly in the Haram.

Hadhrat Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ says: "'Umar's رَضِيَ اللهُ عَنْهُ Islam was a big victory, his hijrat to Madinah a very great help, and his becoming the Khalifah, a great blessing for the Muslims."

Escaping to Abyssinia and staying in the valley of Abu Taalib

The problems and sufferings of the Muslims were ever on the increase. Nabi ﷺ at last allowed them to leave to some other place. Abyssinia at that time was ruled by a Christian King (who later on accepted Islam), who was very merciful and fair. In Rajab, in the fifth year of Nubuwwat, the first group of Muslims shifted to Abyssinia. This group had about twelve men and five women. The Quraish chased after them to catch them, but their boats had already left the shore. When they reached Abyssinia, they heard the rumour (false news) that the whole tribe of the Quraish had accepted Islam. They were very much happy to hear this news and returned to their country. When they reached Makkah, they learnt that the news was false and the problems were going on as before. Some of them decided to return to Abyssinia but the rest entered Makkah, under the

protection of a few noble people. This is known as the first migration (Hijrat) to Abyssinia.

Later on, a bigger group of eighty-three men and eighteen women shifted to Abyssinia. This is called the second migration to Abyssinia. Some Sahaabah رَضِيَ اللَّهُ عَنْهُمْ took part in both the migrations. The Quraish did not like the migrations, and the thought of peace enjoyed by the Muhaajireen gave them no rest. They sent a group to Abyssinia with beautiful presents for the king, his chiefs and the priests. The group first met the chiefs and the priests, and by giving them the presents, they won their hearts. They then came to the king's palace and bowed down in front of him. After giving his presents they said:

"O, king! A few lads of our area have left their religion, and have joined an absolutely new Deen, which is opposed to our as well as your religions. They have come to your country. The people of Makkah, their own parents and families have sent us to take them back to their country. We request you to give them to us."

The king replied: "Without proper investigation, we cannot give them to you. Let us call them and hear what they have to say. If what you are saying is true, then we will happily hand them over to you."

Thereafter, the king called the Muslims to his court. At first, they were very worried and did not know what to do, but Allah Ta'ala gave them courage, and they decided to go and speak the truth before the king. When they came before him, they greeted him with 'Salaam'. Someone objected that according to the rules of the land, they had not bowed down before the king.

They explained: "Our Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has forbidden us from prostrating before anyone except Allah Ta'ala."

The king then asked them to explain the charges brought against them. Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ stood up and said:

"O, king! We did not know anything. We did not know Allah Ta'ala or His Ambiyaa. We worshipped stones. We used to eat dead meat and did all sorts of terrible and disgraceful things. We did not take care of our relatives. The strong among us would oppress the weak. At last, Allah Ta'ala sent a Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to correct us. His

noble family, beautiful behaviour and pure life are only too well known amongst us. He invited us to worship Allah Ta'ala, and encouraged us to give up idol and stone worship. He commanded us with good behaviour, and stopped us from shameless things. He taught us to tell the truth, to return the trust (amaanah), to take care of our families and to do good to our neighbours. He taught us to read Salaah, to Fast, to pay Zakaat, have good behaviour; and to avoid sin, ill conduct and killing.

He stopped us from adultery, vulgar behaviour, telling of lies, stealing the orphan's wealth, falsely accusing anyone, and all other evil things. He taught us the Qur-aan, the wonderful book of Allah Ta'ala. We believed in him, followed him and practised on his teachings. Then, our people began to harm and torture us, thinking that we might give up our Islam and go back to idol-worship. However, when their cruelties became too much, we escaped to your country with the permission of our Nabi ﷺ.

The king said: "Let us hear something of the Qur-aan that your Nabi ﷺ has taught you."

Hadhrat Ja'far رَضِيَ اللهُ عَنْهُ recited a few Aayaat from the beginning of "Surah Maryam", which touched the hearts of the king and the priests so much that tears flowed down their cheeks and wet their beards.

The king said: "By Allah, these words and the words revealed to Moosa عَلَيْهِ السَّلَامُ are the rays of one and the same light." He then told the group of Quraish delegation that he would not hand the Muslims over to them.

The Kuffaar, disappointed and disgraced, had a meeting. One of them said: "I have a plan that is sure to make the king angry with the Muslims."

Although the others did not agree, yet he would not listen. The next day, they told the king that the Muslims do not believe in Hadhrat 'Isa عَلَيْهِ السَّلَامُ and in his religion. The Muslims were again called to the court. They were much more worried this time. When the king asked about their belief in Hadhrat 'Isa عَلَيْهِ السَّلَامُ, they said:

"We believe in what Allah Ta'ala has sent down about him to our Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, i.e. he is a servant and Nabi of Allah and is the word of Allah Ta'ala, which He gave to the virgin and pure Maryam رَحْمَةُ اللهِ عَلَيْهَا."

Negus (the king) said: "Hadhrat 'Isa عَلَيْهِ السَّلَامُ himself does not say anything more than that."

The priests then began to to complain, but the king would not listen to them. He returned the presents to the Kuffaar and said to the Muslims:

"Go and live in peace. If anybody ill-treats you, he will have to answer to me."

The king's decision was announced all over. This improved the condition of the Muslims in the country, and the Quraish had to return in failure.

This failure of the Quraish in Abyssinia, and the victory of the Muslims over them, caused an increase in the frustration of the Kuffaar. Hadhrat 'Umar's رَحْمَةُ اللهِ عَلَيْهِ accepting Islam made them even angrier. They became more and more angry, until their anger reached such a point that a large number of the Quraish chiefs planned to kill Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. But this was not so easy. Banu Haashim, the family of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, were strong in number and still stronger in position. Although all of them were not Muslims, yet even the non-Muslims among them would not agree to, nor tolerate the murder of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Therefore, the Quraish decided to completely ignore the Banu Haashim family. Their chiefs wrote a document saying that none of them or their families would mix with, buy from or sell to those who sided with the Banu Haashim, unless and until they hand over Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for the death penalty. All of them signed this document on the 1st Muharram in the 7th year of Nubuwwat and the document was hung up in the Ka'bah in order to give it full importance.

For three long years, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and all his family were shut up in the valley, which was a small section in one of the valleys that

ran down to Makkah. For three long years nobody could see them nor have any contact with them. They could not buy anything in Makkah or from anyone else coming from outside.

Any person found outside this valley, was beaten mercilessly and if he asked for anything, then it was refused. Soon their food was finished and they began to starve. Their women, and more especially their children and babies would cry with hunger. This was harder on them than their own starvation. During the last part of this period, their only food was the little food that the husbands of the Banu Haashim women married into other families managed to bring into the valley in the darkness of night.

At last after three years, by the Grace of Allah Ta'ala, the document was eaten up by white ants and the ban was removed. We cannot even imagine the sufferings that they had to go through. During this period, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ not only remained firm in their Imaan, but also kept busy in spreading the light of Islam amongst themselves.

Look! How much the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ have suffered in the path of Allah Ta'ala and for the cause of Islam. We claim to follow their footsteps and dream of being like them, but how much have we suffered for Islam? What sacrifice have we made for the sake of Allah Ta'ala? Success is always according to the sacrifice. We wish to live in luxury and comfort, and are racing with the non-Muslims in enjoying the good things of this world, forgetting the Aakhirat, and then at the same time we expect to receive the same help from Allah Ta'ala which the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ received. We cannot bluff anybody but ourselves by behaving like this. A poet has said,

"O Traveller, I am afraid that you will not reach the Ka'bah because the road that you are following leads (in the opposite direction) to Turkey."

Part Two -- The fear of Allah Ta'ala

Together with the amazing level of sacrifice, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had a genuine and deep fear of Allah Ta'ala in their hearts.

I wish today's Muslims could have a speck of that fear of Allah Ta'ala. Here are a few stories about the fear of Allah Ta'ala in the lives of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ worry at the time of a storm

Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا says that whenever a strong wind, bringing thick clouds, started blowing, then Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ face would change colour with the fear of Allah Ta'ala. He would become restless and would go in and out with worry, and would recite the following dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ

"O my Allah! I ask of You the good out of this wind, the good out of that which is in this wind, and the good out of that which is the outcome of this wind. I seek protection in You from the evil of this wind, from the evil out of that which is in this wind, and from the evil out of that which is the outcome of this wind."

She says: "And then when it began to rain, signs of happiness appeared on his face. I said to him once, 'O Nabi of Allah, when clouds appear everybody is happy because it will rain, but why is it that I see you so much worried at that time?' He replied, 'O,

'Aa'ishah! How can I feel safe that this wind does not warn of the anger of Allah Ta'ala? The people of A'ad were punished with the wind. They were happy when they saw the thick clouds (gathering), believing that they brought rain; but actually those clouds brought no rain but total destruction to the people of 'Aad."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was obviously talking about the following Aayaat of the Qur-aan:

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ ۖ قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا ۗ بَلْ هُوَ مَا
 اسْتَعْجَلْتُمْ بِهِ ۗ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٥٣﴾ تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا
 لَا يُرَىٰ إِلَّا مَسْكِنُهُمْ ۗ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

"Then, when they (A'ad) saw a thick cloud coming toward their valleys, they said: 'Here is a cloud bringing us rain.' No, but it is that very punishment which you sought to hasten, a wind in which is painful punishment, destroying all things by the command of its Lord. And morning found them such that nothing could be seen, besides their homes. Thus we treat the sinful people." (546: V24 & 25)

Look at the fear of Allah Ta'ala in the heart of a person who is the best of all creation. In spite of a clear Aayat in the Qur-aan that Allah Ta'ala would not punish the people so long as Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was with them (Al-Qur-aan 58: V33), he has so much fear of Allah Ta'ala in him, that a strong wind reminds him of the punishment given to the people in the past. Now let us look into our own hearts for a moment. Although we are full of sins, yet earthquakes, lightning, etc., do not cause any fear of Allah Ta'ala in our hearts and, instead of making Istighfaar or Salaah at such times, we only get busy in silly investigations.

What Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ used to do at the time of a storm

Hadhrat Nadhr-bin-Abdullah رَضِيَ اللَّهُ عَنْهُ says: "One day while Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ was alive, it became very dark during the day time. I went to him and said, "Did you ever see such a thing in the time of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?" He replied, "I seek refuge in Allah Ta'ala! In those days, if the breeze grew a little stronger than normal, we would rush towards the Masjid, fearing the coming of the Last Day."

Hadhrat Abu Darda رَضِيَ اللَّهُ عَنْهُ says: "Whenever there was a storm, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would get worried and would go to the Masjid."

Nowadays, even at the time of the worst of problems, who thinks of going to the Masjid? Leave aside the common people, even those who regard themselves as good and practicing Muslims, do not practice this Sunnat.

What Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did at the time of a solar eclipse (sun being blocked by the moon)

The sun was once in eclipse in Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ time. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ left their jobs. Even the young boys practicing with their bow and arrows rushed towards the Masjid to know what Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would do at that time. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ started Salaah of two rakaat, which were so long that some people fainted and fell down. He wept in his Salaah and said:

"O Allah! You have said that You will not punish them as long as I am with them and so long as they seek Your forgiveness."

This refers to an Aayat in the Qur-aan wherein Allah Ta'ala says:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۗ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

"But Allah would not punish them while You are with them, nor will He punish them while they seek forgiveness." (58-V33)

He then said: "You should rush for Salaah whenever you find the Sun or the Moon in eclipse. If you know the signs of the Last Day as I do, then surely you would weep more and laugh less. In all such happenings, read Salaah; make dua to Allah Ta'ala and give sadaqah (charity) to the poor."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ crying the whole night

Once Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ kept crying the whole night, again and again repeating the following ayat:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

"If You punish them, they are Your slaves; and if You forgive them, You only are the Mighty, the Wise."
(S5 : V118)

It is said about Imaam Abu Haneefah (rahmatullahi alayh) that he also once wept the whole night, reciting the following ayat of the Qur-aan in Tahajjud:

وَامْتَاذُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

"Separate yourselves on this day, O sinful people."
(S35 : V58)

This ayat means that on the Day of Qiyaamah, the sinful people will be asked to separate themselves from the good, and will not be allowed to mix with them as they were doing in the world.

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and the fear of Allah Ta'ala

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ is the highest person after the Ambiyaa عَلَيْهِمُ السَّلَامُ. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself gave him the good news of his being the head of a group of people in Jannah.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said: "Abu Bakr's رَضِيَ اللهُ عَنْهُ name shall be called out from all the gates of Jannah, and he will be the first of my followers to enter it."

With all these virtues, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ used to say: "I wish I was a tree that would be cut and finished off."

Sometimes he would say: "I wish I was a blade of grass, whose life ended with the grazing of an animal."

He also said: "I wish I was a strand of hair on the body of a Mu'min."

Once he went to a garden, where he saw an animal sitting. He sighed deeply and said: "O! How lucky you are! You eat, you drink and move under the shade of the trees, and you fear no questioning of the Day of Qiyaamah. I wish I was just like you."

Hadhrat Rabi'ah Aslami رَضِيَ اللهُ عَنْهُ says: "I once had an argument with Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ, during which he said a word that I did not like. He realised it immediately and said to me 'Brother, please say that word back to me.' I refused to do so. He insisted, and even spoke of telling Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but I did not agree to say that word. He got up and left me. A few people of my family said, 'Look! How strange! The person does wrong to you and on top of that, he wants to complain to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ'. I said, 'Do you know who he is. He is Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ. To displease him is to displease Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and to displease Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is to displease Allah Ta'ala, and if Allah Ta'ala is displeased then who can save Rabi'ah from destruction? I went to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and mentioned the whole story to him. He said, 'You were quite right in refusing to say that

word. But you could have said this much in reply: 'O, Abu Bakr, may Allah Ta'ala forgive you!'

Look at the fear of Allah Ta'ala in Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ. He wants to clear his books in this world. As soon as he spoke something slightly wrong to a person, he regrets it and asks that person to say that word back to him. He even threatens to have the problem solved through Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. We are in the habit of saying bad words to others, but we do not fear the effects or the answering in the Akhirat.

Hadhrat Umar رَضِيَ اللهُ عَنْهُ and the fear of Allah Ta'ala

Hadhrot Umar رَضِيَ اللهُ عَنْهُ would often hold a straw (piece of dry grass) in his hand and say: "I wish I were a straw like this."

Sometimes he would say: "I wish my mother had not given birth to me."

Once he was busy with some important work when a person came to him complaining about some small problem. Hadhrot Umar رَضِيَ اللهُ عَنْهُ lashed him across his shoulders, saying: "When I sit for that job, you do not come to me, but when I am busy in other important work you come with your complaints to disturb me."

The person walked away. Hadhrot Umar رَضِيَ اللهُ عَنْهُ sent for him and handing his whip over to him, said: "You lash me now to even things up." The person said: "I forgive you for the sake of Allah Ta'ala."

Hadhrot Umar رَضِيَ اللهُ عَنْهُ went home, read a Salaah of two rakaats in repentance and scolded himself, saying: "O, Umar! You were low but Allah Ta'ala raised you. You were lost but Allah Ta'ala guided you. You were an ordinary person but Allah Ta'ala honoured you and made you rule over the people. Now one of them comes and asks you for help in the wrong done to him, and you beat him? What answer have you to give before Allah Ta'ala?" He kept on scolding himself for a very long time.

Once when Hadhrat Umar رَضِيَ اللهُ عَنْهُ was going towards Harrah (an area of Madinah), with his slave Aslam, he saw a fire in the desert. He said: "There seems to be a camp. Perhaps, it is a caravan that could not enter the town because it was too dark. Let's go and look after them and arrange for their protection during the night."

When he reached there, he found a woman and some children. The children were crying. The woman had a pan of water over the fire. Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ greeted her with salaam and with her permission, went near her.

Umar رَضِيَ اللهُ عَنْهُ asked: "Why are these children crying?"

The woman replied: "Because they are hungry."

Umar رَضِيَ اللهُ عَنْهُ again asked: "What is in the pan?"

The woman replied: "Only water, to calm the children, so that they may go to sleep thinking that food is being prepared for them. Ah! On the Day of Qiyaamah, Allah Ta'ala will judge between Umar رَضِيَ اللهُ عَنْهُ and me, for ignoring me in my problems."

'Umar رَضِيَ اللهُ عَنْهُ, (weeping), said: "May Allah Ta'ala have mercy on you! How can Umar know of your problem?"

The Woman replied: "When he is our Amir, he must keep himself informed about us."

Hadhrot 'Umar رَضِيَ اللهُ عَنْهُ returned to the town and immediately went to Baitul-Maal to fill a sack with flour, dates, fat and clothes, and also took some money. When the sack was ready, he said to Aslam: "Now put this sack on my back, Aslam."

Aslam said: "No please, Amir-ul-Mu'mineen! I shall carry this sack."

Hadhrot 'Umar رَضِيَ اللهُ عَنْهُ refused to listen to Aslam, even when he tried to force him, and said: "What! Will you carry my load on the Day of Qiyaamah? I must carry this bag, for it is I who would be questioned (in the Aakhirat) about this woman."

Aslam unhappily placed the bag on Hadhrot Umar's رَضِيَ اللهُ عَنْهُ back and he carried it quickly right to the woman's tent. Aslam followed him. He put a little flour and some dates and fat in the pan and began to stir. He blew (with his mouth) into the fire to light it.

Aslam says: "I saw the smoke passing through his thick beard."

After some time, the food was ready. He himself served it to the family. After they had eaten to their full, he gave them the little that was left for their next meal. The children were very happy after their meal and began to play about happily. The woman felt very grateful and said: "May Allah Ta'ala reward you for your kindness! In fact you deserve to take the place of the Khalifah instead of 'Umar."

'Umar رَضِيَ اللَّهُ عَنْهُ said: "When you come to see the Khalifah, you will find me there."

He sat for a while at a place close by and kept on watching the children. He then returned to Madinah. On his way back, he said to Aslam: "Do you know why I sat there, Aslam? I had seen them crying out of hunger; I liked to see them laughing and happy for some time."

It is said that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ used to recite Surah Kahf, Surah Taha and other such Surahs when performing Fajr Salaah and would weep so much, that his crying could be heard a few rows back. Once he was reading Surah 'Yusuf in Fajr, when he came to the Aayat:

إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ

"I only complain of my problems and grief to Allah,"
(S12 : V86)

He wept so much, that he could not recite any further. In Tahajjud Salaah, he would sometimes fall to the ground because of his weeping.

Such was the fear of Allah Ta'ala in Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, whose name caused terror in the hearts of the strongest kings of his time. Even today, the people are filled with awe (fear) when they read about him. Is there any person in power today who is prepared to show such kindness to the people he is in charge of?

A warning by Hadhrat Abdullah bin Abbaas رضي الله عنه

Wahab bin Munabbah (*rahmatullahi alayh*) says: "Abdullah bin Abbaas رضي الله عنه became blind in his old age. I once led him to the Haram Shareef in Makkah, where he heard a group of people arguing. He asked me to lead him to them. He greeted them with 'Assalaamu Alaikum.' They asked him to sit down, but he refused and said: 'May I tell you about people whom Allah Ta'ala loves? They are those whom His fear has caused to be silent, even though they are able to speak. In fact they are able to speak very well. The zikr of Allah Ta'ala has over-powered them and they do not speak much. They only do good actions. Why are you not like these people? After this scolding, I never saw even two people arguing in the Haram.'

It is said that Hadhrat Ibn Abbaas رضي الله عنه used to weep so much with Allah's fear that the tears flowing down his cheeks had left marks on them.

In this story, Hadhrat Abdullah bin Abbaas رضي الله عنه has shown a very easy way to do good actions. This is, to think about the greatness of Allah Ta'ala. If this is done, it becomes very easy to do all other good actions with full sincerity. Is it so difficult to spend a few minutes, out of the twenty four hours of a day, to think about the greatness of Allah Ta'ala?

Nabi's صلى الله عليه وسلم passing near the ruins (Broken buildings) of Samud during the Tabuk Journey

The Tabuk journey is one of the big battles of Nabi صلى الله عليه وسلم and the last one in which he took part in. When he heard that the Caesar (king of Rome) had gathered a large army to attack Islam and was on his way (through Syria) to Madinah, he decided to lead the Sahaabah رضي الله عنهم to stop him on his way. On a Thursday, the 5th Rajab, 9 A.H., Muslims marched out of Madinah. As the weather was hot and the fighting was expected to be very tough, Nabi صلى الله عليه وسلم made a clear

announcement that the Muslims should gather in strength and prepare fully to face the Roman army. He also encouraged them to spend towards the equipment of the army. It was at this time that Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ gave all his wealth and belongings. When he was asked by Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as to what he had left for his family, he replied: "I have left Allah Ta'ala and His Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for them."

Hadhrat Umar رَضِيَ اللهُ عَنْهُ gave half of his belongings and Hadhrat 'Usmaan رَضِيَ اللهُ عَنْهُ gave enough for the equipment of one-third of the whole army. Although everyone gave more than what he could afford, the equipment was still short. 10 people had to share 1 camel. This is why this battle is known as "The battle of hardship."

The journey was long and the weather hot and dry. The orchards were full of ripe dates (the main food of Madinah) and it was just the time for breaking them, when all of a sudden the Sahaabah رَضِيَ اللهُ عَنْهُمْ were asked to go for this battle. It was really a severe test of their Imaan. They imagined the long and difficult journey, the boiling heat, the strong enemy, to top it all, losing the years crop of dates, but they could not even dream of missing this battle because of the deep fear of Allah Ta'ala in their hearts. Except for the women, children (who were excused), those who were ordered to stay behind by Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself and the munaafiqeen, nearly everybody joined up. Also among those left behind were some people who did not have any animal to ride and nor could Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ provide them with any. It is about them that Allah Ta'ala says in his Quraan:

تَوَلَّوْا وَاعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

"They turned back with eyes flowing with tears in sorrow that they could not find something to spend."

(59: V92)

From the true believers, those who stayed behind without any excuse were three in number. Their story will come later. On their way to

Syria, when the Muslims reached the area of Samud, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ covered his face with his upper garment and quickened the speed of his camel. He also instructed the Sahaabah رَضِيَ اللهُ عَنْهُمْ to do the same, since that was the place of Samud's destruction. They were told to pass there weeping and fearing that Allah Ta'ala punishes them as he had punished the people of Samud.

The dearest and the most beloved Nabi of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Sahaabah رَضِيَ اللهُ عَنْهُمْ pass by the area of the punished people in fear and tears, before they are also punished. On the other hand today, if any place is struck with an earthquake, it becomes a place of sightseeing for us and, if we see any ruins, our eyes remain dry and our hearts unaffected. What a change of attitude!

Hadhrat Ka'ab's رَضِيَ اللهُ عَنْهُ failure to join the Battle of Tabuk

Amongst the Munaafiqeen (hypocrites- those who only pretend to be Muslims) who did not join in The Battle of Tabuk, there were more than eighty people from the Ansaar and another eighty from the desert Arabs and a large number from the outskirts. They themselves did not go and they encouraged others not to go as well. They said,

لَا تَنْفِرُوا فِي الْحَرِّ

"Don't go out in the heat."

Allah Ta'ala's reply to this was:

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا

"Say, the fire of Jahannam is much hotter."

From amongst the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, there were only three people who failed to join Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They were Muraarah bin Rabi, Hilaal bin Umayyah and Ka'ab bin Maalik رَضِيَ اللَّهُ عَنْهُمْ. Muraarah رَضِيَ اللَّهُ عَنْهُ had orchards full of dates. He decided to stay behind saying:

"I have taken part in all the battles so far. What can happen if I miss this one?"

He feared losing his crop of dates and this stopped him from going out. Later when he realised his mistake, he gave away the whole crop with the garden in charity. Hadhrat Hilaal's رَضِيَ اللَّهُ عَنْهُ case was different. Some of his family who had been away for a long time, had just returned to Madinah. It was for their sake that he did not join the Battle. He had also taken part in all the battles before and thought (like Muraarah رَضِيَ اللَّهُ عَنْهُ) that it would not matter if he missed just this one battle. When he came to know of the seriousness of his mistake, he made up his mind not to speak to all those relatives who had been the cause of this mistake. Hadhrat Ka'ab رَضِيَ اللَّهُ عَنْهُ himself explains his story as follows:

He says, "I had never been as rich as I was at the time of Tabuk. I had two she camels of my own which I never owned before. Tabuk was very far, the weather was extremely hot and the enemy was very strong.

The number of Muslims was so large that it was difficult to write down their names, so much so, that those who were absent would not even be noticed in the large crowd.

The gardens of Madinah were full of fruit. I intended every morning to prepare for the journey, but somehow or the other, the days passed by and I had not even started. I knew that I had all that I needed and that I could be ready whenever I wanted.

I was still not yet decided when I learnt that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had already left with the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. I still knew that I could take a day or two to get ready and catch up with them. This delay continued till the time of Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrival in Tabuk. I then tried to get ready but again, somehow or the other, I did not do so. Now, when I came to look at the people left behind, I realised that there was no one

in Madinah except those who were known to be Munaafiqeen or had been specially allowed to stay behind for certain valid reasons.

On reaching Tabuk, Nabi ﷺ asked: 'How is it that I do not see Ka'ab?' Somebody said, 'O, Nabi of Allah: His wealth has caused him to stay behind.' Hadhrat Muaaz رَضِيَ اللهُ عَنْهُ quickly said, 'No, this is wrong. As far as our knowledge goes, he is a true Muslim.' However, Nabi ﷺ kept quiet."

Hadhrot Ka'ab رَضِيَ اللهُ عَنْهُ says: "After a few days I heard the news of Nabi's ﷺ return. I was full of grief and sadness. One after the other, good excuses entered my mind and I was sure that I could escape Nabi's ﷺ anger with one of them for the time being, and later on pray for Allah Ta'ala's forgiveness. I also asked the wise men of my family for advice.

However I was certain that nothing but the truth would save me. So I decided to speak the truth.

It was the noble habit of Nabi ﷺ that whenever he returned from a journey, he would first go to the Masjid and perform two rakaat 'Tahiyyatul Masjid' and then stay there for a while to meet visitors. As he sat in the Masjid, the Munaafiqeen came and gave their excuses taking oaths as to why they did not join him in the battle. He accepted their excuses leaving the matter to Allah Ta'ala. Just then I came and greeted him with 'salaam'.

He turned his face away with a strange smile. I begged him with the words: 'O, Nabi of Allah! You turn your face away from me. By Allah! Neither am I a Munaafiq, nor do I have the least doubt on my Imaan.' He asked me to come near and I did so.

He then asked me: 'What stopped you from coming with me? Did you not have two she camels?' I replied: 'O, Nabi of Allah, if I was talking to a worldly man, then I am sure that I would escape his anger by making good excuses, because Allah Ta'ala has gifted me with the ability to speak very well. But in your case, I am sure that if I speak lies, Allah Ta'ala would be angry with me. I also know that if I displease you by speaking the truth, then Allah Ta'ala would very soon make you happy with me. I, therefore, will speak the truth. 'By

Allah, I had no excuse at all. I had never been as rich as I was at that time.”

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: 'He is speaking the truth.' He then said to me: 'You go away, Allah Ta'ala will decide your matter.' When I left the Masjid, many people from my family scolded me saying, 'Never before had you done any wrong. If after making some good excuse, you had asked Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to make dua for you, surely his dua would have been enough for you.' I asked them if there were any more people like me. They told me that there were two other people: Hilaal bin Umayyah رَضِيَ اللهُ عَنْهُ and Muraarah bin Rabi رَضِيَ اللهُ عَنْهُ, who also had spoken the truth like me and received the same reply from Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

I knew that both of them were very good Muslims and had taken part in the Battle of Badr. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed that no one should speak to the three of us.”

Hadhrat Ka'ab رَضِيَ اللهُ عَنْهُ continues: "Because of the instructions of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Sahaabah رَضِيَ اللهُ عَنْهُمْ completely ignored us. Nobody was prepared to mix with or even speak to us. It seemed as if I was living in a strange land. My own birth-place looked like a strange land and my best friends behaved like strangers towards me.

حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ

'The earth, although it is so big, was closing up on me' (Al-Qur-aan 59:V118).

The thing that worried me most was that, if I died in this condition, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would not lead my Janaazah Salaah and if Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away in the meantime, I would be doomed forever, with no one to talk to me and with no one to make dua at my funeral. The other two friends of mine locked themselves in their houses.

I was the most daring of the three. I would go to the market, and join the Jamaat for Salaah, but nobody would talk to me. I would

come to Nabi ﷺ and say, 'Assalaamu alaikum' and would watch eagerly to see if his lips moved in reply. After Fardh, I used to complete the Salaah by standing close to him, and I would look at him from the corner of my eye to see if he ever looked at me. I noticed that when I was busy in Salaah he did look at me, but when I finished, he would turn his face away from me."

Hadhrat Ka'ab رَضِيَ اللهُ عَنْهُ continues: "When this became too difficult for me to bear, I one day climbed up the wall of my dear cousin, Qataadah رَضِيَ اللهُ عَنْهُ, and greeted him with 'Assalaamu aalaykum'. He did not return my salaam. I said to him, 'For Allah Ta'ala's sake, do answer my one question. Don't you know that I love Allah Ta'ala and His Nabi ﷺ?' He kept quiet. I repeated my question, but again he would not speak. When I asked for the third time, he simply said, 'Allah and His Nabi ﷺ know best.' At this, tears flowed out of my eyes and he left me alone."

"Once, I was passing through a street of Madinah, when I noticed a Coptic Christian, who had come from Syria to sell his grain, asking about Ka'ab bin Maalik. When the people pointed me out to him, he gave me a letter from the Christian King of Ghassaan. It read: 'We have come to know that your master has ill-treated you. Allah Ta'ala will not keep you in disgrace. You should come to us. We shall help you.' When I read this letter, I said: *"Inna-lillahi-wa-Inna-ilaihi-raaji-oon"* To Allah we belong and to Him is our return and said; 'So my situation is so bad that even the Kuffaar are trying to take me away from Islam.' I could not imagine anything worse than that. I threw the letter into the fire. Thereafter I came to Nabi ﷺ and said: 'O, Nabi of Allah! Your treatment towards me has lowered me so much that even the Kuffaar are trying to convert me.'

When forty days had passed in this condition, a messenger of Nabi ﷺ brought me this command: 'Be separated from your wife,' I asked him, 'Must I divorce her?' He replied: 'No, only be separated.' A similar message was delivered to my other two friends as well. I therefore said to my wife: 'Go to your parents and wait till Allah Ta'ala decides my case.'

Hadhrat Hilaal's رَضِيَ اللهُ عَنْهُ wife went to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said; 'O, Nabi of Allah! Hilaal رَضِيَ اللهُ عَنْهُ is an old man and there is nobody else to look after him. If I go away from him, he will die. If it is not very serious, kindly allow me to look after him.' Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, 'You may do so.' ”

Hadhrat Ka'ab رَضِيَ اللهُ عَنْهُ says: “‘It was told to me that I should also ask Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for permission to keep my wife with me, but I said; 'Hilaal is old, while I am young. I do not know what reply I shall get and besides, I have no courage to ask him.’”

Another ten days had passed and now our test had lasted for a full fifty days. On the morning of the 50th day, I had performed my Fajr Salaah and was sitting on the roof of my house full of grief. The earth had closed upon me and life had become miserable for me. I heard an announcer from over the top of mount Sala, 'Good news to you, O, Ka'ab.' The moment I heard this, I fell on the ground in sajdah and tears of joy rolled down my cheeks, as I understood that our test was now over.

In fact, after the Salaah that morning, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had announced Allah Ta'ala's forgiveness for all three of us. A person ran up to the top of the mountain and announced the forgiveness in a loud voice and this was the announcement that had reached me. Thereafter, a rider came galloping to deliver the same happy news to me.

The clothes that I was wearing were given away as a gift to the person who brought the good news to me. I swear by Allah Ta'ala, that I had no other clothes at that time. I dressed up by borrowing clothes from some friend and went to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. As I entered the Masjid, the people around Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ran to congratulate me. Hadhrat Abu Talha رَضِيَ اللهُ عَنْهُ was the first to reach me. He shook my hand with such warmth that I shall never forget.

Thereafter I made salaam to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. I found his face shining like the full moon. This was normal whenever he was very happy. I said to him, 'O, Nabi of Allah! I wish to give away in charity

all that I own as thanks for the acceptance of my Taubah.' He said: 'This will be too much for you. Keep some with you.' I agreed and kept some behind with me."

Hadhrat Ka'ab رَضِيَ اللهُ عَنْهُ says: "It is the truth that had saved me. I am determined to speak nothing but the truth in the future."

This story explains the following beautiful qualities of the Muslims of that time:

1. The importance of going out in the path of Allah Ta'ala. Even those who had taken part in every battle, had to face the anger of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when they failed to listen to Allah Ta'ala's call, even though it was for the first time in their lives.
2. Their love and obedience to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. For full fifty days all the Muslims, including their nearest and dearest ones, would not speak to these three people because of Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ orders.
3. Their strong faith (Imaan). Hadhrat Ka'ab رَضِيَ اللهُ عَنْهُ was so worried when he received the letter from the Christian King, inviting him to Christianity. His words and his action at that time are a proof of the strong Imaan in his heart.

Let us search our hearts and see how careful we are in doing everything that Allah Ta'ala wants us to. Leave alone Zakaat and Hajj, which involve money, how many of us are particular about Salaah?

Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ warning on the Sahaabah's رَضِيَ اللهُ عَنْهُمْ Laughing

Once, when Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to the Masjid for Salaah, he noticed some people laughing and giggling.

He said: "If you remembered your death, I would not see you like this. Think of your death often. Not a single day passes when the Qabr (grave) does not call out: 'I am a place of loneliness; I am a place of dust; I am a place of worms.' When a Muslim is placed in the Qabr

(grave), it says; 'Welcome to you. It is good of you to have come into me. Of all the people walking on the earth, I liked you the best. Now that you have come into me, you will see how I treat you. 'The grave then grows bigger as far as the eye can see. A door from Jannah is then opened for him in the Qabr (grave), and through this door he gets the fresh and sweet air of Jannah.

But when an evil man is placed in the Qabr (grave) it says; 'No welcome for you. Your coming into me is very bad for you. Of all the people walking on the earth, I hated you the most. Now that you have come to me, you will see how I treat you!' The Qabr (grave) then closes upon him so much that his ribs of one side go into the ribs of the other side. As many as seventy snakes are then set upon him, to keep biting him till the Day of Qiyaamah. These snakes are so poisonous that if one of them spits its poison upon the earth, not a single blade of grass would ever grow."

After this, Nabi ﷺ said: "The grave is either a garden of Jannah or a pit of Jahannam."

"The fear of Allah" is very important for a Muslim. Nabi ﷺ asked us to remember death often and to always keep the fear of Allah Ta'ala in our hearts.

Hadhrat Hanzalah's رَضِيَ اللهُ عَنْهُ fear of Nifaaq (hypocrisy)

Hadhrat Hanzalah رَضِيَ اللهُ عَنْهُ says: "We were once with Nabi ﷺ when he gave us advice. Our hearts became soft, our eyes were flowing with tears, and we realised where we stood. Thereafter, I left Nabi ﷺ and returned home. I sat with my wife and children and joked with them, and suddenly realised that the effect of Nabi's ﷺ advices had completely vanished from my heart.

I thought to myself that I was not what I had been, and I said to myself; 'O, Hanzalah! You are a Munaafiq (hypocrite - one who claims to be a Muslim but hides disbelief in his heart)'. I was

extremely worried and I left my house repeating these words in sorrow, 'Hanzalah has become a Munaafiq.'

I saw Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ coming towards me and I said to him; "Hanzalah has become a Munaafiq." He said; "Subhaanallah! What are you saying? Hanzalah can never be a Munaafiq!"

I explained to him: "When we are with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and listen to his talks about Jannah and Jahannam, we feel as if both are in front of us but when we return home and are busy at home, we forget all about the Aakhirah. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ said: "My case is exactly the same."

We both went to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and I said; 'I have turned Munaafiq, O Nabi of Allah!' He asked what I meant, and I repeated what I had said to Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ. Thereupon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "If you could stay at home like how you are when you are with me, then the Malaa'ikah would greet you whilst you are walking and in your beds. But, O, Hanzlah! This is almost impossible. This is almost impossible."

We have to look after our homes and jobs, and therefore we cannot be thinking about the Aakhirah twenty-four hours of the day. According to what has been said by Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, to always think about the Aakhirah is almost impossible and it should not be expected by all. Only the Malaa'ikah remain like that at all times.

A few stories about the fear of Allah Ta'ala

It is very difficult to write all that is said in the Qur-aan and the Hadith about the importance of the fear of Allah Ta'ala. However, remember that the fear of Allah Ta'ala is very important for progressing in our Deen. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said: "The fear of Allah Ta'ala is the root of all wisdom."

Hadhrt Ibn 'Umar رَضِيَ اللهُ عَنْهُ used to weep so much with the fear of Allah Ta'ala that he lost his eyesight. He said to somebody watching him: "You wonder at my weeping. Even the sun weeps with the fear of Allah Ta'ala."

On another occasion, he said: "Even the moon weeps with His fear."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once passed by a Sahaabi رَضِيَ اللهُ عَنْهُ who was reading the Qur-aan, when he came to the Aayat:

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

"And when the skies will split and become rosy like red hide", (S55 : V37)

The hair of his body stood on end, and he was nearly choked, because of crying so much. He would cry and say: "Alas, what will happen to me on the day when even the Heavens will split? Woe to me!"

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him: "Your crying has made even the Malaa'ikah weep."

Once an Ansaari Sahaabi رَضِيَ اللهُ عَنْهُ sat and wept after Tahajjud, saying: "I cry to Allah for protection from the fire of Jahannam." Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him: "You have made the Malaa'ikah weep today."

Hadhrat Abdullah bin Rawahah رَضِيَ اللهُ عَنْهُ was once weeping. His wife also began to weep on seeing him crying. He asked her: "Why are you weeping?"

She replied: "Whatever makes you weep makes me weep too."

He said: "The idea that I have to cross the bridge of Siraat across Jahannam makes me weep. I don't know whether I shall be able to cross over or fall into Jahannam'.

Zurarah bin Aufa رَضِيَ اللهُ عَنْهُ was leading the Salaah in a Masjid when he read the Aayat:

فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿١٠﴾ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ

"Then when the Trumpet shall sound; surely that day will be a day of difficulty"! (S74: V8 & 9)

He fell down and passed away. Thereafter, people carried his body to his house.

Khulaid was reading his Salaah. During his Qiraat, he reached the Aayat:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

"Every person will taste of death" (S53: V185)

He began to repeat it again and again. He heard a voice from a corner of the room saying: "How often are you going to repeat this Aayat? Your reading has already caused the death of four Jinns".

It is said about another Shaikh that (while reading the Qur-aan) when he reached the Aayat:

ثُمَّ رُدُّوْا اِلَى اللّٰهِ مَوْلٰهُمُ الْحَقُّ ۗ اِلٰهَ الْحُكْمِ

"Then they will be returned to Allah, their true Master, is not the Command for Him only?" (S6: V62)

He gave out a cry, shivered and breathed his last.

There are many stories of this type. Fudhail (*rahmatullahi alayh*), a famous Shaikh, says: "The fear of Allah leads to everything that is good".

Shibli (*rahmatullahi alayh*), another Shaikh of high position, says: "Whenever I have felt Allah's fear in me, I have found a fresh door of knowledge and wisdom opened for me".

In a Hadith, it is said: "Allah Ta'ala says; 'I do not give two fears to my slave. If he does not fear me in this world, I shall give him fear in the next, and if he fears me in this world I shall save him from all fears in the Hereafter.'"

Nabi ﷺ says: "All things fear a person who fears Allah Ta'ala, while everything is a source of fear to him who fears somebody besides Allah Ta'ala."

Yahya bin Ma'az (*rahmatullahi alayh*) says: "If a man fears Jahannam as much as he is afraid of poverty then he may enter into Jannah."

Abu Sulaymaan Daaraani (*rahmatullahi alayh*) says: "There is nothing but destruction for a heart that is empty of the fear of Allah."

Nabi ﷺ says: "The face that gets wet with the smallest drop of tear because of the fear of Allah Ta'ala is safe from entrance into the fire of Jahannam."

He also said: "When a Muslim shivers with the fear of Allah, his sins fall away from him like the falling leaves of a tree."

Nabi ﷺ has said: "A person weeping with the fear of Allah Ta'ala cannot go to Jahannam until milk goes back into the udders, (which is an impossibility)."

Hadhrat Uqbah bin Aamir رَضِيَ اللهُ عَنْهُ once asked Nabi ﷺ, "What is the way to salvation (i.e. becoming saved from the fire of Jahannam)?"

He replied: "Guard your tongue, stay indoors and cry over your sins."

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا once asked Nabi ﷺ: "Is there anybody from your followers who will go to Jannah without reckoning?" "Yes," replied Nabi ﷺ, "The person who often cries over his sins."

There is another Hadith, in which my dear Master, Hadhrat Muhammad ﷺ has said: "No drop is more dear to Allah Ta'ala than two drops; a drop of tear shed in the fear of Allah Ta'ala, and a drop of blood shed in the path of Allah Ta'ala."

It is said in a Hadith that seven people would be under the shade of the Arsh on the day of Qiyaamah. One of them would be the person who remembered Allah Ta'ala when he was all alone, and tears flowed from his eyes with the fear of Allah Ta'ala and in repentance for his sins.

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ says: "One who can weep should do so, and one who cannot should make the face of a weeping person."

It is said that when Muhammad bin Munkadir (*rahmatullahi alayh*) wept, he wiped his tears over his face and beard saying: "I have heard that the fire of Jahannam does not touch the place touched by these tears."

Saabit Bunaani (*rahmatullahi alayh*) was suffering from a disease of the eyes. His doctor said to him: "Your eyes would be all right, if you do not weep in future." He replied: "What is the good of an eye if it cannot shed tears."

Yazid bin Maisarah (*rahmatullahi alayh*) says: "There can be seven reasons for weeping viz., extreme joy, madness, extreme pain, horror, fraud, being drunk and the fear of Allah Ta'ala. A single tear shed in the fear of Allah (is enough to put out oceans of fire (of Jahannam))."

Hadhrat Ka'ab Ahbaar رَضِيَ اللَّهُ عَنْهُ says: "By Him who holds my life in His (hands), I love to weep for fear of Allah Ta'ala, with tears flowing down my cheeks, rather than spending a mountain of gold in charity."

There are many other sayings of the Auliya and other pious people which prove that weeping because of the fear of Allah Ta'ala, and also over one's sins, is very effective and beneficial in becoming pious. However, we should not lose hope in Allah. His Mercy is unlimited.

Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ says: "If it were to be announced on the Day of Qiyaamah that all except one person shall go to Jahannam, my belief in the Mercy of Allah Ta'ala would make me hope that I may be that chosen one. Again, if it were to be announced on that day that all except one person shall go to Jannah, then my sins would make me fear that I may be that one."

It is therefore necessary that we should have both fear and hope together in our hearts. Especially when the time of death is close, we should have more hope than fear.

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says: "None of you should die, except with a strong hope in the Mercy of Allah Ta'ala."

When Imaam Ahmad bin Hambal (*rahmatullahi alayh*) was about to pass away, he sent for his son and asked him to read to him the Ahaadith that shows hope in Allah Ta'ala and His Mercy.

Part Three – Staying away from luxuries

Nabi ﷺ does not like gold

Rasulullah ﷺ has said: "My Allah wanted to turn the mountains of Makkah into gold for me, but my dua to Him was; "O, Allah! I like to eat one day and feel hungry the next, so that I will make dua to You and remember You when I am hungry and be grateful and thankful to You and praise You when my hunger is gone!"

We claim to follow Nabi ﷺ and are proud of being his followers. Isn't it very important for us to follow him in practice also?

Nabi's ﷺ life of simplicity (staying away from luxuries)

Once, Nabi ﷺ decided to stay away from his wives for one month as he was unhappy with them because of something. He lived for that one month in a separate room upstairs in his house. A false story that Nabi ﷺ had divorced his wives began spreading

among the Sahaabah رَضِيَ اللهُ عَنْهُمْ. When Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ heard of this, he came running to the Masjid and found the Sahaabah رَضِيَ اللهُ عَنْهُمْ sitting in groups, very worried of Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ suffering. He went to his daughter Hafsa رَضِيَ اللهُ عَنْهَا, who was a wife of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and found her weeping in her room. He said to her: "Why are you weeping now? Have I not warned you not to do anything that will make Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ angry?"

He returned to the Masjid and found some of the Sahaabah رَضِيَ اللهُ عَنْهُمْ sitting near the mimbar (pulpit) and weeping. He sat there for some time, but could not sit for long because of his concern. He went towards the room where Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was staying.

He found Rabah رَضِيَ اللهُ عَنْهُ, a slave, sitting on the steps. He asked him to go and ask Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ if he would allow Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ to see him. Rabah went inside and came back to tell him that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remained silent and said nothing. Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ returned to the Masjid and sat near the mimbar.

The worry in his heart would not allow him any rest, and he asked Rabah رَضِيَ اللهُ عَنْهُ to ask Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for a second time. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not give any answer this time too. After sitting near the mimbar again, Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ asked for the third time for permission to see Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

This time, permission was given. When he was taken inside, he saw Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ lying on a date leaf mat. The pattern of the mat could easily be seen on his handsome body. His pillow was a leather bag filled with the bark of the date tree.

Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ says: "I greeted him with *Assalamu alaikum* and asked: 'Have you divorced your wives, O, Nabi of Allah?' He answered that he had not done so. Hearing this, I began to say a joke or two; 'O, Nabi of Allah! We the Quraish have always controlled our women, but the Ansaar of Madinah are controlled by their women. Our women have also learnt from the women over here.'

I said a few more things which made him smile. I noticed that his room had only three pieces of skin and a handful of barley lying in a corner. I looked about, but I failed to find anything else. I began to weep.

He asked; 'Why are you weeping?' I replied: 'O Nabi of Allah! Why should I not weep? I can see the marks of the mat on your body, and I have also noticed all your belongings that you have in this room. O, Nabi of Allah! Make dua that Allah Ta'ala gives us more things. The Persians and the Romans who have no Imaan and do not worship Allah Ta'ala but worship their kings, Caesar and Chosroes, live in gardens with streams but you are the Nabi of Allah Ta'ala and have nothing!' Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was resting against his pillow, but when he heard me talk like this, he sat up and said; 'O, 'Umar! Are you still in doubt? Ease and comfort in the Aakhirah is much better than ease and comfort in this world. The kuffaar are enjoying their share of the good things in this world, but we have all wonderful things waiting for us in the next.' I begged him: 'O Nabi of Allah! Ask forgiveness for me. I made a big mistake.' "

Look at the few possessions of the beloved Nabi of Allah Ta'ala. See how he scolds Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ when he asks him to make dua for some things of comfort in this world.

Somebody asked Aa'ishah رَضِيَ اللهُ عَنْهَا about the bedding of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in her house. She said: "It was just a skin filled with the bark of a date tree."

Hafsah رَضِيَ اللهُ عَنْهَا was asked the same question. She said: "His bedding was a piece of thick cloth, which I folded twice under him." Once I folded it four times to make it softer. The next morning he asked me: "What did you spread under me last night?" I replied: "The same cloth, but I folded it four times instead of two." He said: "Keep it as it was before. The extra softness makes it hard to get up for Tahajjud."

Now let us look around and see the furniture of our bedrooms. We, who live in so much comfort, instead of being thankful and more obedient to Allah Ta'ala for His gifts, always complain of hard times.

Hadhrat Abu Hurayrah's رَضِيَ اللَّهُ عَنْهُ hunger

Once, Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, after wiping his nose with a beautiful expensive cloth, said to himself: "Look at me! I am cleaning my nose with an expensive cloth today. I remember the time when I used to lie down between the mimbar (pulpit) and the house of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. People thought that I was suffering from fits and put their feet on my neck (to try and make me better). But I was not sick, instead I was very very hungry."

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ had to remain hungry for days at a time. Sometimes he used to get so hungry that he would faint and people would think that he was having fits. It seems that in those days they treated fits by placing their foot on the neck of the patient.

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ is one of those people who suffered from poverty in the early days of Islam. However, he saw better days in the later years. He was very pious and loved performing Nafil Salaah.

He had a bag full of date seeds with him. He used these seeds for his Zikr. When the bag was finished, his maid filled it again with date seeds. Somebody was always busy in Salaah in his house during the night. His wife and his servant would take turns with him in performing salaah.

Hadhrat Abu Bakr's رَضِيَ اللَّهُ عَنْهُ daily spending from the Baitul Maal (public treasury)

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ used to buy and sell cloth (material). After the death of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, people selected him as the Khalifah (leader). The next day, with some cloth in his arms, he was going to the market as usual when Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ met him on the way.

'Umar رَضِيَ اللَّهُ عَنْهُ asked: "Where are you going to, Abu Bakr?"

Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied: "To the market."

'Umar رَضِيَ اللَّهُ عَنْهُ asked: "If you get busy with your business, who will do the job of the Khalifah?"

Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked: "How am I supposed to feed my family?"

'Umar رَضِيَ اللَّهُ عَنْهُ suggested: "Let us go to Hadhrat Abu 'Ubaidah رَضِيَ اللَّهُ عَنْهُ (who was in charge of the Baitul Maal) to fix a wage for you from the Baitul Maal."

They both went to Hadhrat Abu 'Ubaidah رَضِيَ اللَّهُ عَنْهُ who fixed a small amount as wages for Abu Bakr رَضِيَ اللَّهُ عَنْهُ.

Once, Hadhrat Abu Bakr's رَضِيَ اللَّهُ عَنْهُ wife said to him: "I would like to eat a sweet dish."

Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied: "I have no money to arrange for the dish."

His wife said: "If you allow me, I shall try to save something daily from our spending, which will one day be enough to buy the ingredients for the sweet dish."

He agreed and a little money was saved after many days. When his wife brought him the money to buy the sweet dish, he said: "It seems that we have received so much more than what we need."

He returned the savings into the Baitul Maal and from then on got his wages cut down by the amount saved by his wife.

Hadhrt Aa'ishah رَضِيَ اللَّهُ عَنْهَا says: "When Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ was chosen as the Khalifah, he said to the people: 'You know that I am a businessman. Now that I have to spend all my time looking after the country, my wages shall therefore be paid from the 'Baitul Maal.'"

Hadhrt Aa'ishah رَضِيَ اللَّهُ عَنْهَا says: "At the time of his death, Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ instructed me to hand over to the next Khalifah all that was given to him from the Baitul Maal for his household needs."

It is said that Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ left no cash after him.

Hadhrt Anas رَضِيَ اللَّهُ عَنْهُ says: "Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ left behind a she-camel, a bowl and a servant."

Some say that he also left a bedding. When all these were given to Hadhrt 'Umar رَضِيَ اللَّهُ عَنْهُ, he remarked: "May Allah Ta'ala show

mercy to Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ! He has set an example for us which is very hard to follow."

Hadhrat 'Umar's رَضِيَ اللهُ عَنْهُ daily allowance (money)

Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ also used to do business. When he was made the Khalifah after Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ, he gathered the people and said to them: "I earned my money doing business. As you people have made me the Khalifah, I cannot see to my business. How will I live?"

Different amounts of money from the Bait-ul-Mal were suggested by different people. Hadhrat Ali رَضِيَ اللهُ عَنْهُ did not speak. 'Umar رَضِيَ اللهُ عَنْهُ asked him: "O Ali, what is your suggestion?"

He replied: I suggest that you should take an average amount that may be enough for your family."

Hadhrt Umar رَضِيَ اللهُ عَنْهُ accepted his suggestion and moderate amount was fixed as his daily wage.

Later on, some people including Hadhrt Ali رَضِيَ اللهُ عَنْهُ, Hadhrt Usmaan رَضِيَ اللهُ عَنْهُ, Hadhrt Zubair رَضِيَ اللهُ عَنْهُ and Hadhrt Talhah رَضِيَ اللهُ عَنْهُ once felt that Hadhrt Umar's رَضِيَ اللهُ عَنْهُ wages should be increased, as it was not enough for him, but nobody dared to suggest that to Hadhrt 'Umar رَضِيَ اللهُ عَنْهُ.

Some people came to his daughter, Ummul-Mu'mineen Hadhrt Hafsah رَضِيَ اللهُ عَنْهَا, and asked her to find out Hadhrt 'Umar's رَضِيَ اللهُ عَنْهُ reaction to the suggestion without mentioning their names to him. When Hadhrt Hafsah رَضِيَ اللهُ عَنْهَا talked about it to Hadhrt Umar رَضِيَ اللهُ عَنْهُ, he became angry and said: "Who are the people making this suggestion?"

Hadhrt Hafsah رَضِيَ اللهُ عَنْهَا said: "First let me know your opinion."

Hadhrt 'Umar رَضِيَ اللهُ عَنْهُ replied: "If I knew them, I would slap them on their faces. Hafsah! Just tell me what was Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ best clothing in your house?"

Hadhrat Hafsa رَضِيَ اللهُ عَنْهَا replied: "It was a pair of reddish brown clothes, which Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wore on Friday or while receiving an important group of people."

Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ asked: "What was the best food that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ate at your house?"

Hadhrat Hafsa رَضِيَ اللهُ عَنْهَا replied: "The only food we used to eat was simple barley bread. One day I spread the remains of an empty butter tin on a piece of bread which he ate with enjoyment and offered it to others as well."

Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ asked: "What was the best bedding that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ever used in your house?"

Hadhrat Hafsa رَضِيَ اللهُ عَنْهَا replied: "It was a piece of thick cloth. In sUmmur it was spread in four layers, and the winter in two layers, half of which he spread underneath and with the other half he covered himself."

Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ advising Hadhrat Hafsa رَضِيَ اللهُ عَنْهَا said: "Hafsa! Go and tell these people that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has set an example for us. I must follow him. My example and that of my other two friends viz., Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ is like that of three men travelling on the same road.

The first man started with a provision and reached the goal. The second followed the first and joined him. Now the third is on his way. If he follows their way, he will also join them, otherwise he can never reach them."

Such is the life of the person who was feared by the kings of the world. What a simple life he lived! Once, while reading the Khutbah, it was noticed that his lower cloth had as many as twelve patches, including one of leather.

Once he came late for his Jumu'ah salaah and told the people: "Excuse me, people! I got late because I was washing my clothes and had no other clothes to put on."

Once he was having his meal when 'Utba bin Abi Farqad رَضِيَ اللهُ عَنْهُ asked permission to see him. He allowed him in and invited him to

share the food with him. 'Utbah رَضِيَ اللَّهُ عَنْهُ started eating, but the bread was so rough that he could not swallow it.

'Utbah bin Abi Farqad رَضِيَ اللَّهُ عَنْهُ asked: "Why don't you use fine flour for your bread, 'Umar?"

Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ asked: "Can every Muslim afford fine flour for his bread?"

'Utbah رَضِيَ اللَّهُ عَنْهُ replied, "No. Everybody cannot afford it."

Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ said, "Alas! You wish to fulfill all my pleasures while I am in this world."

There are thousands of such stories about the noble Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Everybody should not try to copy them, for we are not as strong as they were and that is why the Sufi Shaikhs of our time do not ask us to do those things which tire the body too much, as the people are already weak.

We should however keep the life of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ as an example before us, so that we may at least give up some of our luxuries and lead a simpler life. With the Sahaabah's رَضِيَ اللَّهُ عَنْهُمْ lives as an example, we can at least feel ashamed when competing with one another in running after the luxuries of this world.

Hadhrat Bilal's رَضِيَ اللَّهُ عَنْهُ story about Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Someone asked Hadhrat Bilal رَضِيَ اللَّهُ عَنْهُ how Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ met his expenses (paid for his things).

Hadhrat Bilal رَضِيَ اللَّهُ عَنْهُ replied: "He never kept back anything for later. Whenever a poor person, whether hungry or naked came to him, he would make him over to me and I would then arrange for his needs by borrowing money from somebody. This is what usually happened.

Once a Mushrik came to me and said: 'Look here! I have a lot of extra money. Don't borrow money from anybody else. Whenever you need it, come straight to me.' I said: 'This is really fine.' I began to borrow money from him to pay for the things of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

One day, after I had made wudhu and was about to call the Azaan, the same Mushrik came with some other people and shouted, 'O, Negro!' When I went to him, he began to abuse me, using filthy language and said: 'How many days are left of this month?' I said: 'It is about to finish.' He said most rudely: 'Look here! There are only four days left of this month. If you fail to clear up your debts by the end of the month, I shall take you as my slave for my money and then you will be grazing sheep as you had been doing before.'

After saying this he went away. I remained very sad and full of grief throughout the day. After Isha Salaah, when Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was alone, I went and told the story to him, saying: 'O, Nabi of Allah! You have nothing with you, nor can I arrange any money from somewhere so quickly. I am afraid the Mushrik will disgrace me. I therefore intend to keep away until such time that you get enough money to clear the debts.'

I went home, took my sword, shield and shoes and waited for the morning to leave for some other place. Just before dawn, somebody came to me and said. 'Hurry up! Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wants to see you.' I hurried to the Masjid and found four loaded camels sitting near Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He said: 'Good news, Bilal. Allah Ta'ala has made arrangements for clearing your debts. Take these camels with their load. The Chief of Fidak has sent them as a gift to me.'

I thanked Allah Ta'ala and took the camels and cleared up all the debts. In the meantime, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ kept sitting in the Masjid. When I returned, I said: '*Alhamdulillah!* All the debts are now clear, O, Nabi of Allah' He asked: 'Is there anything left from the gift?' I said, 'Yes, something is still left.' He said, 'Go and spend that as well. I shall not go home until the whole lot is spent.' Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ kept sitting in the Masjid all day long.

After Isha Salaah he asked again if everything had been spent. I said: 'Something is still left unspent. A few of the poor have not come as yet.' He slept in the Masjid that night. The next day after Isha Salaah he again called me and asked: 'Bilal! Is everything finished now?' I said: 'Yes, Allah Ta'ala has blessed you with peace. Everything is now spent and gone.'

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ began to say the praises of Allah Ta'ala over this news, for he did not like death to come to him while any of the riches were with him. He then went home and met his family."

Pious people do not like to keep any wealth with them. How could Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, being the most pious, like to keep anything with him? It is said of Maulana Abdur Rahim (May Allah have mercy on him), who a Saint of our time, immediately spent all that he received as gifts from the people and he did not keep anything for himself.

A few days before his death, he gave all his clothes to one of his attendants and said: "If I need to wear any clothes in my life, I shall borrow them from you."

I also know about my late father; whenever he had any money left after Maghrib, would give it to one of his creditors, (someone that he was owing money to) as he was several thousand rupees in debt and would say: "I would not like to keep this trouble with me for the night."

Another story of Hadhrat Abu Hurayrah's **رَضِيَ اللهُ عَنْهُ** hunger

Hadhrt Abu Hurayrah **رَضِيَ اللهُ عَنْهُ** says: "I wish you had seen some of us starving for many days, so much so that we could not even stand straight. Because of hunger, I would lie on my belly and press my stomach against the ground or keep a stone tied to my stomach.

Once, I intentionally sat waiting for some important people to pass that way. As Hadhrt Abu Bakr **رَضِيَ اللهُ عَنْهُ** came along, I began to talk to him, intending to continue the talk until we reach his home, where I expected him to invite me to share his meals, as was his habit. But his answer was short, and my plan did not work.

The same thing happened with Hadhrt Umar **رَضِيَ اللهُ عَنْهُ**, when he passed that way. Next to pass that way was Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself. A smile spread over his face when he saw me, for he at once knew

why I was sitting there. 'Come with me, Abu Hurayrah', he said, and I joined him to his house.

He took me in, where a bowl of milk was brought before him. He asked, 'Who brought this milk?' and was told that somebody had sent it as a present. He asked me to go and invite all the Suffah friends. The Suffah people were treated as everyone's guests by all the Muslims. They were such people who had no money at home of their own. Their number changed all the time, but at that time, they were seventy in total. Nabi ﷺ would send them in groups of two or four to the well-to-do Sahaabah رَضِيَ اللَّهُ عَنْهُمْ as guests. He himself would give them all that came to him as 'Sadaqah', and would share the gifts too with them."

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says: "When Nabi ﷺ asked me to invite all these people, I became disappointed because the milk was so little that it was not even enough for one person. I knew that Nabi ﷺ would ask me to serve the milk to the others first and a server is always the last, and more usually gets the least. Anyway, out I went, and fetched them all.

Nabi ﷺ said to me: 'Abu Hurayrah, serve the milk to them.' I took the bowl to each person in turn and he drank till he was full and returned the bowl to me, till all of them were served. Nabi ﷺ then held the bowl in his own hand, smiled at me, and said; 'Only the two of us are left now!' 'Yes', I replied. 'Then take it,' he said. I took it and drank to my fill. He encouraged me to have more, and I had my full, till I said that I had no space for any more. He then took the bowl, and drank the remaining milk."

Nabi's ﷺ opinion about two people

Some people were sitting with Nabi ﷺ when a person passed by. Nabi ﷺ asked the people: "What do you think of this person?"

They replied: "O Nabi of Allah! He comes from a good family. By Allah, he is such that if he wants to marry a woman of the most well-

known family, she will agree to marry him. If he speaks, people will listen to him."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remained silent. A little later, another person happened to pass that way and Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked the same question to his Sahaabah رَضِيَ اللهُ عَنْهُمْ about that person also.

They replied: "O, Nabi of Allah! He is a very poor Muslim. If he wants to marry someone, nobody will marry him. If he makes a suggestion, it will not be accepted. If he talks, few people would listen to him."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said: "This second person is better than a whole lot of such persons as the first."

Belonging to a good family means nothing to Allah Ta'ala. A poor Muslim, who is not thought of highly and who is not respected much in this world, is much nearer to Allah Ta'ala than hundreds of the so-called important people who, though respected by the worldly people, are far from the path of Allah Ta'ala.

It is said in a Hadith: "It will be the end of this world when there will not be a single person remaining to recite the name of Allah Ta'ala. It is by the pure name of Allah Ta'ala that this universe is running."

Poverty is for those who love Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

A person came to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said: "O Nabi of Allah! I love you very much."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied: "Think properly before you say this."

The person said: "I have already thought about it. I love you very much, O, Nabi of Allah."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ again replied: "Think once again before you say such a thing."

The person again said: "I still love you very much, O, Nabi of Allah."

Nabi ﷺ then said: "Well, if you are true in what you say, then be prepared for difficulties and hard times coming to you from all sides, because it follows all those who love me as quickly as water flows downstream."

That is why we find the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ mostly living a life of poverty. Similarly, the great pious people and Ulama lived in poverty throughout their lives.

The story of the Al-Ambar fish

Nabi ﷺ sent an army of three hundred men towards the sea-shore in 8 A.H. The leader was Hadhrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ. He gave them a bag full of dates as their food. They had been out for fifteen days when they ran short of food.

In order to provide the men with food, Hadhrat Qais رَضِيَ اللَّهُ عَنْهُ began buying three camels daily from his own men to feed them, promising to pay them after returning to Madinah. The Amir (leader) stopped him from doing that because they needed the camels for riding.

He collected the dates that had been left with each person and stored them in a bag. He would give one date to each man as his daily share. When Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ later on mentioned this story to the people, someone asked him: "How did you manage to live on one date only for the whole day?"

He replied: "When all the dates were finished, we wished even for that one date. We were about to die. We soaked dry tree-leaves with water and ate them."

Then Allah Ta'ala had mercy on them. A big fish known as "Ambar" was thrown out of the sea for them. The fish was so big that they ate from it for eighteen days.

They also filled their bags with the leftover, which lasted them right up to Madinah. When this story was told to Nabi ﷺ, he said: "The fish was arranged for you by Allah Ta'ala."

Difficulties and hardships in this world will come to the people of Allah Ta'ala.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says: "The hardest tests in this world are for the Ambiyaa عَلَيْهِمُ السَّلَامُ, then for those who are next to them, and then for those who are the best from the rest."

The test of a person depends on his nearness to Allah Ta'ala. He always makes things easy through His kindness after each test. Look at how much the Sahaabah رَضِيَ اللهُ عَنْهُمْ have suffered in the path of Allah Ta'ala. They had to live on leaves of trees, starve and even lose their lives because of our Deen.

Part Four -- Piety and the Fear of Allah Ta'ala

The habits and character of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ are worth following because they were the people specially chosen by Allah Ta'ala to be the friends of His beloved Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says: "I have been sent in the best time of human history."

The time of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was itself a blessed period and his companions were really the best of all people.

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepts a woman's invitation

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was once returning from a funeral, when a woman invited him to have some food at her house. He went in with some of his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. When the food was served, it was noticed that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was trying to chew a morsel, but it would simply not go down his throat. He said: "It seems that the animal has been slaughtered without the permission of its owner."

The woman said: "O, Nabi of Allah! I had asked a man to buy a goat for me from the market, but he could not get one. My neighbour had recently also bought a goat, so I sent the man there with some money to buy the goat from him. My neighbour was out and his wife

sold the goat to my man." Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered her to go and serve the meat to the prisoners.

It has been seen in many of the pious Muslims that doubtful food would simply not go down their throats, so this is not such a surprising thing in the case of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who is the most pious of all people.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ does not sleep for the whole night

Once, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ could not sleep at night. He was turning from side to side. His wife asked him: "O Nabi of Allah! Why can't you sleep?"

He answered: "A date was lying about. I picked it up and ate it so that it does not get wasted. Now I am worried that it might be from Sadaqah (charity)."

Most probably the date belonged to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself, but because people sent him their Sadaqah as well (for distribution), he could not sleep with the worry that it might be from Sadaqah. This shows the perfect honesty of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he could not sleep because of a doubt in his mind.

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and a fortune-teller's food

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ had a slave who used to give him some of his daily wages. Once he brought him some food and Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ took a bite from it.

Then the slave said: "You always ask about the things that I bring to you, but today you have not done so."

He replied: "I was feeling so hungry that I did not do that. Tell me how did you get this food?"

The slave said: "Before I accepted Islam, I practiced fortune-telling. During those days I met some people for whom I practiced some of my magic. They promised to pay me for that later on. I saw those people today, while they were busy in a wedding, and they gave me this food."

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ said: "Ah! You would have surely killed me?"

He then tried to vomit the bite he had swallowed, but could not do so, as his stomach had been quite empty. Somebody suggested to him to drink water to his full and then try to vomit the bite. He sent for a cup of water and kept on drinking water and forcing it out, until the bite was vomited out.

Somebody said: "May Allah Ta'ala have mercy on you! You put yourself to such trouble for one single bite." To this he replied: "I would have forced it out even if I had to lose my life. I have heard Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, 'The flesh that is fed by haraam food, will end up in the fire of Jahannam.' I therefore hurried to vomit this bite, in case any part of my body should receive nourishment from it."

Many stories like this have been reported about Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ. He was very particular and would not taste anything but that about which he was perfectly sure. Even the slightest doubt about its being 'halaal' would make him vomit what he had eaten.

Hadhrat Umar رَضِيَ اللهُ عَنْهُ vomits out milk of Sadaqah

A person once brought some milk for Hadhrat Umar رَضِيَ اللهُ عَنْهُ. When he drank it, he saw that it tasted funny and asked the person where he got the milk from.

The person replied: "The camels given in Sadaqah were grazing in the desert, and the person looking after them gave me this milk from those camels."

Hadhrat Umar رَضِيَ اللهُ عَنْهُ put his hand in his throat and vomited all the milk that he had drank.

These Allah-fearing people not only totally stayed away from 'haraam' food, but would also avoid eating any doubtful food. They would not dare eat anything that was 'haraam', which is so common these days.

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ gives his garden to Bait-ul-Maal

Ibn-Seereen writes: "When Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ was about to die, he said to his daughter Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا, 'I did not like to take anything from the Bait-ul-Maal, but Hadhrat Umar رَضِيَ اللهُ عَنْهُ insisted on it, to relieve me of my business and to allow me to spend all my time on the duties of the 'Khilaafat; and I was left no choice. Now give that garden of mine to the next Khalifah, in exchange of what I have received from the Bait-ul-maal.'"

When Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ passed away, Aa'ishah رَضِيَ اللهُ عَنْهَا asked Hadhrat Umar رَضِيَ اللهُ عَنْهُ to take that garden, as instructed by her late father.

Hadhrat Umar رَضِيَ اللهُ عَنْهُ said: "May Allah bless your father! He has left no chance for anybody to open his lips against him."

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ received his allowance (wages) from the Baitul-Maal in the interest of all the Muslims, and that too at the request of the most important Sahaabi رَضِيَ اللهُ عَنْهُ. The amount taken was almost the minimum possible, and hardly enough for him, as we have already seen in the story (in the last chapter) about his wife's not able to cook one sweet dish during the whole month.

In spite of all this he was so particular that he gave his garden to the Baitul-Maal in exchange of what he had received from the public funds.

The story of Ali bin Ma'bad (rahmatullahi alayh)

Ali bin Ma'bad (*rahmatullahi alayh*) was a Muhaddith. He says: "I was living in a rented house. Once I wrote something which I wanted to dry up quickly. The house walls were made of mud and I wanted to scrape a little mud from there to dry up the ink, but I thought: 'This house is not mine, and I cannot scrape the walls without the owner's permission.'

After a moment I thought: 'After all what difference does it make? It is only a very little mud that I am using.' So, I scraped a little mud from a wall and used it. That night, while asleep, I saw a person in my dream, scolding me: 'Maybe tomorrow, on the Day of Qiyaamah, you may regret that saying of yours: 'It is only a very little mud that I am using.'"

Piety is of different levels. The high rank of the Muhaddith demanded that he should have been particular even about a small amount of mud; though for a common man it was something within permissible limits.

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ passes by a grave

Hadhrat Kumail رَضِيَ اللَّهُ عَنْهُ says: "Once, I was with Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ on a journey. When we reached a lonely place; he came to a grave and said: 'O you people of the graves! O you who live amongst ruins! O you who live alone in the wilderness! How is it with you in the other world? How has it gone with you there?'

He continued: 'The news from our side is that all the wealth and riches you left behind, has long been distributed. Your children are orphans and your widows have long since remarried. Now let us hear about you.'

He then turned to me: 'O Kumail! If they could speak, they would have told us that the best provision for the Hereafter is Taqwa.

Tears flowed out of his eyes, as he added: 'O Kumail! The grave is a container of the deeds; but one realises it only after death.'"

Our good or bad actions are stored in our graves. It is said in a Hadith that every person meets his good deeds in the grave in the form of a good friend who befriends and consoles him there. But his bad deeds come to him in ugly shapes and with bad smells, which add to his suffering.

In another Hadith it is said: "Three things go with a person to his grave namely: His wealth (as was the habit of the early Arabs of the time), his relatives and his deeds. His wealth and his relatives turn back after his burial, but his actions go in and stay with him in the grave."

Once, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked the Sahaabah رَضِيَ اللهُ عَنْهُمْ: "Do you know how your relatives, your wealth, and your deeds are to you?"

The Sahaabah رَضِيَ اللهُ عَنْهُمْ wanted to know about it. He replied: "It is like a person who has three brothers. When he is about to die, he calls one of his brothers and asks him: 'Brother! You know what is my problem? How can you help me?' The brother replies: 'I shall call the doctor, nurse you and look after you. When you pass away, I shall bathe you, cover you and carry you to the grave. Then I shall pray for you after you are buried.'" This brother is his closest family.

He puts the same question to the second brother, who replies like this: "I shall remain with you as long as you are alive. As soon as you are dead then I shall go to someone else." This brother is his wordly wealth.

He then asks the third brother in the same way, who replies: "I shall not leave you even in your grave and I shall come with you into that place of total loneliness. When your deeds are weighed on the scale, I shall immediately put my weight to the scale of your good deeds and press it down." This brother represents his good deeds.

"Now, tell me which of the brothers are most useful to the person?" The Sahaabah رَضِيَ اللهُ عَنْهُمْ replied: "O, Nabi of Allah! The last brother is really the most useful to him. There is no doubt about it. The other two brothers were of no use."

Nabi ﷺ speaks about haraam food

Nabi ﷺ once said, "Because Allah Ta'ala Himself has no faults, He therefore blesses only pure things. He instructed the Muslims, as He had instructed His Ambiyaa ﷺ. He says in the Noble Qur-aan:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

"O Ambiyaa! Eat of the pure things and do good actions. I am definitely aware of what you do." (S23: V51)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

O You who believe! Eat of the pure things which we have given you." (S2: V172)

Then Nabi ﷺ spoke about a person who is a traveller with untidy hair and dusty clothes, raising his hands towards the skies, he calls out: "O, Allah! O, Allah!" but his food, drink and clothing are all haraam. So, Allah Ta'ala would never listen to him and would not answer his duas, even though he is in such a poor condition.

People wonder why the duas of the Muslims are not always answered by Allah Ta'ala. The reason is easy to understand from the above Hadith.

Allah Ta'ala does sometimes accept the dua of even a Kaafir (and also the dua of a sinful Muslim). It is the dua of a pious person that is always answered. That is the reason why people ask the pious people to make dua for them.

Therefore, those who wish to have their duas accepted must stay away from haraam. No wise person would take a chance of his duas not being answered.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ does not like his wife to weigh musk

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once received some musk from Bahrain. He said: "I want someone to weigh it, so that it may be equally distributed among the Muslims."

His wife said: "I shall weigh it."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ kept quiet. A little later he again asked for someone to weigh the musk and again his wife offered to do so. He kept quiet this time too. When she repeated her offer for the third time, he said: "I do not like your touching the musk with your hands (while weighing it) and rubbing those hands on your body afterwards, as that little extra would be more than my rightful share."

Any other person weighing the musk would, have had the same advantage, but Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ did not like this little extra for any member of his own family.

A similar story is related about Hadhrat Umar bin Abdul Aziz (*rahmatullahi alayh*) (who is known as the second Umar). While he was Khalifah, musk belonging to the Baitul-Maal was being weighed. He closed his own nostrils, saying: "The use of musk is to smell it."

This was how particular the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, their followers and our elders in Islam were.

Hadhrat Umar-bin-Abdul Aziz (*rahmatullahi alayh*) removes a governor

Hadhrat Umar-bin-Abdul Aziz (*rahmatullahi alayh*) fixed a person as the governor of a province. Somebody said that this person had been the governor of Hajjaaj-bin-Yusuf (a very great oppressor) also. Hadhrat Umar bin Abdul Aziz (*rahmatullahi alayh*) immediately removed that person.

The man said: "I had been with Hajjaaj only for a very short time." The Khalifah said: "His company for a day or even less is enough to regard a man unfit for public service."

"A man is known by the company he keeps." The company of pious people leaves a mark of piety on the character of a person and likewise evil company has its evil effect. That is why joining bad people is always discouraged. Even the company of animals is not without its own effect.

Nabi ﷺ said: "Pride and arrogance are to be found in those who own camels and horses, while softness and humility are found in those who look after sheep and goats."

Nabi ﷺ said, "A person who joins a pious man is like one who sits with a musk-seller. Although he does not receive any musk, the lovely smell would still be enjoyed by him. But bad company is like a fire; a man sitting near it cannot escape the smoke and the fumes, even though a spark does not fall on him."

Part Five -- Being careful about Salaah

Salaah is the most important type of all ibaadaat. In fact, it is the first thing to be asked about on the Day of Qiyaamah.

Nabi ﷺ said: "Salaah is the only way of knowing the difference between Kufr and Islam." There are many other Ahaadith about Salaah.

Rewards of Nafl (extra) Salaah

Nabi ﷺ said that Allah Ta'ala told him: "My anger comes on a person who dislikes My friends, and only those are blessed with My love who always perform their Fardh actions. A person keeps on coming closer to Me through nafl, till I choose him as 'My beloved'. I then become his ear with which he listens, his eye with which he looks, his hands with which he holds, and his feet with which he walks (i.e. his listening, looking, holding and walking are according to My wishes and commands, and he would never even dream of using any part of his body in any action against My commands). If such a person asks for anything, I give it to him and if he asks for My protection, I will protect him."

Those people are really blessed who, after reading their Fardh, are in the habit of reading Nafl also.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spends the whole night in Salaah

Someone asked Aa'ishah رَضِيَ اللهُ عَنْهَا: "Tell me something special about Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ." She answered: "There was nothing which was not special about him. Everything he did was wonderful. One night he came and lay down next to me. After some time, he got up saying, "Now let me read salaah."

Then he stood up in salaah with such sincerity that tears rolled down his cheeks, on to his beard and then his chest. He then went into Ruku' and Sajdah, and his tears flowed down as fast as before and after lifting his head from his Sajdah, he continued weeping in this way till Hadhrat Bilal رَضِيَ اللهُ عَنْهُ gave the azaan of Fajr Salaah.

I begged him: "O, Nabi of Allah! You are sinless, because Allah Ta'ala has forgiven each and every sin of yours committed in the past and which may happen in the future and still you cry so much."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied: "Why should I not be a grateful slave of Allah Ta'ala?" He then said, "Why should I not pray like this when Allah Ta'ala has today revealed to me these Aayaat?"

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

Certainly in the creation of the Heavens and the Earth, and in the changing of the night and the day, are signs (of His Power) for the people of understanding. They are those who remember Allah, standing, sitting and lying down . . . (S3:V190-191)

It has been mentioned in many Ahaadith that Nabi's ﷺ feet would get swollen because of his very long rakaats in Salaah. People told him: "O, Nabi of Allah! You are sinless and you still try so hard!"

He would reply: "Should I not be a grateful slave of my Allah Ta'ala, then?"

Nabi's ﷺ reading of the Qur-aan in Salaah

Hadhrat 'Auf رَضِيَ اللهُ عَنْهُ says: "I was once with Nabi ﷺ. He brushed his teeth with a Miswaak, performed his Wudhu and stood up for Salaah. I also joined him. He read surah 'Baqarah' in his first rakaat; he would pray for mercy when he read any ayat praising the Grace of Allah Ta'ala, and would make dua for forgiveness when reading any ayat about His anger. He took as much time in Ruku and Sajdah each as he had taken in Qiyaam. In Ruku' he read:

سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَائِكَةِ وَالْعِزَّةِ

'Glory to Allah! The possessor of majesty, sovereignty and magnificence.'

He read the next three Surahs in the remaining three rakaats and each rakaat was as long as the first one."

Hadhrat Huzayfah رَضِيَ اللهُ عَنْهُ has also narrated a similar story about his Salaah with Nabi ﷺ.

The Qiraat (reading) of the Qur-aan by Nabi ﷺ in four rakaats comes to more than one-fifth of the Qur-aan and Nabi ﷺ read the Qur-aan with proper Tajweed. He would also make dua and ask forgiveness after some of the Aayaat. His Ruku' and Sajdah would also last as long as his Qiyaam (standing).

We can thus have an idea of how much time he must have taken to read his Salaah. This can only be possible when Salaah brings joy and enjoyment. That is why Nabi ﷺ had often been heard saying: "The comfort of my eyes is in Salaah."

Salaah of a few important Sahaabah رضي الله عنهم

Hadhrat Abu Bakr رضي الله عنه and Hadhrat Abdullah bin Zubair رضي الله عنه used to stand in salaah without moving at all as though they were pieces of wood stuck in the ground.

'Hadhrat Abdullah bin Zubair رضي الله عنه learnt to read his Salaah from Hadhrat Abu Bakr رضي الله عنه, who learnt it direct from Nabi صلى الله عليه وسلم.

Hadhrat Abdullah bin Zubair رضي الله عنه remained in Sajdah for so long and stood so still that birds would come and sit on his back. He would sometimes remain in Sajdah or Ruku' all night long. Once, someone attacked him. A missile came and hit the wall of the Masjid where he was reading his Salaah. A piece of stone flew from the wall and passed in between his beard and throat. He did not shorten or break his salaah.

Once, he read his Salaah while his son Haashim slept near him. A snake fell from the ceiling and coiled around the child. The child woke up screaming. All the people of the house gathered around him. They killed the snake after a big struggle. In the meanwhile Abdullah Ibn Zubair رضي الله عنه, calmly and quietly, remained busy in his Salaah. When he had completed his Salaah, he asked his wife: "What was the noise that I heard during my Salaah?"

His wife said: "May Allah Ta'ala have mercy on you! The child's life was in danger and you did not even notice."

He replied: "If I turned my attention to anything else, what would have happened to my Salaah?"

Hadhrat 'Umar رضي الله عنه was stabbed and the same wound caused his death. He bled quite a bit and remained unconscious for long periods, but when he was told of the time of Salaah, he would immediately read it and say: "There is no place in Islam for the person who leaves his Salaah."

Hadhrat Usmaan رضي الله عنه would remain in Salaah all night long, finishing the whole Qur-aan in one rakaat.

Somebody asked Khalaf bin Ayyub رَضِيَ اللهُ عَنْهُ: "Don't the flies annoy you in your Salaah?"

He replied: "Even the thieves patiently tolerate the hiding given by the police and afterwards boast about it. Why should I be disturbed by mere flies when standing in the presence of my Allah?"

When Muslim bin Yasaar رَضِيَ اللهُ عَنْهُ stood up for Salaah, he said to his family members: "You may keep on talking; I will not hear what you say."

Once he was reading his Salaah in the Jaami' Masjid of Basrah. A part of the Masjid wall fell down with a crash and everybody ran for safety, but he never even heard the noise.

Somebody asked Haatim Asam رَضِيَ اللهُ عَنْهُ as to how he performed his Salaah. He replied: "When the time for Salaah comes, I perform my Wudhu and go to the place where I have to read my Salaah. I sit down for some time till all the parts of my body are relaxed. I then stand up for Salaah, imagining the Ka'bah in front of me, my feet on the Bridge of Siraat, with Jannah to my right and Jahannam to my left and Izraa-eel عَلَيْهِ السَّلَامُ (angel of death) close behind me thinking that it may be my last Salaah. I then read my Salaah with full sincerity and love. I then finish my Salaah having fear and hope of it being accepted.

Salaah of two Sahaabah رَضِيَ اللهُ عَنْهُمَا who were standing guard at night

While returning from a battle, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stopped for the night at a place. He asked: "Who would keep watch over the camp tonight?"

Hadhrat Ammaar bin Yaasir رَضِيَ اللهُ عَنْهُ and Hadhrat Abbaad bin Bishr رَضِيَ اللهُ عَنْهُ offered to guard. Both of them were instructed to watch from a hill-top for any night attack by the enemy.

Abbaad رَضِيَ اللهُ عَنْهُ said to Ammaar رَضِيَ اللهُ عَنْهُ: "Let us keep watch and sleep taking turns. In the first half of the night I shall keep watch,

while you go to sleep. In the next half, you may keep watch while I go to sleep."

Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ agreed and went to sleep and Hadhrat Abbaad رَضِيَ اللَّهُ عَنْهُ started his Salaah. An enemy made him out in the dark from a distance and shot an arrow at him. Seeing that he did not move, he shot another and still another arrow at him. Hadhrat Abbaad رَضِيَ اللَّهُ عَنْهُ pulled out and threw away each arrow as it hit him and at last awakened his friend. The enemy ran away when he saw them both together, fearing that there may be many more of them. Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ noticed Hadhrat Abbaad رَضِيَ اللَّهُ عَنْهُ bleeding from three places.

He said: "*Subhaanallah!* Why did you not wake me up earlier?" Hadhrat Abbaad رَضِيَ اللَّهُ عَنْهُ replied: "I had started reciting Surah Kahf in my Salaah. I did not like to shorten it, but when I was shot by the third arrow, I was very worried that if I die, there may be danger to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I therefore finished the Salaah and awakened you. If Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not in danger, I would have definitely finished the Surah, even if I had been killed."

Look at the love of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ for Salaah. One arrow after another pierces Hadhrat Abbaad's رَضِيَ اللَّهُ عَنْهُ body and he is bleeding heavily, but is not prepared to stop reading the Qur-aan in his Salaah. On the other hand, the bite of a wasp or even of a mosquito is enough to distract us from our Salaah.

Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ and his Salaah

Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ was once reading his Salaah in his garden. His attention went towards a bird that flew about, but could not find a way out of the thick branches and leaves. For a short moment, he followed the bird with his eyes and forgot the number of rakaats. Upon this mistake, he became very sad. He immediately went to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said: "O Nabi of Allah, this garden of mine has

disturbed me in my Salaah. I give it away for the sake of Allah Ta'ala. Kindly use it as you wish."

Once in the time of Hadhrat Usmaan رضي الله عنه, one of the Ansaar was reading his Salaah in his garden. The branches of the trees which were full and heavy with ripe juicy dates caught his eyes and he felt pleased with it. This made him forget the number of rakaats in his Salaah. He was so much saddened that he decided to give away the garden that had distracted him from his Salaah.

He came to Hadhrat Usmaan رضي الله عنه and gave the garden to him for using in the path of Allah Ta'ala. Hadhrat Usmaan رضي الله عنه had the garden sold for fifty thousand dirhams and spent the money on the poor. This shows the value the Sahaabah رضي الله عنهم had for their Imaan. Hadhrat Abu Talha رضي الله عنه was prepared to give away his orchard worth fifty thousand dirhams because it had interfered with his Salaah. According to Shah Waliullah, the Sufis choose obedience to Allah Ta'ala over anything that distracts from it.

Hadhrat Ibn Abbaas رضي الله عنه and his Salaah

Hadhrot Abdullah bin Abbaas رضي الله عنه suffered from cataract (a type of disease) of the eye.

A doctor told him: "Treatment is possible, but you have to be careful. You cannot make sajdah on the ground for five days. However, you can use a wooden desk for performing Sajdah."

He said: "This cannot be so. I would not say a single rakaat like that. I have heard Nabi صلى الله عليه وسلم saying, 'A person who intentionally leaves out a single Salaah, shall have to face Allah Ta'ala's anger on the Day of Qiyaamah.'"

It is actually permissible to perform Salaah in the way advised by the doctors. Yet due to his love for Salaah and complete fear for Nabi's صلى الله عليه وسلم warning, Hadhrot Abdullah bin Abbaas رضي الله عنه was ready to lose his eyesight rather than allow the slightest change in the Salaah as performed by Nabi صلى الله عليه وسلم himself. In fact, the Sahaabah

رَضِيَ اللَّهُ عَنْهُمْ would sacrifice the whole world for their Salaah. We may call it 'over doing it', but the decision in the Hereafter would prove, that they were those persons who really feared and loved their Creator above everything else in this world.

Sahaabah رَضِيَ اللَّهُ عَنْهُمْ stopping business at the time of Salaah

Hadhrat Abdullah bin 'Umar رَضِيَ اللَّهُ عَنْهُ once visited the marketplace. He noticed that at the time of Salaah, everybody closed his shop and went to the Masjid.

He said: "These are people about whom Allah Ta'ala has written:

رِجَالٌ لَا تُلْهِيمُهُمْ تِجَارَةً وَلَا بَيْعًا عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ ۖ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

"Men, whom business and selling does not distract them from the zikr of Allah, and establishing Salaah and paying of Zakaat. They fear a day when hearts and eyeballs will be overturned. (ie. The Day of Qiyaamah)" (V24: V37)

Hadhrat Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ says: "These people were very busy in their business, but when they heard the Azaan, they left everything and rushed towards the Masjid."

He once said: "By Allah, they were such businessmen whose business did not stop them from the remembrance of Allah Ta'ala."

Another Hadith says: "When all the people shall be gathered on the Day of Qiyaamah, it will be asked, 'Who are those who praised Allah Ta'ala in good and bad times?' A group will get up and enter Jannah without any questions. Again it will be asked, 'Who are those who kept away from their beds and spent their nights in worshipping Allah.' Another group will get up and enter Jannah without any

questions. The Malaikah will ask yet again, 'Where are those whom business did not stop from remembering Allah Ta'ala', and yet another group will get up and enter Jannah without any questions. After these three groups have gone, questioning would start for the rest of the people."

Shahaadat of Hadhrat Khubaib, Hadhrat Zaid and Hadhrat 'Aasim رَضِيَ اللَّهُ عَنْهُمْ

The Quraish were very angry at the loss of some of their greatest men in the battle of Uhud. Sulaifah, whose two sons had been killed, had taken a vow that she would drink wine in the skull of Hadhrat 'Aasim رَضِيَ اللَّهُ عَنْهُ, if she could get hold of his head. Hadhrat 'Aasim رَضِيَ اللَّهُ عَنْهُ had killed both her sons.

She had announced a prize of one hundred camels for the person who brought Hadhrat 'Aasim's رَضِيَ اللَّهُ عَنْهُ head to her. One hundred camels was a huge reward at that time. Sufyan bin Khalid worked out a plan to get this prize. He sent a few men to Madinah, who pretended to accept Islam. They asked Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to send some Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to their locality to preach Islam to the people.

They made a special request for Hadhrat 'Aasim رَضِيَ اللَّهُ عَنْهُ saying: "Our people are very happy with his method of teaching."

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent ten (or six according to another report) of his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to go with them and Hadhrat 'Aasim رَضِيَ اللَّهُ عَنْهُ was of course included. They started very nicely from Madinah Munawarah but problems awaited them on the way. They were attacked by more than two hundred of the enemy including one hundred crack selected archers (masters of the bow and arrow). The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ climbed up a hill called Fadfad.

The enemy called out to them: "We do not want to kill you. We shall only take you to Makkah and sell you to the Quraish."

The Sahaabah رَضِيَ اللهُ عَنْهُمْ refused this offer and chose to fight to the finish. When they ran short of arrows, they attacked the enemy with their spears.

Hadhrat 'Aasim رَضِيَ اللهُ عَنْهُ called out to his companions: "No doubt you have been let down by these terrible people, but you should not lose heart because martyrdom is itself what you are hoping for. Allah, the most beloved, is with you and your hoorein (women of Jannah) are waiting for you. With these words, he rushed into the very thick of the enemy and when his spear broke, he fought on with his sword until he fell fighting to the last.

His last dua was: "O Allah! Inform Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about our fate." Allah Ta'ala, in his compassion, answered his dua by revealing the news to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Hadhrat 'Aasim رَضِيَ اللهُ عَنْهُ knew about Sulaifah's vow to drink wine in his skull, so he also asked Allah Ta'ala: "O, Allah! I have given my life for you, O Allah, save my head from the hands of these kuffaar."

This dua was also accepted. After his death, a swarm of bees or wasps covered his body and stopped the enemy from cutting off his head. They left the body alone intending to do their dirty job during the night when the bees would have gone, but during the night, there was a very heavy rain, which washed away the body.

Returning to the fight, when seven out of the ten Sahaabah رَضِيَ اللهُ عَنْهُمْ and the remaining three, Hadhrat Khubaib رَضِيَ اللهُ عَنْهُ, Hadhrat Zaid bin Wathnah رَضِيَ اللهُ عَنْهُ and Hadhrat Abdullah bin Taariq رَضِيَ اللهُ عَنْهُ were still sticking to their position on the hill-top, the enemy again called out to them: "You three should come down from the hill, of course we would not cause any harm to you."

The three trusted them and came down the hill, but the enemy immediately pounced upon them and held them down with the strings of their bows. Upon this, Hadhrat Abdullah bin Taariq رَضِيَ اللهُ عَنْهُ complained: "So this is the very first break of your promise. I would rather join my martyred brothers than go alive with you."

He then refused to follow them as a prisoner. They tried their best to make him walk, but would not and realising that he would not

move an inch from the spot, killed him then and there. The two remaining prisoners were taken by them to Makkah and sold to the Quraish.

Safwaan bin Umayyah paid fifty camels for Hadhrat Zaid bin Wathna رَضِيَ اللهُ عَنْهُ to kill him in revenge for the death of his father Umayyah in the battle of 'Uhud and Hujair bin Abi Ahaab bought Hadhrat Khubaib رَضِيَ اللهُ عَنْهُ for one hundred camels to avenge the death of his father in the same battle.

Safwaan gave Hadhrat Zaid رَضِيَ اللهُ عَنْهُ to his slave to be killed outside the boundary of the Haram. A crowd followed them to watch Hadhrat Zaid رَضِيَ اللهُ عَنْهُ meet his end and Abu Sufyan also happened to be one of the spectators. When Zaid رَضِيَ اللهُ عَنْهُ stood ready to meet his death, Abu Sufyaan asked him: "Don't you wish Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to be in your place today and you be freed to enjoy life with your family?"

Hadhrat Zaid's رَضِيَ اللهُ عَنْهُ reply amazed them all: "By Allah!" he said, "The very thought of enjoying life with my family is unbearable to me, even if Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was to suffer a thorn-prick in his foot."

The Quraish simply could not understand this reply, and Abu Sufyan said: "There is absolutely no example, anywhere in the world, to the love that the Sahaabah رَضِيَ اللهُ عَنْهُمْ of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) have for him." Hadhrat Zaid رَضِيَ اللهُ عَنْهُ was then martyred.

Hadhrat Khubaib رَضِيَ اللهُ عَنْهُ remained as a prisoner of Hujair for a long time. A woman slave of Hujair (who later on accepted Islam) says: "When Hadhrat Khubaib رَضِيَ اللهُ عَنْهُ was a prisoner with us, I noticed one day that he was eating grapes from a bunch as big as a human head, although it was not the season of grapes in Makkah at that time. When the day for his killing came close, he asked for a razor, which was given to him. Meanwhile a child of the house, while playing, went close to Hadhrat Khubaib رَضِيَ اللهُ عَنْهُ.

All the people of the house got worried. They thought that there was nothing to stop Hadhrat Khubaib رَضِيَ اللهُ عَنْهُ from killing the child with the razor as he himself was soon to be killed. On seeing their

worry, Hadhrat Khubaib رَضِيَ اللهُ عَنْهُ removed their fears by saying: 'Do you think that I would go so low and kill an innocent child? This horrible crime is simply not possible for me.'

When he was brought out to be killed and asked to make his last wish, if any, he requested: "Allow me to read two rakaat of Salaah, for it is time for me to leave the world and meet my Allah."

They let him read his Salaah. After finishing the two rakaat most calmly, he said: "But for your thinking that I was afraid of death, I would have read another two rakaats."

He was then tied up. At that time he said: "O, Allah! There is nobody to take my last Salaam to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

Allah Ta'ala sent his Salaam to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ through an angel. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ answered: "waalaykumus salaam! O Khubaib," and informed the Sahaabah رَضِيَ اللهُ عَنْهُمْ: "Khubaib has been martyred by the Quraish."

Forty of the Quraysh speared him at the same time. One of those teased him: "Say by Allah, if you now wish Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to be in your place and you be freed."

He replied: "By Allah! the Most Magnificent, I will not tolerate a thorn pricking Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in exchange for my life."

Every word of this story is a lesson for us all. The love of the Sahaabah رَضِيَ اللهُ عَنْهُمْ mentioned here is really something to admire and desire. They would lay down their lives but they would not tolerate even a thorn pricking Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Again, look at Hadhrat Khubaib's رَضِيَ اللهُ عَنْهُ last wish. He neither remembers his family members nor wishes to see any of them. What he wishes is to send his last Salaam to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and to say two last rakaats of Salaah.

Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ friends in Jannah

Rabee'ah رَضِيَ اللهُ عَنْهُ says: "I used to do the khidmat (service) of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at night. I would keep water, miswaak, musalla (praying mat), etc., ready for his Tahajjud Salaah. Once he was very pleased

with me and asked me, 'What would you wish for the most?' I replied, 'O, Nabi of Allah, I wish to be with you in Jannah.' He asked me if there was anything else I wished for, but I replied, 'This is the only thing I wish for.' He then said, 'All right, you should help me by reading lots of Salaah.' "

Here is a lesson for us. We should not depend only on duas, but should also make an effort. The best of all efforts is Salaah. It would also be wrong to depend only on the duas of the Auliyaa and the pious people. To earn money, we make all types of efforts and never depend on duas alone. So for the rewards of the Hereafter, we should also try our best to make the most effort.

Part Six -- Sacrificing for others

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were an example of goodness. They did such wonderful things that sometimes it will be hard to follow them. We would be lucky if we can get even a part of their character. One of their beautiful qualities is sacrificing for others. Allah Ta'ala mentions this in the Noble Qur-aan.

يُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

"They choose others over themselves, even though they themselves are poor." (S59:V9)

Feeding the guest in darkness

A Sahaabi رَضِيَ اللَّهُ عَنْهُ came to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and complained of hunger and suffering. At that time Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had nothing to feed him.

He asked the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ: "Who will take him home as a guest for me tonight?"

One of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said: "O, Nabi of Allah! I will do that."

The Sahaabi رَضِيَ اللَّهُ عَنْهُ took the person to his house and instructed his wife: "Look, this man is a guest of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. We will feed him as best as we can."

The wife replied: "By Allah! I have no food in the house, except a very little which is just enough for the children."

The Sahaabi رَضِيَ اللَّهُ عَنْهُ said: "You put the children to sleep without feeding them, while I sit with the guest for supper. When we start eating, put out the lamp pretending to set it right so that the guest does not know that I will not be eating."

The plan worked out nicely and the whole family, including the children, stayed hungry so that the guest could eat properly. Allah Ta'ala then sent down the aayat:

يُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ

"They choose others over themselves, even though they themselves are poor." (S59:V9

There are quite a number of similar stories about the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

Feeding a fasting Sahaabi رَضِيَ اللَّهُ عَنْهُ

One of the Sahaabah رَضِيَ اللَّهُ عَنْهُ was keeping fast after fast, as he could not get anything to eat. Hadhrat Saabit رَضِيَ اللَّهُ عَنْهُ came to know of this. He told his wife: "I shall bring a guest tonight. When we sit for the meal, put out the lamp, pretending to set it right and you must not eat anything until the guest has finished."

The plan worked out as in the last story. The husband and wife sat with the guest and he never suspected in the least that neither of them had eaten, though their hands and jaws seemed to be moving.

When Hadhrat Saabit رَضِيَ اللهُ عَنْهُ went to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the next morning, he was greeted with the happy news; "O, Saabit! Allah Ta'ala has very much liked your looking after of the guest last night."

Overpaying of Zakaat

Hadhrot Ubay bin Ka'ab رَضِيَ اللهُ عَنْهُ says: "Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once sent me to collect Zakaat from a locality. I went to a person there and asked about the details of his belongings. A baby camel, one year old, was due from him in Zakaat. When he heard this, he said, 'Of what use is a one year old baby camel? You cannot milk it, or ride it. Here is a fine grown up she-camel. You had better take this instead.'

I replied, 'My job does not allow me to take more than what is actually due from you. Therefore, I cannot accept what you offer. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is visiting this locality and tonight he will be camping at a place not very far from here. It is better that you go and place your offer before him. If he says no problem, I would gladly accept your offer, otherwise you shall have to give me exactly what is due from you.'

The man thus, took the she camel to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and pleaded with him: 'O Nabi of Allah! Your collector came to receive Zakaat from me. By Allah! I have never had the honour of paying anything to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or his collector before. I therefore placed before him everything that I owned. He decided that a one year old baby camel was due from me. O Nabi of Allah! This baby camel is of no use. It cannot give milk or carry a load. I therefore asked him to accept a fine grown up she-camel instead which he refused to accept without your permission. I have now come to you with the she-camel.'

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, 'No doubt only that much is due from you which he has worked out, but if you are willing to give more than that from your own side, it would be accepted.' I then presented the she-camel to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which he accepted and made dua of barkat for the man."

Look with what generosity of heart the Sahaabah رَضِيَ اللهُ عَنْهُمْ gave away their best things for the sake of Allah Ta'ala. On the other hand, we claim to be the true followers of Islam and those who love Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but leave alone the giving of charity in general to the poor and the needy, we find it hard to pay the actual fardh amount. Zakaat, as a pillar of Islam, is not even known to our rich people.

Of the middle classes, only the pious people of our community pay their Zakaat, so much so that even what they spend on their own relatives and friends and all other donations, squeezed out of them because of the conditions or to save face, are also paid from their zakaat.

Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ trying to copy Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ

Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ says: "Once Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked us to spend in the path of Allah Ta'ala. At that time I had some money. I thought to myself that, Every time Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ beats me in spending for the sake of Allah Ta'ala. Today I shall beat him because I have some money. I went home happy with the idea. I divided my wealth into exactly two equal parts. One half I left for my family and the other half I presented to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked me: 'Did you leave anything for your family, 'Umar?'

'Yes, O Nabi of Allah,' I replied. 'How much 'Umar?' asked Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. 'Exactly one-half,' I replied. In the meantime, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ came along with his contribution. He had brought everything that he owned. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ: 'What did you leave for your family, Abu Bakr?' Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ replied: 'I have left Allah and His Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for them.' "

Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ says that on that day he said to himself that he could never beat Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ.

Allah Ta'ala says in the Noble Qur-aan,

فَاسْتَبِقُوا الْخَيْرَاتِ ط

"Compete with one another in good works (S5: V48)."

جَزَاهُمْ اللَّهُ عَنَّا وَعَنْ سَائِرِ الْمُسْلِمِينَ أَحْسَنَ الْجَزَاءِ

May Allah Ta'ala reward them with the best reward on our behalf and on behalf of all the Muslims.

Sahaabah رَضِيَ اللهُ عَنْهُمْ dying thirsty for others

Hadhrat Abu Jahm bin Huzayfah رَضِيَ اللهُ عَنْهُ says:

"During the battle of Yarmuk, I went out to look for my cousin, who was right in the front of the battlefield. I also took some water with me for him. I found him in the middle of the battle, about to pass away. I went forward to help him with the little water I had, but as I reached him, another badly wounded soldier next to him gave a groan. My cousin turned his face and pointed to me to take the water to that person first.

I went to this other person with the water. He was Hishaam bin Abil Aas رَضِيَ اللهُ عَنْهُ, but I had just reached him, when I heard the groan of yet another person lying not very far away. Hishaam رَضِيَ اللهُ عَنْهُ pointed me in his direction. Unfortunately, before I could reach him, he had breathed his last. I hurried back to Hishaam رَضِيَ اللهُ عَنْهُ and found him dead as well. I hurried as fast as I could to my cousin and in the meantime he had also passed away.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Hadhrat Hamzah's رَضِيَ اللَّهُ عَنْهُ kafan (burial cloth)

Hadhrat Hamzah رَضِيَ اللَّهُ عَنْهُ, who was Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dear uncle and one of his earliest supporters, passed away in Uhud. The cruel enemy cut off his nose, ears and organs. He was ripped open and his heart, lungs and liver were torn out and the whole body was thoroughly damaged. While Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was making arrangements for the burial of the dead, he saw Hadhrat Hamzah's رَضِيَ اللَّهُ عَنْهُ body and was shocked to find it in that condition. He covered the body with a sheet of cloth.

Hadhrat Hamzah's رَضِيَ اللَّهُ عَنْهُ sister Safiyyah رَضِيَ اللَّهُ عَنْهَا also came to see her martyred brother for the last time. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, fearing that the sight might be too much for her to bear, asked her son Hadhrat Zubair رَضِيَ اللَّهُ عَنْهُ to stop her from seeing the body.

She however, said: "Yes, I have heard that they have damaged my dear brother's body. It is not too much in the path of Allah Ta'ala and we should accept it. I will bear all this patiently and may Allah Ta'ala in His Grace have mercy on us all."

Hadhrat Zubair رَضِيَ اللَّهُ عَنْهُ informed Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of his mother's words. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave her permission to see the body. When she saw what they had done to it, she simply said, 'Inna lillahi wa inna ilaihi raaji-oon' and made dua for him.

In another Hadith, Hadhrat Zubair رَضِيَ اللَّهُ عَنْهُ himself says what happened. He says: "We saw a woman coming to the place where the Shuhadaa of Uhud had been gathered. As she came near to us, I recognised her to be my own mother. I tried to stop her, but she was too strong for me. She pushed me aside, saying, 'Leave me alone,' When I told her that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had stopped her from seeing the body, she immediately stopped and explained, 'On hearing the news of my brother's death, I have brought a couple of sheets for his shroud. Take these sheets and use them.' When we took the sheets and began covering the body, we noticed the dead body of an Ansaari named Suhail رَضِيَ اللَّهُ عَنْهُ lying close by in the same condition. We

thought it a shame to cover Hadhrat Hamzah's رَضِيَ اللهُ عَنْهُ in two sheets, while the body of another Muslim brother lay bare. We therefore decided to use one sheet each for the two bodies. We discovered that one sheet was bigger than the other, so we drew lots and the bigger sheet came to Hadhrat Suhail رَضِيَ اللهُ عَنْهُ and the smaller one to Hadhrat Hamzah رَضِيَ اللهُ عَنْهُ. We found that the sheet meant for Hadhrat Hamzah رَضِيَ اللهُ عَنْهُ was too small and would not cover his body. When we covered the head, the feet were open and when we pulled it down to cover the feet, the head was open. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'Cover the head with the sheet and the feet with tree leaves.'"

This is how the body of Hadhrat Hamzah رَضِيَ اللهُ عَنْهُ, the dear uncle of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, was buried. Look at the spirit of the Sahaabah رَضِيَ اللهُ عَنْهُمْ, who could not tolerate Hadhrat Hamzah رَضِيَ اللهُ عَنْهُ being covered in two sheets and another Muslim brother remaining without a sheet. Although Hadhrat Hamzah رَضِيَ اللهُ عَنْهُ deserved the bigger sheet because of his position, his body was covered in a smaller sheet that had come to him. Can there be a better example of equality and self-sacrifice? Is it not shameful on our part, that we, who call ourselves the followers of these noble people, do not have any of these qualities?

The story of the goat's head

One of the Sahaabah رَضِيَ اللهُ عَنْهُمْ received a goat's head as a present. He thought of a neighbour who had a bigger family and needed it more than himself and presented the goat's head to him. This brother after receiving the present, remembered yet another person who he thought was more deserving than himself and sent the head to him. The goat's head in this way changed hands seven times and finally came back to the first person.

From this story we learn that although the Sahaabah were poor and needy, they chose others over themselves.

Hadhrat ‘Umar’s رَضِيَ اللهُ عَنْهُ wife acts as a midwife (a lady who helps during childbirth)

During the time of his Khilaafat, Ameer-ul-Mu’mineen Hadhrat ‘Umar رَضِيَ اللهُ عَنْهُ, used to walk around the streets of Madinah during the night to keep watch. One night he noticed a tent pitched in an open space. He had never seen this particular tent before. When he came close to the tent, he found a person sitting outside and heard a sort of groan coming out of the tent. Hadhrat ‘Umar رَضِيَ اللهُ عَنْهُ greeted the stranger with “Assalaam-u-alaikum” and sat down beside him.

Hadhrat ‘Umar رَضِيَ اللهُ عَنْهُ asked him: “From where are you brother?”

The person replied: “I am from the desert and a stranger to this place. I have come to request Ameer-ul-Mu’mineen for some help in my need.”

Hadhrat ‘Umar رَضِيَ اللهُ عَنْهُ asked: “Who is groaning like this inside the tent?”

The person angrily replied: “Please mind your own business.”

Hadhrat ‘Umar رَضِيَ اللهُ عَنْهُ said: “Do tell me please. Maybe I can help you.”

The person replied: “If you must know, then inside there is my wife groaning with the pains of childbirth.”

Hadhrat ‘Umar رَضِيَ اللهُ عَنْهُ asked: “Is there anybody else to help her?”

“No one,” replied the person.

Hadhrat ‘Umar رَضِيَ اللهُ عَنْهُ got up and hurried to his house. He told his wife Hadhrat Ummu-Kulsum رَضِيَ اللهُ عَنْهَا: “Allah Ta’ala has given you a chance to earn a lot of thawaab.”

“What is it, O, Ameer-ul-Mu’mineen?” asked his wife.

Hadhrat ‘Umar رَضِيَ اللهُ عَنْهُ replied: “Out there, is a poor woman of the desert in child birth, with nobody to help her.”

His wife offered herself saying: “I am ready to help her, if it pleases you.”

Hadhrat Ummu-Kulsum رَضِيَ اللهُ عَنْهَا was, after all the daughter of Hadhrat Faatimah رَضِيَ اللهُ عَنْهَا and the grand-daughter of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. How could she hesitate to help a desperate sister at the time of need?

Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ told her: "Then you should hurry up. Also take a pan, some butter, food and other things needed during the child birth."

Hadhrat Ummu-Kulsum رَضِيَ اللهُ عَنْهَا did so and left for the place where the tent was pitched. Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ followed her closely. She entered the tent while Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ made a fire and began cooking something which those people could eat. After some time, Hadhrat Ummu-Kulsum رَضِيَ اللهُ عَنْهَا called out from inside the tent,

"O, Ameer-ul-Mu'mineen, congratulate your friend on the birth of a son."

The person was embarrassed when he heard her saying 'Ameerul-Mu'mineen' and realised the high position of the person who had been serving him, but Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ put him at ease, saying: "That is all right, there is nothing to worry about."

He then placed the pan near the tent and asked his wife to take it and feed the woman. She fed her and returned the pan. Then Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ asked the Bedouin to have some food, as he had been awake the whole night.

Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ then returned home with his wife, telling the person, "Come to me tomorrow and I shall see what I can do for you."

Is there any king, or even a small chief, or even an ordinary middle class person of our time, who will take his wife out in the middle of the night, to help a poor strange woman while he himself makes a fire and cooks food? Leave alone the worldly rich people, how many of the pious people would do that? We should realize that unless we really follow in the footsteps of those Allah fearing people, whom we claim to love and obey, we cannot wish for the special blessings that Allah Ta'ala gave them.

Hadhrat Abu Talha رَضِيَ اللهُ عَنْهُ gives his garden to Allah Ta'ala

Hadhrat Anas رَضِيَ اللهُ عَنْهُ says, “Abu Talhah رَضِيَ اللهُ عَنْهُ owned the best gardens in Madinah and they were more in number than those of any other Ansaari. One of his gardens was known by the name of *Bi'r Haa* which was his favourite. It was close to Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Masjid and the water of its well was sweet and plentiful. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ often visited that garden and drank its water. When Allah Ta'ala sent down the verse,

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

“You cannot get piety until you spend of that which you love.” (S3: V92)

Hadhrat Abu Talhah رَضِيَ اللهُ عَنْهُ came to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and spoke out from his heart, “O, Nabi of Allah! I love Bi'r Haa very much. As Allah Ta'ala wants us to spend that which we love, I give that garden to be spent in the path of Allah Ta'ala as you please.”

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was very pleased and said: “What a fine present (to Allah)! I think it would be best if you share it among your own heirs (close family).”

Hadhrat Abu Talhah رَضِيَ اللهُ عَنْهُ did as Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ suggested.

After reading an Aayat of the Qur-aan or listening to a good bayaan, are we prepared to give away any of our belongings so quickly for the sake of Allah?

Even when we wish to give something as charity, we usually do it from our death-beds only, or else when we are so displeased with some relatives that we decide to disinherit them. But, at the time of weddings, we are ready to spend thousands even if we have to take a loan on interest.

Hadhrat Abu Zar رضي الله عنه scolds his servant

Hadhrat Abu Zar رضي الله عنه was well known for his piety and simplicity. He kept no money and did not like others to collect it. He was always scolding the rich. Therefore, Hadhrat Usmaan رضي الله عنه during his caliphate advised him to shift to Rabzah (a small village in the desert). He had a few camels to live on and an old servant to look after them.

Someone once came to him and said: "I wish to stay with you to benefit from your knowledge of Allah's commandments and Nabi's صلى الله عليه وسلم ways and habits. I shall also help your servant in looking after the camels."

Hadhrat Abu Zar رضي الله عنه replied: "I cannot keep a person with me who does not listen to me, but if you will always do as I tell you, then you can stay with me, otherwise I wish you good-bye."

The person asked: "In what way would you like me to obey you?"

Hadhrat Abu Zar رضي الله عنه replied: "When I ask you to spend from my belongings, you must spend the best of them."

The person says, "I accepted Hadhrat Abu Zar's رضي الله عنه condition and stayed with him. One day, somebody told him that there were some poor people camping near the spring close-by and were in need of food. He asked me to fetch a camel. I went and intended to choose the best of the lot, as I had promised to do. It was a very kind and obedient animal which was good for riding, so I decided to leave it and chose the second best. After all, it was only going to be slaughtered and eaten and for this it was just as good as the other. The other one was very good for riding and much more useful to Hadhrat Abu Zar رضي الله عنه and his family, while the poor would find this one just as tasty as the other. I therefore led the other camel to Hadhrat Abu Zar رضي الله عنه."

He shouted: 'So, after all you have broken your promise.'

Knowing well what he meant, I went back and fetched the best camel instead.

He spoke to the people around him, 'I want two persons to do a job for Allah Ta'ala.'

Two people came forward. He asked them to go and slaughter the camel and distribute the meat equally among the families camping near the water, including his own, saying, 'My family will also share equally with the rest.' Those two people carried out his instructions.

He then sent for me and asked: 'Did you intentionally ignore my instructions about spending the best out of my belongings, or did you just happen to forget about it?'

I replied: 'I did not forget your instructions, but thought it better to keep the good camel for riding, while the other was just as good for eating.'

Abu Zar رَضِيَ اللَّهُ عَنْهُ asked: 'Did you leave it for me?' 'Yes,' I replied.

Then Hadhrat Abu Zar رَضِيَ اللَّهُ عَنْهُ advised me: 'Come; let me tell you about my needs. That is the day when I shall be left alone in the darkness of the grave. Remember, there are three partners in your wealth, firstly your fate (taqdeer), which does not wait to take away its share, good or bad. It will take away all that it has to take. Secondly your heirs, who are waiting for the day of your death, so that they may take over their share and thirdly yourself. If you can manage, don't be the most helpless of the three partners. Take your full share, while you can. Allah Ta'ala says:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

"You will not get piety until you spend of that which you love." (S3: V92)

I therefore think it best to send things which I love in advance (to the Aakhirat), so that they may be kept safely for me over there.'

The worst loser of the three partners is that man who does not spend his wealth in the path of Allah Ta'ala, and keeps delaying till at last fate (taqdeer) takes it away from him, or he dies and his heirs takes it over. Very seldomly do heirs give away the wealth, inherited from another person, in the path of Allah Ta'ala so that his soul may benefit by it.

Nabi ﷺ once said: “Man loves his worldly belongings, hugging them to his soul, and boasting, ‘My wealth, my wealth,’ but in reality only that much of his wealth belongs to him, which he either enjoys in the form of food and clothes or that which he spends in the path of Allah Ta’ala, which will be stored up for him in the hereafter. The remainder of his wealth belongs to others; he is acting only as a guardian.”

Once Nabi ﷺ asked the Sahaabah رَضِيَ اللهُ عَنْهُمْ, “Which of you would like to see his wealth in the hands of his heirs rather than keeping it himself?”

They replied, “Who would like to be such a person, O Nabi of Allah Ta’ala?”

Nabi ﷺ explained: “Whatever you send in advance by spending it in the path of Allah Ta’ala is yours, and whatever is left behind belongs to your heirs.”

The story of Hadhrat Abdullah bin Ja'far رَضِيَ اللهُ عَنْهُ and Hadhrat Abdullah bin Zubair رَضِيَ اللهُ عَنْهُ

Hadhrat Ja'far Tayyaar رَضِيَ اللهُ عَنْهُ is a cousin of Nabi ﷺ and a brother of Hadhrat Ali رَضِيَ اللهُ عَنْهُ. His whole family is famous for justice, generosity, bravery and heroism, but Hadhrat Ja'far رَضِيَ اللهُ عَنْهُ had a special love for the poor and often mixed with them. When the Quraish was troubling the Muslims, he shifted to Abyssinia with the other Muslims, and was the speaker who so successfully defended the Muslims in the court of the Negus. This story has already been given in Chapter I.

After returning from Abyssinia, he shifted to Madinah and was martyred in Mootah. When Nabi ﷺ heard about his death, he went to his house to comfort the family. He called his sons Abdullah رَضِيَ اللهُ عَنْهُ, Aun رَضِيَ اللهُ عَنْهُ and Muhammad رَضِيَ اللهُ عَنْهُ, comforted them and blessed them with his duas. All his sons were exactly like their father, but Hadhrat Abdullah رَضِيَ اللهُ عَنْهُ was so generous and large-hearted that

people called him “Qutbus Sakha” (the chief of the generous). He accepted Islam at the hands of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when he was just seven years of age.

Once he asked, his uncle Hadhrat Ali رَضِيَ اللهُ عَنْهُ to help someone in his need. The person sent four thousand Dirhams as a present to Hadhrat Abdullah رَضِيَ اللهُ عَنْهُ, but he returned the whole lot saying: “We people don’t sell our good deeds.”

On another occasion, somebody sent him two thousand Dirhams as a present, all of which he spent in charity immediately. A businessman once brought a large amount of sugar for sale in the market, but unfortunately, there was no demand for sugar just then and this grieved him very much. Hadhrat Abdullah رَضِيَ اللهُ عَنْهُ bought the whole lot and gave it free of charge to the people. He always looked after all the strangers who were stranded in the city during the night.

In one battle, Hadrat Zubair رَضِيَ اللهُ عَنْهُ called his son Abdullah رَضِيَ اللهُ عَنْهُ and told him that he had a strong feeling that he would pass away in battle. If he did really pass away, then Abdullah رَضِيَ اللهُ عَنْهُ must pay off all his debts. He then told him that if he had any problem in paying the debts, he should ask his ‘Master’ for help (meaning Allah Ta’alah). That very same day Hadrat Zubair رَضِيَ اللهُ عَنْهُ passed away. When Abdullah رَضِيَ اللهُ عَنْهُ checked his father’s books, he saw that the debts came to Two million Dirhams (these loans were because of monies that were given to the poor). Slowly over time, the son Abdullah رَضِيَ اللهُ عَنْهُ paid off his fathers debts.

He says: “Whenever I had any difficulty, I would make dua (to Allah) ‘O, Master of Zubair, help me,’ and the difficulty would be removed.”

Once he went to Hadhrat Abdullah bin Ja’far رَضِيَ اللهُ عَنْهُ and the following conversation took place.

Abdullah bin Zubair رَضِيَ اللهُ عَنْهُ: “I find from my fathers books that you owe him one million Dirhams.”

Abdullah bin Ja’far رَضِيَ اللهُ عَنْهُ: “All right. You can have the money whenever you want.”

However, after checking the books again, he found that it was his mistake, and in fact this much money was owed to Hadhrat Abdullah bin Ja'far رَضِيَ اللَّهُ عَنْهُ by his father. He therefore went to him and said: "Forgive me. It was my mistake. In fact my father owed you that much money."

Abdullah bin Ja'far رَضِيَ اللَّهُ عَنْهُ: "If that is the case, then I free you of the debt."

Abdullah bin Zubair رَضِيَ اللَّهُ عَنْهُ: "No, I must pay it."

Abdullah bin Ja'far رَضِيَ اللَّهُ عَنْهُ: "All right. You may pay it whenever you can."

Abdullah bin Zubair رَضِيَ اللَّهُ عَنْهُ: "Will you accept a piece of land for the debt?"

Abdullah bin Ja'far رَضِيَ اللَّهُ عَنْهُ: "Yes, if that is easier for you."

Abdullah bin Zubair رَضِيَ اللَّهُ عَنْهُ says, "I gave him a piece of waterless land. He asked his slave to spread his musallah on that land. He then went and read two rakaats of Salaah, spending a long time in sajdah. After finishing the Salaah, he pointed out a certain spot to his slave and ordered him to dig at that spot. After a little digging, water gushed out from there."

The qualities of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ mentioned here were part of their everyday life. In fact, these things were not considered to be anything strange.

Part Seven -- Bravery and Heroism

The Sahaabah رَضِيَ اللهُ عَنْهُمْ were not afraid of death at all. Therefore, they were fearless and brave. A person who is not afraid of death is ready for anything. They did not have love for wealth or any fear for the enemy. I wish I could also have this quality.

Ibn Jahsh رَضِيَ اللهُ عَنْهُ and Sa'ad رَضِيَ اللهُ عَنْهُ make dua for each other

One day before the Battle Uhud, Abdullah bin Jahsh رَضِيَ اللهُ عَنْهُ said to Sa'ad bin Abi Waqqaas رَضِيَ اللهُ عَنْهُ: "O, Sa'ad! Come, let us make dua together. Let each one ask Allah Ta'ala to accept his only wish, whilst the other would say Aameen to it. In this way, the duas are more likely to be answered by Allah Ta'ala."

Sa'ad رَضِيَ اللهُ عَنْهُ agreed, and they both went to a corner to make dua.

Sa'ad رَضِيَ اللهُ عَنْهُ was first to ask Allah Ta'ala, saying: "O Allah! When the battle starts tomorrow, let me face a very strong and fierce enemy. Let him attack me with all his might and power, and let me fight him with all my strength. Then, O Allah, let me be successful by killing him for your sake, and allow me to have his belongings as booty." Abdullah رَضِيَ اللهُ عَنْهُ said: "Aameen."

Then Abdullah رَضِيَ اللَّهُ عَنْهُ started his dua, saying: “O Allah! let me face one of the toughest fighters from the enemy tomorrow. Let him attack me with full force and let me attack him with my full strength. Then let him overpower and kill me. He may cut my nose and ears from my body. When I come to you on the Day of Qiyaamah, You may ask me, ‘How did you lose your nose and ears, O, Abdullah!’ and I will say, ‘These were lost in the way of Allah Ta’ala and His Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.’ Then You will say, ‘Yes! Surely these were lost in my way.’” Hadhrat Sa’ad رَضِيَ اللَّهُ عَنْهُ said: “Aameen.”

In the battlefield the next day, both of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ saw their duas answered exactly as they had asked.

Sa’ad رَضِيَ اللَّهُ عَنْهُ says: “Abdullah’s رَضِيَ اللَّهُ عَنْهُ dua was better than mine. In the evening I noticed his ears and nose tied with string.”

This story shows the great courage and bravery of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and their love for Allah Ta’ala. They were eager to face the brave and strong from the enemy. Abdullah رَضِيَ اللَّهُ عَنْهُ wishes Allah Ta’ala to prove on the Day of Qiyaamah that his sacrifice was really for His sake. What an excellent wish!

Hadhrat Ali’s رَضِيَ اللَّهُ عَنْهُ bravery in the Battle of Uhud

Not understanding Nabi’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ orders properly changed the victory at Uhud into a loss for a short while. That was a very hard time for the Muslims. They were caught between two groups of the enemy and many were killed. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself was surrounded by the enemy, who spread the lie that he had been killed. Most of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ could not think properly when they heard this lie and that was the main cause of their confusion.

Hadhrot Ali رَضِيَ اللَّهُ عَنْهُ says: “We were surrounded by the enemy and I could not see Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I first looked for him among the living and then among the dead, but I could not find him anywhere. I said to myself that, ‘It is impossible for him to run away from the battle-field. It seems that Allah Ta’ala is angry with us because of our

sins and he has taken away Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the heavens. There is no way left for me except to jump into the enemy and fight till I am killed.’ I therefore attacked the enemy, clearing them with my sword, till I saw Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. I was very happy and was sure that Allah Ta’ala had been protecting him through His Mala’ikah. I came to him and stood by his side. Meanwhile a group of the enemy tried to attack Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He said to me, ‘Ali go and stop them.’ I fought and chased them away by myself, killing quite a few of them. After this, yet another group came to attack him. He again called out, ‘Ali go and stop them.’ I fought with that group also by myself till they ran off.”

Hadhrat Jibraa-eel عَلَيْهِ السَّلَام came and praised Hadhrat Ali رَضِيَ اللهُ عَنْهُ for his bravery and his love for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

إِنَّهُ مِنِّي وَأَنَا مِنْهُ

**“Ali belongs to me and I belong to him.” Then,
Hadhrat Jibraa-eel عَلَيْهِ السَّلَام said:**

وَأَنَا مِنْكُمَا

“I belong to you both.”

Look at the bravery of Hadhrat Ali رَضِيَ اللهُ عَنْهُ. When he cannot find Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he jumps into the enemy all alone. This shows his genuine love for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Hadhrat Hanzalah رَضِيَ اللهُ عَنْهُ is martyred

When the Battle of Uhud started, Hadhrat Hanzalah رَضِيَ اللهُ عَنْهُ had just been married and therefore did not join the battle from the beginning. It is said that he had just left the bed of his wife and had hardly started taking his bath, when he heard somebody announcing about

the defeat. He delayed the bath and with sword in hand, rushed towards the battle-field. He jumped into the enemy lines, fighting and killing till he was killed. The body of the person killed in the path of Allah Ta'ala is not washed, unless a bath has been compulsory on him before his death. The Sahaabah رَضِيَ اللَّهُ عَنْهُ did not know that he had needed a bath and therefore buried him without a bath.

Just before his burial, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "I see the Malaaiqah washing Hanzalah's رَضِيَ اللَّهُ عَنْهُ body."

Hadhrat Abu Sa'eed Sa'adi رَضِيَ اللَّهُ عَنْهُ says: "After hearing this from Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I went to have a look at Hanzalah's رَضِيَ اللَّهُ عَنْهُ face and I noticed drops of water flowing down his hair."

When Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned to Madinah, he found out that Hadhrat Hanzalah رَضِيَ اللَّهُ عَنْهُ had delayed his bath. This again shows the courage of those people. A brave person cannot accept any delay and jumps into the jaws of death. Hadhrat Hanzalah رَضِيَ اللَّهُ عَنْهُ also could not wait to finish the bath which was compulsory on him.

Hadhrat Amr bin Jamooh's رَضِيَ اللَّهُ عَنْهُ wish for shahaadat (dying in the path of Allah Ta'ala)

'Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ was lame (he would limp and walk). He had four sons, who often spent time with Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and took part in many battles. In Uhud, Amr رَضِيَ اللَّهُ عَنْهُ also wished to join the battle.

People said to him: "You have an excuse because you are lame. You don't have to join the battle."

He replied: "How sad that my sons go to Jannah and I stay behind."

His wife also wanted him to fight. To encourage him, she said to him: "I do not believe that people have stopped you from going. It seems that you are yourself afraid to go to the battlefield."

Hearing this, Hadhrat 'Amr رَضِيَ اللَّهُ عَنْهُ took his weapons and facing the Qiblah, made dua to Allah Ta'ala:

اللَّهُمَّ لَا تَرُدَّنِي إِلَى أَهْلِي

“O, Allah! Do return me to my family.”

He then went to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said: “I had always wished for shahadat (martyrdom), but my people have always stopped me from going to the battlefield. O, Nabi of Allah! I cannot wait any more. Please allow me to join the battle. I hope to walk in Jannah with my lame foot.”

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him: “You have an excuse. There is no harm if you stay behind.”

However he still insisted, and at last Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ allowed him to fight. Hadhrat Abu Talha رَضِيَ اللهُ عَنْهُ says: “I saw ‘Amr رَضِيَ اللهُ عَنْهُ fighting. He walked proudly and said, ‘By Allah! I am fond of Jannah.’ One of his sons was following. The father and the son fought till both of them were killed.”

His wife, after hearing about the death of her husband and son, came with a camel to fetch their bodies. When the bodies were loaded on the camel, it refused to stand up. When it was forced to stand up after a big struggle, it would not go to Madinah and would turn towards Uhud, again and again. When Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was told about this, he said: “The camel is commanded to do that. Did ‘Amr رَضِيَ اللهُ عَنْهُ say anything at the time of leaving his home?”

His wife told Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he had made dua to Allah Ta’ala, facing Qiblah:

اللَّهُمَّ لَا تَرُدَّنِي إِلَى أَهْلِي

“O Allah! Do not return me to my family”

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “This is why the camel refuses to go towards his home.”

Look at Hadhrat ‘Amr’s رَضِيَ اللهُ عَنْهُ wish to die in the path of Allah Ta’ala. It was their love for Allah Ta’ala and his Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that

made the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ successful. Even after his death, 'Amr رَضِيَ اللَّهُ عَنْهُ wanted to remain in the battlefield and therefore the camel refused to take his body back to Madinah.

Hadhrat Mus'ab bin 'Umair رَضِيَ اللَّهُ عَنْهُ gets martyred

Hadhrat Mus'ab bin 'Umair رَضِيَ اللَّهُ عَنْهُ had been brought up with great love and affection by his wealthy parents. Before accepting Islam, he lived in luxury and comfort. It is said that he was the best dressed youth of Makkah. In fact his parents would buy clothes worth two hundred dirhams for him. He accepted Islam in its early days, without informing his parents. When they came to know of it, they tied him with a rope and forced him to stay at home. He got a chance to escape and left for Abyssinia. After returning from Abyssinia, he went to Madinah.

Thus a person like him, brought up in luxury and comfort, was now living a life of poverty and difficulty. Once, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sitting with the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ when Mus'ab رَضِيَ اللَّهُ عَنْهُ passed in front of them. He had only one sheet of cloth to cover his body. This sheet had many patches, including one of skin. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with tears in his eyes mentioned Mus'ab's رَضِيَ اللَّهُ عَنْهُ life of luxury before Islam.

In the Battle of Uhud, Mus'ab رَضِيَ اللَّهُ عَنْهُ held the flag of Islam. When the Muslims for a short while were scattered in confusion, he held the flag and stood at his post like a rock. An enemy came and cut his hand with a sword, so that the flag might fall resulting in the defeat of the Muslims. He at once took the flag in the other hand. The enemy then cut the other hand also. He held the flag to his chest with the help of his bleeding arms. The enemy at last stabbed his body with an arrow. He fell down dead and with him fell the flag that he had not allowed to fall while he was alive. Another Muslim ran and took over the flag.

At the time of his burial, he had only one sheet to cover his body. This sheet was too short for his size. When it was pulled to cover the head, the feet would be left open, and when it was pulled to cover the

feet, the head would become uncovered. Nabi ﷺ said: “Cover his head with the sheet and his feet with ‘Azkhar’ leaves.” Such was the end of the youth who was brought up in luxury and comfort. The person who used to wear clothes worth two hundred dirhams does not have enough clothing to cover his dead body.

Look with what bravery he tried to keep the flag up and did not allow it to fall till he was dead. This is the miracle of Imaan. Once Imaan gets into a person, it makes him forget everything else, whether wealth, luxury or life itself.

Hadhrat Sa’ad’s ﷺ message to Rustam

Hadhrat Sa’ad ﷺ was chosen as the leader of the Muslim army that was sent to Iraq by Hadhrat Umar ﷺ.

Hadhrat Sa’ad ﷺ was very brave and was one of the heroes of Arabia. At that time, Yazdjard was the emperor of Iraq. He called one of his best generals named Rustam and ordered him to stop the Muslims. Rustam did not want to go to battle because of his fear of the Muslims. He asked the Emperor again and again to keep him back, saying: “I shall make all the arrangements from here and I shall be of use to you when you will need me for advice.” The Emperor did not agree and he had to go to the battlefield.

When Hadhrat Sa’ad ﷺ was about to leave Madinah, Hadhrat Umar ﷺ gave him the following instructions: “O, Sa’ad! Do not think that you are too great because you are a Sahaabi? Allah Ta’ala does not stop evil with evil, but He stops evil with good. Allah Ta’ala has no relationship with His creation. All men, high and low, are equal before Him, because all are His creation and He is their only Rabb. Remember that the Sunnah of Nabi ﷺ is the only correct way of doing things. You are going for a very heavy job. You can only complete it by following the truth. Encourage good habits in yourself and your friends. Choose the fear of Allah Ta’ala because this will lead you to His obedience and stop you from His

disobedience. Obedience to Allah's Ta'ala commands is for those who hate this world and love the Hereafter."

Sa'ad رَضِيَ اللهُ عَنْهُ faced the huge army with full hope in Allah Ta'ala. When both armies were ready to fight, he sent a message to Rustam, which read:

فَإِنَّ مَعِيَ قَوْمًا يُحِبُّونَ الْمَوْتَ كَمَا يُحِبُّونَ الْأَعَاجِمُ الْخَمْرَ

"Rustam! There are people with me to whom death (in the path of Allah Ta'ala) is more enjoyable than is wine to the people in your army."

Ask the people who are addicted to liquor, how much they love to taste it. The Sahaabah رَضِيَ اللهُ عَنْهُمْ loved to meet death in the Path of Allah Ta'ala even more. This was the main cause of their success.

Hadhrat Wahb bin Qabus رَضِيَ اللهُ عَنْهُ gets martyred

Wahb bin Qabus رَضِيَ اللهُ عَنْهُ was a shepherd and had been a Muslim for some time. He lived in his village in the desert. When he came to Madinah to see Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he brought with him his nephew and his herd of goats, which he had tied with a rope. He learnt that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in Uhud. He left his goats and went to Uhud to fight by the side of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. A group of the enemy was at that time about to attack Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ announced: "The person who gets rid of these people will be my friend in Jannah."

Hadhrat Wahb رَضِيَ اللهُ عَنْهُ attacked them fiercely and forced them all back. A second and third group of the enemy tried to come forward and each time it was Hadhrat Wahb رَضِيَ اللهُ عَنْهُ who fought them and chased them away by himself. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave him good news of Jannah. As soon as he heard this he jumped into the enemy and fought till he was killed.

Hadhrat Sa'ad bin Abi Waqqaas رَضِيَ اللهُ عَنْهُ says: "I have never seen a person fighting so bravely as Wahb رَضِيَ اللهُ عَنْهُ did. I saw Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

standing beside his dead body, saying, ‘O Wahb! You have pleased me. May Allah be pleased with you.’”

Although Nabi ﷺ himself was wounded in this battle, yet he buried Wahb’s رَضِيَ اللهُ عَنْهُ body with his own hands. Hadhrat Umar رَضِيَ اللهُ عَنْهُ used to say: “I never envied anybody more than Wahb رَضِيَ اللهُ عَنْهُ. I wish I could appear before Allah Ta’ala with a record as good as his.”

What is it in the life of Hadhrat Wahb رَضِيَ اللهُ عَنْهُ that makes a famous person like Hadhrat Umar رَضِيَ اللهُ عَنْهُ to envy him? It is the same quality of sacrifice for the sake of Allah Ta’ala and His Nabi ﷺ even though Hadhrat Umar رَضِيَ اللهُ عَنْهُ and other Sahaabah رَضِيَ اللهُ عَنْهُمْ have better deeds.

The incident of Bi’r Ma’oona

At Bi’r Ma’oona, seventy Sahaabah رَضِيَ اللهُ عَنْهُمْ were martyred. All of them were Hafiz of the Qur-aan. They were called the Jamaat (group) of Qurraa and were mainly from the Ansaar. Nabi ﷺ loved them very much because they busied themselves in Zikr and reading the Qur-aan during the night. During the day they remained in the service of Nabi ﷺ and his family.

A person by the name of Aamir bin Maalik who was known as Abu Bara, from the Bani Aamir tribe of Najd, came to Nabi ﷺ and took this Jama’at with him for the Tabligh (preaching) and the Ta’leem (teaching) of his people. Nabi ﷺ was worried saying: “I fear that some harm may come to my Sahaabah رَضِيَ اللهُ عَنْهُمْ.” However the person guaranteed him that he will himself see to their safety. After much thought, Nabi ﷺ agreed to send the group of seventy Sahaabah رَضِيَ اللهُ عَنْهُمْ with him. He also gave them a message for ‘Aamir bin Tufail (the head of the tribe), inviting him to Islam.

The group of Sahaabah رَضِيَ اللهُ عَنْهُمْ camped at Bi’r Ma’oona. Hadhrat ‘Umar bin Umayyah رَضِيَ اللهُ عَنْهُ and Hadhrat Munzir bin ‘Umar رَضِيَ اللهُ عَنْهُ took the camels for grazing and Hadhrat Haraam رَضِيَ اللهُ عَنْهُ with two

friends went to deliver Nabi's ﷺ message to 'Aamir bin Tufail.

When they reached near his place, Hadhrat Haraam رَضِيَ اللهُ عَنْهُ said to his friends: "You both stay here while I shall go to him alone. If I am safe, you may also come after me, but if I am killed then you should escape from here, as the loss of one is better than the loss of three."

'Aamir bin Tufail was the nephew of 'Aamir bin Maalik, who had brought the group. He was a bitter enemy of Islam and hated the Muslims. When Hadhrat Haraam رَضِيَ اللهُ عَنْهُ delivered Nabi's ﷺ message to him, he did not even read it and attacked Hadhrat Haraam رَضِيَ اللهُ عَنْهُ with his spear. Hadhrat Haraam رَضِيَ اللهُ عَنْهُ shouted out "By the Rabb of the Ka'bah, I am successful," and passed away. The cruel person did not worry about the guarantee given by his uncle, or for the accepted rule all over the world, that nobody will kill the envoy (messenger).

He then called the people of his tribe and encouraged them to kill all the Sahaabah رَضِيَ اللهُ عَنْهُمْ camping at Bi'r Ma'oona. The people were not sure because of the guarantee given by 'Aamir bin Maalik. He collected a large number of people from the neighbouring tribes and attacked the Muslims. They murdered each one of them except Hadhrat Ka'b bin Zaid رَضِيَ اللهُ عَنْهُ, who had some life left in him and the enemy thought that he was dead.

While grazing the camels, Hadhrat Munzir رَضِيَ اللهُ عَنْهُ and Hadhrat Umar رَضِيَ اللهُ عَنْهُ noticed vultures flying in the air. They said, "Something terrible has happened," and returned to the camp. They saw from far that their friends were dead and the murderers were standing around their bodies with bloody swords in their hands. They stopped a while to think of what they should do.

Hadhrt 'Umar رَضِيَ اللهُ عَنْهُ said: "Let us go back to Madinah and tell Nabi ﷺ."

Hadhrt Munzir رَضِيَ اللهُ عَنْهُ did not agree. He said: "Nabi ﷺ will get the news sooner or later. I do not like to miss martyrdom and

run away from the place where our friends are lying in their peaceful sleep. Let us go forward and meet them.”

They both went and jumped into the thick of battle. Hadhrat Munzir رَضِيَ اللَّهُ عَنْهُ was killed and Hadhrat ‘Umar رَضِيَ اللَّهُ عَنْهُ was caught. Since ‘Aamir’s mother had to set free a slave because of an oath that she had made, ‘Aamir set Hadhrat ‘Umar رَضِيَ اللَّهُ عَنْهُ free and let him go. ‘Aamir bin Fuhairah رَضِيَ اللَّهُ عَنْهُ, a slave of Abu Bakr رَضِيَ اللَّهُ عَنْهُ, was also among those who were killed at Bi’r Ma’oona. Jabbaar bin Sulami, who killed him, says: “When I stabbed my spear through him, he said ‘By Allah, I have been successful and to my surprise I saw his body moving upwards towards the sky. I asked later on as to what was the success that ‘Aamir bin Fuhairah رَضِيَ اللَّهُ عَنْهُ meant when he said, ‘By Allah, I have been successful.’ I was told that it was that of entering into Jannah. This made me accept Islam.”

These are the wonderful people, of whom Islam is proud. Death was more enjoyable for them than wine for their enemies. They felt most successful at the time of their death as they had done those deeds which had made Allah happy with them.

Hadhrat ‘Umair رَضِيَ اللَّهُ عَنْهُ stops eating dates

In the Battle of Badr, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sitting in a tent. He encouraged the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to fight, saying: “Rise up and race with one another for a Jannah as wide as the Heavens and the Earth, prepared for the Muttaqeen (pious).”

Hadhrat ‘Umair ibnul Humaam رَضِيَ اللَّهُ عَنْهُ was also listening to this. He said: “Bakh! Bakh! How wonderful.”

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked Hadhrat ‘Umair رَضِيَ اللَّهُ عَنْهُ what he meant by saying that. He said: “I wish to be one of those for whom this Jannah has been prepared.”

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Certainly, you are one of them.”

Hadhrat 'Umair رَضِيَ اللَّهُ عَنْهُ then took out a few dates from his bag and began to eat. While he was eating, he suddenly said: "To wait till the dates finish will be a very long time. I cannot do that."

Saying this, he threw away the dates, and with sword in hand jumped into the battlefield and fought till he was killed. In fact, these people appreciated the value of Jannah, for their Yaqeen (faith) was firm. If we too get that Yaqeen in our hearts, nothing will be too difficult or too much for us.

Hadhrat 'Umar's رَضِيَ اللَّهُ عَنْهُ moving to Madinah

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ is well known for his bravery by one and all. In the beginning, when the Muslims were very weak, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made dua to Allah Ta'ala to strengthen the Muslims with Hadhrat 'Umar's رَضِيَ اللَّهُ عَنْهُ Islam. This dua was answered by Allah in no time, (as we have seen in Chapter 1.)

Hadhrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ says: "We could not read our Salaah in the Haram till Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had accepted Islam."

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ says: "People moving to Madinah Munawwarah left Makkah Mukarramah quietly and secretly, because of the fear of the Quraish. However, when Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ decided to go, he hung his sword from his neck, held his bow in his hand and took a large number of arrows with him. He first went to the Haram Shareef, performed Tawaaf comfortably, performed his Salaah most calmly and then went to the different groups of the Quraish, saying to each of them, 'Whoever does not mind his mother crying for him, his wife becoming a widow and his children becoming orphans, may come out of Makkah Mukarramah and face me.' There was none to accept his challenge."

An army is sent to Moota

Hadhrat Haaris bin Umair Azdi رَضِيَ اللهُ عَنْهُ was sent by Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the king of Basra, inviting him to Islam. When Hadhrat Haaris رَضِيَ اللهُ عَنْهُ reached Moota, he was killed by Shurahbeel Ghassaani, one of the governors of Caesar (the king). The murder of the envoy (messenger) was against all laws.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was very upset when the news reached him. He collected an army of 3 000 Sahaabah رَضِيَ اللهُ عَنْهُمْ, to fight against the enemy. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Hadhrat Zaid bin Haarisah رَضِيَ اللهُ عَنْهُ will be the leader of the army, If Zaid رَضِيَ اللهُ عَنْهُ is killed, then Ja’far bin Abi Taalib رَضِيَ اللهُ عَنْهُ will be your Amir and if he also passes away, then Abdullah bin Rawaahah رَضِيَ اللهُ عَنْهُ will be your Amir. If he also dies, then you can choose a leader from among yourselves.”

A Jew who was listening to this, said: “All three must die. This is exactly how the earlier Ambiyaa عَلَيْهِمُ السَّلَامُ used to speak about future events.”

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave Hadhrat Zaid رَضِيَ اللهُ عَنْهُ a white flag made by himself. He then walked with the army for some distance out of Madinah and made dua for them saying: “May Allah Ta’ala bring you back safely and successfully. May He guard you against all evils.”

At that moment Hadhrat Abdullah bin Rawaahah رَضِيَ اللهُ عَنْهُ, recited three poems, which meant: “I only wish forgiveness of my sins and a sword to cause my blood to gush out like water from a fountain, or a spear to stab me through my liver and my stomach. When people pass my grave they should say: ‘May you, who have died for Allah’s Ta’ala cause, be successful and do well. You are really successful.’”

Shurahbeel received the news about this army. He prepared himself to meet them with an army of 100 000 men. When the Muslims went further, they heard the news that the king himself was coming with another army of 100 000 men to help Shurahbeel. The Sahaabah رَضِيَ اللهُ عَنْهُمْ who were only 3 000 wondered whether they should fight this army or ask Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ what to do.

Hadhrat Abdullah bin Rawaahah رَضِيَ اللَّهُ عَنْهُ called aloud: “Friends! What are you worried about? What are you here for? You are here to be killed. We have never fought because of our strength in weapons and numbers. We have always fought on the strength of Islam, through which Allah Ta’ala has honoured us. You are sure of one of two successes, Victory or Martyrdom (shahaadat).”

After being encouraged by Hadhrat Abdullah bin Rawaahah رَضِيَ اللَّهُ عَنْهُ, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ decided to go on till they faced the Christian army in the battlefield of Moota. Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ, with the flag in his hand, gave out instructions. A fierce battle started and Shurahbeel’s brother was killed in action. Shurahbeel himself escaped and hid in a fort. He sent a message to the king, who immediately sent an army, of 200 000 men. The Muslims were fighting against a very huge army.

Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ was killed and the flag was taken over by Hadhrat Ja’far رَضِيَ اللَّهُ عَنْهُ. He then read a few poems, which meant: “O, people! What a beautiful place Jannah is. How fine and how cool is its water. The Roman army’s doom is near. I must finish them all.”

With the flag in one hand and his sword in the other, he jumped into the enemy. The enemy cut his right hand, which held the flag. He at once carried it with his left hand. When that was cut off, he held the flag with his teeth and supported it with his bleeding arms. His body was cut into two by somebody from behind and he fell down dead. He was thirty-three years old at that time.

Hadhrat Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ says: “When we removed him from the battlefield, we counted as many as ninety wounds on his body, all on the front.”

When Hadhrat Ja’far رَضِيَ اللَّهُ عَنْهُ was killed, Hadhrat Abdullah bin Rawaahah رَضِيَ اللَّهُ عَنْهُ was eating a piece of meat in a corner of the battlefield. He had been hungry for three days. On hearing about the death of Hadhrat Ja’far رَضِيَ اللَّهُ عَنْهُ, he threw away that piece of meat, saying to himself: “Abdullah! You are busy eating, while Ja’far has reached Jannah.”

He took the flag and began to fight. His finger was severely injured and hung loose. He placed the hanging finger under his foot and tore it off from the hand, and then rushed forward. Knowing that the Muslims were fighting a very large army, he paused for a moment. He at once carried on and said to himself: "O, heart! What makes you wait now? Is it for the love of the wife? If so, then I divorce her this very moment. Is it for the slaves? Then I set them all free. Is it for the garden? I then give it over in Sadaqah."

He then read a few poems, which meant: "O, Abdullah! You have to die one day whether you like it or not. You have had enough good times. See how the kuffaar are attacking the Muslims. Why does Jannah not attract you? Even if you are not killed in this battle, remember you have to die one day."

He then got down from his horse. Meanwhile his cousin brought him a piece of meat, saying, "You have not eaten or slept for many days. Eat this and take a little rest before you fight."

He held the slice and was about to eat it when he heard the enemy attack from one side. He at once threw away the slice and jumped into the crowd, striking with his sword till he was killed.

The history of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ is full of stories which show that the things of this world were nothing in their eyes, and their only concern was to be successful in the Hereafter.

The Story of Sa'eed bin Jubair (rahmatullahi alayh) and Hajjaaj bin Yusuf

We see the same qualities even in the Tabi'een (those after the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ). I will now mention the story of Sa'eed bin Jubair (rahmatullahi alayh), who is a famous Tabi'ee. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said:

أَفْضَلُ الْجِهَادِ كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ

**“To speak the truth in the face of a cruel ruler is
the best Jihaad.”**

This is a story of Jihaad of that type. At that time, Hajjaaj bin Yusuf, the well-known murderer was the ruler. Hajjaaj's cruelty and oppression is well known to all. He was the governor of King Abdul Malik bin Marwaan over Hejaz and Iraq. The King lived in Damascus and Hajjaaj had his base at Kufa. Sa'eed bin Jubair (*rahmatullahi alayh*) had fought against Hajjaaj. After the defeat, Sa'eed (*rahmatullahi alayh*) ran away and hid in Makkah Mukarramah. The Government sent a very strict person as the Governor of Makkah, with instructions to arrest Sa'eed (*rahmatullahi alayh*). The Governor gathered all the people of Makkah Shareef and read to them the order of Abdul Malik, which said: “Any person who gives shelter to Hadhrat Sa'eed (*rahmatullahi alayh*) shall be killed with Hadhrat Sa'eed (*rahmatullahi alayh*).”

He then announced to the people: “By Allah, I must kill the person who gives shelter to Hadhrat Sa'eed (*rahmatullahi alayh*), his and his neighbours houses shall be broken to the ground.”

Hadhrat Sa'eed (*rahmatullahi alayh*) was arrested with great difficulty and sent to Kufa. When he was brought before Hajjaaj, the following conversation took place:

Hajjaaj: “What is your name?”

Hadhrat Sa'eed (*rahmatullahi alayh*): “My name is Sa'eed (which means fortunate).”

Hajjaaj: “What is your father's name?”

Hadhrat Sa'eed: “Jubair (which means trimmed).”

Hajjaaj: “No, you are in fact Shaqi (which means terrible), son of Kusair (which means a broken thing).”

Hadhrat Sa'eed رَحِمَهُ اللهُ: “My mother knew my name better than you do.”

Hajjaaj: “You are shameful and your mother is also shameful.”

Hadhrat Sa'eed رَحِمَهُ اللهُ: “The Knower of the hidden things is someone else”.

Hajjaaj: “Look! I am going to kill you.”

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "Then my mother was right in giving me this name."

Hajjaaj: "I shall send you to Jahannam."

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "If I knew that you had that power, I would have taken you as my god."

Hajjaaj: "What is your belief about Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "He was a messenger of Mercy and a Nabi of Allah, sent with the best guidance for the whole creation."

Hajjaaj: "What do you say about the Khulafaa?"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "I am not a guardian over them. Everybody is responsible for his own actions."

Hajjaaj: "Who is the highest of the four Khulafaa?"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "The one who had been able to please Allah more than the rest."

Hajjaaj: "Which of them had been able to please Allah Ta'ala more than the rest?"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "This is known only to Him, Who knows what is hidden in the the hearts."

Hajjaaj: "Is Ali in Jannah or in Jahannam?"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "I can only answer after I visit the two places and meet their people"

Hajjaaj: "What will happen to me on the Day of Qiyaamah?"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "I have no knowledge of the unseen?"

Hajjaaj: "You do not wish to tell me the truth."

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "But I did not tell a lie either."

Hajjaaj: "Why do you never laugh?"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "I do not see anything to laugh at. Why should one laugh when he is created from dust and has to appear on the Day of Qiyaamah and is always surrounded by problems?"

Hajjaaj: "But I laugh."

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "Allah Ta'ala has created us differently."

Hajjaaj: "I am going to kill you now."

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "The time and manner of my death has already been decided."

Hajjaaj: "Allah Ta'ala has favoured me over you."

Hadhrat Saeed رَحْمَةُ اللَّهِ: "Nobody can be proud of his closeness to Allah Ta'ala, unless he knows his position; and Allah Ta'ala is the only knower of the unseen."

Hajjaaj: "Why should I not be proud of my relationship with Allah Ta'ala, when I am with the Ameer-ul-Mu'mineen and you are with the rebels?"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "I am with the other Muslims. I myself avoid mischief, but nobody can change the decision of Allah Ta'ala."

Hajjaaj: "What do you say about what we collect for the Ameer-ul-Mu'mineen?"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "I do not know what you collect for him."

Hajjaaj: "Are our collections not good?"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "You have collected them, and you are the best judge."

Hajjaaj: "Do you like any of these things for yourself?"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "I only like the things which Allah Ta'ala likes."

Hajjaaj: "Curse to you!"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "Curse is for the person who cannot go to Jannah and is made to enter Jahannam."

Hajjaaj: (Angry) "Say how I should kill you?"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "As you would like to be killed yourself."

Hajjaaj: "Should I forgive you?"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "Allah's forgiveness is real. Your forgiveness is of no value."

Hajjaaj: To the executioner (killer) "Kill this man!"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ laughed while he was being taken to be killed. Hajjaaj was told of this. He called him back.

Hajjaaj: "What made you laugh?"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "Your courage with Allah Ta'ala and His mercy to you."

Hajjaaj: "I am killing a person who has divided the Muslims."
(Commanding the executioner (killer)) "Kill him in front of me."

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "Let me perform two rakaats salaah."
After finishing Salaah, he faced the Qiblah and read:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

***"Certainly, I have turned my face towards Him
Who created the heavens and earth, is Haniff
(worships Allah alone) and I am not from those who
believe in partners with Allah Ta'ala"***

Hajjaaj: "Turn him away from our Qiblah and let him face the
Qiblah of the Christians, who also caused problems in their people."
His face was immediately turned towards the other direction.

Hadhrat Sa'eed رَحْمَةُ اللَّهِ:

أَيْنَمَا تَوَلَّوْا فَثَمَّ وَجْهُ اللَّهِ

***"And whichever way you turn, there is Allah's
presence", (S2: V115)***

Hajjaaj: "Make him lie on his face. We are only responsible for
appearance." (Hadhrat Sa'eed رَحْمَةُ اللَّهِ was made to lie on his face.)

Hadhrat Sa'eed رَحْمَةُ اللَّهِ:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

***"From the (earth) did we create you, and into it
shall we return you, and from it shall we bring you
out once again." (S 20: V55)***

Hajjaaj: "Kill him"

Hadhrat Sa'eed رَحْمَةُ اللَّهِ: "I call you to witness what I say",

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ

***I bear witness that there is no diety except Allah,
who is all alone and who has no partner and I bear
witness that Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is His slave and
His Nabi."***

He was then beheaded (his head was cut off).

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Indeed to Allah we belong and to him shall we return

After his killing, a great amount of blood flowed from Hadhrat Sa'eed's (*rahmatullahi alayh*) body. Hajjaaj himself was shocked. He asked the reason from his doctors, who said: "His calmness at the time of death had kept his blood normal. Usually, people to be killed are scared and so afraid of death that their blood becomes thick and does not flow easily."

There are many such stories about of the Taabi'een. Hadhrat Imaam Abu Hanifah (*rahmatullahi alayh*), Hadhrat Imaam Maalik (*rahmatullahi alayh*), Hadhrat Imaam Ahmad bin Hambal (*rahmatullahi alayh*) and other pious people had to suffer a lot because of their truthfulness; but they remained firm on the right path.

Part Eight -- Thirst for knowledge

Sahaabah's **رَضِيَ اللَّهُ عَنْهُمْ** group of Muftis

All the Sahaabah **رَضِيَ اللَّهُ عَنْهُمْ**, were involved in Jihaad, dawat, learning and teaching. However there was a group of Sahaabah **رَضِيَ اللَّهُ عَنْهُمْ** who were totally incharge of Fatwa, even during the lifetime of Nabi **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**.

They were the following Sahaabah: Hadhrat Abu Bakr **رَضِيَ اللَّهُ عَنْهُ**, Hadhrat 'Umar **رَضِيَ اللَّهُ عَنْهُ**, Hadhrat Usmaan **رَضِيَ اللَّهُ عَنْهُ**, Hadhrat Ali **رَضِيَ اللَّهُ عَنْهُ**, Hadhrat Abdur Rahmaan bin 'Auf **رَضِيَ اللَّهُ عَنْهُ**, Hadhrat Ubayy bin Ka'ab **رَضِيَ اللَّهُ عَنْهُ**, Hadhrat Abdullah bin Mas'ood **رَضِيَ اللَّهُ عَنْهُ**, Hadhrat Mu'aaz bin Jabal **رَضِيَ اللَّهُ عَنْهُ**, Hadhrat Ammaar bin Yaasir **رَضِيَ اللَّهُ عَنْهُ**, Hadhrat Huzayfah **رَضِيَ اللَّهُ عَنْهُ**, Hadhrat Salmaan Farsi **رَضِيَ اللَّهُ عَنْهُ**, Hadhrat Zaid bin Saabit **رَضِيَ اللَّهُ عَنْهُ**, Hadhrat Abu Musa **رَضِيَ اللَّهُ عَنْهُ** and Hadhrat Abu Darda **رَضِيَ اللَّهُ عَنْهُ**. To give Fatwa during the lifetime of Nabi **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** was a great honor for these Sahaabah, and gives us an idea of their deep and great knowledge.

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ burns his collection

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا says: "My father, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ, had a book of 500 Ahaadith. One night I noticed that he was very restless. He was tossing about in bed and could not sleep. I got worried and asked him, 'Are you suffering from any illness or worried about something?' However he did not speak and remained restless throughout the night. The next morning he called me and said, 'Bring the book of Hadith that I gave you to keep.' I brought the book and he set fire to it, till it was burnt. He said, 'The book had many Ahaadith that I had heard from other people. I thought that if I passed away and left behind a Hadith accepted as true by me, but really not authentic, then I should have to answer for that.'"

It was Hadhrat Abu Bakr's رَضِيَ اللهُ عَنْهُ thirst for knowledge that caused him to write a book of 500 Ahaadith. But it was due to his extreme carefulness that he burnt the collection.

The Sahaabah رَضِيَ اللهُ عَنْهُمْ were very careful and cautious about Hadith. That is why you find very few Ahaadith narrated by the famous Sahaabah رَضِيَ اللهُ عَنْهُمْ. Those people nowadays who quote a Hadith (without first checking) in their lectures from the mimbar should take a lesson from this story. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ remained with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ most of his time.

Many of the Sahaabah رَضِيَ اللهُ عَنْهُمْ used to say: "Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ was the most learned amongst us."

After the death of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, when the choosing of the Khalifah was being discussed, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ advised the people mentioning all the aayaat of the Qur-aan and all those Ahaadith of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which spoke about the virtues and qualities of the Ansaar.

This shows how much knowledge of the Qur-aan he had and how many Ahaadith he remembered. Despite all this, there are very few Ahaadith that have been narrated by Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ.

For similar reasons, Imaam Abu Hanifah (*rahmatullahi alayh*) too was not so free in reporting Hadith.

Hadhrat Mus'ab bin Umair رَضِيَ اللهُ عَنْهُ does tabligh

When the first group of people from Madinah Munawwarah accepted Islam in Mina, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Hadhrat Mus'ab bin Umair رَضِيَ اللهُ عَنْهُ to go with them to Madinah to teach Islam and preach to others. He was busy all the time in teaching the Qur-aan and other Islamic practices to the people. He stayed with Hadhrat As'ad bin Zurarah رَضِيَ اللهُ عَنْهُ and was known as 'Muqree' (the teacher).

Sa'd bin Mu'aaz and Usaid bin Hudhair, who were from the chiefs of Madinah Munawwarah, did not like what Hadhrat Mus'ab رَضِيَ اللهُ عَنْهُ was doing.

Sa'd said to Usaid: "You go to As'ad and tell him that we do not like him bringing a stranger to Madinah, who will mislead the poor and simple people of the town."

Usaid went to Hadhrat As'ad رَضِيَ اللهُ عَنْهُ and talked to him very rudely.

Hadhrat As'ad رَضِيَ اللهُ عَنْهُ said to him: "You listen to him first and if you like his teachings, you may accept them. If not, then you have every right to stop him."

Usaid agreed. Hadhrat Mus'ab رَضِيَ اللهُ عَنْهُ then explained the beauty of Islam and read a few aayaat of the Noble Qur-aan to him.

Usaid said: "These teachings are excellent and these aayaat are really beautiful. How can I accept Islam?"

Hadhrat Mus'ab رَضِيَ اللهُ عَنْهُ said: "You take a bath, put on clean clothes and read the Kalimah."

Usaid immediately followed these instructions and accepted Islam. He then went to Sa'd and brought him to Hadhrat Mus'ab رَضِيَ اللهُ عَنْهُ to listen to his advice. Sa'd also accepted Islam. As soon as Sa'd accepted Islam, he went to the people of his family (Banu Ash-hal) and said to them: "What type of a person do you think I am?"

They replied: "You are the best and the noblest of the family."

He then said: "I have taken a qasm not to talk to you until you all accept Islam and believe in Muhammad ﷺ."

All the men and women of the Banu Ash-hal tribe immediately accepted Islam. Hadhrat Mus'ab رَضِيَ اللهُ عَنْهُ began to teach and train them in Islam.

When somebody accepted Islam, then he immediately began to preach it. Every one of them considered it compulsory upon himself to preach and teach to others what he knew about Islam. His business, farm, job or studies did not stop him from inviting others to Islam.

Hadhrat 'Ubayy bin Ka'ab رَضِيَ اللهُ عَنْهُ teaches Hadith

Hadhrt Ubayy bin Ka'ab رَضِيَ اللهُ عَنْهُ is one of the most famous Sahaabah رَضِيَ اللهُ عَنْهُمْ and was an expert Qaari of the Qur-aan. Very few Arabs knew how to read and write before Islam, and he was one of them. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to read out the revealed verses of the Qur-aan to him. He memorised the Qur-aan during the lifetime of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and had a very good understanding of it.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Ubayy bin Ka'ab رَضِيَ اللهُ عَنْهُ is the greatest Qaari of my Ummat."

He used to finish the entire Qur-aan in eight nights in Tahajjud Salaah.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said to him: "I have been commanded by Allah Ta'ala to read the Qur-aan to you."

He said: "O, Nabi of Allah! Did Allah Ta'ala mention me by my name?"

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied: "Yes, He mentioned you by your name."

Tears began to roll down his cheeks with extreme joy.

Hadhrt Jundub bin Abdullah رَضِيَ اللهُ عَنْهُ says: "When I went to Madinah Munawwarah to study, I found that the people were sitting in groups and each group had a teacher. In one of the groups I saw a person dressed in two sheets of cloth, teaching Hadith and looking

like a traveller. I asked the people, 'Who is this person?' They said, 'He is our respected Imaam, Hadhrat Ubayy bin Ka'ab رَضِيَ اللهُ عَنْهُ.' When he finished teaching, I followed him to his house. He lived in a very old and simple building, with little or no furniture. I noticed Hadhrat Ubayy رَضِيَ اللهُ عَنْهُ living a very simple and poor life."

Hadhrat Ubayy رَضِيَ اللهُ عَنْهُ says: "Once Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ tested me in my knowledge of the Qur-aan. He asked me, 'Ubayy, which is the best Aayat of the Qur-aan?' I said, 'Allah and His Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ know best.' He again asked me the same question and I gave the same humble and respectful reply. When he asked me once again, I replied, 'The best Aayah in the Qur-aan is Aayatul Kursi.' My reply made him very happy. He said, 'May Allah Ta'ala bless you through your knowledge.' Once, when Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was leading the Salaah, he missed one Aayah. Hadhrat Ubayy رَضِيَ اللهُ عَنْهُ corrected the mistake from behind. After finishing the Salaah, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, 'Who corrected me?' He was told that it was Hadhrat Ubayy bin Ka'ab رَضِيَ اللهُ عَنْهُ. He said, 'I also thought that it was him.'"

Together with his love of knowledge and his special job of writing the Qur-aan, he took part in all the battles by the side of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He did not miss a single battle with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Hadhrat Huzayfah's رَضِيَ اللهُ عَنْهُ worry about evil

Hadhrat Huzayfah رَضِيَ اللهُ عَنْهُ is one of the well-known Sahaabah رَضِيَ اللهُ عَنْهُ. He is known as the 'Keeper of Secrets'. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had told him the names of the Munaafiqeen (hypocrites) and had informed him of the order of all the evils which the Muslims were to face till the last day. He gave him full details (namely the name of the mischief maker, his parents' names, his community, etc.) about the incidents that were going to affect three hundred or more people.

Hadhrat Huzayfah رَضِيَ اللهُ عَنْهُ says: "Other people used to ask Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about good things, while I always asked him about the evil things, so that I may save myself from them."

He then mentioned the following conversation with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

Huzayfah رَضِيَ اللهُ عَنْهُ: "O Nabi of Allah, shall we slip back to evil, after the good that you have brought to us?"

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "Yes. The evil is coming."

Huzayfah رَضِيَ اللهُ عَنْهُ: "Shall we have good again after that evil?"

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "Huzayfah! Go and read the Qur-aan, think about its meaning and follow its orders."

However Huzayfah's رَضِيَ اللهُ عَنْهُ worry grew even more and he continued his questions about evils that were to come to the Muslims.

Huzayfah رَضِيَ اللهُ عَنْهُ: "O Nabi of Allah, tell me if good will come after the evil?"

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "Yes, good will come again, but the hearts of the people will not be as clean as before."

Huzayfah رَضِيَ اللهُ عَنْهُ: "And will there be any evil coming after this good?"

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "Yes, There will be such persons who will mislead the people and take them to Jahannam."

Huzayfah رَضِيَ اللهُ عَنْهُ: "What should I do if I see that time?"

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "If there is a group of Muslims together under one Ameer, then join them, otherwise separate yourself from all such groups and be hidden in a corner, or take safety under a tree (i.e. in a forest) and remain there till you pass away."

As Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had told him the names of the Munaafiqeen of that time, Hadhrat Umar رَضِيَ اللهُ عَنْهُ used to ask him: "Is there any Munaafiq among my governors?"

He once replied: "Yes. There is one, but I shall not tell you his name." Hadhrat Umar رَضِيَ اللهُ عَنْهُ sent the man home, probably by his own judgment.

Whenever somebody died, Hadhrat Umar رَضِيَ اللهُ عَنْهُ would ask if Hadhrat Huzayfah رَضِيَ اللهُ عَنْهُ was taking part in the Janaazah Salaah. If Huzayfah رَضِيَ اللهُ عَنْهُ was not present, then Hadhrat Umar رَضِيَ اللهُ عَنْهُ would also not attend that funeral. When Hadhrat Huzayfah رَضِيَ اللهُ عَنْهُ was about to pass away, he cried in worry and discomfort.

People asked him: "Are you weeping because you are leaving this world?"

He replied: "No, I am not weeping over that. I love to die. I am weeping because I don't know, whether Allah Ta'ala is pleased with me or not."

He then made dua: "O, Allah! These are the last moments of my life. You know that I have always loved You. Bless my meeting with You."

Hadhrat Abu Hurayrah's رَضِيَ اللهُ عَنْهُ memory for Hadith

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ is another famous Sahaabi. No other person has narrated as many Ahaadith as he has done. He accepted Islam in 7 A.H. and as Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away in 11 A.H., he had been with him for four years only. People used to wonder how he could remember so many Ahaadith in such a short period.

He explains this himself, saying: "People wonder how I remember so many Ahaadith. The fact is that while my Muhaajir brothers were busy in business and my Ansaar brothers did their farming, I was always with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. I was from the people of Suffah. I never cared to earn my living. I was happy with the little food that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave me. I would be with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at times when no one else was there. I once complained to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about my poor memory. He said, 'Spread your shawl!' I did so. He made some signs on the shawl with his own hands and said, 'Now wrap this shawl around you.' I wrapped it around my chest. Since then, I have never forgotten anything that I had wished to remember."

The people of Suffah were living in Nabi's ﷺ Masjid. They had no job. They were the guests of Nabi ﷺ, who gave them Sadaqah and shared with them the gifts that he received. Abu Hurayrah رَضِيَ اللهُ عَنْهُ was one of them. He would sometimes go without food for days together and would sometimes behave like a mad person because of hunger. With all these problems, he was always busy in memorising the sayings of Nabi ﷺ. Altogether he had memorised 5374 Ahaadith.

Once he mentioned the following Hadith: "A person taking part in a funeral gets one Qeeraat of reward if he returns after the Janaazah salaah, but gets two Qeeraats of reward if he remains there till the burial is over, and one Qeeraat is heavier than mount Uhud."

Hadhrat Abdullah bin 'Umar رَضِيَ اللهُ عَنْهُ heard this and wondered if this Hadith was true. He said: "O, Abu Hurayrah! Think before you speak."

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ got upset and took Hadhrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُ to Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا and said to her: "O, Ummul-Mu'minin, I request you to say by Allah if you have heard from Nabi ﷺ the Hadith regarding Qeeraats of reward?" She said: "Yes. I have heard this Hadith."

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ then said to Hadhrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُ: "During the time of Nabi ﷺ, I had no tree to plant in the orchard and no goods to sell in the market. I was always with Nabi ﷺ. My only job was to memorise what Nabi ﷺ said, and to eat only what he gave me."

Hadhrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُ said: "No doubt, of us all, you were always with him and therefore you know the most about Nabi ﷺ."

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says: "I read *Istighfaar* 12 000 times daily."

He had a piece of string with one thousand knots. He would not go to sleep until he had read *Subhaanallah* on all of these knots.

Death of Musaylamah and the collecting of the Qur-aan

Musaylamah, who was a liar, called himself a prophet even during the lifetime of Nabi ﷺ. After the death of Nabi ﷺ, people of weak Imaan, especially from the travelling Arabs, began to leave Islam. Musaylamah took advantage of the situation and caused many people to follow him. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ decided to put a stop to this attack on Islam. A fierce battle was fought with Musaylamah, in which the Muslims won with the help of Allah Ta'ala and Musaylamah was killed. However, many Sahaabah رَضِيَ اللهُ عَنْهُمْ, including many Huffaaz, lost their lives.

After this battle, Hadhrat Umar رَضِيَ اللهُ عَنْهُ went to Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and said: "Many Huffaaz have been killed in this battle. I am afraid that we will lose a good part of the Qur-aan if we have to fight a few more battles and lose more Huffaaz. I therefore suggest that the Qur-aan may be collected and protected in the form of one complete book."

Hadhrot Abu Bakr رَضِيَ اللهُ عَنْهُ said: "How can I do something that was not done in the lifetime of Nabi ﷺ?"

However Hadhrot Umar رَضِيَ اللهُ عَنْهُ insisted so much that Hadhrot Abu Bakr رَضِيَ اللهُ عَنْهُ agreed to it. He sent for Hadhrot Zaid bin Saabit رَضِيَ اللهُ عَنْهُ and told him what had been discussed between him and Hadhrot Umar رَضِيَ اللهُ عَنْهُ and then said: "You are young and intelligent. Everybody considers you to be trustworthy. Also, you were chosen by Nabi ﷺ to write the Qur-aan during his lifetime. I therefore request you to go to the people and collect the Qur-aan from them and put it into a book form."

Hadhrot Zaid رَضِيَ اللهُ عَنْهُ says: "By Allah, if Hadhrot Abu Bakr رَضِيَ اللهُ عَنْهُ had asked me to shift a mountain from one place to another, it would not have been so hard for me as the collecting of the Qur-aan. I said, 'How do you both dare to do something which was not done by Nabi

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? They explained to me their point, till Allah Ta'ala made me realise the truth, and I also was certain of the importance of this job. I then started going to the people and collecting the Qur-aan from those who had written it and from those who had learnt it by heart, till the final collection was ready."

Look at how strictly the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ followed Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Shifting of a mountain from its place was not as difficult for them as doing a thing that they had not seen Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ doing. Allah Ta'ala gave them the honour of providing the greatest service to Islam by collecting the Qur-aan into one book. Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ was so careful that he would only accept the Aayaat when these were proved to be written during the lifetime of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and only after they were confirmed by those who had memorised the Qur-aan.

Many thanks to the efforts of Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ. No doubt, he had to go from door to door and person to person, before Allah Ta'ala made it possible for every word to be collected and written down. Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ was helped by Hadhrat Ubayy bin Ka'ab رَضِيَ اللَّهُ عَنْهُ, whom Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had called a great expert in Qur-aanic knowledge. The Muslims of all times are highly grateful to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ for their wonderful achievement.

Hadhrat Abdullah bin Mas'ood's رَضِيَ اللَّهُ عَنْهُ carefulness about Hadith

Hadhrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ is one of those famous Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who was a great Aalim, even during the lifetime of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He was one of the very early Muslims who shifted to Abyssinia. He joined Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in all his battles and worked as his helper. He carried the shoes of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, gave him a pillow when he needed one, and brought him water for his wudhu. He was

therefore called "The keeper of the shoes", "The keeper of the pillow" and "The manager of wudhu."

Nabi ﷺ once said: "Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ is the only person whom I can choose as an Ameer (leader) without asking anybody."

He was allowed by Nabi ﷺ to visit him at all times. Nabi ﷺ said:

"If you want to read the Qur-aan as it was revealed to me, then copy the reading of Abdullah bin Mas'ood."

"Believe in what Abdullah bin Mas'ood says about me."

Hadhrat Abu Musa Ash'ari رَضِيَ اللَّهُ عَنْهُ says: "Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ and his mother visited Nabi's ﷺ house so often and were so comfortable there that the people of Yemen, who had come to see Nabi ﷺ, thought that they were part of the Ahl-e-Bayt (family members)." Although he was so close to Nabi ﷺ, yet he was very careful about narrating the words of Nabi ﷺ.

Hadhrat Abu Aamir Shaybani (rahmatullahi alayh) says: "I stayed with Hadhrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ for one year. I never heard him quoting any words directly to Nabi ﷺ. Whenever he intended doing so, he would shiver with fear."

Hadhrat 'Amr bin Maimoon (rahmatullahi alayh) says: "I visited Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ every Thursday for one year. I never heard him saying; 'Nabi ﷺ said this.' Once, when narrating a Hadith, he said the words; 'Nabi ﷺ said so,' suddenly his body began to shiver, his eyes became full of tears, his forehead sweated, his veins became swollen and he said, 'Insha Allah Nabi ﷺ said so,'

Look at the Sahaabah's رَضِيَ اللَّهُ عَنْهُمْ caution and care about Hadith.

Nabi ﷺ said: "A person who says that I have said something, which I did not say, is making his home in Jahannam."

This is why the Sahaabah رَضِيَ اللهُ عَنْهُمْ of Nabi ﷺ, were afraid of saying "Nabi ﷺ said this," in case they should differ from what Nabi ﷺ had actually said. We should therefore be very careful when narrating any Hadith.

A person travels from Madinah Munawwarah to Damascus for one Hadith

Kaseer bin Qais (*rahmatullahi alayh*) says: "I was sitting with Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ in a Masjid in Damascus, when someone came to him and said, 'O, Abu Darda رَضِيَ اللهُ عَنْهُ, I have come all the way from Madinah to learn one Hadith from you, because you have heard it directly from Nabi ﷺ.'"

Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ asked: "Do you have any other work in Damascus?"

The person replied: "No."

Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ again asked: "Are you sure that you have no other work in Damascus?"

The person replied: "I have come to this place only to learn this Hadith."

Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ then said: "I have heard Nabi ﷺ saying, 'Allah Ta'ala makes the way to Jannah easy for the one who travels some distance to seek knowledge. The Mala'ikah (Angels) spread their wings under his feet and all things in the heavens and earth, even the fish in the water, make dua for his forgiveness. The greatness of a person who has knowledge over a person doing ibaadat is like the greatness of the moon over the stars. The Ulama are the inheritors of the Ambiyaa عَلَيْهِمُ السَّلَامُ. The inheritance of the Ambiyaa عَلَيْهِمُ السَّلَامُ is not gold or silver. Their inheritance is knowledge. A person who obtains knowledge receives a great wealth."

Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ was a leader amongst the Sahaabah رَضِيَ اللهُ عَنْهُمْ and had a very good knowledge of Deen. He is called 'Hakeemul Ummah' (The wise person of this Ummah).

He once said: "Before accepting Islam, I did business. After accepting Islam, I tried to serve Allah Ta'ala together with my business, but I could not do so. I therefore gave up the business for the service of Allah Ta'ala. Now if I have a shop at the gate of a Masjid and therefore have no fear of losing a single Salaah, and even if the shop gives me a daily profit of forty Dinars (gold coins) to spend the whole lot in the path of Allah Ta'ala, even then I am not going to go back to business."

Somebody asked the reason, he replied: "Because of the fear of answering on the day of Qiyaamah."

He used to say: "I love death, so that I may meet Allah Ta'ala. I love poverty, so that I may be humble. I love sickness, so that I may be forgiven by Allah Ta'ala."

In this story, we find a person travelling all the way from Madinah Shareef to Damascus for the sake of one Hadith. This was not at all difficult for those people.

Hadhrat Ibn Abbaas's رَضِيَ اللهُ عَنْهُ thirst for knowledge

Hadhrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ says: "After the passing away of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I said to an Ansaari friend of mine, 'Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is not with us now, but many Sahaabah are still with us. Let us go to them and learn the knowledge of Islam'. He said, 'Who is going to come to you for learning in the presence of these famous Sahaabah رَضِيَ اللهُ عَنْهُمْ?' I was not discouraged. I continued learning and went to every person who was thought to have heard something from Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. I managed to learn a lot from the Ansaar. If, on my visit to one of the Sahaabah رَضِيَ اللهُ عَنْهُمْ, I found him asleep, I spread my shawl at the gate and sat waiting. Sometimes my face and body would get covered with dust, but I kept sitting till they woke up and I was able

to meet them. Some of them said: 'Abdullah! You are the cousin of Nabi ﷺ, you could have sent for us. Why did you take the trouble of coming to our homes?' I said to them: 'I must come to you, for I am a student and you are my teachers.' Some people for whom I had waited said: 'How long have you been waiting for us?' I informed them that I had been sitting there for a pretty long time. They said: 'What a pity, you could have awakened us from our sleep.' I said: 'I did not like to disturb you for my own sake.' I continued learning till there came a time when people began to flock to me for learning. My Ansaari friend realised this at that time and said, 'This boy has surely proven himself more intelligent than us.'

It was this love for knowledge, which caused Hadhrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ to be known as Hibr-ul-Ummat (the most learned man of Islam) and Bahrul Uloom (ocean of knowledge) in his time.

At the time of his death, he was in Taa'if. Hadhrat Muhammad bin Ali رَضِيَ اللهُ عَنْهُ performed the janazah salaah and said: "Today we have lost our saintly leader."

Hadhrot Abdullah bin Umar رَضِيَ اللهُ عَنْهُ says: "Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ is known for his knowledge about the times when the different Aayaat of the Qur-aan were revealed."

According to Hadhrot Umar رَضِيَ اللهُ عَنْهُ, Hadhrot Ibn Abbaas رَضِيَ اللهُ عَنْهُ is one of the most knowledgeable Ulama of Islam. This is all due to his hard work in learning knowledge. He could not have reached this position if he had thought himself to be a part of Nabi's ﷺ family and demanded respect from the people instead of going to them for knowledge.

Nabi ﷺ has said: "Be most humble and respectful to those from whom you receive knowledge."

Mujaahid (*rahmatullahi alayh*) says: "A proud or shy student cannot gain much."

Hadhrot Ali رَضِيَ اللهُ عَنْهُ says: "I am a slave to the person who has taught me even a single word. He may sell me or set me free."

Hadhrot Yahya bin Kaseer (*rahmatullahi alayh*) says: "Knowledge and easy living cannot go together."

Hadhrat Imaam Shaafi (*rahmatullahi alayh*) says: "A student who learns half-heartedly and ungratefully can never succeed. A student who is humble and hard-living often reaches his goal."

Mughirah (*rahmatullahi alayh*) says: "We feared our teacher Hadhrat Ibrahim (*rahmatullahi alayh*) more than even the kings of our times."

Hadhrat Imaam Bukhaari (*rahmatullahi alayh*) writes about Yahya bin Ma'een (*rahmatullahi alayh*), the famous Muhaddith: "I have never seen a person more respectful to the Muhadditheen than Yahya."

Imaam Abu Yusuf (*rahmatullahi alayh*) says: "I have heard from famous people that a student who does not respect his teacher is never successful."

This story shows that Hadhrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ was very humble and respectful to those from whom he learnt Islam. It also shows his thirst for knowledge. He did not mind any amount of effort or difficulty in going to those who had some knowledge of Hadith. In fact, nothing can be achieved without hardship.

As the Arabic saying goes:

مَنْ طَلَبَ الْعُلَى سَهَرَ اللَّيَالِي

"A person who wishes for high positions must burn the midnight oil." (study till late at night)

It is said about Hadhrat Haaris bin Yazid, Hadhrat Ibn Shubrumah, Hadhrat Qa'qaa, and Hadhrat Mughirah (*rahmatullahi alaihim*) that they discussed Deeni matters among themselves after Isha and would not stop before the Azaan of Fajr.

Hadhrat Lais bin Sa'eed (*rahmatullahi alayh*) says: "Imaam Zuhri (*rahmatullahi alayh*) sat after Isha Salaah with wudhu and continued his discussion on Hadith until it was time for Fajr Salaah."

Daraawardi (*rahmatullahi alayh*) says: "I saw Imaam Abu Hanifah (*rahmatullahi alayh*) and Imaam Maalik (*rahmatullahi alayh*) in Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Masjid after Isha, discussing a mas'ala

very calmly and without offending each other. They returned only after performing Fajr Salaah."

When he passed away, Ibn Furat Baghdadi (*rahmatullahi alayh*), a Muhaddith, left eighteen boxes full of books. Most of these books were written in his own hand.

Ibn Jauzi (*rahmatullahi alayh*) is another famous Muhaddith. He was brought up as an orphan, as he lost his father when he was only three. He was so studious that he would not leave his house except for Jumuah Salaah.

He once mentioned from the mimbar, pointing to his fingers: "With these fingers I have written or copied two thousand books."

He himself was the author of more than 250 books. It is said that he never remained idle. He used to write four parts of a book daily. His lessons were so famous that as many as 100 000 students at a time listened to him. The kings, their ministers and chiefs would also sit for his lectures.

He himself says: "As many as 100 000 followers have taken bay'at to me and 20 000 kuffaar have accepted Islam at my hands."

He also suffered a lot at the hands of Shiahhs, who were in power those days. He saved the shavings when sharpening his pen/pencil and at the time of his death, instructed that those shavings be used for warming the water for washing his dead body. It is said that the shavings were more than enough for warming the water, a part was still left unused.

Yahya bin Ma'een (*rahmatullahi alayh*) is a famous Shaikh of Hadith. He says: "I have written one million Ahaadith with my own hand."

Ibn Jarir Tabari (*rahmatullahi alayh*) is a famous historian. He is an expert on the history of the Sahaabah and Tabi'een. For forty years, he wrote eighty pages daily. The book on history written by him, is very famous. When he planned to write this book, he said to the people around him: "You will be pleased to know that I intend writing a book on world history."

They asked: "How big will that book be?"

He replied: "About 30 000 pages."

They said: "Who will live to finish this book?"

He said: "*Innaa lillahi wa innaa ilaihi raaji-oon*. People do not have any hopes."

He then decided to keep it short, which still came to 6000 pages. The same thing happen when he wrote a book on the meaning of the Qur-aan. This is also a very famous book.

Daaraqutni (*rahmatullahi alayh*) is a famous writer on Hadith. He travelled to Baghdad, Basra, Kufa, Waasit, Egypt and Syria for learning Hadith. Once, while sitting in the class of his teacher, he was seen copying from a certain book.

One of the other students warned him saying: "How can you listen to the Shaikh while doing that work?"

He replied: "There is a difference in my listening and yours. Tell me how many Ahaadith has the Shaikh recited so far?"

The student began to think.

Daaraqutni (*rahmatullahi alayh*) said: "Now let me tell you. The Shaikh has so far recited eighteen Ahaadith and they are ..."

He then repeated all the eighteen Ahaadith that the Shaikh had recited in the same order, quoting the chain of narration in each case.

Haafiz Athram (*rahmatullahi alayh*) is a Muhaddith. He had an excellent memory for Ahaadith. Once, when he was in Makkah for Hajj, two famous Shaikhs from Khuraasaan were giving lectures on Hadith in the Haram separately and a large number of people were listening to each Shaikh. He sat between the two groups and wrote down the lectures of both the Shaikhs at one and the same time.

Abdullah bin Mubaarak (*rahmatullahi alayh*) is a famous Muhaddith. His efforts in collecting Ahaadith are well known to everybody.

He says: "I have learnt Hadith from four thousand teachers."

Ali bin Hasan (*rahmatullahi alayh*) says: "It was a very cold night when Ibn Mubaarak and I stepped out from the Masjid after Isha Salaah. We continued talking about a Hadith while standing there, till we heard the Azaan for Fajr."

Humaydi (*rahmatullahi alayh*) is a Muhaddith, who has joined Bukhaari and Muslim in one book. He used to write throughout the

night. When it was very hot, he would write while sitting in a tub of water. He also wrote poetry. The following lines have been written by him:

لِقَاءِ النَّاسِ لَيْسَ يُفِيدُ شَيْئًا سِوَى الْهَدْيَانِ مِنْ قَيْلٍ وَقَالَ
فَأَقْبَلُ مِنْ لِقَاءِ النَّاسِ إِلَّا لِأَخْذِ الْعِلْمِ أَوْ إِصْلَاحِ حَالٍ

Mixing with people does not benefit, except wasting time in gossip.

Don't go to the people, except for learning knowledge and piety.

Imaam Tabraani (*rahmatullahi alayh*) is a famous Muhaddith and writer of many books.

Somebody asked: "How could you write so many books, Shaikh?"

He replied: "I have been on my mat for thirty years."

Abul Abbaas Shirazi (*rahmatullahi alayh*) says: "I have learnt 300 000 Ahaadith from Tabraani."

Imaam Abu Hanifah (*rahmatullahi alayh*) worked very hard in explaining those Ahaadith which oppose others. Kufa was the centre of Islamic learning in those days. He had collected Hadith from all the Muhadditheen of that place. Whenever a Muhaddith from outside came to Kufa, he sent his students to him to find out if he knew any Hadith that he had not yet learnt. The Imaam had a group of famous Ulama. They had discussions on masaa'il (fiqh). Sometimes the discussions continued for one month before a point was agreed upon, and written in the book of rules for the people of his school of thought, (mazhab).

Imaam Tirmizi (*rahmatullahi alayh*) is known to one and all. He was known for memorising Ahaadith. His memory was excellent. Some Muhadditheen once tested his memory. They read before him forty-one Ahaadith. Imaam Tirmizi (*rahmatullahi alayh*) immediately repeated all of them.

He himself writes: "On my way to Makkah, I copied two parts from the collections of Hadith by a Shaikh. I happened to come across that Shaikh personally. I said to him, 'I have copied two parts of your collections. I wish to compare those Ahaadith by listening to them directly from you.' The Shaikh agreed. While going to his place, I took a blank book by mistake instead of the notebook in which I had copied the Ahaadith. The Shaikh started reciting the Ahaadith, while I held the blank book in my hand. When he noticed it, he was very angry with me. I explained to him how that had happened, and said, 'Shaikh, your time is not wasted. I remember everything that you have said.' He did not believe me and asked me to repeat all that he had recited. I repeated all the Ahaadith. He thought I had memorised them before I came to him. I said, 'You may recite some other Ahaadith.' He recited forty new Ahaadith. I repeated all of them without any error."

It is very difficult to struggle as much as these Muhadditheen did in collecting, memorising and teaching Hadith. It is difficult even to mention all their stories. Qartamah (*rahmatullahi alayh*) is a Muhaddith who is not very famous. One of his students, Dawood, says: "People speak about the memory of Abu Haatim (*rahmatullahi alayh*). I have never seen a person with a better memory than Qartamah. Once he said to me, 'Pick any of the books from my library. I shall recite it from my memory. I picked up 'Kitabul-Ashribah.' He recited the whole book in the reverse order i.e. reading from the end to the beginning of each chapter."

Abu Zur'ah (*rahmatullahi alayh*) says: "Imaam Ahmad bin Hambal (*rahmatullahi alayh*) remembered one million Ahaadith by heart. I have collected 100 000 Ahaadith and I know 30 000 of them by heart."

Khaffaaf (*rahmatullahi alayh*) says: "Ishaaq (*rahmatullahi alayh*) once read out to us 11 000 Ahaadith from his memory. He then repeated all of them in the same order, without any mistake."

Abu Sa'd Isbahaani, (*rahmatullahi alayh*) was only sixteen when he left from Baghdad to learn Hadith from Abu Nasr (*rahmatullahi*

alayh). He heard about Abu Nasr's (*rahmatullahi alayh*) death on the way.

He cried bitterly like a child and would say: "Were will I get his sanad (chain of narration) from?"

Such crying is not possible without love and devotion. He knew the kitaab "Muslim Shareef" by heart and taught the book to his pupils from memory.

Abu Umar Dharir (*rahmatullahi alayh*), who was blind from birth, is from the Huffaaz of Hadith. He was an expert in History, Fiqh, Law of inheritance and Mathematics.

Abul Husain Isfahaani (*rahmatullahi alayh*) remembered both the Bukhaari and Muslim kitabs by heart. Bukhaari Shareef was so deeply fixed in his memory that he would give the chain of narrators for any text or vice versa.

Shaikh Taqi-ud-Din Ba'albakki (*rahmatullahi alayh*) memorised the 'Muslim Shareef' in four months. He was also a Haafiz of Ahaadith which was common in Muslim and Bukhaari's kitabs. He was a saint and many miracles were done by him. He had also memorised the Qur-aan Shareef. It is said that Surah Al-An'aam was memorised by him in one day.

Ibnus-Sunni (*rahmatullahi alayh*) is a famous student of Imaam Nasaai (*rahmatullahi alayh*). He was writing Hadith even up to the last moments of his life.

His son says: "While my father was writing Hadith, he put aside the pen, lifted his hands in dua and breathed his last."

Allamah Saaji (*rahmatullahi alayh*) mastered Fiqh (Islamic laws) in his teens. Then he began to learn Hadith. He stayed in Herat for ten years and wrote the whole of Tirmizi Shareef six times during that stay. His teacher Ibn Mandah (*rahmatullahi alayh*) passed away while teaching him 'Gharaib Shu'bah' after Isha.

Abu-Umar Khaffaaf (*rahmatullahi alayh*) remembered 100 000 Ahaadith by heart. More than 100 000 people sat for the lectures of Aasim bin Ali (*rahmatullahi alayh*), the teacher of Imaam Bukhaari (*rahmatullahi alayh*), when he was in Baghdad. One day, during his lecture, a crowd of 120 000 was estimated. The words spoken by him

were relayed (repeated) many times, before these could be heard by all the people.

After reaching Baghdad, Abu Muslim Basri (*rahmatullahi alayh*) took his class to a big ground. 700 men were relaying (repeating) his lecture and 40 000 ink pots for taking down his lecture were counted. There were many more people who listened only without writing. In the lectures by Faryabi (*rahmatullahi alayh*), there used to be 316 people who would repeat his words to allow all the people to write these down. It was this sacrifice and love which has protected the knowledge of Hadith till today.

Imaam Bukhaari (*rahmatullahi alayh*) says: "I wrote down 7 275 Ahaadith after choosing from 600 000 Ahaadith. I have been reading a Salaah of two rakaats before writing each Hadith."

When Imaam Bukhaari (*rahmatullahi alayh*) came to Baghdad, the Muhadditheen tested his knowledge. Ten people were chosen for the test. Each of these people chose ten Ahaadith of his choice and after making some changes in the wording, read each Hadith before Imaam Bukhaari (*rahmatullahi alayh*).

After each Hadith, he would say: "I do not know this Hadith."

When all had finished, he spoke to each man saying: "Brother, the first Hadith you read was this (repeating the Hadith word for word), but actually it is like this (saying the correct Hadith) and so on."

He repeated all 100 Ahaadith first in the wrong way in which those men had read, and again in the correct way in that very order.

Imaam Muslim (*rahmatullahi alayh*) started learning Hadith when he was fourteen, and remained busy in its pursuit till his death.

He says: "I have gathered my book of 12 000 Ahaadith after choosing from 300 000 Ahaadith."

Abu Dawood (*rahmatullahi alayh*) says: "I had collected 500 000 Ahaadith, but I chose only 4 800 for my book."

Yusuf Muzi (*rahmatullahi alayh*) is a famous Muhaddith. He is an Imaam in Asmaa-ur Rijaal (information about the narrators of Hadith). After learning Fiqh and Hadith from the teachers in his own town, he went to Makkah, Madinah, Halab, Hamat, Ba'albak, etc, for

more knowledge. He is the writer of many books. 'Tahzib-ul-Kamal' is in 200 volumes and 'Kitaab-ul-Atraaf' has more than 80 volumes. He often kept quiet and spoke very little. Most of the time he was busy in reading or writing. He suffered at the hands of his enemies, who were jealous of him, but he never took revenge.

It is really very difficult to cover all the stories of other famous people and their efforts for knowledge. The details of their hard work cannot be covered even in several volumes. What has been written above is only meant to give a small idea of the pains that our elders in Islam have taken for the knowledge of Hadith.

Let those people who claim to seek knowledge see for themselves what sacrifices they are really making. It is useless to hope that the knowledge about Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which has reached us, will be spread and brought into practice while we remain busy in our luxuries, comforts, pleasures and other worldly activities.

Part Nine -- Pleasing Nabi

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

Hadhrat Abdullah رَضِيَ اللّٰهُ عَنْهُ burns his sheet

Hadhrat Abdullah رَضِيَ اللّٰهُ عَنْهُ says: “Once we were with Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ on a journey. When I went to see him, I was wearing a light red sheet. He said to me, ‘What is this that you are wearing?’ I felt that he did not like my red clothes. When I reached home, I found a fire burning in the fireplace. I threw my clothes into the fire. The next day when I went to Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, he asked, ‘Where is that sheet?’ I told him what I had done with it. He said, ‘You could have given it to one of the ladies in your house. Women are allowed to wear clothes of that colour.’”

In fact, Hadhrat Abdullah رَضِيَ اللّٰهُ عَنْهُ was so worried when Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ became unhappy that he did not waste any time and destroyed the sheet. He did not even think of using it in another way. If we had been in his place, we would have thought of many excuses for keeping it, or at least we would have found some other use for it.

A Sahaabi رَضِيَ اللهُ عَنْهُ breaks down his building

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once passed through a street of Madinah Munawwarah and saw a building with a dome. He asked the Sahaabah رَضِيَ اللهُ عَنْهُمْ, “What is this?” They told him that it was a new building built by one of the Sahaabah رَضِيَ اللهُ عَنْهُمْ. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remained silent.

At some other time, the Sahaabi رَضِيَ اللهُ عَنْهُ who had built that house had come to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and greeted him with ‘Assalamu alaikum’. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ turned his face away from him. He repeated the salaam, but Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ again turned his face away. He was very much shocked to notice Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ angry with him. He was told that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had asked about his new building. He immediately went and broke down the new building and did not even tell Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ what he had done.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed that way again. He asked: “Where is that building with a dome that I saw at this spot before?”

The Sahaabah رَضِيَ اللهُ عَنْهُمْ told him that the Sahaabi رَضِيَ اللهُ عَنْهُ broke it down because Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was not happy with it. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Every new building is a sin, except that which is necessary.”

This is a story of love and devotion. The Sahaabah رَضِيَ اللهُ عَنْهُمْ could not see Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ being unhappy.

That Sahaabi رَضِيَ اللهُ عَنْهُ did not even tell Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he had broken down the building. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself noticed it later on. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not like people wasting their money on buildings. His own house was built with date trees, with mats being used as walls for privacy. Once, when he was not in Madinah Munawwarah, his wife Ummu Salamah رَضِيَ اللهُ عَنْهَا, who received some money, built walls of unbaked bricks for her house.

When Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned from his journey, he asked her: “Why did you do this?”

She replied: “O, Nabi of Allah. This is only to have better privacy.”

Nabi ﷺ said, “The worst use of money is to spend it in buildings.”

A Sahaabi رَضِيَ اللَّهُ عَنْهُ says: “My mother and I were once repairing a wall of our house. Nabi ﷺ saw us working and said, ‘Your own death is nearer than the falling of this wall.’”

Sahaabah’s رَضِيَ اللَّهُ عَنْهُمْ throwing away red sheets of saddle cloth

Raafi’ رَضِيَ اللَّهُ عَنْهُ says: “We were once with Nabi ﷺ on a journey. The sheets that we had spread on our camels were decorated with red cotton on the borders. Nabi ﷺ said, ‘I notice that you are using the colour red.’ We stood up and ran around in confusion because of this scolding so much so that our camels also began to run about. We immediately removed the sheets from their backs.”

We are surprised on hearing such stories about Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, as we live in a different time with quite a different way of thinking. When the treaty of Hudaibiyyah was being discussed, Urwah bin Mas’ood رَضِيَ اللَّهُ عَنْهُ, who was a messenger of the Quraish, had a chance of carefully studying the behaviour of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

When he returned to his people, he said to them: “I have met many great kings and rulers. I have met the Emperors of Persia, Rome and Abyssinia. Nowhere have I seen people showing respect to their rulers as the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ showed respect to Nabi Muhammad ﷺ. When he spits, his saliva is not allowed to fall on the ground, it is taken by somebody in his hands to wipe his face and body with it. When he gives an order, every person rushes to carry it out. When he makes wudhu, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ compete with one another to grab the water falling down from his limbs. When he

speaks, everybody is silent. Nobody lifts his eyes to look at him, out of respect for him.”

Waa'il رَضِيَ اللَّهُ عَنْهُ has his hair cut

Waa'il ibn Hujar رَضِيَ اللَّهُ عَنْهُ says: “I once visited Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when the hair on my head was long. While I was sitting with him, he said, ‘Zubaab, Zubaab’ (Meaning something evil or bad). I thought that he was unhappy with my hair. I returned home and had my hair cut. The next day when I again went to him, he said, ‘I was not talking about your hair yesterday. However, it is good that you had your hair cut.’”

This shows the obedience of those people. They did not delay in acting upon the wishes of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whether they understood it correctly or not.

In the early years, talking in Salaah was allowed. Once, Hadhrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ visited Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was performing his Salaah. He greeted him with “Assalaamu alaykum” but received no reply, because to talk in Salaah had now been forbidden. He says, “After receiving no reply, all sorts of thoughts began to trouble my mind. I thought perhaps he is displeased with me, or he is angry with me, for some reason. At last when Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ finished his Salaah and told me that Allah Ta'ala had forbidden talking in Salaah, I knew that he was not upset with me and felt much better.”

Khurram Asadi رَضِيَ اللَّهُ عَنْهُ gives up what is not liked by Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Suhail bin Hanzalah رَضِيَ اللَّهُ عَنْهُ lived a quiet life in Damascus. He did not mix with people, or go anywhere. He was either busy in Salaah or in zikr throughout the day. While going to the Masjid, he would pass by Hadhrat Abu Darda رَضِيَ اللَّهُ عَنْهُ, one of the famous Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ would say to him: “O, Suhail! Let us hear some good words from you. We shall learn a lot and you will lose nothing.” Suhail رَضِيَ اللهُ عَنْهُ would then say something that he had heard from Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, or that he had seen in his lifetime.

One day he said: “Once Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spoke about Hadhrat Khurram Asadi رَضِيَ اللهُ عَنْهُ and said, ‘He is a good man except for two habits, he keeps the hair of his head too long and he allows his ‘Izaar’ (trouser) to go below his ankles.’ When Khurram رَضِيَ اللهُ عَنْهُ learnt about this, he immediately cut his hair up to his ears and began to keep his ‘Izaar’ up to the middle of the calf of his leg.”

Ibn-Umar رَضِيَ اللهُ عَنْهُ stops speaking to his son

Abdullah-bin-Umar رَضِيَ اللهُ عَنْهُ said: “I have heard Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, ‘Allow your women to go to the Masjid.’”

One of his sons said: “We cannot allow our women to go to the Masjid, as this can cause problems later on.”

Ibn Umar رَضِيَ اللهُ عَنْهُ became very angry and scolded his son, saying: “When I tell you that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has allowed our women to go to the Masjid, how dare you say that you cannot allow them.” He then refused to speak to him throughout his life.

Ibn-Umar’s رَضِيَ اللهُ عَنْهُ son clearly had no intention of disobeying Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He feared many problems in allowing the women of that time to go to the Masjid.

For the same reason, Hadhrat Aa’ishah رَضِيَ اللهُ عَنْهَا said: “If Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had seen the women of our time, he would have stopped them from going to the Masjid.”

Hadhrat Aa’ishah رَضِيَ اللهُ عَنْهَا said this not very long after the death of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Still, Ibn-Umar رَضِيَ اللهُ عَنْهُ could not allow his son to refuse something which Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had allowed and he stopped talking to him for the rest of his life. The Sahaabah رَضِيَ اللهُ عَنْهُمْ also faced the problem concerning women visiting the Masjid. On the one hand,

there was the wish of Nabi ﷺ allowing them to go to the Masjid, and on the other hand there was the possibility of problems starting up (the signs of which were beginning) that demanded stopping them from going to the Masjid.

Aatikah رَضِيَ اللهُ عَنْهَا, the wife of Hadhrat Umar رَضِيَ اللهُ عَنْهُ, went to the Masjid regularly but Hadhrat Umar رَضِيَ اللهُ عَنْهُ did not like it. Somebody told her that Hadhrat Umar رَضِيَ اللهُ عَنْهُ did not like her going to the Masjid. She said: "Why does he not stop me from going to Masjid?"

After the death of Hadhrat Umar رَضِيَ اللهُ عَنْهُ, Aatikah رَضِيَ اللهُ عَنْهَا was married to Hadhrat Zubair رَضِيَ اللهُ عَنْهُ. He also did not like her going to the Masjid, but could not stop her for the above reason. Once he sat in her way to the Masjid and, as she passed by him, he teased her. In the dark, she could not make out who it was. After this incident, she stopped going to the Masjid. When Hadhrat Zubair رَضِيَ اللهُ عَنْهُ asked of her: "Why don't you go to the Masjid now?" She replied: "Times have changed."

Ibn Umar رَضِيَ اللهُ عَنْهُ answers a question

Somebody said to Ibn Umar رَضِيَ اللهُ عَنْهُ: "Allah Ta'ala has said something in the Qur-aan about Salaah in peace and Salaah in fear, but He has not said anything about Salaah during a journey."

He replied: "O, my nephew! When we knew nothing, Allah Ta'ala sent Nabi Muhammad ﷺ as his Nabi to us. We must do what we have seen him doing."

This shows that it is not necessary that each and every rule should be clearly mentioned in the Qur-aan. The actions of Nabi ﷺ are sufficient for us to practice on.

Nabi ﷺ says: "I have been given the Qur-aan and also other commands. Beware of the time which is coming shortly, when carefree people sitting on their couches will say, 'Stick to the Qur-aan only. Carry out only the commands contained in it.'"

Ibn Mughaffal رَضِيَ اللهُ عَنْهُ stops speaking to his nephew

A young nephew of Abdullah-bin-Mughaffal رَضِيَ اللهُ عَنْهُ was playing ‘Khazaf’ (A game played with stones). He said to him: “O, Nephew! Stop doing that. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has banned this play. It cannot shoot a bird nor harm an enemy. It can injure somebodys’ eye or tooth.”

The boy stopped playing, but after some time when he thought that his uncle was not watching him, he started again.

Ibn Mughaffal رَضِيَ اللهُ عَنْهُ was very angry and said: “How dare you do a thing after knowing that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has forbidden it? By Allah! I will never speak to you again. I will never visit you when you are sick, nor join your funeral if you die during my lifetime.”

‘Khazaf’ is a game in which a pebble is placed on the thumb and then thrown with the force of the other fingers. Children are fond of playing such games. Ibn Mughaffal رَضِيَ اللهُ عَنْهُ could not allow his nephew’s ignoring the words of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Don’t we know the instructions of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about many things which we are in a habit of doing from morning till evening? How worried are we about his commands? Let everybody think about it himself and answer.

Ibn Hizaam رَضِيَ اللهُ عَنْهُ gives up begging

Hakeem bin Hizaam رَضِيَ اللهُ عَنْهُ came to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and begged him for help. He gave him something. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ again came for the second time and asked for something. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave him something this time also. When he came to beg for the third time, after giving him something, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Hakeem! Money will mislead you. It appears to be very sweet (but it is really not so). It is a blessing when earned with satisfaction of heart (by you working), but there is no barakah in it when it is acquired with greed.”

Hakeem said: “O, Nabi of Allah, I will not bother anybody after this.”

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ in the time of his Khilaafat wanted to help Hakeem رَضِيَ اللهُ عَنْهُ from the Baitul Maal, but he refused. Again Hadhrat Umar رَضِيَ اللهُ عَنْهُ as Ameer-ul-Mu'mineen asked Hakeem many times to accept something from him, but he did not agree. It is because of our greed that we find no barakah in what we earn.

Huzayfah رَضِيَ اللهُ عَنْهُ is sent to spy on the enemy

Hadhrat Huzayfah رَضِيَ اللهُ عَنْهُ says: "In the Battle of Khandaq, we faced a very big army of the enemy, including the kuffaar from Makkah Mukarramah and other groups. At the same time, the Jews of Banu Quraizah in Madinah Munawwarah were about to break their promise, and we feared them robbing our houses and families, because we were outside defending Madinah Munawwarah against the enemies. The Munaafiqeen started asking permission from Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to go back to Madinah Munawwarah, giving the excuse of their homes not being guarded. He allowed every one of them. One night, during those difficult days, it was unusually very dark and windy. It was so dark that one could not see one's own hand, and the wind was blowing wildly. The Munaafiqeen were returning to their homes. 300 of us stuck to our positions. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ approached everyone and asked about him. I had neither weapons to defend myself with, nor any clothes to keep me warm. I had only one small sheet, which I had borrowed from my wife. I wrapped it around my waist and sat with my knees on the ground. When Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by me, he said, 'Who are you?' I said, 'Huzayfah!' I could not stand up because of the severe cold and I held onto the ground more tightly with shame. He said, 'Huzayfah, stand up and go to the enemy camp and bring us some news about them.' Of all the Sahaabah رَضِيَ اللهُ عَنْهُمْ, I was the least prepared, both against the enemy and against the cold that night, but as soon as I got the order, I stood up and left for the enemy camp. As I left, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made dua for me saying, 'O Allah! Protect him from all directions.' Immediately after his dua, I was completely relieved of my fear and

cold. I felt as if I was walking in a warm and peaceful place. Nabi ﷺ warned me, ‘Return immediately after seeing what they are doing. Do not do anything else.’

When I reached the enemy camp, I found a fire burning with people sitting around it. Each person warmed his hands before the fire and then rubbed them over his body. The shouts of “Go Back” were heard from all directions. Everyone was shouting to the people of his family to pack up and return. The wind was causing the stones to fly and strike against their tents. The ropes of the tents were breaking and the animals were dying. I found Abu Sufyaan, the leader of the enemy forces, sitting near the fire warming himself. I thought of killing him. I had actually taken out an arrow from my quiver and placed it in my bow, when I remembered the order of Nabi ﷺ. I put the arrow back into the quiver. Whilst I was among them, they seemed to become aware of my presence. They shouted, ‘There is a spy amongst us. Each one of us should catch the hand of the person next to him.’ I immediately caught the hand of a person and shouted, ‘Who are you?’ He said, ‘*Subhaanallah!* You don’t know me. I am so and so.’ I then returned to my camp. While I was on my way back, I met twenty horsemen with turbans on their heads (these were angels). They said to me, ‘Tell your master that Allah Ta’ala has chased away his enemy and that he has nothing to worry about now.’ When I reached my camp, I found Nabi ﷺ performing Salaah with a small shawl around him.

Whenever he was in any problem, he immediately began reading Salaah. When he had finished, I told him what I had seen in the enemy camp. When I told him how I escaped their ‘search for the spy’, I could see his beautiful teeth shining. He then asked me to lie down near his feet and put a corner of his shawl over my body. I lay down and pressed my chest against the soles of his feet.”

Look at their desire to carry out the orders of Nabi ﷺ in all conditions. May Allah Ta’ala favour us with the same type of obedience, even though we do not deserve it. *Aameen!*

Part Ten -- Women's courage and love for Islam

If women have the love for Deen and good actions then this will also naturally be found in their children. In these times, our children are brought up in an un-islamic environment that pulls them away from Islam and they are not bothered about their duties towards Allah Ta'ala.

Hadhrat Faatimah's رَضِيَ اللهُ عَنْهَا tasbeeh

Hadhrat Ali رَضِيَ اللهُ عَنْهُ once said to one of his pupils: "Shall I tell you the story of Hadhrat Faatimah رَضِيَ اللهُ عَنْهَا, the dearest and the most beloved daughter of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?"

When the pupil replied "Yes", he said: "Hadhrat Faatimah رَضِيَ اللهُ عَنْهَا used to grind the grain herself, which caused sores on her hands. She carried water for the house in a leather bag, which left a mark on her chest. She cleaned the house herself, which made her clothes dirty. Once, when some prisoners of war were brought to Madinah Munawwarah, I said to her, 'Go to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and ask him for a servant to help you in your house-work.' She went to him but found many people around him. As she was very shy, she could not be bold enough to ask Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in front of other people. The next day

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to our house and said, 'Faatimah! What made you come to me yesterday?' She felt shy and kept quiet. I said, 'O, Nabi of Allah! Faatimah has sores on both her hands and marks on her chest, because of grinding grain and carrying water. She is always busy in cleaning the house causing her clothes to remain dirty. I told her about the slaves and told her to go to you to ask for a servant.' Hadhrat Faatimah رَضِيَ اللهُ عَنْهَا then said, 'Ali and I own only one bedding, which is a goatskin. We use it at night to sleep on and we use it during the day to feed the camel.' Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'Faatimah! Be patient. Nabi Musa عَلَيْهِ السَّلَامُ and his wife owned only one bedding for ten years, which was also the cloak of Musa عَلَيْهِ السَّلَامُ. Fear Allah, be pious and keep on worshipping Allah Ta'ala and do all your own housework. Before going to bed read **Subhanallah 33 times**, **Al-hamdulillah 33 times** and **Allahu Akbar 34 times**. You will find this better than a helper.' Hadhrat Faatimah رَضِيَ اللهُ عَنْهَا replied, 'I am happy with what Allah Ta'ala and His Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would be pleased with."

Look! This is the life of the dear daughter of the King of both the worlds. In rich families nowadays, the ladies find it impossible to do housework. They need help in each and everything, even in their bathrooms! What a difference!

In this Hadith, the above zikr should be read before sleeping. In other Ahaadith, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised Hadhrat Faatimah رَضِيَ اللهُ عَنْهَا to read after every Salaah, Subhanallah 33 times, Al-hamdulillah 33 times, Allahu Akbar 33 times and one time,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى

كُلِّ شَيْءٍ قَدِيرٌ

***Lailaha illallahoh wahdahulasharikalahu lahumulku
walahulhamdu wahuwa ala kulli shayin Qadir***

Hadhrat Aa'ishah's رَضِيَ اللهُ عَنْهَا spending in the path of Allah Ta'ala

Once, Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا received a gift of one hundred thousand (100 000) Dirhams. She started giving out these to the poor, till by the evening not a single Dirham was left with her. She was fasting that day. Her maid servant brought her a loaf of bread and a little olive oil for Iftaar, and said "I wish we had kept one Dirham for ourselves to get some meat for Iftaar." Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا said; "Do not be sorry now. If you had told me at that time, I would have perhaps kept back one Dirham."

Gifts were often received by Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا from Hadhrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ, Hadhrat Abdullah bin Zubair رَضِيَ اللهُ عَنْهُ and others, as that was the time of ease and wealth for the Muslims as country after country came into their control. In spite of this wealth, Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا led a life of poverty. Look! She gives 100 000 Dirhams to the poor, but she does not remember to get some meat for her own Iftaar.

Today, such stories seem to be impossible but to the people who had understood the Sahaabah رَضِيَ اللهُ عَنْهُمْ, hundreds of such stories are quite possible. There are many about Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا. Once she was fasting and had nothing for her Iftaar except one piece of bread. A poor man came and begged for some food. She asked her maid to give him that piece of bread. The maid said: "If I give him the piece of bread, there will be nothing left for your Iftaar.". She said: "Never mind. Let him have the piece."

Once she killed a snake. She saw someone in her dream, saying: "Aa'ishah رَضِيَ اللهُ عَنْهَا, you killed a Muslim." She replied: "How could a Muslim come into the house of Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ widow?" The person replied: "But he had come in purdah (disguise)." She immediately got up from her sleep and at once spent twelve thousand (12 000) Dirhams in Sadaqah, which was the blood-money (fine) fixed for a Muslim killed by mistake.

Hadhrat Urwah رَضِيَ اللَّهُ عَنْهَا says: "I once saw Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا spending seventy thousand (70 000) Dirhams in charity, while she herself, was wearing a dress with patches."

Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا gets angry with Hadhrat Ibn Zubair رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullah bin Zubair رَضِيَ اللَّهُ عَنْهُ was Hadhrat Aa'ishah's رَضِيَ اللَّهُ عَنْهَا nephew. He was very dear to her, as she had brought him up. He did not like her spending so much in charity, while she herself lived in difficulty and poverty. He mentioned this to somebody and said: "I must stop my aunt from doing that."

She heard about this and was so unhappy that she took an oath not speak to Hadhrat Abdullah رَضِيَ اللَّهُ عَنْهُ for the rest of her life. Hadhrat Abdullah bin Zubair رَضِيَ اللَّهُ عَنْهُ was very upset by her oath. He sent many people to speak to her for him, but she told them, "I have taken an oath and I am not ready to break it." He at last, took two people from the family of Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mother to her house to plead for him. Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا allowed them to enter the house and to speak to her from behind a curtain. Ibn Zubair رَضِيَ اللَّهُ عَنْهُ also quietly got in with them. When they started talking, he could not control himself and crossed the curtain and hugged his aunt, crying and begging her for forgiveness. The two people also begged and reminded her of Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stopping a Muslim from refusing to speak with another Muslim. When she heard this Hadith, she got frightened of Allah's unhappiness, and began to cry very bitterly. She forgave Hadhrat Abdullah bin Zubair رَضِيَ اللَّهُ عَنْهُ and began to speak with him. She then began freeing slave after slave because of her breaking her oath, till forty slaves had been set free by her. Even later on, whenever she thought of the breaking of her oath, she cried so much that her shawl would become wet with her tears.

How much do we worry about the oaths we take from morning till evening? It is for every one to check his own self and answer. Come and see the people who had real respect for Allah Ta'ala and His name. How deeply did they feel when they were unable to fulfil an oath? We see Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا crying so much whenever she remembered that incident about the breaking of her oath.

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا and the fear of Allah Ta'ala

Who does not know about the love that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had for his dear wife Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا? It is said that when he was asked whom he loved the most, he replied, "Aa'ishah." She was so learned in Islamic laws that many famous Sahaabah رَضِيَ اللهُ عَنْهُمْ would go to her for solving their problems. Hadhrat Jibraa-eel عَلَيْهِ السَّلَامُ used to greet her with 'Assalamu alaikum'. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once told her that she would be his wife in Jannah.

When she was falsely accused by the Munaafiqeen (Hypocrites), Allah Ta'ala cleared her name and proved her innocence in the Qur-aan. Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا once counted ten special qualities that Allah Ta'ala had given her over the other wives of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Her spending in the path of Allah Ta'ala has already been described in the earlier stories.

In spite of all these benefits and qualities, she feared Allah Ta'ala so much that she was often heard saying; "I wish I was a tree, so that I could be always busy with Allah's tasbeeh and be saved from answering on the Day of Qiyaamah.

"I wish I had been a stone or a piece of earth."

"I wish I had been a leaf on a tree or a blade of grass."

"I wish I had not been born at all."

The stories about the fear of Allah Ta'ala which the Sahaabah رَضِيَ اللهُ عَنْهُمْ had in their hearts, has already been given in Chapter II.

The Story of Hadhrat Umm-e-Salamah رَضِيَ اللهُ عَنْهَا

Ummul-Mu'mineen, Hadhrat Ummu Salamah رَضِيَ اللهُ عَنْهَا was first married to Abu Salamah رَضِيَ اللهُ عَنْهُ. The husband and wife were very close to each other. Once Ummu Salamah رَضِيَ اللهُ عَنْهَا said to her husband: "I have heard that if a husband does not marry another woman during the life or after the death of his wife, and also if the wife does not remarry after the death of her husband, when entered into Jannah, the couple is allowed to live there as husband and wife. Give me your word that you will not marry after my death, and I too promise that I will not marry again if you pass away before me." Hadhrat Abu Salamah رَضِيَ اللهُ عَنْهُ said: "Will you do as I say?" She replied: "Of course."

He said: "I want you to take a husband after my death." He then made dua, saying, "O, Allah! Let Ummu Salamah be married after my death to a husband better than me. May he not give her any trouble at all."

In the beginning, the couple shifted to Abyssinia. After their return, they then moved to Madinah Munawwarah. Hadhrat Ummu Salamah رَضِيَ اللهُ عَنْهَا says: "When my husband made up his mind to shift to Madinah Munawwarah, he loaded the camel with the luggage. He then made sure that I should ride the camel with our son Salamah. He led the camel out of the town, holding the string in his hand. The people of my father's family (Banu Mughirah) saw us leaving. They came and grabbed the string from Hadhrat Abu Salamah's رَضِيَ اللهُ عَنْهُ hand saying, 'You can go wherever you like but we cannot allow our girl to go and die with you.' Then by force they took my son and I back to their family. When the people of my husband's family, Banu Abdul Asad, learnt this, they came to Banu Mughirah and began to fight with them saying, 'You can keep your girl if you like, but you have no right over the child who belongs to our family. Why should we allow him to stay in your family, when you have not allowed your girl to go with her husband.' They forcefully took the boy away.

Hadhrat Abu Salamah رَضِيَ اللَّهُ عَنْهُ had already gone to Madinah Munawwarah.

Ummu Salamah رَضِيَ اللَّهُ عَنْهَا says that all the members of my family were now separated from each other. Daily, I would go out in the desert and cry there from morning till night. I lived in this condition for one full year, separated from my husband and my son. One day, one of my cousins, taking pity on me, said to the people of the family, 'You have separated this poor woman from her husband and son. Why don't you have mercy on her and let her go?' 'Due to the caring efforts of this cousin of mine, the people of Banu Mughirah agreed to let me go and join my husband. Banu Abdul Asad also gave my son to me. I got a camel ready and with my son in my lap, I sat on its back and left for Madinah Munawwarah all alone. I had only gone four miles, when Hadhrat Usmaan bin Talhah رَضِيَ اللَّهُ عَنْهُ met me at Tan'eem. He asked me, 'Where are you going?' I replied, 'To my husband in Madinah Munawwarah.' He said, 'Are you going alone?' I said, 'Yes, nobody besides Allah Ta'ala is with me.' He took the rope of my camel and began to lead. By Allah, I had never come across a person more righteous than Hadhrat Usmaan رَضِيَ اللَّهُ عَنْهُ. When I had to get down, he would make the camel sit and himself go behind a bush and when I had to climb up he would bring the camel and make it sit close to me. He would then hold the rope and lead the animal. Thus, we reached Quba (a village on the outskirts of Madinah Munawwarah). He told us that Hadhrat Abu Salamah رَضِيَ اللَّهُ عَنْهُ was staying there. He then took us to my husband and then returned all the way back to Makkah Mukarramah. By Allah, no one else could bear the hardships that I suffered during that single year."

Look at Hadhrat Ummu Salamah's رَضِيَ اللَّهُ عَنْهَا Imaan and trust in Allah Ta'ala. She set out on a long and dangerous journey all alone. See how Allah Ta'ala sent his help to her. No doubt Allah Ta'ala can send anybody to offer help to those who place their trust in Him, for the hearts of all the people are in His control. As a rule, a female is not allowed to travel alone on a long journey, except for the fardh hijrat for the sake of Allah.

Women in the Battle of Khaibar

During the time of Nabi ﷺ, just as the men loved to go out in the path of Allah Ta'ala, the women also wanted to sacrifice in the path of Allah Ta'ala whenever they had a chance.

Hadhrat Ummu Ziyaad رَضِيَ اللهُ عَنْهَا says: “In the Battle of Khaibar, six of us (women) reached the battlefield. Nabi ﷺ, called us and said with anger, 'Who allowed you to come over here? Who brought you to this place?' We said, 'O Nabi of Allah! We know knitting and we have some medicines with us. We shall help the men by passing arrows to them, by helping them when they are sick and by preparing food for them.' Nabi ﷺ allowed us to stay.”

The women of that time were braver than even the men of our times. Look at the courage of these women who reached the battlefield on their own and offered to do different jobs in the field.

Hadhrat Ummu Sulaim رَضِيَ اللهُ عَنْهَا joined the battle of Hunayn whilst she was pregnant. She kept a dagger with her. Nabi ﷺ asked, “What is this dagger for, O, Ummu Sulaim?” She replied: “I shall stab the stomach of any Kaafir who comes close to me.” She had also taken part in the battle of Uhud, where she bandaged the wounds of the fighting men.

Hadhrat Anas رَضِيَ اللهُ عَنْهُ says: “I saw Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا and Hadhrat Ummu Sulaim رَضِيَ اللهُ عَنْهَا running around in the battlefield, carrying water for the injured.”

Hadhrat Ummu Haraam رَضِيَ اللهُ عَنْهَا in the Battle of Cyprus

Ummu Haraam رَضِيَ اللهُ عَنْهَا was an aunt of Hadhrat Anas رَضِيَ اللهُ عَنْهُ. Nabi ﷺ often visited her and sometimes had his afternoon nap at her place. Once he was sleeping in her house, when he woke up smiling.

Hadhrat Ummu Haraam رَضِيَ اللهُ عَنْهَا said: "O, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ may my parents be sacrificed for you, tell me what made you smile."

He replied: "I saw in my dream a few of my followers going for Jihaad across the sea. They looked like kings sitting on their thrones in their ships."

Hadhrat Ummu Haraam رَضِيَ اللهُ عَنْهَا said: "O, Nabi of Allah! Make dua that I may also be from those people. "

"You will be one of them!" He replied and went to sleep again, and got up smiling for the second time.

Hadhrat Ummu Haraam رَضِيَ اللهُ عَنْهَا asked him again why he was smiling, He said: "I saw some more people going for Jihaad across the sea."

Hadhrat Ummu Haraam رَضِيَ اللهُ عَنْهَا asked him to make dua for her to join them also, but he said: "No, you are with the first group only."

During the Khilaafat (rule) of Hadhrat Usmaan رَضِيَ اللهُ عَنْهُ, Ameer Muaawiyah (*rahmatullahi alayh*), the Governor of Syria, wanted permission to attack the Island of Cyprus. This permission was given by Hadhrat Usmaan رَضِيَ اللهُ عَنْهُ. Hadhrat Ummu Haraam رَضِيَ اللهُ عَنْهَا, with her husband Hadhrat Ubaadah رَضِيَ اللهُ عَنْهُ, was in that army. While returning from the island, she fell from her mule, broke her neck and passed away. She was buried in Cyprus. Look at the spirit of Hadhrat Ummu Haraam رَضِيَ اللهُ عَنْهَا. She wanted to join both the armies. As she was meant to pass away during the first journey, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not make dua for her taking part in the second one.

Story of Hadhrat Ummu Sulaim رَضِيَ اللهُ عَنْهَا

Hadhrat Ummu Sulaim رَضِيَ اللهُ عَنْهَا was the mother of Hadhrat Anas رَضِيَ اللهُ عَنْهُ. After her husband passed away, she did not marry again for some time so that she could bring up her son properly. She then married Hadhrat Abu Talhah رَضِيَ اللهُ عَنْهُ and had a son named Abu Umair from him. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to go to her house and play with the child.

One day, Abu Umair was ill and Hadhrat Abu Talha رَضِيَ اللهُ عَنْهُ was fasting. While Hadhrat Abu Talhah رَضِيَ اللهُ عَنْهُ was out on his job, the child passed away. Hadhrat Ummu Sulaim رَضِيَ اللهُ عَنْهَا washed and covered the body and laid it in the cot. She then took a bath, changed her clothes and beautified herself.

When Abu Talhah رَضِيَ اللهُ عَنْهُ returned home and had his Iftaar, he asked her: "How is the child?"

She replied: "He is now in peace."

The husband was satisfied with the reply. When they got up in the morning, they had the following conversation.

Hadhrot Ummu Sulaim رَضِيَ اللهُ عَنْهَا: "I have a question to ask you."

Hadhrot Abu Talhah رَضِيَ اللهُ عَنْهُ: "What is it?"

Hadhrot Ummu Sulaim رَضِيَ اللهُ عَنْهَا: "If a person borrowed something, should he give it back or not if he is asked for it?"

Hadhrot Abu Talhah رَضِيَ اللهُ عَنْهُ: "He must give it back. He has no right to keep it."

Hadhrot Ummu Sulaim رَضِيَ اللهُ عَنْهَا: "Abu Umair was given to us by Allah Ta'ala. He has taken him back."

Hadhrot Abu Talhah رَضِيَ اللهُ عَنْهُ was filled with grief. He simply said: "But why did you not tell me before?"

He went to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told the story to him. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made dua for him and said: "Allah Ta'ala will bless you and your wife."

One of the Sahaabah رَضِيَ اللهُ عَنْهُ says: "I lived to see the effect of Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ dua. Hadhrot Abu Talhah رَضِيَ اللهُ عَنْهُ later had another son named Abdullah. This Abdullah had nine sons, all of whom were Qaari's."

It needs much courage and patience to do what Hadhrot Ummu Sulaim رَضِيَ اللهُ عَنْهَا did when her son had passed away. She did not like her husband to know about the death of the child while he was fasting and while he needed food and rest.

Hadhrat Ummu Habibah's رَضِيَ اللهُ عَنْهَا behaviour towards her father

Ummul Mu'mineen Hadhrat Ummu Habibah رَضِيَ اللهُ عَنْهَا was first married to Ubaidullah bin Jahsh. She shifted with her husband to Ethiopia. Her husband became a Christian and died there. While she was still in Ethiopia, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ offered to marry her. She accepted the offer and came to Madinah Munawwarah to live with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Her father Abu Sufyaan رَضِيَ اللهُ عَنْهُ (who was not yet a Muslim) once came to Madinah Munawwarah. He went to see Ummu Habibah رَضِيَ اللهُ عَنْهَا. As he was about to sit on the bedding in her room, she pulled it from under him. He was surprised and said: "Was the bedding unfit for me or I unfit for the bedding?"

She replied: "This bedding is for the pure and dear Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, while you are a kaafir (disbeliever) and therefore unclean. How can I allow you to sit on this bedding?"

Abu Sufyaan was very sad and said, "Since you left us, you have learnt bad manners."

The great respect that she had for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, would not allow her to let an unclean mushrik, even though he was her own father, to sit on Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ bedding.

Once she came to know from Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about the rewards of twelve rakaats of Chaasht (nafl salaah read in the late morning). Since that time, she always read this Salaah regularly.

Her father Hadhrat Abu Sufyaan رَضِيَ اللهُ عَنْهُ later accepted Islam. On the third day after his death, she sent for some perfume and used it saying: "I don't need or even like this perfume. I have heard Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, 'A woman is not allowed to cry over the death of any person (except her husband's) for more than three days. (The mourning period in the case of a husband's death is four months and ten days). I am using the perfume only to show that I am not mourning the death of my father any longer."

When she was about to die, she sent for Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا and said: "We have been sharing the love of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, it is just possible that we might have hurt each other. I forgive you. Please forgive me too."

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا said: "I forgive you by all means. May Allah Ta'ala forgive you too."

She replied: "O, Aa'ishah, you have made me very happy. May Allah Ta'ala also keep you happy."

She also sent for Hadhrat Ummu Salamah رَضِيَ اللهُ عَنْهَا and asked her for forgiveness. Hadhrat Ummu Habibah رَضِيَ اللهُ عَنْهَا wanted to be forgiven by the people before she appeared before Allah Ta'ala. Her respect and love for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ can be understood from her behaviour towards her own father.

The story of Hadhrat Zainab رَضِيَ اللهُ عَنْهَا

Ummul Mu'mineen Hadhrat Zainab رَضِيَ اللهُ عَنْهَا was a cousin of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She accepted Islam in the early days. At first, she was married to Hadhrat Zaid رَضِيَ اللهُ عَنْهُ, who was a freed slave and the adopted son of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He was therefore known as Hadhrat Zaid bin Muhammad. Hadhrat Zaid رَضِيَ اللهُ عَنْهُ could not get on well with Hadhrat Zainab رَضِيَ اللهُ عَنْهَا and at last divorced her. Now, according to the Arab customs before Islam, an adopted son was treated as a real son, so much so that his widow or divorced wife could not be married to his adopted father. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wanted to break this unfair custom, so he asked Hadhrat Zainab رَضِيَ اللهُ عَنْهَا to marry him. When Hadhrat Zainab رَضِيَ اللهُ عَنْهَا received the offer, she said: "Let me ask Allah Ta'ala!" She then made wudhu and stood up in Salaah. Her action was liked by Allah Ta'ala and the following aayat was revealed to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكُنَى لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ
فِي أَزْوَاجٍ أَدْعِيَآ بِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

“So when Zaid had divorced her, we gave her to you in marriage, so that there may be no sin for believers in marrying the wives of their adopted sons, when they have divorced them. The command of Allah must be fulfilled.” (S33 : V37)

When Hadhrat Zainab رَضِيَ اللَّهُ عَنْهَا was told of the good news that Allah Ta'ala had married her to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and had revealed an aayat about her, then in happiness, she gave away all her jewellery that she was wearing at that time to the person who had brought the news to her. Then she went down in Sajdah and promised to fast for two months. She was very proud of the fact that, while every other wife of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was given in marriage to him by their relatives, she was given over in marriage by Allah Ta'ala, as stated in the Qur-aan.

Hadhrt Aa'ishah رَضِيَ اللَّهُ عَنْهَا was also proud of being the most beloved wife of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and there was always some competition between the two wives.

Hadhrt Zainab رَضِيَ اللَّهُ عَنْهَا was a very pious lady. She fasted very often and would read Nafil Salaah regularly. She earned by working with her hands, and spent all that she earned in the path of Allah Ta'ala.

At the time of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ death, his wives asked him: "Which one of us will join you first?"

He said: "The one with the longest arms."

They began to measure their arms with a stick. They however, came to know later that long hands meant generous spending in charity. Hadhrt Zainab رَضِيَ اللَّهُ عَنْهَا was the first to pass away after Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Hadhrt Barazah رَضِيَ اللَّهُ عَنْهَا says: "Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ decided to pay a yearly allowance to the Ummahaat-ul-Mu'mineen (wives of

Nabi ﷺ) from the Baitul Maal. He sent me with 12 000 dirhams to Hadhrat Zainab رَضِيَ اللهُ عَنْهَا as her share. She thought that the 12 000 was for all of the wives, and said to me, 'Umar رَضِيَ اللهُ عَنْهُ should have asked somebody else to distribute this money.' I said, 'It is the yearly share for you alone.' She asked me to throw it in the corner of the room and cover it with a piece of cloth. Then she mentioned the names of some poor people, widows and her relatives, and asked me to give one handful to each of them. After I had distributed the money according to her wishes, some money was still left under the cloth. I asked her if I could have something for myself. She said, 'You may take the rest.' I counted the money. It was eighty-four Dirhams. Then she lifted her hands in dua and said, 'O, Allah! Keep this money away from me, because it brings temptation.' She passed away before the allowance for the next year could be paid to her. When Hadhrat Umar رَضِيَ اللهُ عَنْهُ came to know of what she had done with the money, he sent her another 1000 dirhams for her own needs, but even those she spent very quickly. During the last part of her life, the Muslims were taking over country after country, and wealth was pouring into Madinah Munawwarah, yet she left no money or other wealth after her death, except the house where she lived. She was called Ma'wal Masaakeen (shelter of the poor), due to her generous spending in charity."

A woman says: "Once Hadhrat Zainab رَضِيَ اللهُ عَنْهَا and I were colouring our clothes with red dye. Nabi ﷺ came in, but went out again when he saw us colouring our clothes. Hadhrat Zainab رَضِيَ اللهُ عَنْهَا felt that Nabi ﷺ had perhaps not liked our clothes being dyed in that colour. She immediately washed all the dyed clothes till their colour was gone. When Nabi ﷺ came again and saw what had been done, he entered."

Everybody knows the love women have for money and colourful clothes. But look at these ladies, who gave away the money received by them in charity and got rid of any colour which caused Nabi ﷺ to be unhappy.

Hadhrat Khansa رَضِيَ اللهُ عَنْهَا encourages her sons to be brave

The learned Ulama have agreed that the best woman poet in Arabic was Hadhrat Khansa رَضِيَ اللهُ عَنْهَا. No woman in history has ever written such Arabic poetry as Hadhrat Khansa رَضِيَ اللهُ عَنْهَا.

She accepted Islam in Madinah Munawwarah, along with some other members of her family.

During the time of Hadhrat Umar رَضِيَ اللهُ عَنْهُ, in the year 16 A.H., the famous battle of Qadisiyyah was fought between the Muslims and the Persians. Hadhrat Khansa رَضِيَ اللهُ عَنْهَا, along with her four sons, took part in this battle.

Before the battle, she encouraged her four sons, saying: "O, my sons! You accepted Islam and made Hijrat of your own free will. By Allah besides whom there is no Diety, you all are the sons of the same father, just as you are the sons of the same mother. I never allowed a mark to come on your high birth nor spoiled your family background. You know what rewards Allah Ta'ala has promised for those who fight against the kuffaar in His path. You must remember that the everlasting life of the Aakhirat is far better than the short life of this world. Allah Ta'ala has said in the Qur-aan-e-Kareem:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

***'O you, who have Imaan! Be patient, compete in having patience, continue doing good deeds and fear Allah so that you may be successful.'* (S3: V200)**

When you get up tomorrow morning, be prepared to give off your best in the battle. Go ahead into the enemy lines, asking for help from Allah Ta'ala. When you see the fighting becoming severe, go right into the centre and face the enemy chiefs. *Insha-Allah!* You will get your home in Jannah with honour and success."

The next day, when the battle was in full swing, all four sons went towards the enemy lines. One by one, while saying their mother's poem they attacked the enemy and fought till all of them were martyred.

When the mother got the news, she said: "*Alhamdulillah!* All praise be to Allah Ta'ala, who has honoured me with their martyrdom. I hope that Allah Ta'ala will join me with them under the shade of His Mercy."

Look at a mother of that time. She encouraged her sons to jump into the thick of battle and when all her sons are killed one after the other, she praises Allah Ta'ala (and thanks Him).

Hadhrat Safiyyah رَضِيَ اللهُ عَنْهَا kills a Jew

Hadhrat Safiyyah رَضِيَ اللهُ عَنْهَا was the aunt of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and a real sister of Hadhrat Hamzah رَضِيَ اللهُ عَنْهُ. She took part in the battle of Uhud. When the Muslims were losing and some of them began to escape from the battle, she would hit their faces with her spear and encourage them to go back and fight.

In the battle of Khandaq (Trench), Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had collected all the Muslim women in a fortress and had ordered Hadhrat Hassaan bin Saabit رَضِيَ اللهُ عَنْهُ to look after them. The Jews, who were always looking for such opportunities for doing mischief, surrounded the place and sent one of their men to find out if there were any men in the fort with the ladies. Hadhrat Safiyyah رَضِيَ اللهُ عَنْهَا saw the Jew coming to the fort. She said to Hadhrat Hassaan رَضِيَ اللهُ عَنْهُ: "There is a Jew coming to spy on us. You go out and kill him."

Hadhrat Hassaan رَضِيَ اللهُ عَنْهُ was a weak person. He did not have the courage to do such a job. Safiyyah رَضِيَ اللهُ عَنْهَا took a tent peg and went outside the fortress and smashed the head of the Jew and killed him on the spot.

She came back and said to Hassaan رَضِيَ اللهُ عَنْهُ: "The man is dead. I did not remove the clothes and weapons from his body because of

shame and modesty. Now you go and remove everything from his body. Also bring his head after cutting it off from the body."

Hadhrat Hassaan رَضِيَ اللهُ عَنْهُ was too weak-hearted to do that even. She herself went again and brought his head, and threw it over the wall amongst the Jews. When they saw this, they said: "We were wondering how Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) could keep the women alone in this fort. Surely, there are men inside to guard the ladies."

Hadhrat Safiyyah رَضِيَ اللهُ عَنْهَا passed away in 20 A.H. at the age of seventy-three. The war of the Trench was fought in 5 A.H. Therefore, in the war of the Trench, she was 58 years old. These days, a lady of that age is hardly able to do her household work. But look how Hadhrat Safiyyah رَضِيَ اللهُ عَنْهَا goes and kills a Jew all alone.

Hadhrat Asma's رَضِيَ اللهُ عَنْهَا discussion with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ regarding the rewards for women

Hadhrat Asma رَضِيَ اللهُ عَنْهَا came to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said: "O, Nabi of Allah! I love you more than my parents. The Muslim women have sent me to talk to you because you are the Nabi of Allah Ta'ala for men and women. We remain most of the time inside our homes. We do our housework and look after the children and our homes. Despite all this, the men beat us in getting rewards for actions which we are not able to do. They read their daily Salaah and weekly Jumu'ah in the Masjid, visit the sick, go to the funerals, perform Hajj after Hajj and, above all, fight in the path of Allah Ta'ala. When they go for Hajj or Jihaad, we look after their belongings, bring up their children and weave cloth for them. Do we have a share in their rewards?"

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to the Sahaabah رَضِيَ اللهُ عَنْهُمْ sitting around him: "Did you ever hear a woman asking a better question?"

The Sahaabah رَضِيَ اللهُ عَنْهُمْ replied: "O, Nabi of Allah! We never thought that a woman could ever ask such a question."

Then Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Asma رَضِيَ اللهُ عَنْهَا, "Listen carefully and then go and tell the ladies that when a woman is kind to her husband,

keeps him happy and does the housework happily, then she also gets the same reward as the men for all their ibaadat to Allah Ta'ala." Hadhrat Asma رَضِيَ اللهُ عَنْهَا returned very happily after getting this reply to her question.

Obedience and good behaviour towards the husband is highly rewarding for women.

The Sahaabah رَضِيَ اللهُ عَنْهُمْ once said to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "In other countries, people bow down before their kings and chiefs. You deserve much more respect so allow us to make sajdah to you."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "No. If it were allowed to bow down (make sajdah) before anybody besides Allah Ta'ala, then I would ask the women to make sajdah to their husbands."

He then said, "By Him (by Allah) who has my life in His hand, a woman cannot do what she owes to Allah Ta'ala until she has done what she owes to her husband."

It is reported in a Hadith that once a camel made sajdah before Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The Sahaabah رَضِيَ اللهُ عَنْهُمْ said: "When this animal makes sajdah before you, why should we also not make sajdah to you?"

He replied: "Never! If I could ask somebody to make sajdah to anybody besides Allah, I would ask the wives to make sajdah to their husbands."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

"A woman whose husband is pleased with her at the time of her death goes straight into Jannah."

"A woman who is angry with her husband and she stays away from him in anger for the night, is cursed by the Malaaiqah."

"The Salaah of two people hardly rises above their heads in its journey to the skies. These two people are a run-away slave and a disobedient wife."

The Story of Hadhrat Ummu Ammarah رَضِيَ اللهُ عَنْهَا

Hadhraat Ummu Ammarah رَضِيَ اللهُ عَنْهَا is one of those Ansaar women who accepted Islam in the very beginning. She was from the group that took bay'at to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at Al-Aqabah. Al-Aqabah in Arabic means a narrow mountain road. In the early days of Islam, the new Muslims were ill-treated by the Quraish very badly. They would put all sorts of difficulties in the way of Tabligh. Therefore, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ carried on his work quietly and secretly. People from Madinah Munawwarah who used to come to Makkah Mukarramah for Hajj usually accepted Islam secretly in a mountain road near Mina, so that the Quraish might not see them. Hadhrat Ummu Ammarah رَضِيَ اللهُ عَنْهَا was in the third group from Madinah Munawwarah. She joined most of the battles that were fought after Hijrah (migration). She took an important part in Uhud, Hudaibiyah, Khaibar, Umratul Qadhaa, Hunayn and Yamaamah.

In the battle of Uhud, she was forty-three years old. Her husband and two sons were also fighting in this battle. She took a leather bottle full of water and went to Uhud to help the wounded and the thirsty. In the beginning, the Muslims were winning, but things changed in a moment and the enemies were in a winning position. She had reached Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, when many of the enemy troops rushed to attack and kill him. She protected Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whenever anybody came close to him. She had a cloth-belt round her waist, full of pieces of cloth, with which she cared for the wounded. She herself got about twelve wounds, one of which was very serious.

Hadhraat Ummu Sa'eed رَضِيَ اللهُ عَنْهَا says: "I once saw a very deep cut on the shoulder of Hadhraat Ummu Ammarah رَضِيَ اللهُ عَنْهَا. I asked her how she had got that. She said, 'I got it in the Battle of Uhud. When people were running about in confusion, I saw Ibn Qumayyah coming towards us and shouting, 'Where is Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Let somebody tell me where he is. If he is saved today, I am no more.' I, Hadhraat Mus'ab bin Umair رَضِيَ اللهُ عَنْهُ and some others stopped him. He

gave me this deep cut on my shoulder. I also attacked him, but he escaped because of the double coat of armour that he was wearing."

After treating it for one year, the wound would not heal. In the meantime, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ decided to go to Hamraaul-Asad. Hadhrat Ummu Ammarah رَضِيَ اللهُ عَنْهَا also got ready but she could not join as her wound had still not healed. When Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned from this battle, he at once went to visit Hadhrat Ummu Ammarah رَضِيَ اللهُ عَنْهَا. He was very happy to find her better.

She says: "We were quite weak in Uhud. The enemies were on horseback, while we fought on foot. There would have been a fair fight if they too had been on foot. When somebody had come riding on his horse to attack me, I stopped his sword with my shield and when he turned around; I attacked his horse from the back and cut its leg. This caused the horse as well as the rider to fall on the ground. As soon as this happened, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would shout to my son, who would run to help me and then we both finished the man in no time."

Her son Hadhrat Abdullah bin Zaid رَضِيَ اللهُ عَنْهُ says: "I had a wound on my left arm, which would not stop bleeding. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to my mother, 'Put a bandage over it.' My mother took out a bandage from her belt and after bandaging my wound, said, 'Now, son! Go and fight again with the kuffaar.' Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was watching us. He said, 'O, Ummu Ammarah, who can have courage like yours?'"

At that time, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made dua again and again for Hadhrat Ummu Ammarah رَضِيَ اللهُ عَنْهَا and her family. Hadhrat Ummu Ammarah رَضِيَ اللهُ عَنْهَا said, "I was standing with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when one of the enemies passed by in front of me. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to me, 'Ummu Ammarah! He is the man who wounded your son.' I jumped at him and hit his leg. This caused him to fall down. We then went forward and finished him. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ smiled and said, 'Ummu Ammarah has taken revenge for her son,' When Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was making dua for us, I said to him, 'O, Nabi of Allah! Make dua that I may join you in Jannah.' He made this dua too. After this I did not worry over any difficulty that came to me in this life."

As has already been said, she also joined many other battles with the same courage. After the death of Nabi ﷺ, she took part in the fierce battle of Yamaamah, which was fought with the rebels. She lost one of her arms and received eleven other wounds in this battle. She was forty-three in Uhud and fifty-two in Yamaamah. Her great courage in these battles at that age was really amazing.

Story of Hadhrat Ummu Hakeem رَضِيَ اللهُ عَنْهَا

Hadhrat Ummu Hakeem رَضِيَ اللهُ عَنْهَا was the wife of Ikramah bin Abi Jahl. She took part in Uhud on the enemy side. She accepted Islam when Makkah Mukarramah was conquered. She loved her husband very much. He would not become Muslim because of his father, who was the worst enemy of Islam. After the capturing of Makkah Mukarramah, her husband escaped to Yemen. She got pardon for him from Nabi ﷺ and went to Yemen and convinced her husband to return to his home.

She told him: "You can be safe from the sword of Muhammad (ﷺ) only when you put yourself in his lap." (i.e. if you accept Islam).

She returned with him to Madinah Munawwarah, where Ikramah accepted Islam and the couple began to live together happily. They both took part in the Syrian war during the rule of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ. Ikramah رَضِيَ اللهُ عَنْهُ was killed in a battle. She was then married to another Mujaahid, Hadhrat Khaalid bin Sa'eed رَضِيَ اللهُ عَنْهُ. Her husband wanted to meet her at a place called Marjaa-us-Safr.

She said: "We have the enemy on all sides. We shall meet after they are conquered."

He said: "I am sure I shall not survive this battle."

They then shared the bed for the first time in a tent at that place. The next day, Hadhrat Khaalid bin Sa'eed رَضِيَ اللهُ عَنْهُ was arranging for the walimah when the enemy attacked with full force and he was martyred in the battle. Hadhrat Ummu Hakeem رَضِيَ اللهُ عَنْهَا packed up her

tent and other luggage and thereafter fought the enemy with a tent-peg in her hand, till she had killed seven of them.

In times of war, not to speak of a woman, no man would like to get married under such conditions. Look at her marriage in the battlefield and her fight with the enemy. Instead of crying about the loss of her husband, on the day of his death she rushes onto the battlefield and kills seven of the enemy soldiers single-handed. Is this not enough to show the wonderful strength of Imaan in the women of that time?

Martyrdom of Hadhrat Sumayya رَضِيَ اللهُ عَنْهَا

Hadhrat Sumayya رَضِيَ اللهُ عَنْهَا is the mother of Hadhrat Ammaar رَضِيَ اللهُ عَنْهُ. Just like her son Hadhrat Ammaar رَضِيَ اللهُ عَنْهُ and her husband Yaasir رَضِيَ اللهُ عَنْهُ, she experienced many hardships for the sake of Islam. In the hot sun, she was made to lie on hot stones. She was made to wear steel armour and stand in the hot sun which heated the armour and she would be burnt. When Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by, he would encourage her to be patient and promised her Jannah. She would not give up in her love for Islam in spite of all these problems. One day, Hadhrat Sumayya رَضِيَ اللهُ عَنْهَا was standing when Abu Jahl passed that way. He said all sorts of dirty words to her and then stabbed her through her body with his spear. She died because of the wound. She was the first to be martyred (give her life) for the sake of Islam.

For a person blessed with true Islam, no hardship is too difficult. We hear about hundreds of people dying for one cause or the other. It is only dying for the cause of Allah Ta'ala that brings everlasting happiness and comfort in the life hereafter. People losing their lives for the things of the world really lose twice, i.e. in this world, as well as in the hereafter.

The story of Hadhrat Asma bint Abu Bakr رَضِيَ اللهُ عَنْهَا

Hadhrt Asma bint Abu Bakr رَضِيَ اللهُ عَنْهَا is the daughter of Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ, and the step-sister of Hadhrt Aa'ishah رَضِيَ اللهُ عَنْهَا. She is one of the famous women of her time. She was the eighteenth person to accept Islam. She was twenty-seven years old at the time of the Hijrat.

After moving from Makkah Mukarramah, when Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ reached Madinah Munawwarah safely, they sent Hadhrt Zaid رَضِيَ اللهُ عَنْهُ and some other Sahaabah رَضِيَ اللهُ عَنْهُمْ to bring their families from Makkah Mukarramah. Hadhrt Asma رَضِيَ اللهُ عَنْهَا came to Madinah Munawwarah with Hadhrt Abu Bakr's رَضِيَ اللهُ عَنْهُ family. When she reached Quba, she gave birth to Hadhrt Abdullah bin Zubair رَضِيَ اللهُ عَنْهُ, the first Muslim baby born since the Hijrat.

Hadhrt Asma رَضِيَ اللهُ عَنْهَا says: "When I was married to Hadhrt Zubair رَضِيَ اللهُ عَنْهُ, he had no money, property or any servant. He had only one camel for carrying water and one horse. I would bring fodder (food) for the animals and date seeds to feed them instead of grass. I also brought water from the well, fixed the bucket myself and did all my housework myself. Looking after the horse was the most difficult of all the jobs. Because I was not good at baking, after kneading (preparing) the flour, I would take it to the Ansaar women in my neighbourhood, who would bake bread for me. When we arrived in Madinah Munawwarah, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ chose a piece of land for Hadhrt Zubair رَضِيَ اللهُ عَنْهُ two miles away from the town. I would bring date seeds from there on my head. One day when I was coming along that way, I met Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with a group of Ansaar on the road. He stopped his camel and showed me a sign that he wished to give me a lift. I felt shy of going with men and I also remembered that Hadhrt Zubair رَضِيَ اللهُ عَنْهُ (my husband) was very careful in this matter. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ understood my hesitation and left me alone. When I reached home, I told the story to Hadhrt

Zubair رَضِيَ اللَّهُ عَنْهُ and told him that, because of my own shyness and his feelings, I did not accept the offer of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He said, 'By Allah I am more worried about your carrying the load over such a long distance, but I cannot help it.' In fact, Sahaabah رَضِيَ اللَّهُ عَنْهُمْ went out in the path of Allah and all other jobs had to be done by their women. Sometime later, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ sent us a servant that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had given to him. So I did not have to look after the horse, which had been really very hard for me."

Hadhrat Asma رَضِيَ اللَّهُ عَنْهَا comforts her grandfather

When Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ moved away to Madinah Munawwarah with Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he took all his money with him, thinking that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ might need it. It was about 6000 Dirhams. After he had left, his father Abu Quhaafah رَضِيَ اللَّهُ عَنْهُ who was blind and who had not yet accepted Islam, came to complain to his granddaughters.

Hadhrot Asma رَضِيَ اللَّهُ عَنْهَا says: "Our grandfather came to us and said, 'Your father has shocked you with his moving to Madinah Munawwarah, and has put you through a lot of hardship by taking all his money with him.' I said, 'No grandfather, do not worry. He has left a lot of money for us.' I collected some small stones and put them in the place where my father used to keep his money; I covered it with a cloth. I then took my grandfather to that place and placed his hand over the cloth. He thought that it was really full of Dirhams. He said: 'It is good that he has left something for you to live on.' By Allah, my father had not left a single Dirham for us. I played this trick just to put my grandfather at ease."

Look at this brave Muslim girl. Actually speaking, the girls needed more comfort than their grandfather. Normally, they should have complained of their condition to their grandfather because there was nobody else in Makkah Mukarramah to help them. Allah Ta'ala had given such understanding to the Muslim men and women of

those days that everything they did was really wonderful and worthy of following.

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was a rich businessman in the beginning, but he always spent generously in the path of Allah Ta'ala. At the time of Tabuk, he gave all that he owned.

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said: "Nobody's wealth has benefited me so much as that of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. I have paid back everybody for the good done to me, except Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. He shall be rewarded by Allah Ta'ala Himself."

Hadhrat Asma's رَضِيَ اللَّهُ عَنْهَا spending in charity

Hadhrat Asma رَضِيَ اللَّهُ عَنْهَا loved to spend in the path of Allah Ta'ala. In the beginning, she used to spend carefully by measuring and weighing.

Once Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to her, "O Asma, do not hoard and give in the path of Allah Ta'ala by measuring, but rather spend freely." After this, she started spending most generously.

Asma رَضِيَ اللَّهُ عَنْهَا would advise her house-maids: "Don't wait for any extra groceries before spending in the path of Allah Ta'ala. Our needs go on increasing and the chances of having something extra will become more and more difficult and the time for spending in the path of Allah Ta'ala will never come. Remember that you will not lose by spending in charity."

Although these people were poor and lived a simple life, yet they were free in spending and generous at heart. The Muslims today complain of their poverty, but there will be hardly any group of people among them who are so poor and needy as the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ used to be. We have already read how they had to go without food for a few days at a time and how some of them had to keep stones tied to their stomach to ease their hunger.

The story of Nabi's ﷺ daughter, Hadhrat Zainab رَضِيَ اللهُ عَنْهَا

Hadhrat Zainab رَضِيَ اللهُ عَنْهَا was born five years after Nabi's ﷺ marriage to Hadhrat Khadija رَضِيَ اللهُ عَنْهَا. At that time Nabi ﷺ was thirty years old. She grew up and thereafter accepted Islam. She was married to her cousin Abul Aas bin Rabi. She did not go with Nabi ﷺ for Hijrat (migration). Her husband fought in Badr for the Quraish and was caught by the Muslims.

When the Quraish were paying ransom (fines) for their prisoners, Hadhrat Zainab رَضِيَ اللهُ عَنْهَا gave as ransom for her husband, the necklace she had received as a gift from her mother Hadhrat Khadijah رَضِيَ اللهُ عَنْهَا. When Nabi ﷺ saw the necklace, he remembered Hadhrat Khadijah رَضِيَ اللهُ عَنْهَا and tears filled his eyes. After getting permission from the Sahaabah رَضِيَ اللهُ عَنْهُمْ, he returned the necklace to Hadhrat Zainab رَضِيَ اللهُ عَنْهَا and freed her husband without ransom on the condition that he would send Hadhrat Zainab رَضِيَ اللهُ عَنْهَا to Madinah Munawwarah when he returned to Makkah Mukarramah.

Two men were sent to stay outside Makkah Mukarramah and bring Hadhrat Zainab رَضِيَ اللهُ عَنْهَا safely to Madinah Munawwarah. Her husband asked his brother Kinaanah to take Hadhrat Zainab رَضِيَ اللهُ عَنْهَا outside Makkah Mukarramah and pass her over to the Muslims. As Hadhrat Zainab رَضِيَ اللهُ عَنْهَا and Kinaanah were moving out of the town on camels, the Quraish sent a group to stop them. Her own cousin Habbaar bin Aswad flung a spear at her, which wounded her and caused her to fall from the camel. At that time she was expecting and she lost her child. Kinaanah started shooting arrows towards the trouble-makers.

Abu Sufyaan said to Kinaanah: "We cannot allow the daughter of Muhammad (ﷺ) leaving Makkah Mukarramah so openly. Let her go back and we will send her secretly after a few days."

Kinaanah agreed. Hadhrat Zainab رَضِيَ اللهُ عَنْهَا was sent off after a few days. She suffered from this wound for a long time, till she passed away because of it in 8 A.H. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said at the time of her death: "She was my best daughter, for she has suffered because of me."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ buried her with his own hands. As he went into the grave to lay her down, he looked very sad but when he came out of the grave, he was quite calm. After being asked by the Sahaabah رَضِيَ اللهُ عَنْهُمْ, he said: "Because of the weakness of Zainab رَضِيَ اللهُ عَنْهَا, I made dua to Allah Ta'ala to save her from the punishment of the grave, and this dua has been answered by Allah."

Just imagine, even the daughter of a Nabi who sacrificed her life for Islam needed the dua of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for being saved from the problems in the grave. What about us who are drowned in sins? It is necessary that we should always make dua to be saved from the punishment of the grave. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would often seek protection in Allah Ta'ala from the horrors of the grave. This was to teach his followers.

اللَّهُمَّ احْفَظْنَا مِنْهُ بِمَنِّكَ وَكَرَمِكَ وَفَضْلِكَ

(O, Allah! protect us from the horrors of the grave by your special Favour, Grace and Bounty). Aameen

Hadhrat Rubayyi's رَضِيَ اللهُ عَنْهَا honour

Rubayyi-bint-Mu'awwiz رَضِيَ اللهُ عَنْهَا, who had taken part in many battles by the side of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, was a woman of the Ansaar. She nursed the wounded and carried the dead bodies during the battle. She had accepted Islam before Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had come to Madinah Munawwarah. She was married when Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was living in Madinah Munawwarah. He blessed her marriage with his honourable presence. He heard some girls singing a heroic poem about the Battle of Badr at her place. One of them sang a verse, which meant:

وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ

"We have amongst us a Nabi, who knows what is going to happen tomorrow."

He stopped her from saying such things, because nobody except Allah Ta'ala knows what is going to happen in the future.

It was Hadhrat Rubayyi's رَضِيَ اللهُ عَنْهَا father, Hadhrat Mu'awwiz رَضِيَ اللهُ عَنْهُ, who was one of those who killed Abu Jahl in Badr. Abu Jahl, as we know, was one of the big chiefs of the Quraish and the worst enemy of Islam.

There was a woman named Asma who used to sell perfumes to the ladies. She once came to Hadhrat Rubayyi رَضِيَ اللهُ عَنْهَا to sell perfume. When Hadhrat Rubayyi رَضِيَ اللهُ عَنْهَا was introduced to her as the daughter of Hadhrat Mu'awwiz رَضِيَ اللهُ عَنْهُ, Asma remarked: "So you are the daughter of the one who killed his chief."

Hadhrt Rubayyi رَضِيَ اللهُ عَنْهَا could not bear a terrible person like Abu Jahl to be mentioned as the chief of her father. She therefore, replied angrily, "No. I am the daughter of the one who killed his slave."

Asma did not like for Abu Jahl being called a slave and said with anger: "It is haraam for me to sell perfume to you."

Hadhrt Rubayyi رَضِيَ اللهُ عَنْهَا replied in a similar way, "It is haraam for me to buy perfume from you. I have never found a stink in any perfume except yours."

Hadhrt Rubayyi رَضِيَ اللهُ عَنْهَا says: "I said the last words just to annoy her."

Look at her feelings for Islam. She could not bear an enemy of Islam being mentioned as a chief. We hear from the lips of Muslims very flowery and wonderful descriptions being used for the open enemies of Islam. When they are corrected, they call it one sidedness.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says: "Don't call a Munaafiq a chief. You displease Allah Ta'ala when you take him as a chief."

The lives of the Ummahaat-ul-Mu'mineen (mothers of the believers i.e. The pure wives of Nabi ﷺ)

Every Muslim likes to know about the family of Nabi ﷺ. Therefore, a short history of their lives is given in the following pages. The Muhadditheen and Historians all agree that eleven ladies had the honour of being the wives of Nabi ﷺ.

(1) Hadhrat Khadijah رَضِيَ اللهُ عَنْهَا

Hadhrat Khadijah رَضِيَ اللهُ عَنْهَا was the first wife of Nabi ﷺ. At the time of her marriage, she was forty years old and Nabi ﷺ was twenty-five. She gave birth to all his children, except his son Ibrahim. She was first supposed to be married to Waraqah bin Naufal, but this marriage could not take place. Her first husband was Ateeq bin Aa'iz. She had a daughter from him, whose name was Hind. Hind grew up, accepted Islam and had many children. When Ateeq passed away Hadhrat Khadijah رَضِيَ اللهُ عَنْهَا married Abu Haalah and had two children from him namely viz. Hind and Haalah. Hind lived right up to the time of Hadhrat Ali's رَضِيَ اللهُ عَنْهُ Khilafat. When Abu Haalah passed away, Nabi ﷺ married Hadhrat Khadijah رَضِيَ اللهُ عَنْهَا as his first wife. She passed away in Ramadhaan in the 10th year of Islam at the age of sixty-five. He loved her very much and did not marry any other woman during her lifetime. Even before Islam, she was popularly known as Taahirah (clean and pure). Her children from her other husbands are therefore known as Banu Taahirah. Her goodness and high position have been mentioned often in the Ahaadith. Nabi ﷺ placed her in the grave with his own hands. Till then, there was no Janaazah Salaah.

(2) Hadhrat Sauda رَضِيَ اللهُ عَنْهَا

Hadhrt Sauda bint Zam'ah bin Qais رَضِيَ اللهُ عَنْهَا was first married to her cousin Hadhrt Sukraan bin 'Amr رَضِيَ اللهُ عَنْهُ. The couple accepted Islam and shifted to Abyssinia. Hadhrt Sukraan رَضِيَ اللهُ عَنْهُ passed away in Abyssinia. Hadhrt Sauda رَضِيَ اللهُ عَنْهَا, now a widow, returned to Makkah Mukarramah. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, after the death of Hadhrt Khadijah رَضِيَ اللهُ عَنْهَا (in Shawwal of the same year), married Hadhrt Sauda رَضِيَ اللهُ عَنْهَا. We know the efforts of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his salaah. Hadhrt Sauda رَضِيَ اللهُ عَنْهَا once stood behind him in Tahajjud.

The next day she said to him: "O, Nabi of Allah! Last night you took so long in your Ruku that I feared bleeding from my nose." (As she was heavy, the strain might have been too much for her).

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once intended to divorce her. Meanwhile Hadhrt Aa'ishah رَضِيَ اللهُ عَنْهَا had also been married to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Hadhrt Sauda رَضِيَ اللهُ عَنْهَا said: "O, Nabi of Allah! I am ready to give up my turn (with you) in favour of Hadhrt Aa'ishah رَضِيَ اللهُ عَنْهَا, but I don't like to be divorced by you. I wish to be one of your wives in Jannah."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ agreed to this suggestion. She passed away in about 55 A.H. towards the end of the Khilaafat of Hadhrt Umar رَضِيَ اللهُ عَنْهُ. There was another Quraishi woman of the same name. She was also a widow having about six children. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ offered to marry her, but she said: "O, Nabi of Allah! You are dearer to me than any other person in this world. I do not like my children to be of any trouble to you." He appreciated this and decided not to marry her.

(3) Hadhrt Aa'ishah رَضِيَ اللهُ عَنْهَا

Hadhrt Aa'ishah رَضِيَ اللهُ عَنْهَا was married to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Shawwaal in the 10th year of Nubuwwat. She was born in the 4th year

of Nubuwwat and was married when she was six, but was actually sent by her parents to live with Nabi ﷺ, after his shifting to Madinah Munawwarah, when she was nine. She was eighteen at the time of the death of Nabi ﷺ. She passed away on the night of Tuesday, the 17th Ramadhaan, 57 A.H., at the age of sixty-six. She wished at the time of her death that she might be buried along with the other Ummahaatul-Mu'mineen, in the public graveyard, though she could be buried by the side of Nabi's ﷺ grave, which was in her house. She was the only wife of Nabi ﷺ who had not been married before. All the other wives had either been widowed or divorced, some quite a few times, before they became Ummahaatul-Mu'mineen. To be married in Shawwaal was considered evil among the Arab women.

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا says: "I was married and sent to live with Nabi ﷺ in Shawwaal. Which of Nabi's ﷺ wives has been more blessed with his love and Allah's Ta'ala other favours than me?"

When Hadhrat Khadijah رَضِيَ اللهُ عَنْهَا passed away, Hadhrat Khaulah bint Hakeem رَضِيَ اللهُ عَنْهَا came to Nabi ﷺ and said: "O, Nabi of Allah! Don't you like to marry again?"

Nabi ﷺ: "Whom can I marry?"

Khaulah: "I know a virgin (a woman who was not married before) and a widow."

Nabi ﷺ: "Name them."

Khaulah: "The virgin is Aa'ishah, (the daughter of your best friend Abu Bakr رَضِيَ اللهُ عَنْهُ and the widow is Sauda bint Zam'ah."

Nabi ﷺ: "All right! You may make the proposal."

Hadhrat Khaulah رَضِيَ اللهُ عَنْهَا then went to Hadhrat Aa'ishah's رَضِيَ اللهُ عَنْهَا mother Ummu-Rooman رَضِيَ اللهُ عَنْهَا and said to her: "I have come with good news for your family."

Ummu Rooman رَضِيَ اللهُ عَنْهَا: "What is that?"

Hadhrat Khaulah رَضِيَ اللهُ عَنْهَا: "Nabi ﷺ has sent me to seek Hadhrat Aa'ishah's رَضِيَ اللهُ عَنْهَا hand in marriage for him."

Ummu Rooman رَضِيَ اللهُ عَنْهَا: "But Aa'ishah is like his niece. How can she be married to him? Let me talk to her father."

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ was not at home at that time. When he came, the proposal was mentioned to him, and he gave the same reply. Hadhrat Khaulah رَضِيَ اللهُ عَنْهَا returned to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told him of their difficulty.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Abu Bakr is my best friend and brother-in-Islam, but this does not stop me from marrying his daughter."

Hadhrat Khaulah رَضِيَ اللهُ عَنْهَا went back and informed Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ of what Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had said. Abu Bakr رَضِيَ اللهُ عَنْهُ was extremely happy. He called Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to his home and performed Hadhrat Aa'ishah's رَضِيَ اللهُ عَنْهَا nikaah with him. A few months later, when Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had emigrated to Madinah Munawwarah, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ said to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "Why don't you have your wife Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا living with you?"

He said: "I have to make some preparations, etc., before I do that."

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ gave him some money, with which necessary things were arranged. Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا then started living with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from Shawwaal of 1 or 2 A.H. She shared the bed with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for the first time in Hadhrat Abu Bakr's رَضِيَ اللهُ عَنْهُ house.

These are the three marriages of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ before Hijrah. All the remaining wives were married by him in Madinah Munawwarah.

(4) Hadhrat Hafsah رَضِيَ اللهُ عَنْهَا

Hadhrat Hafsah رَضِيَ اللهُ عَنْهَا, the daughter of Hadhrat Umar رَضِيَ اللهُ عَنْهُ, was born in Makkah Mukarramah five years before Nubuwwat. She was first married to Hadhrat Khunais bin Huzayfah رَضِيَ اللهُ عَنْهُ, who was one

of the very early Muslims. He first shifted to Abyssinia and then to Madinah Munawwarah. He took part in the Battle of Badr, and was seriously wounded in Badr (or in Uhud) and passed away because of the wound in the year 1 or 2 A.H. Hadhrat Hafsa رَضِيَ اللَّهُ عَنْهَا had also moved to Madinah Munawwarah with her husband.

When her husband passed away, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ went to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and said: "I want to give Hafsa in marriage to you."

Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ kept quiet and said nothing. Meanwhile Ruqayyah رَضِيَ اللَّهُ عَنْهَا, the daughter of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the wife of Hadhrt Usmaan رَضِيَ اللَّهُ عَنْهُ passed away. Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ went to Hadhrt Usmaan رَضِيَ اللَّهُ عَنْهُ and offered Hadhrt Hafsa's رَضِيَ اللَّهُ عَنْهَا hand to him. He refused by saying, "I don't have the need to marry at the moment."

Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ complained of this to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "Can I tell you of a husband for Hafsa better than 'Usmaan, and of a wife for 'Usmaan better than Hafsa."

He then took Hadhrt Hafsa رَضِيَ اللَّهُ عَنْهَا as his next wife, and gave his own daughter Hadhrt Ummu Kulsum رَضِيَ اللَّهُ عَنْهَا in marriage to 'Hadhrt Usmaan رَضِيَ اللَّهُ عَنْهُ. Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ later said to 'Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ: "When you offered Hafsa's hand to me, I kept quiet as Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had told me that he wanted to marry her. I could not accept your offer or tell Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ secret to you. I therefore, kept quiet. If Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had changed his mind, I would have gladly married her."

Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ says: "Abu Bakr's silence over the offer was in fact more shocking to me than Usmaan's refusal."

Hadhrt Hafsa رَضِيَ اللَّهُ عَنْهَا was a very pious woman who busied herself in Salaah. She would often fast during the day and spend the night in Ibaadat. Once Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was unhappy with Hafsa رَضِيَ اللَّهُ عَنْهَا for some reason and said the first divorce to her. Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ was obviously very much shocked over this.

Jibraeel عَلَيْهِ السَّلَام came to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said: "Allah Ta'ala wants you to take Hafsa back, as she is often fasting and spending her nights in Salaah, and also Allah wants it for Hadhrat Umar's رَضِيَ اللهُ عَنْهُ sake."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ therefore took her back. She passed away in Jumadil Oola, 45 A.H., at the age of 63.

(5) Hadhrat Zainab bint Khuzaimah رَضِيَ اللهُ عَنْهَا

Hadhrt Zainab رَضِيَ اللهُ عَنْهَا was the next lady to be married to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. There are different reports about her earlier husbands. According to one report, she was first married to Hadhrt Abdullah bin Jahsh رَضِيَ اللهُ عَنْهُ who was killed in Uhud. According to another report, she was first married to Tufail ibnul Haaris and when he divorced her she married his brother Ubaidah ibnul Haaris, who was killed in Badr. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married her in Ramadhaan, 3 A.H. She lived with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for eight months only, as she passed away in Rabiul-Aakhir, 4 A.H. Hadhrt Zainab and Hadhrt Khadijah رَضِيَ اللهُ عَنْهَا are the only two wives of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who passed away during his lifetime. All the other wives lived after him and passed away later. Hadhrt Zainab رَضِيَ اللهُ عَنْهَا spent very generously on the poor, and was known as 'Ummul Masaakeen' (mother of the poor) even before Islam. After her death, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Hadhrt Ummu Salamah رَضِيَ اللهُ عَنْهَا.

(6) Hadhrt Ummu Salamah رَضِيَ اللهُ عَنْهَا

Hadhrt Ummu Salamah رَضِيَ اللهُ عَنْهَا was the daughter of Hadhrt Abu Umayyah رَضِيَ اللهُ عَنْهُ. She was first married to her cousin Abdullah bin Abdul Asad known as Abu Salamah رَضِيَ اللهُ عَنْهُ. The couple accepted Islam in the beginning and because of being troubled by the Quraish,

they shifted to Abyssinia. A son who was born to them in Abyssinia, was named Salamah. After returning from Abyssinia, the family moved to Madinah Munawwarah.

Hadhrat Ummu Salamah's رَضِيَ اللهُ عَنْهَا story about her moving to Madinah Munawwarah has already been given in the early part of this chapter. After reaching Madinah Munawwarah, Hadhrat Ummu Salamah رَضِيَ اللهُ عَنْهَا had another son 'Umar and two daughters, Durrah and Zainab رَضِيَ اللهُ عَنْهَا. Hadhrat Abu Salamah رَضِيَ اللهُ عَنْهُ was the eleventh man to accept Islam. He took path in both the battles of Badr as well as in Uhud. He got a very bad wound in Uhud, which did not heal for a long time. He was sent by Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on a journey in Safar, 4 A.H. When he returned from the trip, the old wound started giving trouble and he passed away because of it on 8th Jumadil-Aakhir, 4 A.H. Hadhrat Ummu Salamah رَضِيَ اللهُ عَنْهَا was expecting a child at that time. Zainab was born to her after the death of her husband. After she had completed her Iddat (the waiting period), Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ proposed to marry her, but she refused. Later, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ offered to marry her.

She said: "O, Nabi of Allah! I have quite a few children with me and I am very sensitive by nature. Also, all my family are in Makkah Mukarramah, and their permission for getting remarried is necessary."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Allah Ta'ala will look after your children and your sensitiveness will disappear shortly. None of your family will dislike the marriage."

She then asked her eldest son Hadhrat Salamah رَضِيَ اللهُ عَنْهُ to be her guardian and give her in marriage to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She was married in the end of Shawwal, 4 A.H.

She says: "I had heard from Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that a person in a serious problem should read this dua,

اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

O Allah! From You do I hope for reward for this difficulty of mine. So reward me in it and give me something better in return.

Then Allah Ta'ala would accept his dua. I had been reading this dua since the death of Hadhrat Abu Salamah رَضِيَ اللهُ عَنْهُ, but I could not imagine a husband better than him, until Allah Ta'ala fixed my marriage with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا says: "Ummu Salamah رَضِيَ اللهُ عَنْهَا was famous for her beauty. Once I made a plan to see her. I found her much more beautiful than I had heard. I mentioned this to Hafsa who said. "In my opinion, she is not as beautiful as people say."

She passed away in 59 A.H. or 62 A.H. and was the last of the wives of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to pass away. She was 84 at the time of her death. She was born 9 years before Nubuwwat. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married her after the death of Hadhrat Zainab bint Khuzaimah رَضِيَ اللهُ عَنْهَا. She therefore lived in Hadhrat Zainab's رَضِيَ اللهُ عَنْهَا house. She found a hand-mill, a kettle and some barley in an earthen jar, lying in the house. She ground some barley and, after adding some fat, cooked a meal, which she served to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the very first day of her marriage with him.

(7) Hadhrat Zainab bint Jahsh رَضِيَ اللهُ عَنْهَا

Hadhrat Zainab bint Jahsh رَضِيَ اللهُ عَنْهَا was the cousin of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She was first given in marriage by Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to his adopted son Hadhrat Zaid bin Haarisah رَضِيَ اللهُ عَنْهُ. When Hadhrat Zaid رَضِيَ اللهُ عَنْهُ divorced her, she was married to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by the command of Allah Ta'ala, as mentioned in Surah Al-Ahzaab. This took place in 5 A.H, when she was 35 years old. She was therefore born 17 years before Nubuwwat.

She was always proud of the fact that, while all the other wives were given in marriage to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by their guardians, it was

Allah Ta'ala Himself Who did this for her. When Hadhrat Zaid رَضِيَ اللهُ عَنْهُ divorced her and she had completed her Iddat, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent the proposal to her.

She said: "I cannot give an answer until I have asked for advice from my Allah Ta'ala."

She performed Wudhu, read two rakaat of Salaah and made dua to Allah, "O, Allah! Your Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ offers to marry me. If I am fit for the honour, then give me in his marriage."

Allah answered her dua by revealing the following verse to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطْرًا زَوَّجْنَاهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي
أَزْوَاجٍ أَدْعِيَا بِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطْرًا ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

"So when Zaid had performed the necessary formality (of divorce) from her, we gave her to you in marriage, so that there may be no sin for the believers in respect of the wives of their adopted sons, when they have divorced them. The order of Allah must be fulfilled." (S33: V 37)

She bowed down before Allah Ta'ala in thanks when she received the good news about this Aayat. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arranged a big feast (walimah) for this marriage. A goat was slaughtered. Mutton with bread was served to the guests. People came in groups, and were served till all of them were fed.

Hadhrot Zainab رَضِيَ اللهُ عَنْهَا was very generous in spending in the path of Allah Ta'ala. She earned by working with her hands and spent all her wealth in charity. It was about her that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had said: "My wife with long hands will be the first to meet me after my death." The wives understood this to mean the actual length of their arms and began to measure their arms with a stick. When measured, the arm of Hadhrot Sauda رَضِيَ اللهُ عَنْهَا was the longest. But

when Hadhrat Zainab رَضِيَ اللهُ عَنْهَا passed away first, they understood the true meaning of "long arms" (i.e the most generous). She fasted very often. She passed away in 20 A.H. Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ performed the Janaazah Salaah. She was fifty at the time of her death.

(8) Hadhrat Juwairiyah bintul Haaris رَضِيَ اللهُ عَنْهَا

Hadhrt Juwairiyah رَضِيَ اللهُ عَنْهَا was the daughter of Haaris, the chief of Banu Mustaliq and was married to Musafi bin Safwaan. She was one of the many prisoners who were caught by the Muslims after the battle of Muraisee'. She was given to Hadhrt Saabit bin Qais رَضِيَ اللهُ عَنْهُ. He offered to free her for 360 Dirhams.

She came to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said: "O, Nabi of Allah! I am the daughter of Haaris, who is the chief of the tribe. You know what difficulty has come to me. The ransom asked by Hadhrt Saabit رَضِيَ اللهُ عَنْهُ is too much for me. I have come to ask your help."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ agreed to pay her ransom, set her free, and offered to take her as his wife. She was very glad to accept this offer. She was married to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in 5 A.H. and as a result of this marriage, the prisoners of Banu Mustaliq (Juwairiyah's رَضِيَ اللهُ عَنْهَا tribe) numbering about a hundred families, were all set free by the Muslims. They said, "The tribe which was honoured by Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ marriage should not remain as slaves."

Hadhrt Juwairiyah رَضِيَ اللهُ عَنْهَا was very beautiful and attractive. Three days before she became a prisoner in the battle, she had seen in a dream that the moon came out from Madinah Munawwarah and fell into her lap. She says: "When I was caught, I began to hope that my dream would come true."

She was 20 at the time of her marriage with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She passed away in Rabi-ul-Awwal, 50 A.H., in Madinah Munawwarah at the age of 65.

(9) Hadhrat Ummu Habibah رَضِيَ اللهُ عَنْهَا

She was the daughter of Abu Sufyaan, and was first married to Ubaidullah bin Jahsh in Makkah Mukarramah. The couple accepted Islam, and then moved to Abyssinia because of the harassment of the Quraish. One night, in a dream, she saw her husband in the most ugly and horrible form. The next day she came to know that he had become a Christian. She however, remained a Muslim and was therefore separated from him.

She was now all alone in Abyssinia. Allah Ta'ala soon rewarded her for her loss. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent her an offer of marriage through the King Negus, who sent a woman named Abrahah to her with the message. She was so happy with the good news that she gave the bracelets and other jewellery that she was wearing to the woman in delight. King Negus represented Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the Nikaah and gave her 400 Dinaar as dowry and many other gifts. He also gave a feast and Dinaars as gifts to all those who were present in the ceremony. Negus then sent her to Madinah Munawwarah with her dowry and other gifts such as perfume, etc. This marriage took place in 7 A.H. Her father was not a Muslim then. She most probably passed away in 44 A.H.

(10) Hadhrat Safiyah رَضِيَ اللهُ عَنْهَا

She was the daughter of Huyay, who was from the family of Hadhrat Haroon عَلَيْهِ السَّلَامُ, the brother of Hadhrat Moosa عَلَيْهِ السَّلَامُ. She was first married to Salam bin Mishkam and then to Kinaanah bin Abil Huqaiq at the time of Khaibar. Kinaanah was killed in the battle and she was caught by the Muslims.

Hadhrot Dihya Kalbi رَضِيَ اللهُ عَنْهُ asked for a maid, and Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave her to him. The other Sahaabah رَضِيَ اللهُ عَنْهُمْ came to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said: "O, Nabi of Allah! Banu Nazir and Banu Quraizah (the Jewish tribes of Madinah Munawwarah) will feel very

bad to see the daughter of a Jewish chief working as a maid. We therefore suggest that she may be taken as your own wife."

Nabi ﷺ paid a fair amount of money to Hadhrat Dihya رَضِيَ اللهُ عَنْهَا as ransom, and said to Safiyyah رَضِيَ اللهُ عَنْهَا: "You are now free; if you like, you can go back to your tribe or if you wish you can be my wife."

She said: "I wanted to be married to you while I was a Jew. How can I leave you now, when I am a Muslim?"

This is because she once saw in her dream a piece of the moon falling into her lap. When she mentioned her dream to her husband Kinaanah, he slapped her face so hard that he left a mark on her eye. He said: "You want to become the wife of the King of Madinah Munawwarah!"

Her father also beat her when she told him her dream. Then she saw, in her dream, the sun lying on her chest. When she mentioned this to her husband, He said: "You seem to be wishing to become the Queen of Madinah."

She says: "I was 17 years old when I was married to Nabi ﷺ. She came to live with Nabi ﷺ when he was camping at the first stage from Khaibar. The next morning, he said to the Sahaabah رَضِيَ اللهُ عَنْهُمْ: "Let everybody bring whatever he has to eat." They brought their own dates, cheese, butter, etc. A long leather cloth was spread and all of them sat around it to share the food amongst them. This was the walimah for the marriage. She passed away in Ramadhaan, 50 A.H., when she was about 60 years old.

(11) Hadhrat Maimoonah رَضِيَ اللهُ عَنْهَا

Hadhrat Maimoonah رَضِيَ اللهُ عَنْهَا was the daughter of Haarish bin Hazan. Her original name was Barrah, but she was later renamed Maimoonah by Nabi ﷺ. She was first married to Abu Rahm bin Abdul Uzza. According to some reports, she was married twice before she became Ummul Mu'mineen. She had been widowed when

Nabi ﷺ married her at Sarif, a place on his way to Makkah Mukarramah for 'Umrah in Zul Qa'dah 7 A.H. He had intended to start living with her when in Makkah Mukarramah after performing 'Umrah, but because the Quraish did not allow him to enter Makkah Mukarramah, he called her over to him in the same place on his return journey.

Many years later she passed away and was buried exactly at the same place in 51 A.H. when she was 81 years old. This is a strange coincidence that at a certain place during one journey she is married, at the same place on the return journey she starts living with Nabi ﷺ, and at the very same place during another journey she passes away and is buried.

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا says: "Maimoonah was the most pious, and the most mindful of her family relations, among Nabi's ﷺ wives."

Hadhrat Yazeed bin A'sam رَضِيَ اللهُ عَنْهُ says: "She was seen either busy in Salaah or in her housework or busy making Miswaak."

She was the last woman married by Nabi ﷺ. Some Muhadditheen have, however, mentioned one or two other marriages of Nabi ﷺ.

The sons of Nabi ﷺ

Nabi ﷺ had three sons and four daughters. All the children were born from Hadhrat Khadija رَضِيَ اللهُ عَنْهَا, except his son Ibrahim. Qasim was his first son, born to him before Nubuwwat. He passed away when he was two. Abdullah, the second son, was born after Nubuwwat. He was also called Tayyab and Taahir. He also passed away in his childhood.

At the time of his death, the Quraish were overjoyed and said: "Muhammad has no son, and will therefore have no one after him. His name will also die with his death."

It was on this occasion that Surah Al-Kausar was revealed by Allah Ta'ala. It said:

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ۖ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۚ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

"Certainly, we have given you plenty. So perform Salaah for your Rabb and sacrifice. Certainly, it is your enemy who is unknown." (S108: V1 to 3)

Even after more than fourteen hundred years, today there are millions who are proud to be connected to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in love and devotion. Ibrahim, the third son and last child, was born in Madinah Munawwarah in 8 A.H. Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ slave woman Maariyah Qibtiyyah gave birth to him. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed the Aqeeqah ceremony on the seventh day of his birth. Two lambs were slaughtered, the child's head was shaved by Hadhrat Abu Hind Bayazi رَضِيَ اللهُ عَنْهُ, silver in weight equal to his hair was spent in charity and the hair was buried.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "I am naming my child after the name of my forefather Ibrahim عَلَيْهِ السَّلَامُ."

This son also passed away, on the 10th Rabi-ul-Awwal, 10 A.H., when he was only 18 months old. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said: "Allah Ta'ala has arranged a heavenly nurse to look after Ibrahim in the gardens of Jannah."

The Daughters of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

(1) Hadhrat Zainab رَضِيَ اللهُ عَنْهَا

She was the eldest daughter of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and was born in the fifth year of his first marriage, when he was thirty. She accepted Islam and was married to her cousin Abul Aas bin Rabi. The story of

her moving to Madinah Munawwarah and her getting wounded by the Quraish has already been given in the early part of this chapter. She suffered for a long time from that wound and passed away because of it in the beginning of 8 A.H.

Her husband later accepted Islam and joined her in Madinah Munawwarah. She had a son Ali رَضِيَ اللَّهُ عَنْهُ, and a daughter Umaamah. Ali passed away during the lifetime of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This same Ali رَضِيَ اللَّهُ عَنْهُ was the person who sat with Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the camel's back at the time of his victorious entry into Makkah Mukarramah. We often read in the Hadith about a little girl riding on the back of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as he bowed down in Salaah. This was Umaamah, Zainab's رَضِيَ اللَّهُ عَنْهَا daughter. She lived for a long time after the death of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ married her on the death of Hadhrat Faatimah رَضِيَ اللَّهُ عَنْهَا his first wife. It is said that Hadhrat Faatimah رَضِيَ اللَّهُ عَنْهَا at the time of her death had said that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ should marry her. She had no children from Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ. After Hadhrat Ali's رَضِيَ اللَّهُ عَنْهُ death she was married to Hadhrat Mughirah bin Naufal رَضِيَ اللَّهُ عَنْهُ, from whom she had one son named Yahya. She passed away in 50 A.H.

(2) Hadhrat Ruqayyah رَضِيَ اللَّهُ عَنْهَا

She was born three years after the birth of Hadhrat Zainab رَضِيَ اللَّهُ عَنْهَا, when Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was 33 years old. She was married to Utbah, the son of Abu Lahab, Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ uncle, but had not yet started living with him when Surah Al-Lahab was revealed.

Abu Lahab called his sons Utbah and Utaibah (to whom Ummu Kulsum, another daughter of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was married), and said to them: "Unless both of you divorce the daughters of Muhammad, I am not going to see your faces."

They divorced their wives. Later, when Makkah Mukarramah was conquered by the Muslims, Utbah accepted Islam. After this

divorce, Hadhrat Ruqayyah رَضِيَ اللهُ عَنْهَا was married to Hadhrat 'Usmaan صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The couple shifted to Abyssinia twice. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had announced to the Sahaabah رَضِيَ اللهُ عَنْهُمْ that he was waiting to receive Allah's command for moving to Madinah Munawwarah. The Sahaabah رَضِيَ اللهُ عَنْهُمْ started moving to Madinah Munawwarah even before Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Hijrat. Hadhrat Usmaan رَضِيَ اللهُ عَنْهُ and Hadhrat Ruqayyah رَضِيَ اللهُ عَنْهَا had also shifted to Madinah Munawwarah before Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

At the time of Badr, Ruqayyah رَضِيَ اللهُ عَنْهَا was ill (she later passed away of this illness). Hadhrat 'Usmaan رَضِيَ اللهُ عَنْهُ was therefore asked by Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to stay in Madinah Munawwarah and look after her. The news about the victory in Badr was received in Madinah Munawwarah when the people were returning from Ruqayyah's رَضِيَ اللهُ عَنْهَا funeral. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was not present at her burial. A son was born to Hadhrat Ruqayyah رَضِيَ اللهُ عَنْهَا in Abyssinia. He was named Abdullah and lived after his mother but passed away in 4 A.H. when he was six years old.

(3) Hadhrat Ummu Kulsum رَضِيَ اللهُ عَنْهَا

She is the third daughter of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She was married to Utaibah, the son of Abu Lahab, but had not yet started living with him when Utaibah divorced her after the revelation of Surah Al-Lahab, as has already been mentioned. After divorcing her, Utaibah came to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said the rudest words to him.

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cursed him by making this dua: "O, Allah! Order one of your dogs to punish him."

Abu Taalib, who had also not accepted Islam, was shocked at the curse and said to Utaibah; "You have no escape now."

Once, Utaibah and Abu Lahab went with a group of people to Syria. Abu Lahab, in spite of his kufr and hatred, said to the people: "I

am afraid of Muhammad's curse. Everybody should take care of my son."

They happened to camp at a place where there were many lions. The people had piled up their entire luggage and Utaibah was made to sleep on top of the pile, while the rest of the people slept around the pile. A lion came at night; and smelt all the people sleeping around the pile. The lion then jumped over the people and reached Utaibah. He screamed, but the lion had bitten off his head from his body.

It is extremely necessary that we avoid being rude to the people dear to Allah Ta'ala. Nabi ﷺ has reported Allah Ta'ala as saying:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ

"He who insults my friends I announce war with him."

After the death of Hadhrat Ruqayyah رَضِيَ اللهُ عَنْهَا, Hadhrat Ummu Kulsum رَضِيَ اللهُ عَنْهَا was married to Hadhrat Usmaan رَضِيَ اللهُ عَنْهُ in Rabi-ul-Awwal, 3 A.H. Nabi ﷺ said: "I have given Ummu Kulsum in marriage to Usmaan by Allah's command."

She passed away in Shaaban, 9 A.H. without having any children. After her death, Nabi ﷺ is reported to have said: "Even if I had one hundred daughters, I would have given all of them in marriage to 'Usmaan رَضِيَ اللهُ عَنْهُ one after the other, if each one had passed away."

(4) Hadhrat Faatimah رَضِيَ اللهُ عَنْهَا

Hadhrat Faatimah رَضِيَ اللهُ عَنْهَا, the fourth and the youngest daughter of Nabi ﷺ who will be the leader of the women in Jannah, was born in the 1st year of Nubuwwat, when he was 41. It is said that the name Faatimah (meaning safe from fire) was revealed by Allah

Ta'ala. She was married to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ in 2 A.H. She began to live with him seven and a half months later. She was about fifteen and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ was twenty one at the time of their marriage.

Of all the daughters, she was the most beloved of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Whenever he went out on a journey, she was the last one to meet him and when he returned home, she was the first one to meet him. When Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ was thinking of marrying Abu Jahal's daughter, she was very upset and mentioned her grief to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ: "Faatimah is a part of my body. Whoever upsets her upsets me."

Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ gave up the idea of the second marriage during her lifetime. After her death, he married her niece Umaamah رَضِيَ اللَّهُ عَنْهَا, as we have already read in the previous pages. It was about six months after the death of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that Hadhrt Faatimah رَضِيَ اللَّهُ عَنْهَا fell ill.

One day, she said to her maid: "I want to take a bath. Arrange some water for me." She took a bath and changed her clothes. She then asked her bed to be placed in the middle of the room. She laid herself down on the bedding, with her face towards the Qiblah, with her right hand under her right cheek, she said:

"I am now going to pass away." The next moment she was gone.

Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ family continued and shall Insha Allah continue through her children. She had three sons and three daughters. Hadhrt Hasan رَضِيَ اللَّهُ عَنْهُ and Hadhrt Husain رَضِيَ اللَّهُ عَنْهُ were born in the second and the third year respectively, after marriage. Muhassan رَضِيَ اللَّهُ عَنْهُ, the third son, was born in 4 A.H., but passed away in childhood. Ruqayyah, her first daughter, also passed away in childhood and has not been mentioned much in history. Her second daughter Ummu Kulsum, who was first married to Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ, had one son Zaid and one daughter Ruqayyah. After Hadhrt 'Umar's رَضِيَ اللَّهُ عَنْهُ death, Hadhrt Ummu Kulsum رَضِيَ اللَّهُ عَنْهَا was married to

Aun bin Ja'far رَضِيَ اللهُ عَنْهُ, but had no children from him. After his death, his brother Muhammad bin Ja'far رَضِيَ اللهُ عَنْهُ married her. A daughter was born to them, who passed away in childhood. Even Muhammad رَضِيَ اللهُ عَنْهُ passed away in her lifetime and she was then married to the third brother, Abdullah bin Ja'far رَضِيَ اللهُ عَنْهُ, from whom she had no child. She passed away as Abdullah's رَضِيَ اللهُ عَنْهُ wife. Her son Zaid also passed away the same day and they both were carried for burial at the same time. Zainab, Hadhrat Fatimah's رَضِيَ اللهُ عَنْهَا third daughter, was married to Abdullah bin Ja'far رَضِيَ اللهُ عَنْهُ and had two sons Abdullah and Aun from him. After her death, he married her sister Hadhrat Ummu Kulsum رَضِيَ اللهُ عَنْهَا. Hadhrat Ali رَضِيَ اللهُ عَنْهُ had many other children from his wives after Faatimah رَضِيَ اللهُ عَنْهَا. It is stated that he had as many as thirty-two children. Hasan رَضِيَ اللهُ عَنْهُ had fifteen sons and eight daughters, while Husain رَضِيَ اللهُ عَنْهُ was the father of six sons and three daughters.

رَضِيَ اللهُ تَعَالَى عَنْهُمْ وَأَرْضَاهُمْ أَجْمَعِينَ وَجَعَلْنَا بِهِدْيِهِمْ مُتَّبِعِينَ
وَاللَّهُ أَعْلَمُ وَعِلْمُهُ أَتَمُّ

Part Eleven -- Children and their love for Islam

The true love of Islam in the children of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ was because of how they were brought up. Parents nowadays spoil their children by over petting them. If instead, they teach them the importance of Islamic practices, these will become their habits when they grow up.

When we see a child doing something wrong, we say, 'He is only a child.' Some foolish parents actually feel proud when their beloved child misbehaves. We bluff ourselves when we say that, 'he will be all right when he grows up.'

How can a bad seed grow up into a good plant? If you really wish your child to be a good Muslim when he is grown up, then you have to plant the seed of Imaan and Islam in his heart right from childhood. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were very careful about training their children Islamically and they kept a watchful eye over them.

In Hadhrat 'Umar's رَضِيَ اللَّهُ عَنْهُ time, a person was arrested by the police for drinking in Ramadhaan. When he was brought before Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ, he said to him: "Destruction to you! Even our children are fasting in this month." The person was punished with eighty lashes and was chased away from Madinah Munawwarah forever.

Children keep fast

Hadhrat Rubbayi' bint Mu'awwaz رَضِيَ اللهُ عَنْهَا says: "Once Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked us to fast on the 10th of Muharram. Since then we have always fasted on that day. Even the children were made to fast with us. When they cried out in hunger, we kept them busy with toys till the time of Iftaar."

Even the mothers of those days would not feed their babies during the fast. They could manage all this, as their health and strength were far better than ours. But, are we really doing even what we could easily manage? Surely we should not force on our children what they cannot manage, but we must let them do what they can easily manage.

Hadhrat Aa'ishah's رَضِيَ اللهُ عَنْهَا thirst for knowledge

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا was given in nikah to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when she was six years old. She started living with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when she was nine. She was only 18 at the time of Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passing away. Despite her age, she is responsible for reporting many Ahaadith and Islamic laws.

Masrooq (*rahmatullahi alayh*) says: "I saw many famous Sahaabah رَضِيَ اللهُ عَنْهُمْ coming to Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا for seeking knowledge about Islamic laws."

'Ata (*rahmatullahi alayh*) says: "Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا was more learned than many of the men of her time."

Hadhrat Abu Moosa رَضِيَ اللهُ عَنْهُ says: "With the help of Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا, an answer was found to each and every problem we had regarding Islamic knowledge."

The books of Hadith contain as many as 2210 Ahaadith narrated by Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا. She says: "I was a child and playing with my friends in Makkah Mukarramah when the following Aayat, was revealed to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

بِلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ

"Nay, but the Hour [Qiyaamah] is their promised meeting time and the Hour will be most miserable and most bitter." (S54:V46)

We know that she moved to Madinah Munawwarah when she was only eight years old. She would have been much younger when this Aayat was revealed at Makkah Mukarramah. This clearly shows her great thirst and love for Islamic knowledge right from her childhood.

Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ goes to battle

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was a slave of Abul Lahm رَضِيَ اللَّهُ عَنْهُ and was very young. Every person in those days, young or old wished to go out in the path of Allah Ta'ala. 'Umar رَضِيَ اللَّهُ عَنْهُ asked Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to allow him to fight in the Battle of Khaibar. His owner also recommended him very strongly. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ allowed him and gave him a sword, which 'Umar رَضِيَ اللَّهُ عَنْهُ hung around his neck. Now the sword was big for him and he had to drag it with him. He fought in the battle till it ended in victory.

As 'Umar رَضِيَ اللَّهُ عَنْهُ was a minor and a slave, he was not allowed to share in the booty. However, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him a share as a very special case. Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ was so eager to fight in the battle although he knew that he will not get any share from the booty. What could be his reason other than the reward of the Aakhirat, as promised by Allah and Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Hadhrat 'Umair bin Abi Waqqaas رَضِيَ اللهُ عَنْهُ hides himself

Hadhrat 'Umair bin Abi Waqqaas رَضِيَ اللهُ عَنْهُ was a young Sahaabi who had accepted Islam in its early days. He was a brother of Hadhrat Sa'ad bin Abi Waqqaas رَضِيَ اللهُ عَنْهُ, the famous Muslim General.

Hadhrat Sa'ad رَضِيَ اللهُ عَنْهُ says: "At the time when preparing to march to Badr, I noticed 'Umair رَضِيَ اللهُ عَنْهُ trying somehow to hide himself. This surprised me. I said to him, 'What has happened to you? What makes you hide like this?' He replied, 'Although I wish to go and get martyred in the path of Allah, I am afraid that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ may stop me from taking part in the battle because of my young age.' 'Umair's رَضِيَ اللهُ عَنْهُ fear turned out to be true. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spotted him and then stopped him from going with the army. Hadhrat 'Umair رَضِيَ اللهُ عَنْهُ could not bear this and began to cry. When Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was informed of this eagerness and disappointment, he allowed him to go. He fought in the battle till he was killed."

Hadhrat Sa'ad رَضِيَ اللهُ عَنْهُ, Hadhrat Umair's رَضِيَ اللهُ عَنْهُ brother, says: "The sword of Umair رَضِيَ اللهُ عَنْهُ was too big for him. I had to put a number of knots in the belt, so that it might not touch the ground."

Two youngsters of the Ansaar kill Abu Jahl

Hadhrat Abdur Rahmaan bin 'Auf رَضِيَ اللهُ عَنْهُ, who is a famous Sahaabi, says: "In the battle of Badr, I was standing in the fighting line when I noticed two Ansaari youngsters, one on either side of me. I thought it would have been better if I had been between strong men who could help me in need. Suddenly one of the boys caught my hand and said, 'Uncle, do you know Abu Jahl?' I said, 'Yes, but what do you mean by this?' He said, 'I have come to know that this terrible man speaks bad things about Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. By Him who holds my life in His hand, if I see him, I will not leave him until I kill him or I am killed.' His words left me amazed. Then the other boy had a similar talk with me.

I happened to notice Abu Jahl running about in the battlefield on horse back. I said to the boys, 'There is Abu Jahl.' Both of them immediately rushed towards him and attacked him with their swords, until I saw him fall from his horse."

These boys were Hadhrat Muaaz bin Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ and Muaaz bin 'Afra رَضِيَ اللَّهُ عَنْهُ.

Muaaz bin Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ says: "I had heard the people say, 'No one can kill Abu Jahl. He is very well guarded.' At that time, I promised to finish him."

Abu Jahl was arranging his lines for attack, when he was spotted by Hadhrat Abdur Rahman bin Auf رَضِيَ اللَّهُ عَنْهُ. The boys were on foot, while Abu Jahl was on horseback. One of the boys hit a leg of the horse and the other that of Abu Jahl. This caused both to fall down and Abu Jahl was unable to get up. The boys left him in this condition. Mu'awwaz bin Afra رَضِيَ اللَّهُ عَنْهُ, the brother of Hadhrat Muaaz bin Afra رَضِيَ اللَّهُ عَنْهُ, then went and wounded him even more with his sword, so that he might not drag himself to his camp. Finally, Hadhrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ attacked him and cut-off his head from his body.

Hadhrot Muaaz bin Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ says: "When I hit Abu Jahl with my sword, his son Ikramah was with him. He attacked me on my shoulder and cut off my arm, leaving it hanging by the skin only. I threw the broken arm over my shoulder and kept on fighting with one hand, but I found it too difficult. I then separated it from my body by placing it under my foot and pulling myself up and threw it away."

A contest between Raafi' رَضِيَ اللَّهُ عَنْهُ and Samurah

رَضِيَ اللَّهُ عَنْهُ

Whenever an army of Mujaahideen came out of Madinah Munawwarah for battle, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ inspected them outside

Madinah Munawwarah to see that nothing was short in the men and the equipment. It was here that he usually returned all the young boys, back to Madinah Munawwarah, who had come out with the army wishing to fight for Islam.

While setting out for Uhud, Nabi ﷺ carried out an inspection just outside Madinah Munawwarah. He ordered the young boys to go back. Among them were Abdullah bin 'Umar, Zaid bin Saabit, Usaamah bin Zaid, Zaid bin Arqam, Baraa bin Aazib, Amr bin Hazam, Usaid bin Zuhair, 'Uraabah bin Aus, Abu Sa'eed Khudri, Samurah bin Jundub and Raafi' bin Khudaij رَضِيَ اللهُ عَنْهُمُ. All of them were young teenagers.

Khudaij said to Nabi ﷺ: "O Nabi of Allah! My son Raafi' is a very good archer."

Hadhrat Raafi' رَضِيَ اللهُ عَنْهُ stood on his toes to show himself to be taller than he actually was. Nabi ﷺ allowed him to stay on. When Samurah bin Jundub رَضِيَ اللهُ عَنْهُ learnt about this, he complained to his step-father Murrah bin Sanaan رَضِيَ اللهُ عَنْهُ saying: "Nabi ﷺ has allowed Raafi' and rejected me. I am sure to beat him in a wrestling match and therefore, I am more deserving of Nabi's ﷺ permission."

This was mentioned to Nabi ﷺ who allowed Samurah to wrestle with Raafi'. Samurah did actually beat Raafi' in the fight and he too was allowed to join the army. A few more boys tried to stay on and some of them were given permission.

Meanwhile it became dark. Nabi ﷺ made the arrangements for the guarding of the camp during the night, and then asked: "Now, who is going to guard my tent during the night?"

A person (standing at his place): "I, O Nabi of Allah!"

Nabi ﷺ: "What is your name?"

The person: "Zakwaan."

Nabi ﷺ: "All right. Sit down."

He again asked: "Who else will guard my tent tonight?"

A voice: "I, O Nabi of Allah!"

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, "Who are you?"

A voice: "Abu Saba' (father of Saba')."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "All right. Sit down."

He asked for the third time: "Who will be the third man to guard my tent tonight?"

Again a voice came from the crowd: "I, O Nabi of Allah!"

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "Your name?"

The voice: "Ibn Abdul Qais (son of Abdul Qais)."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "All right. You also sit down."

Then Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked all three to come to him. Only one person came forward. "Where are your other two friends?"

The person: "O Nabi of Allah! It was I who stood up all three times."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ blessed him with his duas and allowed him to guard his tent. He kept watching the tent all night long. Just look! How eager the Sahaabah رَضِيَ اللهُ عَنْهُمْ were to face death for the sake of Allah Ta'ala and His Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The children and adults, young and old, men and women, all had the same feeling of sacrifice and love.

Raafi' bin Khudaij رَضِيَ اللهُ عَنْهُ had offered to fight in Badr too, but he was not allowed. However, he was allowed to fight for the first time in Uhud. Since then, he had been taking part in almost all the battles. In Uhud, the enemy's arrow struck him in his chest. When it was taken out, a small piece remained inside his body. This caused a wound, which finally caused his death in his old age.

Hadhrat Zaid رَضِيَ اللهُ عَنْهُ gets chosen for his knowledge of Qur-aan

Hadhrat Zaid bin Saabit رَضِيَ اللهُ عَنْهُ was six years old when his father passed away. At the time of Hijrah he was eleven years old. He wanted to join in the battle of Badr, but was sent back because of his

young age. He again tried to join in the battle of Uhud. This time also he was not allowed. After Uhud, he took part in all the battles. When the Muslims were marching towards Tabuk, the flag of the Banu Maalik family was held by Ammaarah رَضِيَ اللَّهُ عَنْهُ. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him to give the flag to Zaid رَضِيَ اللَّهُ عَنْهُ. Ammaarah رَضِيَ اللَّهُ عَنْهُ thought that maybe somebody had complained about him, which had displeased Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

He therefore said: "O, Nabi of Allah! Did somebody complain about me?"

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "No, but Zaid knows more Qur-aan than you. His Qur-aan has given him preference."

It was the habit of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he chose people according to their good qualities.

Hadhrat Abu Sa'eed Khudri's رَضِيَ اللَّهُ عَنْهُ patience

Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ says, "When I was thirteen, I was brought to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by my father at Uhud. My father spoke well about me saying: 'O, Nabi of Allah! He has a very good body. His bones are very well formed.' Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked at me again and again and finally sent me back due to my young age. However, my father took part in the battle and was killed. He left me nothing to live on. I went to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to ask for help. Before I could even speak, he said: 'Abu Sa'eed! Whoever asks for patience from Allah Ta'ala, receives it, whoever asks for purity from Him gets it, and whoever asks for contentment from Him will surely get it.' After hearing this, I returned home without asking him for anything."

Because of this, Allah Ta'ala blessed him with such a high position that, from the younger Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, there was nobody gifted with so much knowledge and learning as Hadhrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ. Look at the patience of Hadhrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ at such a young age. As we know, in Uhud, he had lost his father, who had left him nothing to live on and therefore he fully deserved all the help yet

a few words of Nabi ﷺ stopped him from talking of his suffering and asking for a favour.

Hadhrat Salamah bin Akwah رَضِيَ اللَّهُ عَنْهُ chases the robbers

Ghabah is a small village about four or five miles from Madinah Munawwarah. Nabi's ﷺ camels were sent to that place for grazing. Abdur Rahmaan Fazari and a few kuffaar killed the person looking after the camels and stole them. The robbers were riding their horses and all of them were armed. Salamah bin Akwah رَضِيَ اللَّهُ عَنْهُ was walking in the morning with his bow and arrows when he saw the robbers. Although he was only a boy, he ran very fast. It is said that he could beat the fastest horse in a race. He was also a very good archer (expert with the bow and arrow).

As soon as he saw the robbers, he climbed up a hill and shouted towards Madinah Munawwarah to call for help. He then chased the robbers and started shooting arrows at them one after the other. He did this so quickly that the robbers thought they were being chased by a large number of people. If any of the robbers turned his horse towards him, he hid behind a tree and shot the animal with his arrows. The robbers at once ran off at full speed.

Salamah رَضِيَ اللَّهُ عَنْهُ says: "I kept on chasing the robbers until all the camels stolen by them were left behind me. While escaping they left behind thirty spears and thirty sheets of cloth of their own. Meanwhile, Uyaynah bin Hisn (another robber) and his group arrived to help the robbers. They had meanwhile come to know that I was all alone. They now chased me in large numbers and I was forced to climb up a hill.

As they were about to come close to me, I shouted, 'Stop. First listen to me. Do you know who am I? I am Ibnul Akwah. By Him who has given honour to Nabi Muhammad ﷺ, if anyone of you chases me, he cannot catch me. But if I run after any of you he

cannot escape me.' I kept on talking to them in this manner to fool them till, I thought, help would reach me from Madinah Munawwarah. I looked anxiously through the trees, as I talked to them when at last I noticed a group of riders headed by Akhram Asadi رَضِيَ اللَّهُ عَنْهُ coming towards me. As Akhram رَضِيَ اللَّهُ عَنْهُ approached the robbers, he attacked Abdur Rahmaan and cut one leg of his horse. As Abdur Rahmaan fell down from his horse, he attacked Akhram and killed him. Abu Qatadah رَضِيَ اللَّهُ عَنْهُ had meanwhile arrived. In the fighting that took place, Abdur Rahmaan lost his life and Abu Qataadah lost his horse."

It is written in some books of history that, when Akhram was going to attack Abdur Rahmaan, Salamah رَضِيَ اللَّهُ عَنْهُ advised him to wait till the rest of his people had joined him but he did not wait, saying: "I wish to die in the path of Allah Ta'ala."

He was the only person killed from the Muslims. The robbers lost many of their men. More help reached the Muslims and the robbers ran away. Salamah رَضِيَ اللَّهُ عَنْهُ asked for Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ permission to chase them away saying: "O, Nabi of Allah! Let me have one hundred men, I shall teach them a lesson."

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "No. They would have reached their homes by now."

Most of the historians say that Salamah رَضِيَ اللَّهُ عَنْهُ was about twelve or thirteen years old at that time. Look how a boy of such a young age was able to chase so many robbers by himself. He recovered all the stolen goods and also took a great amount of booty from them. This was the result of Imaan and Ikhlâas, which Allah Ta'ala had filled in the hearts of the Sahaabah.

Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ wanting to join in the Battle of Badr

Badr was the bravest battle ever fought by the Muslims, who were faced with a well equipped army. The Muslim army had 313 men, three horses, seventy camels, six or nine coats of armour and eight

swords, while on the other hand the Quraish had about 1000 men, 100 horses, 700 camels and were fully armed. The Quraish were so sure of victory that they had brought with them musical instruments and female singers to celebrate the victory. Nabi ﷺ was very worried because of the large army they had to face.

Nabi ﷺ made dua to Allah Ta'ala saying: "O, Allah! Your faithful slaves are on foot, You and only You can provide them with animals to ride upon. They are naked, You and only You can clothe them. They are poor, You and only You can enrich them." Allah Ta'ala accepted his dua and gave the Muslims the most wonderful victory.

Although they knew the strength of the Quraish, Abdullah bin 'Umar رَضِيَ اللهُ عَنْهُ and Baraa bin Aazib رَضِيَ اللهُ عَنْهُ, wanted to join the battle and came out with the Muslims. However, because of their young age, Nabi ﷺ did not allow them to go to the battle-field. As we have already seen, both these boys were also sent back for the same reason at the time of Uhud, which took place one year after Badr. Look at the youngsters of that time. They were restless to get permission to take part in every battle.

Hadhrat Abdullah bin Abdullah bin Ubayy رَضِيَ اللهُ عَنْهُ disgraces his munaafiq father

During the famous battle of Banul Mustaliq in 5 A.H., a Muhaajir had some trouble with an Ansaari over a small matter. Each of them called his own people for help and there was a serious danger of a fight between the two groups of the Muslims, but this was avoided through the efforts of some sensible people.

Abdullah bin Ubayy, who was the chief of the Munaafiqeen, was a very bitter enemy of Islam. Outwardly he acted like a Muslim, and was treated as one by the other Muslims. When he came to know of this incident, he used some rude words for Nabi ﷺ and said to his people: "All this is because of what you people have done with

your own hands. You provided a home to these strangers (meaning the Muhaajireen) in your town and shared your wealth equally with them. If you take back your help from them, they will be forced to go back."

He also said: "By Allah! After returning to Madinah Munawwarah, we, the respected people, shall chase out these evil people from there."

Hadhrat Zaid bin Arqam رَضِيَ اللهُ عَنْهُ, an Ansaari boy, was listening to him. He could not tolerate these words and at once replied angrily by saying to him: "By Allah! You are evil. Even your own people look down upon you, and nobody will support you. Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is most honoured. He is given respect by Rahmaan (Allah Ta'ala) and respected by his followers."

Abdullah bin Ubayy said: "All right. Do not mention it to anybody. It was only a joke. I was not serious in what I said."

However, Hadhrat Zaid رَضِيَ اللهُ عَنْهُ went straight to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and told him what the Munaafiq had said. Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ asked for Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ permission to kill Abdullah bin Ubayy but Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ refused.

When Abdullah bin Ubayy learnt that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had received the news about his disrespectful talk, he came to him and swore by Allah saying: "I never said such a thing. Zaid is a liar; he has given you false news."

A few of the Ansaar were also sitting with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They also supported him by saying: "O, Nabi of Allah! He is the chief of his tribe and is a noble man. His words are more reliable than those of a young boy. It is possible that Zaid might have misheard or misunderstood him."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accepted this statement and took no action against him. When Zaid رَضِيَ اللهُ عَنْهُ came to know that the Munaafiq had lied to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ through false oaths, he would not come out for shame of being called a liar by the people. He would not even go to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. At last, Allah Ta'ala revealed Surah Al-

Munaafiqoon, in which the words of Zaid رَضِيَ اللهُ عَنْهُ were shown to be true and the Munaafiq was shown to be a liar. After this, all the people began to honour Hadhrat Zaid رَضِيَ اللهُ عَنْهُ and look down upon the Munaafiq.

The Munaafiq (Abdullah bin Ubayy) had a son. His name was also Abdullah and he was a very sincere Muslim. When the Mujaahideen were about to reach Madinah Munawwarah, he pulled out his sword and stood just outside the town and, in a challenging tone, said to his Munaafiq father: "I will not allow you to enter Madinah Munawwarah, until you admit with your own tongue that it is you who is mean and Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is most honoured."

This surprised him very much, as the son had always been very respectful to him, but now he was prepared to kill him, his own father, for the honour of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The Munaafiq had to say: "By Allah! I am mean, and Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is most honoured." He was then allowed to enter the town.

Hadhrat Jaabir's رَضِيَ اللهُ عَنْهُ eagerness to fight

When the Battle of Uhud was over, the Sahaabah رَضِيَ اللهُ عَنْهُمْ returned to Madinah Munawwarah. Due to the journey and the battle, they were very tired. The Quraish, on their way back to Makkah Mukarramah, camped at a place called Hamraaul Asad. Their chief, Abu Sufyaan, sat in a meeting with his chiefs. They said among themselves: "The Muslims are defeated in Uhud. Their confidence must be very low. This is the best time to kill Muhammad."

They therefore decided to return and attack Madinah Munawwarah. When Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard about this meeting, he ordered all those Sahaabah رَضِيَ اللهُ عَنْهُمْ who had taken path in Uhud, and who had just returned from the battle, to move out of Madinah Munawwarah and meet the enemy on the way.

Jaabir رَضِيَ اللهُ عَنْهُ came to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said: "O, Nabi of Allah! I was very eager to fight in Uhud, but my father stopped me from

going, saying that there was no other male in the house to look after my seven sisters and that only one of us could join the battle. As he had made up his mind to go, he asked me to remain with the family. He has been killed in Uhud. Now I am very eager to go with you and fight the Quraish."

Nabi ﷺ allowed him to go. He was the only person in that battle who had not fought in Uhud.

Hadhrat Jaabir's ﷺ father was made Shaheed (martyred) in Uhud. He left Jaabir ﷺ a big family to look after and large debts to pay, with nothing to live on. The debts were due to one of the Jews, who as we know hardly ever have mercy in their hearts for their debtors. His seven sisters, for whose sake he was not allowed to go to Uhud, still had to be cared for. Now look! In spite of all these difficulties, Jaabir ﷺ requests Nabi ﷺ for permission to go to battle. His spirit is really wonderful!

Hadhrat Ibn Zubair's ﷺ bravery against the Romans

In 26 A.H. the Khalifah 'Usmaan ﷺ appointed Abdullah bin Abi Sarah ﷺ as the Governor of Egypt in place of Amr bin Aas ﷺ. Hadhrat Abdullah ﷺ, with 20 000 Mujaahideen, went to meet the Roman Army of 200 000. It was a very fierce battle. The Roman commander Jarjir made an announcement saying: "The person who kills Abdullah, will get my daughter's hand in marriage and also 100 000 Dinars in prize."

Some of the Muslims became worried over this announcement. When Abdullah bin Zubair ﷺ was informed of this, he said: "There is nothing to worry about. We may also announce that the person killing Jarjir will get Jarjir's daughter in marriage, 100 000 Dinars in prize, and also a chance to rule over Jarjirs' land."

The fighting was very fierce and went on for a long time. Ibn Zubair ﷺ saw Jarjir seated behind his army, under an umbrella of

peacock feathers held by two maids. Ibn Zubair رَضِيَ اللهُ عَنْهُ at once went around the Roman army and approached him. He attacked Jarjir with his sword and cut off his head from the body. He then fixed the head onto his spear and returned to his camp, to the utter amazement of both the armies at his fantastic bravery.

When the Sahaabah رَضِيَ اللهُ عَنْهُمْ moved to Madinah Munawwarah, no son was born to any of them for one year. The Jews of Madinah Munawwarah said: "We have put a spell on the newcomers. They cannot have any sons born to them."

Abdullah bin Zubair رَضِيَ اللهُ عَنْهُ was the first male child born to the Muhaajireen. The Muslims were therefore very happy over his birth. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would usually not allow the children to take the oath of allegiance to him (i.e. hold his hand and promise to obey him) but Abdullah bin Zubair رَضِيَ اللهُ عَنْهُ had the honour of pledging allegiance to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when he was only seven years old. During this battle, he was in his early twenties. To go alone and kill the commander, after tricking his army of 200 000 men, at this age is really marvelous.

Hadhrat Amr bin Salamah رَضِيَ اللهُ عَنْهُ becomes the Imaam in Salaah

Hadhrat Amr bin Salamah رَضِيَ اللهُ عَنْهُ says: "We lived with our father at a place on the caravan road to Madinah Munawwarah. When a caravan from Madinah Munawwarah passed our village, we asked those people about Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They would tell us that he claimed to be receiving messages from Allah Ta'ala, and they would also read a few Aayaat of the Qur-aan to us to give us an idea about his claim. I would immediately learn those aayaat. In this way, I remembered a good part of the Qur-aan Shareef even before I accepted Islam. All the desert tribes were waiting for Makkah Mukarramah to come into the control of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ before they accepted Islam. When he conquered Makkah Mukarramah, people

from all the tribes began to come to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in order to accept Islam. My father was in charge of the group who went to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to pledge allegiance to him on behalf of our tribe. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught them the basic rules about Salaah and other Islamic practices. He said to them, 'The person who knows more Qur-aan should lead (be the Imaam) in Salaah.' It so happened that no one in my tribe knew so much Qur-aan as I did. They looked for an Imaam, but they could not find a person who knew more Qur-aan than me. I was therefore, made the Imaam. At that time, I was only seven. I led the Jamaat Salaah and Janaazah Salaah if any."

It was his natural liking and attraction towards Islam that made him remember so much of the Qur-aan when he was only a boy and he had not even accepted Islam.

Hadhrat Ibn Abbaas رَضِيَ اللهُ عَنْهُ teaches his slave

Ikramah (*rahmatullahi alayh*) the slave of Hadhrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ is one of the well-known Ulama. He says: "During my days of learning the Qur-aan and Hadith, I was chained up by my master, so that I might spend much time in my lessons."

In fact, real knowledge can only be learnt when one is totally devoted. The students who are in the habit of wasting their time in roaming about and enjoying themselves cannot learn deep knowledge. It was because of this effort that Ikramah (*rahmatullahi alayh*) was later on called. "The ocean of knowledge" and "The most learned man of the Ummah."

Qatadah (*rahmatullahi alayh*) says: "There are four most learned men among the Tabi'ees and Ikramah is one of them."

Hadhrat Ibn Abbaas رَضِيَ اللهُ عَنْهُ memorises the Qur-aan in his childhood

Hadhrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ used to say to the people: "Come to me for your problems in understanding the Qur-aan. I memorised it while I was only a child."

Once he said: "I finished reading the Qur-aan when I was only ten years old."

The reading of the Qur-aan by Sahaabah رَضِيَ اللهُ عَنْهُمْ was not done like the reading by the non-Arabs of today. Whatever they read, they read with full meaning and explanation. Anything memorised in childhood is very deep and lasting, so Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ is accepted as the Imaam in Tafseer. None of the Sahaabah رَضِيَ اللهُ عَنْهُمْ has narrated more Ahaadith explaining the meaning of Qur-aan than was done by Ibn Abbaas رَضِيَ اللهُ عَنْهُ.

Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ says: "Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ is the best commentator (explainer) of the Qur-aan."

Abu Abdur Rahmaan (*rahmatullahi alayh*) says: "The Sahaabah رَضِيَ اللهُ عَنْهُمْ learnt ten aayaat of the Qur-aan from Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at a time. They would not take the next lesson until they mastered and began practising those ten Aayaat. "

Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ was thirteen years old at the time of Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ death. It is a miracle that he knew so much of the Qur-aan and Hadith at such a young age. Many famous Sahaabah رَضِيَ اللهُ عَنْهُمْ used to come to him to solve their difficulties about the meanings of the Qur-aan. However, this was all due to the blessing of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who once coming out from the toilet had found water kept ready for his use and asked, "Who placed this water here?" Somebody said: "Ibn Abbaas."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was very happy and made dua for Ibn Abbaas رَضِيَ اللهُ عَنْهُ: "O, Allah! Give him the knowledge and understanding of the Qur-aan and the practices of Islam."

On another occasion, Nabi ﷺ was performing his Salaah. Ibn Abbaas رَضِيَ اللهُ عَنْهُ joined him in Salaah by standing behind him. Nabi ﷺ caught him by the hand and pulled him to his side. (When there is only one follower in Salaah with Jamaat, he stands by the side of Imaam and not behind him). While Nabi ﷺ was busy in Salaah, he moved back a little. When the Salaah was over, Nabi ﷺ asked him: "What made you go back from your place?"

He said: "You are the Nabi of Allah! How could I stand in line with you?"

On this occasion too, Nabi ﷺ made dua for his knowledge and understanding.

Abdullah bin Amr bin Aas رَضِيَ اللهُ عَنْهُ writes down Ahaadith

Abdullah bin Amr bin Aas رَضِيَ اللهُ عَنْهُ was one of the pious Sahaabah رَضِيَ اللهُ عَنْهُمْ. He used to fast daily during the day and finish one Qur-aan during the night. Nabi ﷺ stopped him from this difficult program and said: "You will get weak by fasting daily, and your eyesight will suffer by keeping awake every night. You owe some duty to your body, the members of your family and those who come to visit you."

He says: "Nabi ﷺ then advised me to take a month to finish one Qur-aan. I said, 'O, Nabi of Allah! This is too little. Let me make full use of my strength while I am still young.' He then reduced the period to twenty days. I kept on repeating my words and Nabi ﷺ continued reducing the period, till finally I was permitted to take three days in finishing one reading of the Qur-aan."

He had a collection of Ahaadith compiled by him which he had named "Saadiqah (True)". He says: "I used to write down all that I heard from Nabi ﷺ. People once said to me, Nabi ﷺ is after all a human being and many words said by him in anger or humour, are actually not meant by him. You should not write down

each and every thing spoken by him. I accepted the advice. When I told this to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he said, 'You keep doing as before. By Him who holds my life in His hand, my lips do not say anything except the truth even in anger or joy.'

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says: "No one has narrated from Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ more than me, except Abdullah bin Amr رَضِيَ اللهُ عَنْهُ. This is because he used to write down what he heard, while I relied on my memory."

This is really wonderful, especially when we know that most of his time was spent in reading the Qur-aan and other ibaadat.

Hadhrat Zaid bin Saabit رَضِيَ اللهُ عَنْهُ memorises the Qur-aan

Hadhrat Zaid bin Saabit رَضِيَ اللهُ عَنْهُ is one of those famous Sahaabah رَضِيَ اللهُ عَنْهُمْ who were known to be the most learned. It is said that he was from the top Ulama and Qurra of this Ummat. He was only eleven years old when Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made Hijrat to Madinah Munawwarah. That is why he was not allowed to take part in the early battles like Badr, etc. although he very much wanted to.

He had lost his father when he was six years old. When Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to Madinah Munawwarah, people brought their children to him for duas. Zaid رَضِيَ اللهُ عَنْهُ was also brought to him. He says: "When I was brought to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he was told that I had already memorised seventeen surahs of the Qur-aan. In order to test me, he asked me to read some of these. I read Surah Qaaf. He rewarded me with his kind words."

When Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to write letters to the Jews outside Madinah Munawwarah, he used the local Jews to write for him. Once he said to Zaid رَضِيَ اللهُ عَنْهُ: "I am not happy with what the Jews write and read for me. I fear mischief from them in writing or reading incorrectly. I want you to learn the Jewish language."

Zaid رَضِيَ اللَّهُ عَنْهُ says: "In fifteen days, I mastered Hebrew (the Jewish language) and after that I started doing all such writing for Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

Zaid رَضِيَ اللَّهُ عَنْهُ is reported to have also mastered the Syrian language at the command of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He managed this within the short period of only seventeen days.

Hadhrat Hasan's رَضِيَ اللَّهُ عَنْهُ knowledge of Islam

The head of the Sayyids (family of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ was born in 3 A.H., in the month of Ramadhaan. He was therefore, a little over seven years old at the time of Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ death. In spite of his young age, quite a few Ahaadith have been narrated by him.

Someone once asked him: "Do you remember any sayings of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

He said: "Yes. Once I was going with him. On the way I saw a large amount of the dates of Sadaqah kept in one place. I took a date from the pile and put it into my mouth. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ shouted, 'Kakh! Kakh!' (No! No!) and then took out the date from my mouth with his finger, saying: 'Eating Sadaqah is not allowed for us (i.e. family of the Nabi)'. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had taught me how to read my five times daily Salaah."

Hasan رَضِيَ اللَّهُ عَنْهُ says: "Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised me to read the following dua in my Witr Salaah;

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ
وَبَارِكْ لِي فِيمَا أُعْطِيتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى
عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

"O, Allah! Guide me together with those whom you have guided. Keep me in ease together with those

whom you have kept in ease. Be my protecting friend together with those whose protecting friend you have been. Bless me in what you have given me. Give me protection against the bad effects of what may have been ordered for me, for Your decision is final and nobody can decide against your will. He who has You as the protecting friend cannot be disgraced. O, Our Rabb! You are blessed and You are the Highest."

Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ narrates that he heard Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: "The person who keeps sitting till sunrise at the place where he read his Fajr Salaah shall be saved from the fire of Jahannam."

Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ performed his Haj many times by going from Madinah Munawwarah to Makkah Mukarramah on foot and when asked about his reasons for going through such hardships, he said: "I feel ashamed to face Allah Ta'ala (after my death) without going to His House, Makkah Mukarramah walking for Haj."

Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ is famous for his piety and has narrated many Ahaadith. Hasan رَضِيَ اللَّهُ عَنْهُ has reported as many as thirteen Ahaadith. To have remembered so many Ahaadith at the age of seven shows his love for Islam and his amazing memory. On the other hand, our children at this age generally do not even know the basics of Islam.

Hadhrat Husain's رَضِيَ اللَّهُ عَنْهُ thirst for learning

Hadhrat Husain رَضِيَ اللَّهُ عَنْهُ was one year younger than Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ, his brother. He was a little over six at the time of Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ death. Nothing much can be expected from a child of this age, but there are quite a few Ahaadith narrated by Hadhrat Husain رَضِيَ اللَّهُ عَنْهُ. Muhadditheen count him from those Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who narrated at least eight Ahaadith. The following Ahaadith are from those narrated by Hadhrat Husain رَضِيَ اللَّهُ عَنْهُ:

1. "Each time a person reads Inna-lillahi-wa-inna-lilahi-raaji-oon' when he remembers a difficulty which he experienced before, he receives a reward from Allah Ta'ala just as he would have had at the time of the actual difficulty."
2. "A Muslim gets protection from drowning while crossing a river if, at the time of boarding (the boat) he reads:

بِسْمِ اللَّهِ مَجْرِبَهَا وَمُرْسَهَا ۗ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

***In the name of Allah is its moving and its anchoring,
Certainly! My Rabb is surely, most forgiving, most
Merciful."***

3. "To avoid useless things makes one a good Muslim."

Rabee'ah (*rahmatullahi alayh*) says: "I once asked Hadhrat Husain رَضِيَ اللَّهُ عَنْهُ if he remembered any incident in the life of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He said, 'Yes. I once found a few dates lying near a window and put one of them into my mouth. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made me take it out and throw away the dates, as we (i.e. his family members) were not allowed to eat anything from Sadaqah."

Husain رَضِيَ اللَّهُ عَنْهُ had gone twenty-five times for haj on foot to Makkah Mukarramah. He was very punctual in fasting, reading Nafil Salaah and spending on the poor. We find quite a few Sahaabah رَضِيَ اللَّهُ عَنْهُمْ narrating many Ahadith in their childhood.

Mahmood bin Rab-ee' رَضِيَ اللَّهُ عَنْهُ was only five at the time of Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ death. He says: "Once Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to our house. We had a well inside the house. He filled some water in his mouth from that well and then squirted it on my face. I shall never forget this incident."

We are in the habit of useless talk with our children confusing their minds by telling them made up stories and by frightening them about giants and jinns. If instead, we ask them to read the lives of the

great men of Islam, tell them stories of the pious people and warn them of the punishment of Allah's disobedience, they will benefit in this world and in the Hereafter. Children's memories are very good. Anything that they memorise is not forgotten. If children are made to memorise the Qur-aan, they will be able to do so very easily and quickly. I have heard very often from the elderly ladies of my family and from my respected father himself that he had memorised $\frac{1}{4}$ of the 30th para of the Qur-aan even before he was weaned (before the age of two). He had finished memorising the whole Qur-aan and on top of that, he had studied a few standard books in Persian literature (on his own) while he was only seven.

He once told me: "When I had finished memorising the Qur-aan, my father required me to repeat (from memory) the full Qur-aan once daily, and allowed me to play for the rest of the day. I used to sit on the roof of the house (being sUmmur) and start reading the Qur-aan just after Fajr. I would finish the whole Qur-aan in about seven hours. I then had my lunch. In the evening, I used to have lessons in Persian, though it was not compulsory for me. I did this for six months."

It is not something small for a child of seven to read the Qur-aan once daily for full six months, together with learning other things. As a result, he would never forget or make a mistake when reading the Qur-aan from memory. He used to sell kitaabs. He was found reading the Qur-aan with his lips, even when his hands were busy in his job. Sometimes he would even teach the boys (who wanted to learn from him after the school hours), while he himself read the Qur-aan while doing his work. He thus did three things at the same time. However his way of teaching his students was different from that of the schools. He simply listened to the student reading, translating and explaining the meaning. If the student was correct, he simply said, "Go ahead," but if the student made a mistake or needed some explanation, then only would he correct or explain. Now, this story is not of olden times; this has happened only recently. It is therefore wrong to believe that the Muslims of today, with weak bodies cannot try to follow the footsteps of the pious people in Islam.

Part Twelve -- Love for Nabi

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

What we have read so far about the success of the Sahaabah رَضِيَ اللّٰهُ عَنْهُمْ in their time was because of their love for Allah Ta'ala and for His Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. Love was very important in the Sahaabah's رَضِيَ اللّٰهُ عَنْهُمْ lives. It was this love that made them sacrifice their comfort, forget their lives, give up all their wishes and wealth, ignore all suffering and have no fear of death. May Allah Ta'ala through His Grace give us His own love and that of his Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, so that we may be blessed with making ibaadat correctly and find the answers to all our difficulties.

Hadhrat Abu Bakr's رَضِيَ اللّٰهُ عَنْهُ suffering for Islam

Those who accepted Islam in the beginning had to keep their Imaan a secret as far as possible. As the Muslims were always being treated badly by the Quraish, even Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ asked all the new Muslims to practice Islam secretly, so that they might not have to suffer at the hands of the Quraish. However, when the number of Muslims reached 39, Hadhrat Abu Bakr رَضِيَ اللّٰهُ عَنْهُ suggested the open preaching and practicing of Islam. Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ did not agree, but when Hadhrat Abu Bakr رَضِيَ اللّٰهُ عَنْهُ insisted, he gave his permission and

so all of them went to the Haram Shareef to invite the people to Islam.

Hadhat Abu Bakr رَضِيَ اللَّهُ عَنْهُ began to speak and the Khutbah (lecture) given by him was the first ever in the history of Islam. Hadhrat Hamzah رَضِيَ اللَّهُ عَنْهُ who was Nabi's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ uncle and the leader of the Shuhadaa (martyrs) accepted Islam on that very day, while Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ came into Islam on the third day after this lecture. When Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ started speaking, the idol worshippers and disbelievers of the Quraish attacked the Muslims from all sides. Despite the fact that he was considered to be one of the noblest and most respectable of all the people in Makkah Mukarramah, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was beaten so much that his nose, ears and his whole face were covered in blood. He was kicked, thrashed with shoes, trampled and handled very roughly and cruelly. He fell down unconscious. No one believed that he would ever survive.

Banu Teem, the people of his family, came and carried him to his house. They also announced in the Haram that if Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ passed away because of the injuries, in revenge they would kill Utbah bin Rabee'ah, who had assaulted Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ the most. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ remained unconscious for the whole day. People around him shouted his name again and again to know if he was in his senses, but he would not speak. However, late in the evening he opened his eyes and showed signs of consciousness. As soon as he was able to speak, he asked: "How is Nabi Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?" The people were most disappointed with him and they said: "How is it that, despite all this hardship and after remaining close to death all day long because of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as soon as he has come back to consciousness he has nothing else to talk about, but Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself."

Hadhrot Abu Bakr's رَضِيَ اللَّهُ عَنْهُ love for Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left them disgusted, but they were satisfied that he was out of danger. They advised his mother Ummu Khair to give him something to eat.

However, not worried about his food, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ would again and again and impatiently ask his mother the same question i.e. "How is Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

Because she did not know about the condition of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ begged her to go to Ummu Jamil رَضِيَ اللَّهُ عَنْهَا (Umar's sister) and find out from her the latest news about Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The mother could not refuse her son in this sorry condition and hurried to Ummu Jamil's house to ask about the condition of Nabi Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Like other Muslims of that time, Ummu Jamil رَضِيَ اللَّهُ عَنْهَا was also keeping her Imaan a secret. She therefore acted as if she did not know about Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: "Who is Muhammad and who is Abu Bakr? I am sorry to learn about the condition of your son. If you like, I can go with you to see him."

Ummu Khair agreed and they both came to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. On seeing Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ in that miserable condition, Ummu Jamil رَضِيَ اللَّهُ عَنْهَا could not control herself and began to cry, saying: "Destruction to the thugs for what they have done to a man like Abu Bakr رَضِيَ اللَّهُ عَنْهُ. May Allah Ta'ala punish them for their bad behavior!" Regardless of what Ummu Jamil رَضِيَ اللَّهُ عَنْهَا said, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had the same words on his lips: "How is Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

Ummu Jamil رَضِيَ اللَّهُ عَنْهَا (pointing towards Ummu Khair): "Is it safe to say anything in front of her?"

Abu Bakr رَضِيَ اللَّهُ عَنْهُ: "Do not worry about her. Tell me quickly how is Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

Ummu Jamil رَضِيَ اللَّهُ عَنْهَا: "He is quite well."

Abu Bakr رَضِيَ اللَّهُ عَنْهُ: "Where is he at this moment?"

Ummu Jamil رَضِيَ اللَّهُ عَنْهَا: "He is at Arqam's place."

Abu Bakr رَضِيَ اللَّهُ عَنْهُ: "By Allah! I will not eat anything until I see him."

His mother was very eager to feed him. She knew that when he had sworn by Allah, he would not break his oath, therefore, he would not eat under any circumstance. She therefore agreed to take him to

Arqam's place. She had to wait till the street was quiet and she was then able to take him without being seen by the Quraish. When they both reached Arqam's place, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ saw Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and held onto him weeping continuously. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also cried, and all the Muslims who were present there also began to weep over the condition of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ.

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ then introduced his mother Ummu Khair to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, saying: "She is my mother, O, Nabi of Allah! Make dua for her and encourage her to accept Islam." Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ first made dua for her and then invited her towards Islam. She accepted Islam there and then.

Many people can claim to be lovers while they are in ease and comfort, but a true lover is he who is able to prove his love even in difficulty and hardship.

Hadhrat 'Umar's رَضِيَ اللهُ عَنْهُ sadness at the passing away of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Everyone knows of the bravery, courage and strength of Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ. Even after 1400 years, hearts shiver with fear and respect when his name is mentioned. Islam could not be spoken about and preached openly before 'Umar's رَضِيَ اللهُ عَنْهُ coming into Islam. As soon as he accepted Islam, the Muslims started performing Salaah in the Haram, as no one could dare harm them with 'Umar رَضِيَ اللهُ عَنْهُ on their side.

Despite all this, he could not bear the shock of the passing away of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He stood with a sword in his hand, very confused and dazed saying: "I shall cut off the head of the person who says that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has passed away. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has only gone to visit Allah Ta'ala, just as Hadhrat Musa عَلَيْهِ السَّلَامُ had gone to Mt. Toor. He will shortly return and cut off the hands and feet of those who were spreading the false news of his death."

On the other hand, Hadhrat 'Usmaan رَضِيَ اللهُ عَنْهُ was stunned with grief. He could not speak a single word, even till the next day and walked about without speaking. Hadhrat Ali رَضِيَ اللهُ عَنْهُ too, was in terrible grief. He was still and couldn't move. Only Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ with all his love for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as we have seen in the last story, stood firm as a rock and did not lose himself. He calmly entered Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ house, kissed his forehead and came back to the people. He asked Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ to sit down, and began to speak to the people.

He began his lecture as follows: "Whoever worshipped Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, let him know that Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is no more and whoever worshipped Allah Ta'ala then he should know that Allah Ta'ala is Ever living and forever." He then read the following Aayat of the Qur-aan:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ أَفَأَيْنَ مَاتَ أَوْ قُتِلَ
 انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۗ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ
 وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

"Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is a messenger, many messengers have passed away before him. Will it be that when he dies or is killed, you will turn back on your heels? He who turns back does not hurt Allah Ta'ala, and Allah Ta'ala will reward those who are grateful." (S3 : V144).

Since Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ was supposed to be the Khalifah after Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, it is important that, unlike other Sahaabah رَضِيَ اللهُ عَنْهُم, he behaved with the calmness and patience that was needed on an occasion like this. Again, it was Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ alone who knew better than anybody else about the laws regarding the burial, inheritance, etc, of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When the Sahaabah رَضِيَ اللهُ عَنْهُم were

unsure whether Nabi ﷺ should be buried in Makkah Mukarramah or Madinah Munawwarah or Jerusalem, it was Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ who explained that Ambiyaa عَلَيْهِمُ السَّلَامُ are buried where they had passed away. There were many other Ahaadith known only to Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ that helped solve many of the other problems on the demise of Nabi ﷺ.

Some of these Ahaadith were:

"Ambiyaa عَلَيْهِمُ السَّلَامُ have no heirs. All that a Nabi leaves behind is Sadaqah."

"Allah's curse is on the Ameer who does not take proper care in choosing his deputies."

"The leadership shall remain with the Quraish."

An Ansaari Woman's concern about Nabi

ﷺ

In the battle of Uhud, the Muslims suffered heavy losses and quite a large number of them were killed. When the shocking news of their heavy losses reached Madinah Munawwarah, the women came out of their houses to know who had been killed. On seeing a crowd of people at a place, a woman of the Ansaar asked: "How is Nabi ﷺ?" When she was told that her father was killed in the battle, she said 'Inna Lillahi wainna ilayhi rajioon' and impatiently asked the same question about Nabi ﷺ. This time she was told that her husband had been killed, her brother was dead and that her son too had passed away. With even more worry, she repeated the same question about Nabi ﷺ. She was told that he was safe and sound, but she could not be at rest and insisted on seeing Nabi ﷺ herself. When at last she had seen him, she said: "O Nabi of Allah, every difficulty is easy and every worry removed after

seeing you.” She then held onto Nabi's ﷺ robes and said: “O Nabi of Allah! You are dearer to me than my parents. The death of my family has lost its pain for me when I have seen you living.”

The behaviour of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ at Hodaybiyyah

The Battle of Hodaybiyyah took place in the year 6 A.H., when Nabi ﷺ with a large number of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were going to Makkah Mukarramah to perform 'Umrah. The Quraish came to know of this and decided to stop them from entering Makkah Mukarramah. They also decided to invite the neighbouring tribes of Makkah Mukarramah for help and made full preparations for battle.

When Nabi ﷺ reached Zul Hulayfah, he sent a man to find out about the Quraish. When Nabi ﷺ reached Asfaan, the person returned from Makkah Mukarramah with the news that the Quraish were fully armed and ready to stop Nabi's ﷺ entry into Makkah Mukarramah and that the neighbouring tribes were also with them. At this, Nabi ﷺ had a meeting with the famous Sahaabah رَضِيَ اللَّهُ عَنْهُمْ about the situation. One idea was to attack the houses of the tribes who had sent their men to help the Quraish so that they might leave the Quraish in order to protect their own homes and another idea was to march straight towards Makkah Mukarramah.

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said: “O Nabi of Allah! We have come to perform 'Umrah. We have no intention of fighting with the Quraish. Let us go ahead. If they stop us we shall fight, otherwise not.”

Nabi ﷺ agreed to the suggestion of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and decided to march ahead towards Makkah Mukarramah. When he reached Hodaybiyyah, Budail bin Waraqa Al-Khuzaa'ee met him with a group of people. He said: “Under no circumstances

will the Quraish allow you to enter Makkah Mukarramah. They are ready for battle."

Nabi ﷺ replied: "We have come to perform 'Umrah only, and have no intention to fight. Many battles have already caused heavy losses on the Quraish. Therefore, if they agree, I am prepared to talk about a peace agreement with them. However, if the Quraish do not accept this suggestion, then by Him who holds my life in His hand, I will fight them till at last either Islam succeeds or I am made shaheed."

Budail returned to the Quraish and explained to them what Nabi ﷺ had told him. They did not agree to the peace agreement of Nabi ﷺ. Meetings between the two sides however continued, and at one time Urwah bin Mas'ood Saqafi was sent by Quraish for discussions. Urwah had not until then accepted Islam. Nabi ﷺ talked to him in the same way as he had done with Budail.

'Urwah said: "O Muhammad (ﷺ), If you want to kill all the Arabs you cannot possibly do so, as none before you has ever finished off all the Arabs. On the other hand if the Arabs are victorious over you, then these people around you will disappear in no time, leaving you all alone, for I don't find any people of high birth among them. In fact they are all from a low class, coming from all corners, who will leave you in times of trouble."

Hadhrat Abu Bakr رضي الله عنه, who was standing close by, was very angry at this, and angrily told 'Urwah: "Go and please your goddess Laat! We will never run away and leave Nabi ﷺ by himself."

'Urwah asked: "Who is he?"

Nabi ﷺ: "He is Abu Bakr."

'Urwah: "Abu Bakr! I am thankful to you for a favour you have done to me in the past. If it was not for this, I would have replied to you."

'Urwah then continued his discussion with Nabi ﷺ. According to the Arab custom, 'Urwah occasionally touched the beard of Nabi ﷺ as he talked. The Sahaabah رضي الله عنهم could not

bear this. Accordingly, 'Urwah's own nephew Mughirah bin Shu'bah رَضِيَ اللَّهُ عَنْهُ, who was standing armed nearby, struck Urwah's hand with the handle of his sword and said: "Keep your hand away."

Urwah: "Who is he?"

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "He is Mughirah. "

'Urwah: "Oh! You traitor! How dare you hurt your uncle, who is still suffering because of your crimes?" (Before Islam, Mughirah رَضِيَ اللَّهُ عَنْهُ had killed a few people. Urwah paid the blood money for him, and was referring to this).

During his long talk with Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 'Urwah had been quietly watching the behaviour of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ towards Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When he returned to the Quraish he said to them:

"O, Quraish! I have been sent to many great kings. I have seen the palaces of Caesar, Chosroes and Negus. By Allah! Nowhere have I seen the people around a king so respectful to him as I found the friends of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spits, they rush to receive the saliva in their hands before it touches the ground and wipe their faces with it. When he asks for something, all of them run to carry out his wish. When he makes wudhu, they fight with one another to collect some of the used water before it falls to the ground. If anyone fails to get that water, he touches the wet hands of the person who had got it and then rubs his hands on his own face. When they speak in his presence, they speak softly. They do not lift their eyes to look at his face, out of respect for him. A hair falling from his head or beard is kept safely to get blessings from it and is seen as very holy. In short, I have never seen any group of people as loving to their master as I have seen the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ towards him." Finally, Hadhrat Usmaan رَضِيَ اللَّهُ عَنْهُ was ordered by Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to talk with the Quraish, as he was respected by them, (although he was a Muslim).

When Hadhrat 'Usmaan رَضِيَ اللَّهُ عَنْهُ had left for Makkah Mukarramah, some of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ envied the opportunity given to Hadhrat 'Usmaan رَضِيَ اللَّهُ عَنْهُ, as they thought that he will be able

to perform Tawaaf of the Ka'bah. Nabi ﷺ on the other hand said: "I do not think that Hadhrat 'Usmaan رَضِيَ اللهُ عَنْهُ will ever like to do Tawaaf without me."

However, when Hadhrat 'Usmaan رَضِيَ اللهُ عَنْهُ entered Makkah Mukarramah, Abaan Bin Sa'eed protected him and said to him: "You can move around freely. Nobody can touch you."

Hadhrat 'Usmaan رَضِيَ اللهُ عَنْهُ carried on his talks with Abu Sufyaan and the other chiefs of Makkah Mukarramah on behalf of Nabi ﷺ and when he was about to return, the Quraish themselves said to him: "While you are here at Makkah Mukarramah, you can perform Tawaaf before you return."

He replied: "How can it be possible for me when Nabi ﷺ has been stopped by you people from entering Makkah Mukarramah."

This reply was not liked by the Quraish and they decided to detain Hadhrat 'Usmaan رَضِيَ اللهُ عَنْهُ at Makkah Mukarramah. False news reached the Muslims that Hadhrat 'Usmaan رَضِيَ اللهُ عَنْهُ had been killed. On receiving this news, Nabi ﷺ took an oath from all the Sahaabah رَضِيَ اللهُ عَنْهُمْ to fight to the last drop of their blood. When the Quraish learnt of this, they got frightened and immediately freed 'Usmaan رَضِيَ اللهُ عَنْهُ.

In this story, Hadhrat Abu Bakr's رَضِيَ اللهُ عَنْهُ scolding 'Urwah, Mughirah's رَضِيَ اللهُ عَنْهُ treatment of his uncle, the Sahaabah's رَضِيَ اللهُ عَنْهُمْ behaviour towards Nabi ﷺ, as told by 'Urwah, and 'Usmaan's رَضِيَ اللهُ عَنْهُ refusing to do Tawaaf without Nabi ﷺ, all show clearly the love of Sahaabah رَضِيَ اللهُ عَنْهُمْ for Nabi ﷺ. The oath mentioned in this story is known as Bay'atush Shajarah (The oath under the tree) and is mentioned in the Qur-aan (S:48 : V:18).

Hadhrat Ibn Zubair's رَضِيَ اللهُ عَنْهُ taking care of the blood of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Once Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had some blood removed (as a treatment) and the blood was given to Abdullah bin Zubair رَضِيَ اللهُ عَنْهُ to be buried somewhere. He returned and informed Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the blood had been taken care of. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked him: "What did you do with it?"

Ibn-Zubair رَضِيَ اللهُ عَنْهُ said: "I have swallowed it."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "The person who has my blood in his body, cannot be touched by the fire of Jahannam. However, you will kill people and people will kill you," (referring to something that will take place later in his life).

Everything coming out of Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ body is clean. Therefore, no doubt remains in understanding Ibn Zubair's رَضِيَ اللهُ عَنْهُ action. However, the last words of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ refers to the battles for power which Ibn Zubair رَضِيَ اللهُ عَنْهُ had to fight with Yazid and Abdul Maalik. In the latter part of his life, Ibn Zubair رَضِيَ اللهُ عَنْهُ was killed in one of these battles. Even at the time of Ibn Zubair's رَضِيَ اللهُ عَنْهُ birth, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had mentioned that he was a sheep among the cloaked wolves.

Hadhrat Abu 'Ubaidah رَضِيَ اللهُ عَنْهُ loses his teeth

At one time, during the battle of Uhud, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was fiercely attacked by the enemy and two pieces of the helmet worn by him were stuck deep into his head (or face). Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrat Abu 'Ubaidah رَضِيَ اللهُ عَنْهُ ran to help him. Abu Ubaidah رَضِيَ اللهُ عَنْهُ started pulling out the pieces with his teeth. By the time one piece was out, he had lost one of his teeth. Without minding this, he again used his teeth to pull out the other piece as well. He managed to take

out that one too, but he had to lose another tooth in the effort. When the pieces were pulled out, the blood began to flow out from Nabi's ﷺ body. Maalik bin Sinaan رَضِيَ اللهُ عَنْهُ, the father of Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ, licked the blood with his lips. At this, Nabi ﷺ said: "The fire of Jahannam cannot touch the person who has my blood mixed with his."

Hadhrat Zaid رَضِيَ اللهُ عَنْهُ refuses to go with his father

Before Islam, Zaid رَضِيَ اللهُ عَنْهُ was once travelling in a caravan with his mother, going to her father's town, when the caravan was attacked by the Qais tribe. They took Zaid رَضِيَ اللهُ عَنْهُ as a slave and sold him in Makkah Mukarramah. Hakeem bin Hizaam bought him for his aunt Khadijah رَضِيَ اللهُ عَنْهَا, who offered him as a present to Nabi ﷺ when she married him.

Zaid's رَضِيَ اللهُ عَنْهُ father was in great grief at the loss of his son. He roamed about in search of him, crying for Zaid in the following heart-breaking poem:

"I weep in memory of Zaid, whilst I do not know whether he is alive (to be hoped for) or finished by death. O! Zaid, By Allah, I have no knowledge, whether you are killed on soft soil or on a rock. Ah, I wish I knew whether you would ever come back to me, for that is the only desire I am living for. I remember Zaid when the sun rises in the East. I remember him when the rain comes from the clouds. The blowing wind makes stronger the fire of his memory. Alas, my grief and suffering are very long. I shall run my swift camels in search of him. I shall search for him around the universe. The camels may get tired, but I shall not rest, till I die, for death is the end of every hope. I shall still command my sons

and such and such people, to keep searching for Zaid even after my death."

Some people of his family once met Zaid رَضِيَ اللَّهُ عَنْهُ during their journey to Makkah Mukarramah. They told him the story of his father's grief and pain and read to him the poems which he sang for Zaid. Zaid رَضِيَ اللَّهُ عَنْهُ sent a letter to his father through these people. The letter had three poems addressed to his father telling him that he was quite well and happy with his noble master. When the people went back, they informed his father of his location and delivered Zaid's رَضِيَ اللَّهُ عَنْهُ message to him.

After receiving the letter, his father and his uncle left for Makkah Mukarramah with enough money to buy Zaid رَضِيَ اللَّهُ عَنْهُ. When they came to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ they said: "O son of Haashim and the chief of Quraish. You are living in the Haraam and you are the neighbour of Allah Ta'ala. You are known for freeing the prisoners and feeding the hungry. We have come to you asking for our son. Accept the ransom money for Zaid and set him free. We are willing to pay even more than the ransom money. Please, show mercy and be kind to us."

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked: "What do you wish to do with Zaid?"

Zaid's father replied: "We want to take him back home with us."

"Is that all?" asked Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. "All right, then call Zaid and ask him. If he wishes to go with you, I shall let him go without taking any money, but I shall not send him if he doesn't want to go."

Zaid's father replied: "You have shown us more favour than we deserve. We most gladly agree to what you say."

Zaid رَضِيَ اللَّهُ عَنْهُ was sent for. When he came, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked Zaid رَضِيَ اللَّهُ عَنْهُ: "Do you know these men?"

Zaid رَضِيَ اللَّهُ عَنْهُ replied: "Yes, I know them. This is my father and that is my uncle."

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said: "And you know me too. They have come to take you back to your home. You have my full permission to go with them. If on the other hand, you choose to stay on with me, you may do so."

Zaid رَضِيَ اللهُ عَنْهُ replied: “How can I prefer anybody else to you? You are everybody for me, including my father and my uncle.”

Zaid's father and uncle were surprised and said: “O, Zaid! Do you prefer to be a slave? How can you leave your own father, uncle and other members of your family, and remain a slave?”

Zaid رَضِيَ اللهُ عَنْهُ replied: “I have seen something in my master that makes me choose him over everybody else in the world.”

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then took Zaid رَضِيَ اللهُ عَنْهُ in his lap and said: “From today, I adopt Zaid as my son.”

The father and uncle were quite satisfied with the situation and gladly left Zaid رَضِيَ اللهُ عَنْهُ with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and returned without him. Zaid رَضِيَ اللهُ عَنْهُ was only a child at that time. His choosing to remain a slave and refusing to go with his own father, giving up his home and family, shows his great love for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Anas bin Nadhr's رَضِيَ اللهُ عَنْهُ martyrdom in Uhud

When the Muslims were losing in Uhud, somebody spread false news that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been killed. You can imagine the Sahaabah's رَضِيَ اللهُ عَنْهُ grief and sadness over this terrible news. Quite naturally, this caused most of them to lose heart and to give up.

Anas bin Nadhr رَضِيَ اللهُ عَنْهُ saw Hadhrat Umar رَضِيَ اللهُ عَنْهُ and Hadhrat Talhah رَضِيَ اللهُ عَنْهُ with a group of Muslims in a state of total panic. He said to them: “Why am I seeing you all so confused?”

They replied: “Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is killed!”

Anas رَضِيَ اللهُ عَنْهُ said: “Then who will like to live after him? Come, let us go forward with our swords and join our dear Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

After saying these words, he attacked the enemy and fought till he was killed. In fact, Hadhrat Anas رَضِيَ اللهُ عَنْهُ had such an extreme love for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he did not consider this life worth living without him.

Sa'ad's رَضِيَ اللَّهُ عَنْهُ Message for the Muslims

During the battle of Uhud, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked: "What about Sa'ad bin Rabee? I don't know how things have gone with him." One of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ was sent to search for him. He went to the spot where the bodies of the dead lay in heaps. He shouted Sa'ad's رَضِيَ اللَّهُ عَنْهُ name to know if he was alive. At one place, while he was announcing that he was sent by Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to find out about Sa'ad bin Rabee' رَضِيَ اللَّهُ عَنْهُ, he heard a weak voice coming from one side. He turned in that direction and found that Sa'ad رَضِيَ اللَّهُ عَنْهُ was lying amongst those that were killed and was about to breathe his last.

Sa'ad رَضِيَ اللَّهُ عَنْهُ was heard saying: "Give my Salaams to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with my message, 'O Nabi of Allah! May Allah Ta'ala give you on my behalf a reward higher and more handsome than the one Allah Ta'ala has ever given a Nabi on behalf of any of his followers', and tell my Muslim brothers, 'Nothing will save you from blame on the Day of Qiyaamah, if the enemy reaches Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ before all of you have been killed."

With these words, Sa'ad رَضِيَ اللَّهُ عَنْهُ breathed his last and passed away.

فَجَزَاهُ اللَّهُ عَنَّا أَفْضَلَ مَا جَزَى صَحَابِيًّا عَنْ أُمَّةٍ نَبِيِّهِ

"May Allah Ta'ala give you on my behalf a reward higher and more handsome than the one Allah Ta'ala has ever given a Nabi on behalf of any of his followers,"

As a matter of fact, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ have clearly shown their love for Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. While they suffered wound after wound and were on their last breath, they had no complaint nor any wish on their lips and could not think of anything else except the safety of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. How I wish that a sinner like me be blessed with a dot of the love that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had for Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

A woman dies after seeing Nabi's ﷺ grave

A woman came to Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا and said: "Take me to the grave of Nabi ﷺ, so that I may be fortunate to look at it."

Hadhrt Aa'ishah رَضِيَ اللهُ عَنْهَا opened the room in which was the grave of Nabi ﷺ and let her go inside. The woman after seeing the grave started crying in love and memory of Nabi ﷺ. In fact she wept so hard and continuously that she fainted and passed away there and then (May Allah bless her). The blessed lady remembered the happy days when Nabi ﷺ was alive, and then the pain of separation caused her to pass away. Can the records of history show another example of such love?

Sahaabah's رَضِيَ اللهُ عَنْهُمْ love for Nabi ﷺ and other stories

Somebody asked Hadhrt Ali رَضِيَ اللهُ عَنْهُ: "How much was the Sahaabah's رَضِيَ اللهُ عَنْهُمْ love for Nabi ﷺ." "

He replied: "By Allah! To us Nabi ﷺ was dearer than our money, our children and our mothers, and was more valuable than a drink of cold water at the time of severest thirst."

There is no doubt in Hadhrt Ali's رَضِيَ اللهُ عَنْهُ words. As a matter of fact, the Sahaabah رَضِيَ اللهُ عَنْهُمْ reached this state because of the perfection of their Imaan. It had to be so because Allah Ta'ala has written in the Qur-aan-e-Kareem;

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اٰفْتَرَقْتُمُوها وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ

وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ

***"Say! If your fathers and your sons and your brothers and your wives and your relatives and the wealth you have earned and the goods, for which you fear that there will be no sale, and your houses you desire, are dearer to you than Allah and His messenger and striving in His way, then wait till Allah brings His command to pass. Allah does not guide the sinful ones."* (S9: V 24)**

This Aayat warns against anything else becoming more attractive than the love of Allah Ta'ala and that of Nabi ﷺ. Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reported that Nabi ﷺ once said: "None of you can be a believer until his love for me is more than his love for his parents, children and all the people of the world."

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says that he heard Nabi ﷺ saying, "There are three things which, when found in a person, will cause him to taste the sweetness of real Imaan. These are:

1. When Allah Ta'ala and His Nabi ﷺ are dearer to him than anything else in this world.
2. When his love for anyone is only for the pleasure of Allah Ta'ala, and
3. When turning to 'Kufr' is as hateful to him as being thrown into the fire."

Different stories about Sahaabah's رَضِيَ اللهُ عَنْهُمْ love for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Story 1: - Hadhrat Umar's رَضِيَ اللهُ عَنْهُ love for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ once said to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "O Nabi of Allah, you are dearer to me than anybody else in the world except my own self."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied: "Nobody can be a perfect believer until I am dearer to him than even his own self."

Hadhrat Umar رَضِيَ اللهُ عَنْهُ then said: "Now you are dearer to me than my own self."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied: "Now, O' Umar."

The 'Ulama have given two meanings to the last words of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ namely:

1. "Now you have real Imaan."
2. "Why is it that it is only now that I am dearer to you than your own self? This should have been so long ago."

Sahal Tastari (*rahmatullahi alayh*) says: "No one can have enjoyment of the Sunnah until he takes Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as his Master and considers himself as Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ slave."

Story 2: - On the Day of Qiyaamah you will be with whom you love

A person once came to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and asked: "When shall be the Day of Qiyaamah? O, Nabi of Allah!"

Nabi ﷺ asked him: "What preparations have you made for that Day?"

The person replied: "O, Nabi of Allah! I do not have much Salaah, Fast and Sadaqah, but I do have in my heart the love of Allah Ta'ala and of His Nabi ﷺ."

Nabi ﷺ said: "On the Day of Qiyaamah, you will surely be with those whom you love."

What Nabi ﷺ told the person in this story has also been mentioned by some other Sahaabah رَضِيَ اللهُ عَنْهُمْ, namely Abdullah bin Mas'ood, Abu Musa Ash'ari, Safwan, Abu Zar, رَضِيَ اللهُ عَنْهُمْ etc.

Hadhrat Anas رَضِيَ اللهُ عَنْهُ says: "Nothing made the Sahaabah رَضِيَ اللهُ عَنْهُمْ happier than these words of Nabi ﷺ."

They had every reason to be happy because the love of Nabi ﷺ had gone deep into every part of their body.

Story 3: - Hadhrat Haarisah رَضِيَ اللهُ عَنْهَا offers his house to Nabi ﷺ for Faatimah رَضِيَ اللهُ عَنْهَا

In the beginning, Hadhrat Faatima's رَضِيَ اللهُ عَنْهَا house was far from Nabi ﷺ. Nabi ﷺ once said to her: "I wish that you were living near me." Faatima رَضِيَ اللهُ عَنْهَا replied: "Haarisah's رَضِيَ اللهُ عَنْهَا house is close by. If you ask him to exchange his house with mine, he will very gladly do it."

Nabi ﷺ said: "He has already exchanged once when I asked him, I feel shy to ask him again."

However Haarisah رَضِيَ اللهُ عَنْهَا somehow came to know that Nabi ﷺ wanted Faatima رَضِيَ اللهُ عَنْهَا to live near him. He at once came to Nabi ﷺ and said: "O, Nabi of Allah! I have come to know that you wish for Faatima رَضِيَ اللهُ عَنْهَا to live near you. Here are my houses for you to choose from. No other house is closer to yours than these. Faatima رَضِيَ اللهُ عَنْهَا can have her house exchanged with any of

these. O, Nabi of Allah, what you accept from me is dearer to me than what you leave for me."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accepted the offer, saying: "I know that you are quite sincere in what you say," and made dua for him.

Story 4: - Company of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after death

A person came to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said: "O Nabi of Allah! You are dearer to me than my life, my wealth and my family. When I am at home and think of you, I become restless till I come and see you. O, Nabi of Allah, death is sure to come to both of us. After death, you will be in your high position as a Nabi, while I shall be somewhere else and perhaps I may not be able to see you. I am very worried and troubled when I think of this separation from you."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remained quiet and he did not know what to say; Then Jibraa-eel عَلَيْهِ السَّلَام came with this Aayat:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ذَلِكَ الْفَضْلُ مِنَ
اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا

"Whoever obeys Allah Ta'ala and His Rasool, they are with those unto whom Allah Ta'ala has shown favours from the Ambiyaa and the Siddeeqeen and the Shuhadaa and the Righteous. They are really the best of friends. This is a favour from Allah, and Allah is enough as the knower." (S4 : V 69 & 70)

These type of stories happened quite often with the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Such fear, in the hearts of lovers, is quite normal. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ read these Aayaat to remove their fears.

A person once came to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said: "O Nabi of Allah, my love for you is such that when I think of you, I cannot rest till I run to see you, for I am sure I would die if I did not see you. Now I am very worried when I think that, even if I am able to enter Jannah, it will be very difficult for me to see you, for you will be in a position far above my reach." Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ comforted him by reading the above aayaat.

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw a person from the Ansaar looking very worried. He asked: "What makes you look so sad?"

The person replied: "O, Nabi of Allah! I have a problem. "

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked: "What is it?"

The person replied: "O, Nabi of Allah! We come to you every morning and evening. We are blessed with seeing you and are delighted to be in your presence. But one day, we will be separated from you for you will be in such a Jannah that we cannot reach."

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kept silent, but when the above Aayaat were revealed, he sent for that person and gave him the good news contained in those Aayaat.

According to another Hadith, many Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had these fears until Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ read these Aayaat to them, and they were satisfied.

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ once asked Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "Ambiyaa عَلَيْهِمُ السَّلَامُ will surely be in a much higher position than their followers. How will their followers be able to see them?"

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied: "Those in higher positions will come down to their friends in lower positions to sit with them and talk to them."

Story 5: - Followers coming after Nabi ﷺ wish to see him

Nabi ﷺ once said: "Some of my followers coming after me will love me very much. They will wish that they could see me, even if they had to spend their wealth, leave their families and give away all their possessions for it."

Khaalid's رَضِيَ اللَّهُ عَنْهُ daughter, Abdah رَضِيَ اللَّهُ عَنْهَا says: "My father, while in bed, would talk about and remember Nabi ﷺ with love and eagerness. He would also remember each and every Muhaajir and Ansaari (by name) and would say, 'Some of them are my elders and others are my juniors. My heart is eager to meet them all. O, Allah! Call me back soon, so that I may be able to meet all of them. He would keep on doing this until he would fall asleep.'

Story 6: - Sahaabah رَضِيَ اللَّهُ عَنْهُمْ wish for the family of Nabi ﷺ to accept Islam

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once said to Nabi ﷺ: "My wish is greater for your uncle Abu Taalib to accept Islam than for my own father, as I know that it would please you more."

Similarly, Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ once said to 'Abbaas رَضِيَ اللَّهُ عَنْهُ, the uncle of Nabi ﷺ: "I was more pleased at your accepting Islam than that of my father, because your Islam made Nabi ﷺ happier."

Story 7: - An old lady singing poems in love of Nabi ﷺ

One night, Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ was on his security patrol when he saw a light and heard a sound coming from a house. He peeped in to

find an old lady spinning wool and singing a few poems with the following meaning:

"May Allah Ta'ala accept the duas of the pious and the chosen ones who are seeking blessings for Muhammad ﷺ."

"O, Allah's Nabi! You worshipped each night and you wept before each day."

"I wish to know if I could be together with my beloved [Nabi ﷺ]."

"For death comes in different ways and I do not know how I shall die."

Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ on hearing these poems sat down weeping in love and memory of Nabi ﷺ.

Story 8: - Hadhrat Bilal رَضِيَ اللهُ عَنْهُ wishes to meet Nabi ﷺ after death

The story of Hadhrat Bilal رَضِيَ اللهُ عَنْهُ is known to all. At the time of his death, his wife sat by his side crying in grief: "O, dear! Alas!"

He replied angrily "Subhaanallah! What a lovely thing it is to die and be able to meet Nabi Muhammad ﷺ and his Sahaabah رَضِيَ اللهُ عَنْهُمْ."

Story 9: - Zaid's رَضِيَ اللهُ عَنْهُ love for Nabi ﷺ

We have already read the story of Hadhrat Zaid رَضِيَ اللهُ عَنْهُ in Chapter five. When he was about to be killed, Abu Sufyaan said to him: "How

would you like it if Muhammad ﷺ is killed in your place, and you be set free to enjoy life with your family."

Zaid رضي الله عنه replied: "By Allah, I cannot sit happily with my family while even a thorn is pricking Nabi ﷺ."

Abu Sufyaan then said: "There is no example anywhere in the world for the love which the friends of Muhammad ﷺ have for him."

A note: What else can be expected of those who really love Nabi ﷺ? It is necessary for those who claim to love Nabi ﷺ that they follow him in his words and actions, carry out his orders, give up everything that he has disliked and follow his way of life, the Sunnah, in good and bad times. Allah Ta'ala has said in the Qur-aan-e-kareem:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

"Say [O, Nabi ﷺ], If you love Allah then follow me, Allah will love you and forgive you your sins. Allah is most Forgiving, most Merciful." (S3 : V31).

An important note

The stories given in these pages are examples for us. I have to write an important warning before I finish off. Just as we are today falling short in our duties we owe to Islam, so are we very seriously neglectful in our respect and admiration of the Sahaabah رضي الله عنهم. Some neglectful people even say bad words against them. We must remember that the Sahaabah رضي الله عنهم are those people who laid the foundations of Islam. They are those who sacrificed the most for the spread of Islam. We can never be grateful enough to them. May Allah

Ta'ala shower His choicest blessings on them for their efforts in learning Islam from Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and teaching it to those after them.

"If we claim to admire and honour Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we must also respect his Sahaabah رَضِيَ اللهُ عَنْهُمْ. As Muslims, it is necessary for us to appreciate what we owe to them, to follow them and to ask the forgiveness of Allah Ta'ala for them. No doubt they had their differences, but we have no right to talk bad about them. We must beware of the stories made up by the Shiah's, and even some historians, who cause harm to some of the Sahaabah رَضِيَ اللهُ عَنْهُمْ and insult others. We must never doubt the sincerity and honesty of Sahaabah رَضِيَ اللهُ عَنْهُمْ. When we read or hear about something which appears to lower their position in our eyes, we must give a positive explanation on their behalf, for they really deserve this. We should always speak of their good habits and stop our tongues from saying anything that would insult them. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself has said, "Don't say anything about my Sahaabah رَضِيَ اللهُ عَنْهُمْ when they are mentioned with disrespect."

There are many virtues of the Sahaabah رَضِيَ اللهُ عَنْهُمْ given in the Qur-aan and Hadith. Allah Ta'ala says in the Qur-aan-e-Kareem:

مُحَمَّدٌ رَسُولُ اللَّهِ ^ط وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ
رُكْعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ
السُّجُودِ ^ط ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ^ش وَمَثَلُهُمْ فِي الْإِنْجِيلِ ^ش كَزَرْعٍ أَخْرَجَ
شَطِئَهُ فَازْرَهُ فَاسْتَعْلَظَ فَاستَوَى عَلَى سَوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ
الْكُفَّارَ ^ط وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا

"Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is a Rasool of Allah. And those with him are hard against the disbelievers and merciful among themselves. You (O, Muhammad) see them making ruku and falling in sajdah (in Salaah), seeking reward from Allah and His pleasure. On their faces there are marks, being the marks of their sajdah. This is their description in the Torah and their description in the Injeel is like a planted corn seed that sends out its shoot and makes it strong and firm upon its stalk, pleasing the farmer so that He may make the disbelievers angry with (the sight of) them. Allah Ta'ala has promised those who believe and do good works, His forgiveness and a great reward." (S48 : V29)

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ
فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ۗ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَ
كَانَ اللَّهُ عَزِيزًا حَكِيمًا

Allah Ta'ala was very pleased with the believers when they promised loyalty to you under the tree, and He knew what was in their hearts, and He sent down peace on them and rewarded them with a close victory, and much booty that they will capture. Allah is ever Mighty, Wise. (S48 : V18 &19)"

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَ
مِنْهُمْ مَّنْ يَنْتَظِرُ ۗ وَمَا بَدَّلُوا تَبْدِيلًا

"From the believers are men who are true to what they promise with Allah. Some of them have paid their vow by death (in battle), and some of them are

still waiting to receive their martyrdom; and they have not changed in the least.” (S33 : V 23).

وَالسَّيْقُونِ الْأَوْلُونَ مِنَ الْمُهْجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ

“And the first to lead the way (in accepting Islam) from the Muhaajireen and the Ansaar, and those who followed them in sincerity, Allah is very pleased with them and they are very pleased with Him; and He has made ready for them Gardens underneath which rivers flow, where they will live forever. That is the great success.” (S9 : V100)

In the above Aayaat of the Qur-aan-e-Kareem, Allah Ta'ala has praised the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and expressed His pleasure with them. Similarly the books of Hadith are full of their virtues:

"Follow Abu Bakr and 'Umar when I am no more with you."

"My Sahaabah رَضِيَ اللَّهُ عَنْهُمْ are like (guiding) stars. Whoever you follow, you will be guided (on the right path)."

"The example of my Sahaabah رَضِيَ اللَّهُ عَنْهُمْ (in the people) is as the example of salt in food. There is no taste in the food without the salt."

"Beware (of using your tongue) in insulting (saying bad things about) my Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Do not make them the target of your insults. Who loves them, loves them for his love for me, and who hates them

hates them for his hatred for me. Who annoys them, annoys Me, and who annoys Me annoys Allah Ta'ala. Allah Ta'ala will very soon catch the person who annoys Him."

"Do not insult my Sahaabah ﷺ. If any of you (persons coming after Sahaabah ﷺ) has spent gold (in Sadaqah) equal in weight to Mount Uhud, he cannot get a reward equal to what my Sahaabah ﷺ get while spending one or even half a mudd of grain only." (A mudd is about 1kg.)

"On the person who insults my Sahaabah ﷺ is the curse of Allah Ta'ala, the Mala'ikah and of all men put together. Neither his Fardh nor his Nafil is accepted by Allah Ta'ala."

"After the Ambiyaa عَلَيْهِمُ السَّلَامُ, Allah Ta'ala has chosen my Sahaabah ﷺ above all His creation. He has again chosen four of my Sahaabah ﷺ over the rest of them. They are Abu Bakr رَضِيَ اللهُ عَنْهُ, 'Umar رَضِيَ اللهُ عَنْهُ, 'Usmaan رَضِيَ اللهُ عَنْهُ and Ali رَضِيَ اللهُ عَنْهُ."

"O, people! I am pleased with Abu Bakr رَضِيَ اللهُ عَنْهُ. You should realise his high position. I am also pleased with 'Umar, Ali, 'Usmaan, Talhah, Zubair, Sa'ad, Sa'eed, Abdur Rahmaan bin Auf and Abu Ubaidah رَضِيَ اللهُ عَنْهُ. You should realise their high position. O, people! Allah Ta'ala has announced the forgiveness of all those who took part in Uhud and who took the promise at Hdaybiyyah. O, people! You should think of me when dealing with my Sahaabah ﷺ, especially those who are my family by marriage. Beware of doing wrong to them, otherwise they may

complain against you on the Day of Qiyaamah and you may not be forgiven."

"Think of me when dealing with my Sahaabah رَضِيَ اللهُ عَنْهُمْ and my family in marriage. The person who has regard for me shall be in the protection of Allah Ta'ala on the Day of Qiyaamah. Allah Ta'ala is free of any responsibility to him who has no regard for me. He may catch him at any time."

"On the Day of Qiyaamah, I shall be the guardian (protector) of those who have regard for me in their dealing with my Sahaabah رَضِيَ اللهُ عَنْهُمْ."

"The person who has regard for me in his dealing with my Sahaabah رَضِيَ اللهُ عَنْهُمْ, shall be able to reach me when I shall be at Kausar, while the person who has no regard for me in his dealing with them shall not be able to come to me. He may have a look at me from far."

Ayyub Sakhtiyaani (rahmatullahi alayh) says: "Whoever loves Abu Bakr رَضِيَ اللهُ عَنْهُ, strengthens his Imaan. Whoever loves 'Umar رَضِيَ اللهُ عَنْهُ, receives guidance on the right path. Whoever loves Usmaan رَضِيَ اللهُ عَنْهُ, is brightened with the light of Allah Ta'ala. Whoever loves Ali رَضِيَ اللهُ عَنْهُ, holds fast to the rope of Allah Ta'ala. Whoever honours the Sahaabah رَضِيَ اللهُ عَنْهُمْ, can never be a Munaafiq (hypocrite). Whoever insults them, he is surely making things up, or a Munaafiq or one who is against the Sunnah. I am afraid that no good action of such a person will be accepted by Allah Ta'ala, until he cleans his heart of their hatred and begins to love all of them."

Sahl bin Abdullah (rahimahullah) says: "He who does not honour the Sahaabah رَضِيَ اللهُ عَنْهُمْ, has actually not believed in Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

May Allah Ta'ala save me, my friends, my supporters, my acquaintances, my Mashaaikh, my pupils and all the Muslims from His

anger and from His beloved Nabi's ﷺ displeasure, and may He fill our hearts with the love for the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. *Aameen*.

فضائل صلاة

Virtues of Salaah

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Part One

The Rewards for Salaah

Hadith: 1 - Salaah is the first commandment after Imaan

Hadhrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُ narrates that he heard Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: "Islam is based on five pillars: Believing that there is no diety but Allah, and Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger; establishment of salaah; paying of Zakaat; performance of Haj; and fasting in Ramadhaan."

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has compared Islam to a tent resting on five supports. The Kalimah is the central support and the other four pillars of Islam are the remaining four supports; one at each corner of the tent. Without the central support, the tent cannot possibly stand. If any one of the corner supports is missing, a collapse will result in that corner. Now, let us judge for ourselves how much we have kept up the tent of Islam. Is there really any pillar that is being held in its proper place?

The five pillars of Islam mentioned in this Hadith explain the most important duties of a Muslim. Although a Muslim cannot do without any one of them, salaah in Islam holds second position after Imaan. Hadhrat Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ says: "Once, I asked Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which act (of man) was the dearest to Allah Ta'ala? Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, 'Salaah'. I then asked which act came next (in order of importance) and Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, 'Kindness to parents'. I again asked what was next? He answered, 'Jihaad'."

Mulla Ali Qari (rahmatullahi alayh) has used this Hadith in support of the belief that salaah is the most important duty after Imaan. This is further supported by a Hadith, in which Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says:

"Salaah is the best of all that has been commanded by Allah Ta'ala."

Hadith: 2 - Salaah makes the sins fall off like leaves

"Hadhrt Abu Zar رَضِيَ اللهُ عَنْهُ narrates that once Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came out of his house. It was autumn and the leaves were falling off the trees. He caught hold of a branch of a tree and its leaves began to drop in large numbers. Doing this he said, 'O, Abu Zar! When a Muslim offers his salaah to please Allah Ta'ala, his sins fall away from him just as these leaves are falling off this tree."

In autumn, usually, the leaves of the trees fall in large numbers, that on some trees not a single leaf is left behind. The same is the effect of salaah performed with sincerity and devotion. All the sins of the person offering salaah are wiped off.

It should, however, be remembered that according to the Ulama, it is only the minor sins that are forgiven by the performance of salaah and other acts of ibaadat. The major sins are not forgiven without taubah. We should, therefore, in addition to performing salaah, be particular about making *taubah* (repentance) and *istighfaar* (seeking forgiveness). Allah Ta'ala, by His bountiful Grace may also forgive the major sins of any person on account of his salaah.

Hadith: 3 - Salaah makes the sins fall off like leaves

Hadhrat Abu Usmaan رَضِيَ اللهُ عَنْهُ says: "I was once sitting under a tree with Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ. He caught hold of a dry branch of a tree and shook it till all its leaves fell off. He then said to me, 'O, Abu Usmaan! Will you not ask me why I am doing this?' 'Do tell me,' I replied. He said, 'Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had done exactly like this before me, while I was with him under a tree. He caught a dry branch and shook it, till all its leaves fell off.' At this he said: 'O, Salmaan! Will you not ask me why I am doing this?' I replied: 'Do tell me why you are doing this?' He remarked: 'Verily, when a Muslim makes wudhu properly and then reads his salaah five times a day, his sins fall off just as these leaves have fallen off.' He then recited the following verse of the Qur-aan Shareef:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ ط إِنَّ الْحَسَنَاتِ يُدْهَبْنَ
السَّيِّئَاتِ ط ذَلِكَ ذِكْرِي لِلذَّكْرَيْنِ

'Establish salaah at the two ends of the day, and when the night approaches. Verily, good deeds cancel evil deeds. This is a reminder for the mindful.' (S11: V114)

The behaviour of Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ in the above Hadith shows the deep love which the Sahaabah رَضِيَ اللهُ عَنْهُمْ had for Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They would often remember the sweet memories of the time when Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was living amongst them. They would, while quoting him, do exactly what they had seen him doing at a particular moment.

In the above Hadith, mention is made of wudhu to be done properly. We should, therefore, be sure of the rules of wudhu and try to make it correctly. For example, using a miswaak is a Sunnah of wudhu, but is very often neglected. It is said in a Hadith that the salaah offered after making miswaak is seventy times more rewarding than the salaah performed without making miswaak. In another Hadith, use of miswaak has been encouraged very strongly. These are some of its benefits:

1. "It cleanses and sweetens the mouth and stops its bad smell."
2. "It makes Allah Ta'ala happy and displeases shaytaan."
3. "Allah Ta'ala and His Malaaikah love the person who makes miswaak."
4. "It strengthens the gums and improves the eye-sight."
5. "It clears out bile and phlegm."
6. To crown it all, "It is a sunnah i.e. the practice of our beloved Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

As many as seventy virtues of the miswaak have been counted by the Ulama. It is said that a person who is in the habit of making miswaak dies with the Kalimah on his lips. The rewards of making wudhu properly are many. It is mentioned in the Ahaadith that the parts of the body washed in wudhu shall shine on the Day of Qiyaamah and,

by this (sign), Rasulallah ﷺ will at once recognise his followers.

Hadith: 4 (a) - Salaah washes off sins just as bathing in a stream washes off dirt and dust

“Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that once Rasulallah ﷺ asked his companions رَضِيَ اللهُ عَنْهُمْ, 'Do you believe that dirt can remain on a person bathing five times a day in a stream flowing in front of his door?' 'No', replied the companions, 'No dirt can remain on his body.' Rasulallah ﷺ said: So, exactly similar is the effect of salaah offered five times a day. With the Grace of Allah Ta'ala, it washes away all sins'.”

Hadith: 4 (b)

Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ narrates that he heard Rasulallah ﷺ saying: "The example of the five daily salaah is like a deep stream flowing in front of the door of a person who bathes in it five times a day."

Running water is generally free from dirt, and the deeper it runs the cleaner and purer it is. A bath in such water surely removes dirt from the body and makes it clean. Salaah read properly also cleanses the soul of all sins. Hadhrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ narrates that he heard Rasulallah ﷺ saying: “Each of the five salaah cancels the sins committed since the salaah before it.”

To explain, let us take the case of a person working in a factory. His job is such that his body gets covered with dust. But there are five

streams of running water in between the factory and his house. On his return, he takes a bath in each stream. The effect of the five daily salaah is quite similar. Any sins committed between two salaahs are forgiven because of the *istighfaar* and *taubah* in each salaah.

Rasulullah ﷺ, through such examples, is showing us that salaah has the wonderful power of removing sins. If we fail to attain Allah's mercy, surely we ourselves are the losers. To make a mistake is human. We are likely to commit many sins and deserve His punishment, but look how forgiving our dear Allah Ta'ala is! He has most beautifully shown us the way to earn His mercy and forgiveness. It is a great misfortune if we do not take advantage of this great favour. Allah Ta'ala is always eager to shower us with His mercy for every small thing we do. It is said in a Hadith, that if a person goes to bed with the intention of getting up for Tahajjud and somehow does not wake up, he receives the full reward for Tahajjud, although he has been enjoying his sleep at the time of Tahajjud. How wonderful is the grace of Allah Ta'ala? What a tremendous loss if we do not receive blessings from Him?

Hadith: 5 - Turning to Salaah in all difficulties

Hadhrat Huzayfah رَضِيَ اللهُ عَنْهُ says, "Whenever Rasulallah ﷺ happened to face any difficulty, he would at once turn to salaah."

Salaah is a great blessing of Allah Ta'ala. To resort to salaah at the time of worry is to hasten towards His mercy. When Allah's mercy comes to the rescue, there can remain absolutely no worry. There are many Ahaadith concerning this practice of Rasulallah ﷺ. Similar was the practice of the Sahaabah رَضِيَ اللهُ عَنْهُمْ, who followed him in every thing. Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ says: "Whenever a strong wind blew, Rasulallah ﷺ would immediately enter the Masjid and would not leave until the wind had stopped." Similarly, at the time of a solar or lunar eclipse, Rasulallah ﷺ would begin

offering salaah. Hadhrat Suhaib رَضِيَ اللَّهُ عَنْهُ was informed by Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that all the previous Prophets of Allah (peace be upon them) also turned to salaah in all difficulties.

Hadhrt Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ was once on journey. On his way he received the news of the death of his son. He descended from his camel and offered two rakaats of salaah, sitting in *tashahhud* for a long time. He then recited '*Innaa lillaahi wa innaa ilaihi raaji-oon*' and said, "I have done what Allah Ta'ala has ordered us to do in the Qur-aan Shareef, i.e. "Seek Allah's help with patience and Salaah".

Hadhrt Nadhr رَضِيَ اللَّهُ عَنْهُ narrates, "Once it became very dark during the day in Madinah Munawwarah. I hurriedly went to Hadhrt Anas رَضِيَ اللَّهُ عَنْهُ to find out if he had ever experienced similar conditions during the lifetime of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He said to me. '*Ma'aazallaah!* During those blessed days, whenever the wind blew strong, we would hurry to the Masjid, fearing that it should be the approach of the Last Day.' "

Hadhrt Abdullah bin Salaam رَضِيَ اللَّهُ عَنْهُ narrates that whenever the members of Rasulallah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ family experienced difficulty, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would instruct them to perform salaah, and would recite the following verse of the Qur-aan:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۗ نَحْنُ نَرْزُقُكَ ۗ
وَالْعَاقِبَةُ لِلتَّقْوَى

"And instruct your family to perform salaah and be constant yourself therein. We do not ask you to provide sustenance. We provide it for you. And the Hereafter is for the righteous." (S20 : V132)

It is said in a Hadith that when somebody has a need, whether it is of this life or the Hereafter, whether it concerns Allah Ta'ala or some person, he should make a perfect wudhu and offer two rakaats of Salaah.

Wahb bin Munabbih (*rahmatullahi alayh*) writes: "Have your needs fulfilled by Allah Ta'ala through salaah. In the past, if a difficulty came to the people, they would hurry towards salaah."

The Story of a Porter

It is said that a porter (delivery man), who lived in Kufa, was well known for his honesty. People trusted him with their valuables and money, which he carried from one place to another. Once he was doing his job as usual when a person met him and asked him where he was going. The person said, "I am also going to the same place. If I could walk, I would have accompanied you on foot. Will you kindly give me a ride on your mule for one Dinar?" The porter agreed and allowed him to share the mule with him. They arrived at a crossing.

The person said, "Which road will you take?" "The main road, of course," replied the porter. The person said, "No brother, we should go by the other road which is a shortcut and there is plenty of grass to feed the animal." The porter said, "I have never been on this path." The person remarked, "I have travelled on this route many times." The porter believed him and proceeded. After some distance, the path ended in a terrifying forest where a large number of dead bodies were lying about. The person suddenly jumped from the mule. He drew his knife to kill the porter. "Stop", shouted the porter, "Take the animal and its load, but do not kill me." The person refused. He wished to kill the porter and take the animal and the goods.

Seeing that the robber was not going to listen, the porter said to him, "All right, if you must kill me, then permit me to perform two rakaats of salaah." The person agreed and remarked, "You can please yourself. All the dead you see made the same request. Their salaah did not help them." The porter began his salaah, but could not remember any Surah to read after Surah Faatihah. Meanwhile the person grew impatient and angrily asked him to hurry up with his salaah. All of a sudden this verse flashed in his mind,

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

“Is it not He who answers the desperate one when he cries to Him, and removes the evil. . . ” (S27 : V62)

The porter was reciting the verse. Tears welled up in his eyes, when a horseman suddenly appeared on the scene. He was wearing a shining helmet and held a spear in his hand. He stabbed the body of the pitiless rogue and killed him. A flame of fire rose from the spot where the dead body fell. The porter fell down in sajdah and thanked Allah Ta’ala. Finishing his salaah, he ran towards the horseman and asked him who he was. He replied. “I am a slave of Allah Ta’ala. You are now safe and can go wherever you like.” Saying this, the horseman rode away and disappeared.

Indeed salaah is a tremendous gift. Besides pleasing Allah Ta’ala, it often saves us from the problems of this life and provides us with peace of mind.

It is mentioned in a Hadith that Rasulullah ﷺ said: “Offer your salaah at your homes frequently, so that it may be blessed with Allah's Grace and Mercy.” (This refers to nafl salaah).

Hadith: 6 - Fardh Salaah removes sins

Abu Muslim (rahmatullahi alayh) narrates: “I went to see Abu Umaamah رَضِيَ اللهُ عَنْهُ while he was in the Masjid. I asked him if he had heard Rasulullah ﷺ saying, ‘When a person performs wudhu properly and then reads his fardh salaah, Allah Ta’ala forgives all the sins he committed that day by his feet in going towards evil, by his hands in doing evil, by his ears in listening to evil, by his eyes in looking at evil and by his heart in thinking of evil.’ He replied, ‘By Allah, I have heard these words from Rasulullah ﷺ again and again.’ ”

In a Hadith narrated by Hadhrat Usmaan رَضِيَ اللهُ عَنْهُ, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has warned people against committing sins in the hope of getting them forgiven through salaah. We have, really, no reason to behave like that. After all, what is the quality of the salaah that we offer? If Allah Ta'ala accepts our salaah, it is His very special favour and grace. We would be very ungrateful if we disobey Allah Ta'ala just because He is Merciful and Forgiving.

Hadith: 7- The value of Salaah

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates, "Two people of one tribe came to Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and accepted Islam together. One of them was martyred in a battle and the other died a year later. Hadhrat Talha bin Ubaidullah رَضِيَ اللهُ عَنْهُ says that he saw in his dream that the person who had died later entered Jannah before the martyr. This surprised him. I do not remember whether it was he or somebody else who narrated this dream." Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said: "Has not the person dying later fasted for one additional month of Ramadhaan, and has he not read more than six thousand rakaats of salaah during the year he lived after the martyr?"

Really, we do not know how valuable salaah is! Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was often heard saying, *"The comfort of my eyes is in salaah."* This is an expression of his deep love for salaah. What else can be more valuable than salaah?

Hadith: 8- Forgiveness of sins after each Salaah

Hadhrat Ibn Mas'ood رَضِيَ اللهُ عَنْهُ narrates that he heard Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: "When the time of

salaah comes close, an Angel announces, 'Get up, O Children of Aadam (mankind), and put out the fire that you have lit (by doing sins) to burn yourselves. So, the people rise up, perform wudhu and offer their Zuhr Salaah. This causes forgiveness of their sins committed since sunrise. The same is repeated at Asr, Maghrib and Esha. After Esha people go to bed, but there are some who busy themselves in good, while others are busy in evil deeds.'

Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ says, "After Esha, people are divided into three groups. There are some for whom the night is a source of blessing and gain. They are those who spend it in the *ibaadat* (worship) of Allah Ta'ala, while others are asleep. For them the night brings great reward from Allah Ta'ala. There are others who turn their night into a curse for themselves, since they commit sins in the darkness of the night. Then, there is the third group of people who go to bed immediately after Esha. They neither gain nor lose."

Hadith: 9- Performing Salaah at it's correct time

Hadhrat Abu Qataadah bin Rab'iy رَضِيَ اللهُ عَنْهُ says that he heard Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: "Allah Ta'ala has said, "O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! I have fixed five times daily salaah for your followers. I have made a promise with myself that whoever is regular in performing his salaah in its correct time, shall be admitted into Jannah. Those of your followers, who do not guard their salaah, are not included in this promise."

In another Hadith, it is said that Allah Ta'ala has fixed five times salaah and whosoever is mindful of his salaah, by making wudhu properly and performing it at the correct times with sincerity and

devotion is assured by Allah Ta'ala of entry into Jannah. Whoever does not guard his salaah, there is no such guarantee for him. He may or may not be forgiven. Salaah has indeed great value. It gives us an opportunity to receive Allah Ta'ala's guarantee for Jannah.

Hadith: 10- Value of two rakaats of nafl Salaah

Ibn Salmaan (rahmatullahi alayh) says that he heard one of the companions of Rasulallah ﷺ narrating, "When we had won the battle of Khaibar, we began to buy and sell the booty that we had received amongst ourselves. One of us went to Nabi ﷺ and said, 'O, Nabi of Allah, no one has earned so much profit as I have in today's business.' 'How much did you earn?' asked Rasulallah ﷺ. He replied, 'I kept on selling and buying till I earned a total profit of 300 'Awqiyah' of silver.' Rasulallah ﷺ said, 'Shall I inform you of something better than that?' He replied, 'Do tell me, O, Nabi of Allah!' Rasulallah ﷺ remarked 'Two rakaats nafl after the (fardh) salaah.'"

According to Nabi ﷺ, the money of this world cannot compare with the everlasting gain of the Hereafter. Our life will be prosperous if we develop our 'Imaan' to an extent that two rakaats of salaah, in our sight, is more valuable than all the riches of this world. Salaah is really a great treasure and Rasulallah ﷺ has therefore called it 'the comfort of his eyes. He has instructed us to read salaah up to our last breath. Ummu-Salmah رَضِيَ اللَّهُ عَنْهَا narrates that the last words of Rasulallah ﷺ, which he could hardly utter, were regarding guarding the salaah and kindness towards slaves. Rasulallah ﷺ, once, sent a group of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ in

Jihaad towards Najd, They returned victorious very quickly with lots of booty. When Rasulullah ﷺ saw the people envying them and wondering at their quick bargain, he said, "Shall I inform you of a group of people who earn much more in a much shorter time? They are those who perform their Fajr with Jamaat and remain seated till a little while after sunrise and then read two rakaats of salaah."

According to Shaqeeq Balkhi (*rahmatullahi alayh*), a very famous Shaikh, we can acquire five things through five things; an increase in provisions through 'Chaasht' (nafl salaah before midday), a light in the grave through Tahajjud, correct answers to Munkar and Nakeer (the angels who will question us in our graves) through the recitation of the Qur-aan, an easy crossing of Siraat (the bridge over Jahannam) through fasting and charity, and a place under the shade of Allah's Throne on the Day of Qiyaamah through Zikr.

There are many sayings of Rasulullah ﷺ about salaah and its virtues. It is very difficult to cover all of them in this small book.

A few of them are mentioned below:

1. "Salaah is the first command of Allah Ta'ala, and it shall be the first thing to be questioned about on the Day of Qiyaamah."
2. "Fear Allah Ta'ala in the matter of salaah! Fear Allah Ta'ala in the matter of salaah! Fear Allah Ta'ala in the matter of salaah!"
3. "Salaah comes between a person and Shirk. (to believe in other gods with Allah Ta'ala)"
4. "Salaah is the sign of Islam. A person who reads his salaah at the correct time with sincerity and devotion, following all its rules including the Mustahabbaat (those acts that are preferable to do), is surely a Mu'min."
5. "Of all things that have been ordained by Allah Ta'ala, Imaan and salaah are the most valued. If there was any thing better than salaah, Allah Ta'ala would have ordained it for His Angels, some of whom are always in ruku and others in sajdah."

6. "Salaah is the pillar of Islam."
7. "Salaah disgraces shaytaan."
8. "Salaah is the light of a Believer."
9. "Salaah is the best Jihaad."
10. "Allah Ta'ala continues to forgive a person as long as he is engaged in salaah."
11. "When a calamity descends from the skies, people frequenting the Masjid are saved."
12. "If some big sins of a Muslim lands him in Jahannam, the fire would not burn those limbs of his body which have touched the ground while he was in sajdah during his salaah."
13. "Fire has been forbidden upon those limbs of the body which touch the ground while performing sajdah."
14. "Of all the practices, salaah read at the correct time is most loved by Allah Ta'ala."
15. "Allah Ta'ala likes the posture of a person most when he is in sajdah, pressing his forehead on the ground in humility."
16. "A person in sajdah is nearest to Allah Ta'ala."
17. "Salaah is the key to Jannah."
18. "When a person stands in salaah, the gates of Jannah are opened and all the veils between him and Allah Ta'ala are raised (provided he does not spoil his salaah by coughing, etc)."
19. "A person in salaah knocks at the door of Allah Ta'ala, and the door is always opened for him who knocks."
20. "The position of salaah in Islam is like the position of the head in the body."
21. "Salaah is the light of the heart. Let those who wish, brighten their hearts (through salaah)."

22. "If a person wishes to have his sins forgiven by Allah Ta'ala, he should perform wudhu properly, offer two or four rakaats of fardh or nafl salaah with devotion and then make dua to Allah Ta'ala. Allah Ta'ala will forgive him."
23. "Any piece of land, on which Allah Ta'ala is remembered in salaah, takes pride over the rest of the earth."
24. "Allah Ta'ala accepts the dua of a person who makes dua to Him having performed two rakaats of salaah. Allah Ta'ala grants him what he asks for, sometimes immediately and sometimes (for his own good) later."
25. "A person who performs two rakaats of salaah alone, where nobody except Allah Ta'ala and His Angels see him, receives a certificate of being saved from Jahannam."
26. "Allah Ta'ala accepts the dua of a person after each fardh salaah."
27. "Jahannam is forbidden and Jannah becomes compulsory for a person who performs his wudhu properly and performs his salaah properly."
28. "Shaytaan remains scared of a Muslim provided he is particular about his salaah. As soon as he neglects it shaytaan gets hold of him and tries his best to mislead him."
29. "Salaah at its early hours is the most excellent practice."
30. "Salaah is the act of the pious."
31. "Salaah performed in the early hours of the morning is a practice most liked by Allah Ta'ala."
32. "At dawn, some people go to the Masjid and some to the market. Those going to the Masjid carry the flag of Imaan and those leaving for the market carry the flag of shaytaan."
33. "The four rakaats before Zuhr have the same reward as the four rakaats of Tahajjud."

34. "The four rakaats before Zuhr are counted equal (in reward) to the four rakaats of Tahajjud."
35. "The Mercy of Allah Ta'ala is directed towards a person standing in salaah."
36. "Salaah at night (when everyone is asleep) is most valued, but there are very few who do it."
37. "Jibraa-eel عَلَيْهِ السَّلَامُ came to me and said, O, Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! However long you live, you will die one day. Whoever you may love, you will leave him one day. Surely, you will receive the reward of whatever (good or evil) you do. No doubt, the honour of a Mu'min is in Tahajjud and his respect is in contentment and staying away (from sin)."
38. "Two rakaats in the late hours of the night are more valuable than all the riches of this world. But for fear of hardship on my followers, I would have made it compulsory."
39. "Keep offering Tahajjud. It is the path of the righteous and the way of coming close to Allah Ta'ala. Tahajjud safeguards one from sins, causes forgiveness of sins and improves the health of the body."
40. "Allah Ta'ala says, 'O, son of Aadam (mankind)! Do not be weak in offering four rakaats in the early part of the day. I shall fulfil your needs for the rest of the day.'"

The forty short Ahaadith given above can be memorised and thus the reward of knowing forty Ahaadith can be earned. In fact, salaah is really a big favour, This is realised only by those who have its taste. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called it the comfort of his eyes. He would spend most of the night standing before Allah Ta'ala. It has been reported in many Ahaadith that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would often say, "Fear Allah Ta'ala concerning salaah."

One of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ narrates, "One night I happened to go to the Masjid. I found Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in salaah. I very much

wanted to join him. I made my intention and stood behind him. He was reciting 'Surah Baqarah' at that time. I thought he would finish the qiraat and go for ruku at the end of the 100th verse, but he did not do so. I thought that he would perhaps go to ruku after finishing two hundred verses, but he did not. I was sure that he would finish the first rakaat at the end of the Surah. When the Surah ended he said, '*Allahumma Lakal hamd*' (O Allah! All praise belongs to you) a number of times and then began Surah 'Aal-e- Imraan'. On finishing that surah he again said '*Allahumma Lakal hamd*' three times and began Surah Maa'idah'. He went into ruku after finishing that Surah. In ruku and sajdah he recited tasbeeh and some other duas, which I could not hear. In the second rakaat he started Surah An'aam' after Surah Faatihah. I could not continue with him any longer and broke away helplessly."

What Rasulallah ﷺ recited in one rakaat comes to about one sixth of the whole Qur-aan. Besides, Rasulallah ﷺ was reciting at ease with proper Tajweed. We can well imagine how long the rakaat would have been. It was because of this that his feet would often get swollen. No amount of strain and difficulty in salaah is too much for the one whose heart has tasted the sweetness of salaah.

Before I finish this chapter, let me mention the following Hadith, "Once Rasulallah ﷺ was sitting with his companions when he said, "Three things of this world are very dear to me: Perfume, My Wives and Salaah is the comfort of my eyes." "Quite true" said Abu Bakr رَضِيَ اللهُ عَنْهُ, "I love three things: To look at your face, spending my wealth on you and that my daughter be your wife, O Prophet of Allah!" "Quite true", said Hadhrat Umar رَضِيَ اللهُ عَنْهُ, "The three I love most are; Enforcing that which is right, forbidding evil and wearing old clothes." "Quite true", said Hadhrat Usmaan رَضِيَ اللهُ عَنْهُ, "The three I love most are: Feeding the hungry, clothing the naked and reciting the Qur-aan." "Quite true", said Hadhrat Ali رَضِيَ اللهُ عَنْهُ. "I love three things most: Serving a guest, fasting on a very hot day and striking the enemy with my sword." At this, Jibraa-eel عَلَيْهِ السَّلَامُ appeared and said to Rasulallah ﷺ, "Allah has sent me to tell you what I would

love if I had been a person." "Yes, do tell us, Jibraa-eel", said Rasulallah ﷺ. Jibraa-eel عَلَيْهِ السَّلَامُ replied, "If I had been like you, I would have loved three things: guiding the people who have gone away from Islam, loving those who make *ibaaдат* (worship Allah) in poverty and helping the poor family men. As for Allah Ta'ala, He loves three things most in His slaves: striving in His Path, crying at the time of taubah and being patient in poverty and hunger."

Warnings for Neglecting Salaah

The books of Hadith mention very severe punishments for those who neglect salaah. A few Aahadith are mentioned in this chapter. A single warning from Rasulallah ﷺ should be enough. Out of love and mercy for his followers, he has warned them again and again in different ways lest they neglect salaah and suffer the punishment. In spite of this, we are unmindful of salaah, and still have the audacity to consider ourselves the followers of Rasulallah ﷺ and the champions of Islam.

Hadith: 1 - To leave Salaah is to be linked to kufr

Hadhrat Jaabir bin Abdillah رَضِيَ اللهُ عَنْهُ narrates that he heard Rasulallah ﷺ saying: "To leave salaah is to be joined with kufr. To leave salaah is to be joined with kufr and shirk. Leaving out of salaah is the only difference between Imaan and kufr."

On one occasion, Rasulallah ﷺ is reported to have said: "Hasten in your salaah when it is cloudy (in case you make a mistake and miss the correct time). To leave salaah is to become a kaafir." What a stern warning against even missing the correct time of salaah,

To miss the correct time of salaah is like leaving it out. May Allah Ta'ala save us!

Hadith: 2 – To leave Salaah is to leave the fold of Islam

Hadhrat Ubaadah bin Saamit رَضِيَ اللهُ عَنْهُ narrates. "My dear friend Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed me with several good practices, 'Do not ascribe anything as a partner to Allah Ta'ala, though you may be cut into pieces or burnt alive or crucified. Do not leave out salaah intentionally; otherwise you would go out of the fold of Islam. Do not disobey Allah Ta'ala, otherwise He will be angry with you. Do not drink, for that is the mother of all evils.'"

Hadith: 3 – Allah Ta'ala does not care for someone who neglects his Fardh Salaah

Hadhrat Mu'aaz bin Jabal رَضِيَ اللهُ عَنْهُ narrates: "Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed me with ten things: 'Do not believe anything as a partner with Allah Ta'ala, though you may be killed or burnt alive. Do not disobey your parents, though you may have to leave your wife or your entire wealth. Do not neglect fardh salaah intentionally, for Allah Ta'ala does not care about a person who neglects fardh salaah intentionally. Do not drink wine, for it is an evil habit and the root of every evil. Do not disobey Allah Ta'ala, for that brings about the anger of Allah Ta'ala. Do not turn your back to the enemy in battle, though all your companions may have fallen. Do not escape from the locality where a disease has broken

out. Do spend on your family members according to your capacity. Let your rod be hanging on them as a warning and to deter them from neglecting their duties towards Allah Ta'ala."

Rasulullah ﷺ has said: "Command your child with salaah when he is seven years old and punish him if he neglects it when he reaches ten." Hadhrat Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ says, "Guard the salaah of your children and inculcate good habits in them." Rasulallah ﷺ has said, "A person advising his children earns more reward from Allah Ta'ala than spending about (seven pounds) 3kg of grain in His path." He also said, "No father can give anything better to his children than teaching them good manners."

Hadith: 4 – Missing a Salaah is like losing one's family and wealth

Hadhrat Naufil bin Mu'aawiyah رَضِيَ اللهُ عَنْهُ narrates that he heard Rasulallah ﷺ saying, "A person who has missed one salaah is like one who has lost all his family and wealth."

Salaah is missed usually when a person is in the company of his family members or while he is earning money. If we miss a salaah we should be grieved as much as when we lose all our family and belongings. If we are warned by some truthful person about gangsters on a certain road, where people are robbed and killed during the night, we need to be very brave to ignore the warning and travel on that road even during the day. It is strange that we have been warned again and again by Rasulallah ﷺ and we do believe that he was the true Nabi of Allah Ta'ala, yet we do not take heed and go on missing salaah one after the other.

Hadith: 5 – Delaying Salaah is a major sin

Ibn Abbaas رَضِيَ اللهُ عَنْهُ narrates that he heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "A person who joins two salaahs without any strong excuse reaches one of the doors of kabaa'ir (major sins)." Hadhrat Ali رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said. "Do not delay in three things: salaah when its time has set in, burial when the Janaazah is ready and marriage of a woman when her match is found."

Many people, who consider themselves as practicing Muslims, perform many salaah together on returning home, on the very weak excuse of travel, business or job. To delay salaah without a strong excuse (illness, etc) is a major sin. Although it is not as bad as not reading salaah at all, yet it is quite serious.

Hadith: 6 – Salaah is a defence in the Aakhirah

Abdullah bin Amr رَضِيَ اللهُ عَنْهُ narrates that once Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while talking about salaah said: "For the one who used to perform salaah, it shall be a light for him on the Day of Qiyaamah, an argument in his favour, and a means of saving him from Jahannam. There will be no light, no defence and no safety from doom for him who does not guard his salaah. He shall be punished like Firaun, Haamaan and Ubayy bin Khalaf."

Everybody knows that Firaun the disbeliever had been so proud that he claimed himself to be 'God'. He ordered his people to worship him. Haamaan was his Chief Minister and friend. Ubayy bin Khalaf was the worst enemy of Islam among the disbelievers of Makkah. Before

Hijrah, he would say to Rasulullah ﷺ most rudely, "I have reared a horse which I feed very well. I will kill you one day riding on its back." Once, Nabi ﷺ replied to him, "Insha-Allah! You shall die at my hands."

In the battle of Uhud, he ran about in the field in search of Nabi ﷺ saying, "If Muhammad ﷺ is not killed today, then I stand no chance of surviving." He at last found Rasulullah ﷺ and advanced to attack him. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ decided to kill him before he reached Rasulullah ﷺ, but Rasulullah ﷺ stopped them. When he approached, Nabi ﷺ took a spear from one of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and struck him, causing a little scratch on his neck. He stumbled and fell from his horse and ran towards his camp crying, "By Allah! Muhammad ﷺ has killed me!" His people tried to calm him as it was only a scratch and there was nothing to worry about. He said, "Muhammad (ﷺ) had once announced to me in Makkah that he would kill me. By Allah, if he only spat at me, I would have died." He cried like a bull. Abu Sufyaan, who was very active on that day, put him to shame for crying so profusely over a slight wound. He said, "Do you know who caused me this injury? It was none other than Muhammad ﷺ. By Laat and Uzza! (Names of his idols) if my pain was to be distributed over all the people of Arabia, none of them would survive. Since the time he had said that he would kill me, I was sure that I would die at his hands. If he only spat at me, I would have fallen dead." He died on his return to Makkah. Look! A disbeliever like Ubayy bin Khalaf is so sure about the truth of Rasulullah's ﷺ words that he does not have the slightest doubt about his own death. Where do we stand? Although we believe in him as the greatest Nabi of Allah Ta'ala, consider his words to be most genuine and boast of our love for him, yet how far do we act upon his advice. How much do we fear the punishments about which he has warned us! It is for each one of us to think about.

Hadith: 7 – Five favours for a person who is mindful of his Salaah

It is said in a Hadith that Allah Ta'ala gives five favours to a person who is mindful of his salaah. His sustenance is made easy for him; he is saved from the punishments in the grave; he shall receive his book of deeds in his right hand on the Day of Qiyaamah; he shall cross the bridge of Siraat with the speed of lightning and he shall enter Jannah without being questioned.

As for him who neglects his salaah, he shall meet five types of punishments in this world, three at the time of death, three in the grave and three in the hereafter.

Those in this world are, He is not blessed in his life. He will not have the noor (light) of piety on his face. He receives no rewards for his good practices. His duas are not answered and he has no share in the duas of the pious.

Those at the time of death are: He dies disgracefully, he dies hungry, he dies with such thirst that the water in the oceans of the world cannot quench.

Those in the grave are: He is squeezed so tightly that the ribs of one side go into the ribs of the other, fire is burnt inside him and he is rolled on burning coal day and night, a snake with fiery eyes and iron nails equal in length to a day's journey is let loose on him and shouts in a thundering voice, "Allah Ta'ala has instructed me to lash you till sunrise for neglecting Fajr, till Asr for neglecting Zuhr, till sunset for neglecting Asr, till Esha for neglecting Maghrib and till morning for neglecting Esha." The snake will keep on lashing him till the Last Day. Each blow pushes him to a depth of seventy arm's length. This punishment will last till the Day of Judgement.

Those in the hereafter are: His questioning will be made difficult; Allah Ta'ala will be angry with him and he will be thrown into Jahannam. According to one report, he will have the following three

lines written on his forehead: 'O you who neglected Allah's duty' 'O you who has deserved Allah's anger.' 'Lose all hope of Allah's mercy, as you neglected your duty to Allah Ta'ala.'

It was the habit of Rasulallah ﷺ to ask the Sahaabah رَضِيَ اللهُ عَنْهُمْ after Fajr if anybody had seen a dream. He would then interpret the dream. One day, after asking, Rasulallah ﷺ himself narrated a long dream in which two men came and took him. He reported certain things which he saw in his dream. He said: "I saw the head of a person being crushed with a heavy stone. It was struck with such force that, after crushing the head, the stone rolled over a long distance. The head would return to its normal form and the stone was repeats the process. This continued non-stop. On asking one of my companions, I was told that the person learnt the Qur-aan, but failed to practice upon it. He would also, go to sleep without reading the fardh salaah." There is a similar narration, in which Rasulallah ﷺ had seen (in his dream) a group of people being treated likewise. Jibraa-eel عَلَيْهِ السَّلَامُ informed him that those were the people who used to neglect their salaah.

Hadhrat Anas رَضِيَ اللهُ عَنْهُ narrates that he heard Rasulallah ﷺ saying, "Allah Ta'ala says, 'I hold back the punishment from an area when I see people who frequent the Masjid, love one another for My sake, and make dua for forgiveness in the hours of darkness.' "

Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ wrote to Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ saying: "Spend most of your time in the Masjid. I have heard Rasulallah ﷺ saying, 'The Masjid is the place of the pious. Allah Ta'ala blesses the person who spends most of his time in the Masjid. Allah Ta'ala shall keep him in comfort and shall enable him to cross the bridge of Siraat with ease. Surely Allah Ta'ala is pleased with such a person.' "

Previously, people could see shaytaan. A person came to shaytaan saying he wanted to be like him. Shaytaan told him no one had ever asked him that before. He asked him why. The person replied that he wished it from his heart. Shaytaan asked him to neglect his salaah and to take false oaths very often, not caring about

being honest. The person told shaytaan that, By Allah Ta'ala! Never will he give up salaah and never will he take false oaths. Shaytaan told him that never before had he been tricked by a human being. Hadhrat Ubayy رَضِيَ اللهُ عَنْهُ narrates that he heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "Give good news to the Muslims that they shall be honoured, and their religion shall become powerful. There is no share in the Hereafter for those who use Islam for the dunya (world)."

It is said in a Hadith: "Salaah is the cause of Allah's pleasure. It is loved by the Angels. It is the way of the Prophets. It enables you to recognise Allah Ta'ala. It causes duas to be answered. It blesses your sustenance. It is the root of Imaan. It refreshes the body. It is a weapon against the enemy. It shall beg for forgiveness for its reader. It is a light in the darkness and a friend in the loneliness of the grave. It is a reply to the questioning of the Angels. It is a shade against the sun on the Day of Qiyaamah. It is a protection against the fire of Jahannam. It is a weight for the scales of good deeds. It is a means of crossing swiftly over the bridge of Siraat and it is a key to Jannah."

Once, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw Jannah in his dream, and heard the footsteps of Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ. The next morning he asked Bilaal رَضِيَ اللهُ عَنْهُ: "What action of yours helped you to follow me even in Jannah?" He replied: "When my wudhu breaks at night, I make a fresh wudhu and perform as many rakaats of nafl salaah as I can."

Punishment is removed from a place where the people are particular about salaah, whereas an area where the people neglect salaah are punished. Earthquakes, storms and sinking of houses occur where people are not particular about salaah. Guarding your own salaah is not enough. When punishment strikes, it does not affect the wrongdoers alone. It affects everybody. Once, the Sahaabah رَضِيَ اللهُ عَنْهُمْ asked Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "Can we be punished whereas there are pious people among us?" Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "Yes, if evil actions overtake good actions." It is therefore necessary that others should also be told to obey Allah's commandments and to stay away from wrongdoing.

Hadith: 8 – Making your Salaah qadhaa

Rasulullah ﷺ said, "A person neglecting his salaah (even though he makes it up later) shall remain in Jahannam for a period of one Huqb. A Huqb is equal to eighty years of 360 days each, and a day in the Hereafter shall equal 1000 years of this world." **Rasulullah ﷺ** also said, "The name of a person who neglects even a single fardh salaah intentionally is written on the gate of Jahannam, which he must enter." Once, **Rasulullah ﷺ** said, "Please, O Allah! Let not anyone of us be a miserable poor person." He then said: "Do you know who is a miserable poor person?" When the Sahaabah **رضي الله عنهم** asked, he explained to them saying, "A miserable poor person is the one who neglects his salaah. In Islam there is nothing for him." In another Hadith it is said, "Allah Ta'ala will not care a bit for the person who has been neglecting salaah intentionally, and for him shall be a terrible end."

It is said in a Hadith that ten people will be given extra punishment. One of them will be the person who neglects his salaah. His hands will be tied while the angels shall beat him on his face and back. Jannah will tell him, 'There is no room for you in me,' Jahannam will say to him, 'Come to me. You are for me and I am for you,' It is also said that there is a valley in Jahannam named Lamlam. This valley is filled with snakes as fat as the neck of a camel and as long as one month's journey. A person neglecting salaah shall be punished in this valley. In another Hadith it is said that there is a place in Jahannam which is known as the Pit of Grief. It is inhabited by scorpions as huge as donkeys. This place is for punishing the people who neglect salaah. Of course, there is no reason to worry if the most merciful Allah Ta'ala forgives our sins. But are we really prepared to ask for His forgiveness?

Ibn Hajar (*rahmatullahi alayh*) writes that a woman died. Her brother was present at her burial and mistakenly his wallet fell into the grave. It was buried with the dead person. The brother realised this. He was very sorry for the loss. He decided to dig up the grave secretly and remove the wallet. When he dug it up, he saw that the grave was in flames. He returned home sad, and narrated the incident to his mother. He asked her if she knew why it was so. His mother informed him that his sister used to delay in salaah and read it after its correct time. May Allah Ta'ala save us from these habits!

Hadith: 9 – Position of Salaah in Islam is like the head in the body

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says that he heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: "There is no place in Islam for a person who does not perform his salaah, and there is no salaah without wudhu." Hadhrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُ also heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying. "There is no Islam in a person who has no salaah by him. The position of salaah in Islam is like the head in a body."

Hadhrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ suffered from a problem of the eye. People told him that the disease could be treated, but he would have to miss his salaah for a few days. He said: "This is not possible! I have heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, 'A person who does not perform his salaah will stand before Allah Ta'ala while Allah Ta'ala will be angry with him.'" The Sahaabah رَضِيَ اللهُ عَنْهُمْ of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would rather go blind than to leave salaah even for a few days. When, Hadhrat Umar رَضِيَ اللهُ عَنْهُ was stabbed by a kaafir, he often remained unconscious and eventually passed away due to heavy bleeding. On his death bed he performed salaah in that very condition

and would say: "There is no place in Islam for a person who does not perform his salaah."

Hadhrat Ali رَضِيَ اللهُ عَنْهُ once asked Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to give him a servant. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said "Here are three slaves; take the one you prefer." Hadhrat Ali رَضِيَ اللهُ عَنْهُ said, "You may please choose one for me." Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ pointed towards a certain man, saying, "Take this one. He is particular about his salaah. You are not to hit him. We are not allowed to hit anyone who performs salaah."

Part 2 - Importance of Salaah with Jamaat

Rewards for performing Salaah with Jamaat (with a group)

Hadith 1: – Salaah with Jamaat is 27 times better

Hadhrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُ says that he heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: "Salaah performed with Jamaat is twenty-seven times better than salaah performed alone."

When we perform our salaah with the intention of receiving reward from Allah Ta'ala, then why should it not be done in the Masjid, where the reward is twenty-seven times more. No one is so foolish to leave a profit twenty-seven times greater with a little extra work.

It is said in a Hadith: "People frequenting the Masjid are its pegs. Angels are their companions. They visit them when they are sick and help them when they are at their jobs."

Hadith 2: – Salaah with Jamaat is 25 times better

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that he heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "Salaah with Jamaat is twenty-five times better than salaah which is read in a house or in a shop. When a person performs wudhu correctly and walks to the Masjid, with the intention of performing salaah, then for each step that he takes, Allah Ta'ala gives him a reward and wipes out a sin for him. If he remains sitting in the Masjid (with wudhu) after the salaah, the angels continue making dua for him. As long as he keeps sitting in the Masjid waiting for salaah, he continues to earn reward as if he is busy in salaah."

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has also explained to us how the reward goes on increasing in the case of a person who, after performing wudhu, leaves his house only with the intention of joining the Salaah with Jamaat in the Masjid. Each step he takes brings one reward as well as washes away one sin.

Banu Salama, a group of people in Madinah Munawwarah, had their houses far away from the Masjid. They chose to move closer to the Masjid. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to them: "Stay where you are. Every step that you take to the Masjid is a means of Sawaab (reward) for you." It is said in a Hadith: "The example of a person performing wudhu at home and then leaves for the Masjid is like a person who, after wearing the ihraam at his house, leaves for Haj."

Muhammad bin Sammaak (*rahmatullahi alayh*) is a famous Shaikh. He died at the age of 103. He would perform 200 rakaats of nafl salaah daily. He writes: "For forty years, I never missed the first takbeer of salaah with Jamaat, except once when my mother passed away." The same Shaikh writes: "Once I missed the Jamaat. I knew that salaah with Jamaat was twenty-five times better. Thus, I repeated

this salaah (on my own) twenty-five times to cover it up. I heard in my dream, 'Muhammad! You have repeated your salaah 25 times (to cover up), but what about the 'Aameen' by the Angels?'" It is reported in many Ahaadith that when the Imaam says 'Aameen' after Surah Faatihah, the Angels also say *Aameen*. All the past sins of a person whose *Aameen* coincides with that of the Angels are forgiven. This is possible by performing salaah with Jamaat. "If a person repeats his salaah (by himself) a thousand times, he cannot receive the sawaab of one salaah with Jamaat." He not only loses the 'Aameen' with the Angels, but also the sawaab of Jamaat and the duas of the Angels after salaah, with many other benefits. The duas of the Angels can only be earned when the salaah is a proper one. If the salaah of a person is not as it should be (according to Hadith), it is flung back like a dirty rag at his face. How then can the Angels make dua for him?

Hadith 3: – Importance of Salaah in the Masjid

Hadhrat Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ says: "If one wishes to meet Allah Ta'ala on the Day of Qiyaamah as a Muslim, he must perform his salaah at a place where Azaan is called out (a Masjid). Allah Ta'ala has ordered through His Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ such practices which are nothing but complete guidance and salaah with Jamaat is one of them. If you start to perform your salaah at your houses as so and so is doing then you will be leaving out the Sunnah of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and when you leave out his Sunnah then you will go astray."

When a person performs wudhu correctly and then leaves for the Masjid, for each step that he takes, he receives one sawaab (reward) and has one sin wiped out. During the lifetime of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ no one would miss Jamaat except an open munaafiq (a non-muslim pretending to be a Muslim) or a really sick person. Even

the munaafiq dared not miss the Jamaat. A sick person who could be taken to the Masjid with the help of two men would be helped to join the Jamaat. This shows the extreme care the Sahaabah رَضِيَ اللهُ عَنْهُمْ exercised over salaah with Jamaat. Even a sick person would be brought to the Masjid. This concern was understandable as they found Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself so particular about it. It is said that when Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was on his death bed, he would often faint. He made wudhu after trying several times. Though he could hardly stand up, he went to the Masjid with the help of Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ and another Sahaabi. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ led the salaah, and he himself joined the Jamaat."

Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ narrates that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said to him, "Worship Allah Ta'ala as if you see Him before you. Count yourself among the dead. Beware of the curse of the oppressed ones. Do not miss Esha and Fajr with Jamaat even if you could crawl to the Masjid."

It is said in another Hadith, "Esha and Fajr are very hard on the munaafiq. If they knew the reward of Salaah with Jamaat, they would go to the Masjid and join the Jamaat even if they had to crawl."

Hadith 4: – Salaah with the first Takbeer

Hadhrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ narrates that he heard Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "A person who is particular about his salaah with Jamaat for forty days, without missing the first takbeer, receives two certificates: One of being saved from Jahannam and the other of freedom from nifaaq (being a hypocrite)."

If a person is regular with his salaah (with sincerity) for forty days and joins the Jamaat from the very beginning (i.e. when the Imaam says the first takbeer), he shall neither be a munaafiq nor shall he go to Jahannam. A munaafiq is a person who pretends to be a Muslim,

but there is kufr (disbelief) in his heart. Fortunate are those who do not miss their first takbeer for years together.

Hadith 5: – Trying to get Salaah with Jamaat

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that he heard Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "A person who performs wudhu properly, and when he arrives at the Masjid finds that the Jamaat is over, receives the reward of Jamaat. He will not receive a reward lesser than those who have performed their salaah with Jamaat."

It is Allah Ta'ala's favour and kindness that a slight effort is enough to earn us a reward of Jamaat, though we missed it. Who is the loser then if we ourselves remain deprived from the gifts of the Most Kind? We should not leave out going to the Masjid thinking that the Jamaat is over. Even if we find, on reaching the Masjid, that the Jamaat is over, we will get the full reward. If, however, we are certain that the Jamaat is already over, then there is of course no point in going to the Masjid.

Hadith 6: – Salaah with a bigger congregation earns more reward

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Two people performing salaah together, with one as the Imaam, are liked by Allah Ta'ala more than four people performing salaah on their own. Similarly four people performing salaah with Jamaat are liked by Allah Ta'ala more than eight people performing it alone. Similarly, eight people performing salaah with

Jamaat are liked by Allah more than 100 people performing it alone."

In another Hadith it is said, "A big Jamaat is liked more by Allah Ta'ala than a small Jamaat." People think that there is no harm in having a small Jamaat of their own at their houses or at their shops. This is not correct. Firstly, they lose the reward of performing salaah in the Masjid and secondly, they lose the reward of salaah with a big Jamaat. The bigger the Jamaat, the more pleasing it is to Allah Ta'ala. When our only aim is to please Allah Ta'ala, why should we not do that which is more pleasing to Him. Allah Ta'ala is pleased to see three things: a row of Musallies offering salaah with Jamaat, a person busy in salaah at the time of Tahajjud in the darkness of night and a person fighting in the path of Allah.

Hadith 7: – Going to the Masjid in the hours of darkness

Nabi ﷺ said, "Give good news to those who go to the Masjid during the hours of darkness. They will have perfect light on the Day of Qiyaamah."

The importance of going to the Masjid in the darkness of the night will be realised on the dreadful Day of Qiyaamah. A person going to the Masjid in the hours of darkness in this world will be rewarded greatly in the Akhirah. He will carry with him a light more brilliant than that of the sun. In a Hadith it is reported that such people shall sit on thrones of light, with no worry at all. Others will be in total confusion. In another Hadith it is said, on the Day of Qiyaamah Allah Ta'ala will ask, "Where are My neighbours?" The Angels will ask, "Who are Your neighbours, O Allah?" Allah Ta'ala will reply, "Those who would frequent the Masjid."

In a Hadith it is said, "Of all the places on this earth, the Masaajid (plural of Masjid) are the dearest to Allah Ta'ala, and the markets are

the most hated by Him." In another Hadith, the Masaajid are called, "The gardens of Jannah."

A few more Ahaadith regarding the virtues of salaah with Jamaat:-

1. "Making wudhu when it is difficult, walking towards the Masjid and waiting for salaah wipes out one's sins."
2. "The further a person lives from the Masjid, the greater the sawaab (reward) he receives." This is so because a person coming from far will have to walk more. Every step will earn him a reward. Thus some Sahaabah رَضِيَ اللَّهُ عَنْهُمْ would take small steps in going to the Masjid to earn more sawaab.
3. "There are three things in this world for which people would fight with one another if only they knew their rewards. These are: To call out the Azaan, to go to the Masjid for Zuhr in the scorching heat of the sun, and to be in the first row in salaah with Jamaat."
4. "Seven people will be given place under the shade of Allah's mercy on the Day of Qiyaamah, when everybody will be suffering under the scorching heat of the sun. One of them will be the person whose heart remains attached to the Masjid. He is anxious to return to the Masjid if he leaves it for some reason." Another Hadith says that, "Allah Ta'ala loves those who love the Masjid."

Warnings for not performing Salaah with Jamaat

Hadith 1: – To Perform Salaah in the masjid after hearing the Azaan

Rasulullah ﷺ said, "If a person in spite of hearing the Azaan does not go to the Masjid (and he

prefers to read his salaah at home) without a strong excuse, then his salaah is not accepted." When the Sahaabah inquired as to what could be a strong excuse, he replied, "Illness or fear."

In another Hadith it is stated that such a person is guilty of disobedience to Allah Ta'ala and His Nabi ﷺ. Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says, "It is better to pour hot lead into the ears of a person who does not join the Jamaat."

Hadith 2: – Not going to the Masjid after hearing the Azaan

Nabi ﷺ said, "A person who does not go for salaah after hearing the Azaan is doing a great wrong. He is doing an act of kufr and nifaaq."

According to this Hadith, not to join the Jamaat after hearing the Azaan is improper for a Muslim. It is the practice of a kaafir or a munaafiq. What a strong warning! In another Hadith, it is said, "Not to join Jamaat after hearing the Azaan causes a person to be the most unfortunate and the most wretched."

Hadhrt Sulaymaan bin Abi Hasamah رَضِيَ اللهُ عَنْهُ was made in charge of the market. Hadhrt Umar رَضِيَ اللهُ عَنْهُ found him missing in Fajr Salaah. Hadhrt Umar رَضِيَ اللهُ عَنْهُ went to his house and asked his mother why Sulaymaan was not present for Fajr. She replied, "He kept on reading nafl salaah throughout the night, and sleep overpowered him at the time of Fajr." At this, Hadhrt Umar رَضِيَ اللهُ عَنْهُ said, "I would prefer reading Fajr with Jamaat than reading nafl salaah all night long."

Hadith 3: – Setting fire to the houses of those who perform their Salaah at home

Rasulullah ﷺ said, "I desire to ask the boys to collect a huge amount of firewood. I would then go around and set fire to the houses of those who perform their salaah at their homes without any excuse."

Rasulullah ﷺ, who was most kind and merciful towards his followers and who would be greatly pained to see them even in a little trouble, becomes so angry that he is ready to set fire to the homes of those who read their salaah at home.

Hadith 4: – Making Jamaat out in the fields

Rasulullah ﷺ said, "If there are (even) three people in a village or in a desert and they do not read their salaah with Jamaat, shaytaan gets hold of them. Remember that salaah with Jamaat is very necessary for you. Surely a wolf eats up a lonely sheep, and shaytaan is the wolf for the people."

People busy in farming etc. should make arrangements to read their Salaah with Jamaat when they are three or more in number. If they are two, it is better to read with Jamaat. If the farmers working in the fields get together and perform salaah with Jamaat, and thereby receive the blessings of Allah Ta'ala. Despite the sun, rain, heat and cold, they remain busy for the sake of money, but lose a huge amount of Allah's reward by neglecting salaah. They could earn a reward fifty times more by reading their salaah with Jamaat in the fields. It is stated in a Hadith, "When a shepherd calls out the Azaan at the foot of a hill (or in the fields) and begins his salaah, Allah Ta'ala is greatly pleased with him. He says proudly to the Angels, Look at My slave!

He has called out the Azaan and is reading his salaah. He does all this out of fear for Me. I therefore grant him forgiveness and announce his entrance into Jannah."

Hadith 5: – A Person neglecting Jamaat is doomed to Jahannam

Somebody asked Ibn Abbaas رضي الله عنه, "What about a person who keeps fast all day and offers nafl salaah all night, but does not go to the Masjid for Jamaat and Jumu'ah?" "He is doomed to Jahannam", replied Hadhrat Ibn Abbaas رضي الله عنه.

Such a person, being a Muslim, may finally be freed from Jahannam, but who knows after how long? It is stated in a Hadith that Allah Ta'ala curses three people: An Imaam who insists on leading the people in salaah, although they are unhappy with him for a valid reason; a woman whose husband is angry with her; and a person who hears the Azaan but does not go to the Masjid for salaah with Jamaat.

Part 3 - Importance of sincerity and devotion in Salaah

There are many people who read their salaah. Many are particular about Jamaat as well, but they read it so incorrectly, that instead of them getting sawaab (reward), Allah Ta'ala rejects their salaah. This, is not as bad as neglecting salaah altogether.

A few stories from the lives of the pious

Story 1: – Salaah of a slave girl

Ataa (*rahmatullahi alayh*) writes, "I went to the market. A person was selling a slave girl, who was known to be mad. I bought her for seven Dinaar (gold coins) and brought her home. After some part of the night had passed, I noticed that she got up, performed wudhu and began her salaah. She cried so much that I thought she would die. On finishing the salaah, she made dua to Allah Ta'ala thus, 'O my Allah! Because of the love You have for me, show mercy on me.' I corrected her by telling her that she should rather say, 'Because of the love I have for You ...' 'She got annoyed and said, 'By Allah Himself! Had He not loved me, I would not be standing here before Him while you are in your bed.' She then fell into sajdah and recited a few poems

saying, 'I am growing more and more restless. How can one rest whose peace of mind is taken away by love (of Allah Ta'ala)? O Allah! Show mercy and give me some good news.' She then made dua. 'O Allah! The matter between me and You had been a secret. Now, people have come to know of it. O, Allah! Call me back.' After saying this, she cried aloud and passed away on the spot."

Story: 2 – Salaah of a slave girl

Sirri (*rahmatullahi alayh*) writes: "I bought a slave woman. She served me for some time. I didn't realise her secret. She had a corner in the house for her salaah. On finishing her work, she would go there and offer salaah. One night, I noticed her performing salaah and then making dua to Allah. While making her dua, she said, 'because of the love You have for me, do such and such a thing for me.' I said to her, 'O woman, Say! By the love that I have for You.' She answered, 'My Master, if He had not loved me, He would not have allowed me to stand in salaah.' Next morning I said to her, 'You are wasting your time in your present job. You are meant for the service of Allah.' I then gave her some gifts and set her free."

Story: 3 – Crying of a slave girl in Tahajjud Salaah

Sirri Saqati (*rahmatullahi alayh*) writes about a woman: "Upon getting up for Tahajjud she would say, 'O Allah! Shaytaan is Your creation. You have full power over him. He sees me and I cannot see him. You see him and have control over all his actions, while he has no control over You. O, Allah! Stop the evil that he wishes to do to me. Forgive the wrong he may do to trick me. I seek your help from his evil plans and with Your help I chase him away.' She would cry bitterly until she became blind in one eye. People begged her to stop crying so much lest she lose her other eye. She replied, 'If it is an eye

of Jannah, Allah will grant me better than this. If it is an eye of Jahannam, then the sooner it is lost the better."

Story: 4 – A porter stops work at the time of Salaah

Shaikh Abu Abdullah (*rahmatullahi alayh*) says: "My mother asked my father to fetch some fish from the market. My father left for the market. I went with him. Buying the fish, we required someone to carry it. We paid a boy who was prepared to do the job. He put the load on his head and followed us.

On the way, we heard the Azaan. The boy exclaimed, 'Allah's caller has called me. I need to make wudhu. I shall now carry the fish after salaah. If you like, you may wait, otherwise, here it is.' Saying this, he put the load down and left for the Masjid. My father thought that if the poor boy could trust Allah Ta'ala so much, we must as well do so. He therefore, left the fish there and took me to the Masjid. Having performed salaah, we found the fish lying in the same place as we had left it. The boy carried it to our house. My father narrated this strange story to my mother who insisted that the boy should be invited to eat with us.

On inviting him, he said, 'Excuse me I am fasting.' My father then asked him to have iftaar at our place. To this he said, 'It is not possible for me to return once I am gone. Just possibly, I may stay in a Masjid close to your place. If so, I shall join you for meals.' Saying this he went to the Masjid and returned after Maghrib. When supper was over, I showed him the room where he could rest without being disturbed. Now, there lived a crippled woman in our neighbourhood. We were surprised to see her walking normally. Upon asking her how she got cured, she said, 'I made dua to Allah Ta'ala to heal me through the barakah of your guest. As soon as I made this dua I was healed.' Looking for the boy in the room we had left him in, we found the door to be shut and he was nowhere to be seen."

Story: 5 – The leg of a pious person is amputated whilst performing Salaah

A pious man had a sore on his foot. According to the doctors, if his foot was not cut, the sore might cause him to die. His mother suggested the operation be done while he was reading salaah. The operation was done and no pain was felt.

Story: 6 – A slave girl dies whilst reciting Qur'aan in Salaah

Abu 'Aamir (*rahmatullahi alayh*) says, "I saw a slave woman for sale at a very cheap price. She was very thin and her hair was dirty. I took pity on her and bought her. I said to her, 'Come woman, let us go and buy things for Ramadhaan.' She said, '*Alhamdulillah*, all the months are alike for me.' She fasted on all days and stood in salaah every night. When Eid came near, I said to her, 'Woman! You will go with me tomorrow to buy things for Eid.' She said, 'My master! You love this world too much.' She then went into her room and began her salaah. She was reciting Surah Ibrahim. When she reached the 16th verse of the Surah (which means: Jahannam is before him and he is made to drink boiling, stinking water') which describes the punishment of a disbeliever, she continued reciting it. She then gave out a cry and fell down dead."

Story: 7 – Salaah of Umar-bin-Abdul Aziz (*rahmatullahi alayh*)

Everybody knows Umar bin Abdul Aziz (*rahmatullahi alayh*). After the four Khulafaa-e-Raashideen, he is the most famous Khalifah. His wife says, "There may be other people more particular about wudhu and salaah, but I have never seen anybody fearing Allah Ta'ala more than my husband. After Esha, he would sit on his musalla and raise

his hands in dua. He would continue crying before Allah Ta'ala till sleep overpowered him. When he awoke during the night, he would again make dua and cry before Allah Ta'ala."

'Umar bin Abdul Aziz (*rahmatullahi alayh*) was on his death-bed when he asked the people around him about the cause of his disease. Someone said, "People think it is the effect of black magic." He said, "No, it is not magic." He then sent for a particular slave and said to him, "What made you poison me?" He replied, "One hundred Dinaar and a promise of freedom." Umar bin Abdul Aziz (*rahmatullahi alayh*) took those Dinaars from the slave and put them in the Baitul Maal. He then advised him to run away where he could not be caught. Just before his death, Muslimah (*rahmatullahi alayh*) came to him and said, "Nobody has ever treated his children as you are doing. None of your thirteen sons have anything to live on." He sat up in his bed and said, "I have not held back from my sons what was due to them. I have, refused them what was actually due to others. If my sons are pious, then Allah Ta'ala will surely look after them as He has said in His Book: 'He is the guardian of the righteous'. If they are wrong-doers, why should I care for them?"

Story 8: – Muhammad-bin-Munkadir (*rahmatullahi alayh*)

Muhammad bin Munkadir (*rahmatullahi alayh*) was a Hafiz of Hadith (a person who has memorised at least 100 000 Ahaadith). One night, he cried bitterly in Tahajjud. When someone enquired, he said, "While reading, I came across the following words of the Qur-aan: ***And the evil they earned will confront them, and they will be surrounded by what they used to mock at.***"

He was very worried at the time of his death saying that these verses of the Qur-aan were troubling him.

Story 9: – Saabit Bunaani (rahmatullahi alayh) performing Salaah in the grave

Saabit Bunaani (*rahmatullahi alayh*) is a Hafiz of Hadith. He would cry a lot while making dua to Allah Ta'ala. Someone warned him that he would lose his eyesight. He replied, "Of what use are these eyes if they do not weep before Allah." He used to ask in his dua, "O, Allah! Allow me to read salaah in the grave." Abu Sanaan (*rahmatullahi alayh*) says, "By Allah! I was among those present at the burial of Saabit Banaani (*rahmatullahi alayh*). Just after he had been placed in his grave, one of the bricks from the side fell off. I peeped into the grave, and to my amazement, Saabit (*rahmatullahi alayh*) was performing salaah. I said to a person standing by my side, 'Look at that.' He advised me to keep quiet. After the burial, we went to his daughter and enquired, 'What was the special practice of your father?' She wanted to know what made us ask her that question. We told her the story of the grave. She said, 'He has been particular in Tahajjud for fifty years and made dua to Allah Ta'ala to allow him to read salaah in the grave if that privilege could be granted to anybody.' ”

Before finishing this chapter, I will write a few stories about the salaah of some pious people.

The Salaah of some pious people

Story 1: – Imaam Ahmad-bin-Hambal (rahmatullahi alayh)

Imaam Ahmad bin Hambal (*rahmatullahi alayh*) is one of the famous Imaams. Besides being busy in his usual work, he used to read 300 rakaats of nafl salaah daily. After being lashed by the king he became very weak and reduced his nafl salaah to 150 rakaats. We should not forget that he was 80 years at that time.

Story 2: – Imaam Shaafi'ee (rahmatullahi alayh) reciting Qur-aan in Salaah

Imaam Shaafi'ee (*rahmatullahi alayh*) would complete reciting the Qur-aan sixty times in his salaah during Ramadhaan. A person says, "I remained with Imaam Shaafi'ee (*rahmatullahi alayh*) for several days and found him sleeping only for a while at night."

Story 3: – Reading Esha and Fajr with the same wudhu

Imaam Abu Haneefah (*rahmatullahi alayh*) is famous for his ibaadat. It is said that for thirty, forty or fifty years (according to the information of different people) he read his Fajr Salaah with the wudhu for Esha (meaning that he did not sleep for the entire night). He would go to sleep only for a few minutes in the afternoon saying, "It is sunnah to sleep in the afternoon."

Story 4: - Reading Esha and Fajr with the same wudhu

It is said about Sa'eed bin Musayyab (*rahmatullahi alayh*) that for fifty years he read his Fajr Salaah with the wudhu made at Esha.

Story 5: – Devotion in Salaah

Muhammad bin Nasr (*rahmatullahi alayh*) is a famous Muhaddith. Once while in salaah, he was stung on the forehead by a wasp. Although blood oozed out, he neither moved nor did he allow it to disturb his concentration in salaah. It is said that in salaah, he stood still like a stick planted in the ground.

Story 6: – Reciting the entire Qur-aan in Tahajjud

It is said about Baqi bin Makhlad (*rahmatullahi alayh*) that he would recite the complete Qur-aan every night in thirteen rakaats of Tahajjud and Witr.

Story 7: – Hannaad (*rahmatullahi alayh*) reading Salaah day and night

Hannaad (*rahmatullahi alayh*) is a Muhaddith. One of his pupils says, "Hannaad used to weep very much. Having finished the lesson in the morning, he would read nafl salaah till midday. He would go home for a short break returning for Zuhr. He would perform nafl salaah till Asr. Between Asr and Maghrib, he recited the Qur-aan. I left him after Maghrib. I said to one of his neighbours, 'Our Shaikh performs so much salaah. It is really wonderful.' He said, "He has been doing this for the last seventy years. You will be even more surprised if you saw his salaah during the night."

Story 8: – Masrooq's (*rahmatullahi alayh*) legs get swollen whilst performing Salaah

Masrooq (*rahmatullahi alayh*) is another great Muhaddith. His wife says, "He used to read long rakaats until his legs would get swollen. I would sit behind him weeping out of pity for him."

Story 9: - Weeping at night for forty years

Abu Itaab Sulami (*rahmatullahi alayh*) is said to have been fasting during the day and weeping during the night for forty years.

Story 10: – Salaah of a Sayyid

It is said about a Sayyid (a person from the family of Nabi ﷺ) that for twelve days continuously he had been offering his salaah with the same wudhu. For fifteen years, his back had not touched the bed. He would also go without food for days on end.

There are many stories of the pious people of Islamic History. It is difficult to cover all of them in this book. All that has been said here is sufficient to serve as an example. May Allah, through His Grace, grant me and the readers of this book the strength to follow the footsteps of these blessed people. *Aameen*.

Quotations from Ahaadith

Hadith 1: – Rewards for Salaah is in proportion to one's sincerity

Hadhrat Ammaar bin Yaasir رَضِيَ اللهُ عَنْهُ says that he heard Rasulullah ﷺ saying: "When a person finishes his salaah, he gets one tenth, one ninth, one eighth, one seventh, one sixth, one fifth, one fourth, one third or half of the full reward (according to the quality of salaah performed by him)."

Reward is granted according to the sincerity and concentration with which salaah is performed. Thus some get only one tenth of the total reward. There are others who get a reward from one tenth to half of the total. Some people receive the reward in full and there are others who get no reward at all. It is mentioned in a Hadith that concentration in salaah will be the first thing to be taken away from the world. Not a single person in the whole Jamaat will read his salaah with proper concentration.

Hadith 2: – Quality of our Salaah

Hadhrat Anas رَضِيَ اللهُ عَنْهُ says that he heard Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "When a person reads his salaah at its correct time with proper wudhu, with concentration and with qiyaam, ruku and sajdah done properly, such a salaah rises up in a bright and beautiful form, making dua for the person saying: 'May Allah Ta'ala guard you as you have guarded me.' If a person is not punctual with his salaah nor does he perform wudhu, qiyaam, ruku and sajdah properly, his salaah rises up in an ugly and dark shape, cursing the person, saying, 'May Allah Ta'ala destroy you as you have destroyed me!' It is then flung like a dirty rag at the face of the person."

Fortunate are those whose salaah is so perfect that their salaah makes dua for them. What to say about the salaah of most people nowadays? They go into sajdah direct from ruku. They hardly raise their heads from the first sajdah then they go for the second like a crow pecking at something. The curse for such a person is mentioned in this Hadith. When salaah is cursing us then what else can save us? This is the reason why the condition of the Muslims is so miserable in the world. This description is also given in another Hadith, with the addition that a salaah read by a person with sincerity and concentration rises up very bright. The gates of Jannah are opened for it. It makes dua to Allah Ta'ala for its reader.

In a Hadith, it is stated, "There are many people who fast but get nothing out of their fast except hunger and thirst. There are many who make lots of ibaadat at night but get nothing from their ibaadah except losing their sleep." Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا says that she heard Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "Allah will save (from the punishment of the Hereafter) that person who has read his five times daily salaah at its correct time with sincerity and concentration having made proper wudhu. As for a person who does not do so (i.e. he did not

guard his salaah), there is no guarantee for him, he may be forgiven by Allah's special mercy or punished."

Once Nabi ﷺ came to his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and said, "Do you know what Allah Ta'ala has said?" The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied, "Allah Ta'ala and His Rasul ﷺ know best." He repeated the question and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ gave the same reply each time. He then said, "Allah Ta'ala says: 'By My Greatness and My Glory, I will certainly enter into Jannah that person who reads his five daily salaah at its correct times. As for the person who does not read his salaah, I may forgive him by My mercy or punish him.'"

Hadith 3: – Nafl acts will compensate for other Ibaadat

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says, "We heard Rasulullah ﷺ saying, "The first thing that a person will be questioned about on the Day of Qiyaamah shall be his salaah. A person will be successful if his salaah is accepted. And he will be a miserable loser if it is rejected. If any deficiency is found in his fardh salaah, Allah Ta'ala will say (to the Angels): "Look at his nafl salaah." Whatever shortage is found in his Fardh Salaah will be covered up by his nafl salaah. The rest of his ibaadat (Fast, Zakaat etc.) will be treated in the same manner."

We should read abundant nafl salaah to make up for any deficiency in our fardh salaah. It is a habit with many people to say, "It is enough to read the fardh salaah. Nafl salaah is meant for the very pious." No doubt it is enough to offer the fardh salaah properly, but is it so easy to read it absolutely correctly? There will always be something short, and there is no way to make up for that shortfall except through nafl salaah.

There is another Hadith which says, "Salaah is the most important duty ordered by Allah Ta'ala. It is the first thing to be presented before Allah Ta'ala, and the first thing to be asked about on the Day of Qiyaamah. If the fardh salaah is of a poor quality, its shortfall will be made up through nafl salaah. The fasts of Ramadhaan will be asked about and any shortfall will be made good through the Nafil Fasts. Then Zakaat shall be asked about. If after adding the nafl, the good deeds are found to be heavier, this person shall be sent to Jannah. Otherwise he shall go into Jahannam." When anyone accepted Islam at his hands, the first thing Nabi ﷺ taught him was salaah.

Hadith 4: – If our Salaah is correct then our other actions will be correct

Hadhrat Abdullah bin Qurt رَضِيَ اللهُ عَنْهُ says that he heard Rasulullah ﷺ saying: "Salaah will be the first thing to be asked about on the Day of Qiyaamah. If this is found to be satisfactory, the rest of the actions will also be so. If this is not proper the remaining actions are sure to be found deficient."

Hadhrat Umar رَضِيَ اللهُ عَنْهُ had given an order to all his officials saying, "I regard salaah as the most important duty. A person who guards his salaah will follow the other rules of Islam. If he neglects his salaah, he will most definitely destroy the rest of Islam." The above saying of Nabi ﷺ and the order of Hadhrat Umar رَضِيَ اللهُ عَنْهُ are also explained in another Hadith, "Shaytaan is scared of a Muslim if he is mindful of his salaah, if he neglects his salaah shaytaan becomes hopeful of misleading him. He can then easily do more-serious wrongs and sins." This is exactly what is meant by Allah Ta'ala when He says, "Listen! Salaah prevents you from shamelessness and bad things."

Hadith 5: – The worst thief is the one who steals from his salaah

Hadhrat Abdullah bin Abi Qataadah رَضِيَ اللهُ عَنْهُ says, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said, "The worst thief is one who steals from his salaah." The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked, "How can one steal from his salaah, O' Nabi of Allah?" He replied, "When one does not do his ruku and sajdah properly."

Stealing is a very disgraceful act and a thief is hated by everybody. What to say about a person who is called 'the worst thief' by Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself? Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ says, "Once Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ looked up towards the sky and said, 'The knowledge of Deen is soon to be taken away from this world.' Ziyaad رَضِيَ اللهُ عَنْهُ, who was also present, asked, 'How can the knowledge of Deen be taken away, 'O Nabi of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, when we teach the Qur-aan to our children and this process will continue?' Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'Ziyaad! I always thought you to be an intelligent person. Don't you see that the Jews and the Christians also teaching their scriptures to their children? Has this proved to be helpful to them?'"

Hadhrat Abu Darda's رَضِيَ اللهُ عَنْهُ student says, "On hearing this Hadith from Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ, I went to Hadhrat Ubaadah رَضِيَ اللهُ عَنْهُ and narrated the Hadith to him." He said, "Abu Darda رَضِيَ اللهُ عَنْهُ is quite right. May I tell you the first thing that will be taken away from this world? It is concentration in salaah. You will not find a single person in the Jamaat performing his salaah with concentration."

Hadhrat Huzayfah رَضِيَ اللهُ عَنْهُ was also heard saying, "Concentration in salaah shall be the first thing to disappear." It is said in a Hadith, "Allah Ta'ala does not pay attention to that salaah in which ruku and sajdah are not performed properly." Another Hadith says, "A person has been reading salaah for sixty years, but not a single salaah of his is accepted by Allah Ta'ala. He has been careless in his ruku in some

Salaahs and in his sajdah in others." Shaikh Ahmad Sirhindi (*rahmatullahi alayh*) writes, "We should keep the fingers of our hands together while in sajdah and separated while in ruku. These rules are not without a purpose." He also writes, "To look at the place of sajdah while standing, on our feet while in ruku, on our nose while in sajdah, and on our hands while in Qa'dah, helps with concentration in salaah." When these rules, which are mustahab (preferable), increase the value of our salaah, you can well imagine how much benefit we will derive if we are careful of the other rules, which are either sunnah or more important.

Hadith 6: – Keeping the body still in salaah

Hadhrat Ummu-Roomaan رَضِيَ اللهُ عَنْهَا (the wife of Abu Bakr رَضِيَ اللهُ عَنْهُ) says, "I was reading my salaah, when I unknowingly began leaning sometimes to one side and sometimes to the other. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ saw me doing this. He reprimanded me so harshly that I was about to break my salaah out fear fear. He told me that he had heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "When a person stands for salaah, he should keep his body still and he should not behave like the Jews. Remaining still is one of the qualities of salaah."

Keeping the body still during salaah is ordered in many Ahaadith. Initially it was the habit of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to look towards the heavens expecting Hadhrat Jibra-eel عَلَيْهِ السَّلَامُ to bring some Wahi (message from Allah Ta'ala), so much so that his eyes would sometimes look up unconsciously even during salaah. When these verses:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

“Successful indeed are the believers who are humble in their salaah”, were revealed, he would look down in salaah.

It is said about the Sahaabah رَضِيَ اللهُ عَنْهُمْ that in the beginning they would look here and there during their salaah. After these verses were revealed, they gave up this practice. Explaining these verses, Hadhrrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُ says, "When the Sahaabah رَضِيَ اللهُ عَنْهُمْ stood for salaah they never looked here and there. They remained attentive in salaah with their eyes looking at the place of sajdah, totally absorbed in Allah Ta'ala." Someone asked Hadhrrat Ali رَضِيَ اللهُ عَنْهُ, "What is devotion?" He replied, "Concentration in salaah is included in devotion."

Hadhrrat Aa'ishah رَضِيَ اللهُ عَنْهَا once asked Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about looking around while in salaah. He said, "It is the damage to salaah which is caused by shaytaan."

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "People who are in the habit of looking up while in salaah should give up that habit, otherwise their sight may be taken away and not return to them."

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Read each salaah with such (devotion) as if it was the last salaah of your life."

Hadith 7: – Salaah saves one from shameful acts

Hadhrrat Imraan bin Husain رَضِيَ اللهُ عَنْهُ says, "Someone asked Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about the meaning of the verse in the Qur-aan: 'Indeed! Salaah stops you from shameful and bad actions.' He replied, "Salaah is no salaah if it does not save you from shameful and bad actions."

No doubt, salaah is a very valuable ibaadat and if read properly, saves one from all bad actions. If it does not, there is something seriously

wrong with our salaah. Hadhrat Ibn Abbaas رَضِيَ اللهُ عَنْهُ says, "Salaah has the power to stop you from sins."

Hadhrat Abul Aaliyah رَضِيَ اللهُ عَنْهُ explaining the same verse of the Qur-aan writes: "There are three important parts of salaah: Sincerity, Fear of Allah, and His remembrance. Salaah is no salaah if these three are missing. Sincerity causes you to do good actions, fear of Allah stops you from sin, and His remembrance is the Qur-aan, which in itself is guidance towards good and a guard against evil." Hadhrat Ibn Abbaas رَضِيَ اللهُ عَنْهُ says that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said, "The Salaah that does not prevent you from shameful and bad actions, instead of bringing you closer to Allah, drives you away from Him."

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says, "A person came to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying that a certain man was in the habit of offering salaah for the whole night and then committing sins before the morning. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "His salaah will very soon prevent him from that sin." Evil habits can be got rid of by reading salaah with proper sincerity. It is difficult to make taubah from each and every bad habit. It is easier and quicker to read salaah properly and then through the blessings that follow it, bad habits are sure to disappear one by one. May Allah Ta'ala grant us the strength to perform our salaah properly! *Aameen*.

Hadith 8: – Long rakaats in Salaah is the best Salaah

Hadhrt Jaabir رَضِيَ اللهُ عَنْهُ says that he heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "The best salaah is one with long rakaats."

When the Sahaabah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood for salaah, they would not look here and there or play and fiddle with anything, or think of any worldly thing intentionally due to the fear of Allah Ta'ala. Many meanings have been given to the word Qunoot, which

comes in the Qur-aan. According to one of the meanings, Qunoot means silence. (In the beginning of Islam, it was permissible to talk or to make salaam during salaah, but when this verse was revealed, talking during salaah was absolutely forbidden).

Hadhrat Mu'aawiyah bin Hakam Sulami رَضِيَ اللهُ عَنْهُ says, "When I visited Madinah Munawwarah to accept Islam, I was taught many things. One of those was that I should say 'Yarhamukallaah' when anybody sneezed and said 'Alhamdulillah'. As I was new in Islam, I did not know that this was not to be done during salaah. We were all standing in salaah when somebody sneezed. I immediately shouted, 'Yarhamukallaah'. The Sahaabah رَضِيَ اللهُ عَنْهُمْ stared at me. I argued saying, 'Why are you all giving me angry looks?' They quietened me, but I could not understand their behaviour. When salaah was over, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called me. He did not hit or scold me. He simply said, 'It is not permitted to talk in salaah. Salaah is the occasion for praising Allah and reciting the Qur-aan.' By Allah, I have never met, before or later, a teacher as kind as Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

Another meaning is given by Hadhrat Ibn Abbaas رَضِيَ اللهُ عَنْهُ in which he says that Qunoot means devotion. Hadhrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ says, "In the beginning, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would tie himself up with a string while in Tahajjud, so that he does not fall off to sleep. It is said in many Ahaadith that Rasulallah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ feet would get swollen due to standing for long hours during Tahajjud. Out of kindness and affection for us, he, however, advised us to be moderate in our worship. Hadhrat Ali رَضِيَ اللهُ عَنْهُ narrates, "On the night of the battle of Badr, I noticed that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood under a tree, busy in salaah and crying before Allah Ta'ala all night long till the morning."

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says, "None receives a better reward from Allah Ta'ala than he who reads two rakaats of salaah." It has often been mentioned in the Qur-aan and Ahaadith that the Angels are always busy in ibaadat. There are some who remain in ruku and others in sajdah. Allah Ta'ala has joined all these ibaadat in our

salaah, so that we may get our share from each type of their ibaadat. Reading of the Qur-aan in salaah is an extra devotion, over and above their ibaadat.

Salaah of few Sahaabah, Taabi'een and Pious people

1. It is said about Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ that whenever he performed wudhu, he became very worried. When someone asked him why, he replied. "It is time to stand before Allah Ta'ala the Greatest and the most Powerful King." On reaching the gate of the Masjid he would say, "O Allah! Your slave is at Your door, O the most Beneficent! Here is a sinner before You. You have ordered the good amongst us to forgive the faults of the bad. O Allah, You are Good and I am bad, so for the sake of all that is most beautiful in You, forgive all that is ugly in me, O' The Most Bountiful." He would then enter the Masjid.
2. Zainul Aabideen (*rahmatullahi alayh*) used to read 1000 rakaats of nafl salaah daily. He never missed his Tahajjud, whether in journey or at home. His face lost colour when he performed his wudhu. He would tremble when he stood in salaah. Somebody asked him the reason for that. He said, "Don't you know before Whom am I going to stand?" Once when he was busy in salaah, a fire broke out in his house. He continued his salaah most calmly. When asked about it, he said, "The fire of Jahannam caused me to forget the fire of this world."
3. It is said of Hadhrat Abdullah bin Abbaas رَضِيَ اللَّهُ عَنْهُ that when he heard the Azaan, he wept so much that his shawl would get wet. His veins would swell and his eyes would become red. Somebody said to him, "We do not see anything in the Azaan that should cause you to be terrified." He replied, "If people understood what the muazzin announced to them, they would

give up their sleep and leave their comfort." He then explained to him the warning contained in each word of the Azaan.

4. A person says, "I read my Asr Salaah with Zunnoon Misri (*rahmatullahi alayh*). When he said 'Allah' (in takbeer), he was so overawed with Allah's Greatness, that he almost passed away. When he said 'Akbar' I felt as if my heart would burst with the fear of Allah."
5. Uwais Qarni (*rahmatullahi alayh*), a famous saint and the highest of all the Taabi'een, would spend the whole night either in ruku or in sajdah.
6. A'sam (*rahmatullahi alayh*) once asked Haatim Zaahid Balkhi (*rahmatullahi alayh*) how he read his salaah. He replied: "When it is time for salaah, I perform my wudhu properly and go to the place of salaah. When I stand for salaah, I visualise the Ka'bah in front of me, the Pul Siraat (bridge over Jahannam) under my feet, Jannah on my right, Jahannam on my left and the Angel of death over my head. I visualise this to be my last salaah. Allah Ta'ala alone knows what goes through my heart at that time. I then say 'Allahu Akbar' with total humility and recite the Qur-aan Shareef, pondering over its meaning. I do my ruku and sajdah with complete humbleness, finishing my salaah calmly, hoping that Allah Ta'ala will accept it through His mercy, and fearing that it may be rejected." Asam (*rahmatullahi alayh*) asked him, "Since when have you been reading this type of salaah?" Haatim (*rahmatullahi alayh*) replied, "I have been doing it for the last thirty years." Asam (*rahmatullahi alayh*) wept and said, "I have not been fortunate enough to read a single salaah like that."
7. Sa'eed bin Musayyab (*rahmatullahi alayh*) says, "For the last twenty years, I have never been out of the Masjid at the time of the Azaan."

8. Hadhrat Abu Ubaidah bin Jarraah رَضِيَ اللَّهُ عَنْهُ was once leading the salaah. When the salaah was over, he said "Shaytaan made a dangerous attack on me while I was leading the salaah. He caused me to think that I am the best of all of you. I shall never lead the Salaah again."
9. Maimoon bin Mahraan (*rahmatullahi alayh*) once reached the Masjid when the Jamaat was over. He recited '*Innaa lillaahi wa innaa ilaihi raaji-oon*' and said, "The reward of this salaah with Jamaat was dearer to me than being the king over Iraq."
10. Bakr bin Abdullah (*rahmatullahi alayh*) once said, "You can speak to Allah Ta'ala at any time you desire." "How?" asked somebody. He replied, "Perform your wudhu properly and stand up for salaah."
11. Aa'ishah رَضِيَ اللَّهُ عَنْهَا says, "Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would be amongst us (family members) talking and listening. At the time of salaah, he would suddenly behave as if he had never known us. He would become completely absorbed in Allah Ta'ala.
12. Somebody asked Khalaf bin Ayyub (*rahmatullahi alayh*), "Don't the flies annoy you in salaah?" He answers: "Even the criminals patiently bear the lashes of the police and boast of their endurance. Why should I be disturbed by mere flies, standing in front of my Creator?"
13. It is said in 'Bahjatun nufuos' (name of a book) that one of the Sahaabah was once reading Tahajjud when a thief took away his horse. He noticed it, but did not break his salaah. Somebody asked him, "Why did you not break your salaah and catch the thief?" He replied, "I was busy in something far more valuable than the horse."
14. It is said about Ali رَضِيَ اللَّهُ عَنْهُ that once an arrow became lodged in his thigh. This could not be removed because of the severe pain felt by him. When he was busy in nafl salaah, the people

removed the arrow. On finishing his salaah, he asked the people "Have you gathered to remove the arrow?" When they told him that it was already removed, he informed them that he had not experience any pain.

15. Muslim bin Yasaar (*rahmatullahi alayh*) would say to his family members when standing up for salaah, "You may keep on talking; I shall not be aware of what you talk."
16. It is said of Aamir bin Abdullah (*rahmatullahi alayh*) that he would not even hear the beating of a drum while in Salaah, leave alone the talk of people around him. A person asked him, "Are you aware of anything while in salaah?" He replied, "Yes, I know that I have to stand one day before Allah Ta'ala, and I shall either be sent to Jannah or Jahannam." The person said, "No, I do not mean that. Do you hear what we talk?" He replied, "It is better that spears cut through my body than I hear your conversation while in salaah."
17. It is said about another Shaikh that he would go to bed. When he could not fall off to sleep, he would get up and busy himself in salaah saying, "O Allah! You know very well that it is the fear of the Fire of Jahannam that has caused my sleep to disappear."

There are many stories about the pious people spending their nights in the ibaadat of Allah Ta'ala which cannot be covered in this book. We see people spending the entire night (sometimes even standing) in a cinema. They neither get tired nor does sleep overpower them. When such terrible actions have such an attraction, how enjoyable will be that ibaadat done only for Allah Ta'ala?

فضائلِ قرآن

**Virtues of the
Qur-aan**

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Part One

Virtues of the Qur-aan Shareef

It is necessary for the reader of the Qur-aan to respect the Qur-aan.

Anyone who has no respect is deprived of Allah Ta'ala's special favour.

Whenever Hadhrat Ikramah رَضِيَ اللَّهُ عَنْهُ opened the Qur-aan, he would become unconscious and fall down. He would then say:

"This is the Word of my Allah! This is the Word of my Allah!"

Rules of respecting the Qur-aan Shareef

1. After cleaning the teeth with a miswaak and making wudhu, you should sit respectfully in a quiet place and face the Qiblah.
2. Then, with an attentive heart, deep concentration and love, you should read, all the time understanding that you are reciting to Almighty Allah Ta'ala.
3. If you understand the meaning, you should stop and think about the Aayaat of mercy and beg for Allah Ta'ala's

forgiveness and compassion. On the Aayaat of punishment and warning, you should seek Allah's Ta'ala's protection, as no one can protect us except Him.

4. When reading the Qur-aan, try to shed a few tears.
5. You should not read fast.
6. The Qur-aan should be placed on a slightly higher place like a desk or a pillow.
7. You should not talk while reading. If a person has to speak, he should first close the Qur-aan and then speak. Thereafter he should recite Ta'awwuz (A'oozu billah...) and continue reading.
8. It is better to recite the Qur-aan loudly. However, if people nearby are busy, it will be better to read softly.

The Ulama have mentioned six external (outside) and six internal (inside) rules of respect for reading the Qur-aan Shareef which are given below:

Rules of External Respect

1. Perform wudhu and sit respectfully facing the Qiblah.
2. Do not read fast. Rather read at a medium speed with correct pronunciation.
3. Try to weep (cry).
4. When reading the Aayaat of mercy or of punishment, do as explained above.
5. Read in a loud voice. However, if others will be disturbed by your recitation, read softly.
6. Read in a sweet voice.

Rules of Internal Respect

1. The heart should be full of the glory (greatness) of the Qur-aan.
2. Keep in mind the Highness, Majesty and Magnificence of Almighty Allah Ta'ala.
3. The heart should be free from distractions and doubts.
4. Ponder over the meaning and enjoy reciting it.
5. Rasulullah ﷺ once spent the whole night repeating the following Aayat:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ ۚ وَإِنْ تَغْفِرَ لَهُمْ فإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

"If You punish them, they are Your servants, and if You forgive them, You are the Mighty, the Wise."

6. The ears should listen attentively as if Almighty Allah Himself is speaking and the reader is listening to Him.

May Allah Ta'ala, out of His mercy and kindness, grant us all the ability to read the Qur-aan Shareef with respect. *Aameen.*

An Important Rule

It is compulsory on every Muslim to memorise that much of the Qur-aan which is needed for performing salaah.

Hadith No: 1 – The Best person is he who learns the Qur-aan and teaches it

Hadhrat Usmaan رَضِيَ اللهُ عَنْهُ says that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "The best amongst you is he who learns the Qur-aan and teaches it."

The Qur-aan is the Noble Book of Islam. Our Deen requires the protection and the teaching of the Qur-aan. The reward of learning and teaching the Qur-aan is obvious.

There are, however, different levels of learning. The highest is to learn the Qur-aan with its meaning and the least is to learn its words only.

Another Hadith says that: *"If a person who has learnt the knowledge of the Qur-aan; thinks that another person who has been gifted with something else to be more fortunate than himself, has shown disrespect to the blessings of Allah Ta'ala upon him."*

Since the Qur-aan is the Word of Allah Ta'ala, its reading and teaching must be better than everything else.

Another Hadith says that whoever learns the Qur-aan stores the knowledge of prophet-hood in his forehead.

Amongst those who will be given a place in the shade of the Throne of Allah Ta'ala on the fearful Day of Qiyaamah will be those who teach the Qur-aan to the children of Muslims and also those who learn the Qur-aan whilst young and read it throughout their lives.

Hadith No: 2 – A Person busy with Qur-aan and has no time for Dua and Zikr

Hadhrat Abu Sa'eed رَضِيَ اللهُ عَنْهُ says that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Almighty Allah Ta'ala says, 'If anybody finds no time for My zikr and for

making dua to Me, because he is busy with the Qur-aan, I shall give him more than what I give to those who make dua to Me. The greatness of the Word of Allah Ta'ala (the Qur-aan) over all other words is like the greatness of Allah Ta'ala over the entire creation.'

In other words, compared to those who are making dua to Allah Ta'ala, He will surely give a better reward to that person who remains so busy memorizing the Qur-aan or learning and understanding it that he barely gets time for dua.

Hadith No: 3 - Reading Qur-aan is better than acquiring she-camels

Hadhrat 'Uqbah ibn Aamir رَضِيَ اللهُ عَنْهُ has said, "Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to us while we were sitting on the 'Suffah' (a certain spot in Masjidun Nabawi) and asked if any one of us would like to go to the market of But-haan or Aqeeq and fetch from there two she-camels of the best quality without committing any sin or cutting off family relations. We replied that every one of us would love to do so. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that going to the Masjid and reading or teaching two aayaat of Qur-aan is much better than two she-camels, and reading or teaching four aayaat is better than four she-camels and an equal number of camels. (i.e. and so on)."

'Suffah' is the name of a high spot in the Masjid of Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Madinah where the poor Muhaajireen used to reside. These Muhaajireen (those who left Makkah and settled down in Madinah) were known as "Ashaab-us-Suffah" (The people of Suffah).

But-haan and Aqeeq were the two market places for camels near Madinah. The camel, especially a she-camel having a fat hump, was a favourite of the Arabs.

Leave alone one or two camels, even if someone owns all the seven continents, he will be forced to leave it at the time of death. However, the reward of one Aayat will be ever-lasting.

The Hadith does not mean that the reward of an aayat can be equalled to a camel or two camels; rather this example was given for our understanding. Actually, the Qur-aan cannot be compared to camels which will one day die.

Once, a pious Shaikh went to Makkah Mukarramah for Haj. When he landed at Jeddah, some of his business friends asked him to stay longer in Jeddah, so that they could earn more money because of him. At first the Shaikh refused to stay longer. When they insisted, he asked them how much they hoped to earn. They explained that they hoped to double their money. The Shaikh said, "You have taken all this trouble for such a small amount. I cannot miss one salaah in the 'Haram' (the blessed Masjid in Makkah), where the reward of one salaah is multiplied one hundred thousand times".

In fact, we Muslims should reflect how, for small amounts of money, we sometimes lose great amounts of sawaab.

Hadith No: 4 – Double reward for a person learning the Qur-aan with difficulty

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا narrates that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said, "A person who reads the Qur-aan well will be with those noble and pious angels who are scribes (writers), and the person who has difficulty in reading the Qur-aan and has to exert himself to learn it, gets double the reward."

The person who reads the Qur-aan well is the one who memorises the Qur-aan well and reads it fluently. To be with the angels means that he will be with them on the Day of Qiyaamah. The person who has

difficulty in reading the Qur-aan will get double the reward; one for his reading and the other for his effort in reading the Qur-aan, even though he makes many mistakes. It does not mean that his reward will be more than the person who reads it well. The reward that is mentioned for a good reader is far greater, so much so that he will be with the special angels. The explanation is that the hard work and effort in the reading of the Qur-aan fetches a separate reward. Therefore, reading of the Qur-aan should not be given up, even though you may struggle to read.

One who cannot memorise the Qur-aan well and yet tries to learn it by heart gets double the reward. Similarly, one who has a love for memorising the Qur-aan and does not have the ability to do so. Yet he does not give up his efforts will be counted by Allah Ta'ala amongst the huffaaz on the Day of Qiyaamah.

Hadith No: 5 – Envious of a person reciting the Qur-aan

Hadhrat ibn Umar رَضِيَ اللهُ عَنْهُمَا says that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Hasad (Jealousy) is not permissible except for two people: One whom Allah Ta'ala blesses with the reading of Qur-aan and he remains busy reading it day and night, and the other who is given a lot of wealth by Allah and he spends it day and night."

According to many Aayaat of the Qur-aan and Ahaadith, jealousy is a bad quality and is absolutely haraam. This Hadith, however, allows one to be jealous of two people. The Ulama have explained this Hadith in two ways. Firstly, jealousy here means *ghibtah* (envy). There is a difference between jealousy and envy. Jealousy is when you see someone who owns something that you like and you wish that he should lose it whether it comes to you or not, while envy is a feeling within yourself to also own a thing which someone else has

and which you like. Since jealousy is haraam, the 'Ulama have explained the word jealousy here to mean 'ghibtah' (envy). *Ghibtah* is permissible in worldly things (e.g. a car) and good in Deeni matters.

The second meaning is 'if' jealousy was permissible, it would have been permissible for the two people mentioned above.

Hadith No: 6 – Reciter of the Qur-aan compared to a citron

Hadhrat Abu Musa رَضِيَ اللهُ عَنْهُ says that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The example of a Mu'min who reads the Qur-aan is like that of a citron (type of orange), which has a nice smell and a sweet taste. The example of a Mu'min who does not read the Qur-aan is like that of a date, which has no smell, but its taste is sweet. The hypocrite (one who pretends to be a Muslim) who does not read the Qur-aan is like a wild gourd (a bitter fruit), which has a bitter taste and no smell, and the hypocrite who reads the Qur-aan is like a rayhaan (sweet-smelling flower), which has a good smell but has a bitter taste."

This example was given to make us understand the difference between reading and not reading the Qur-aan. Otherwise it is obvious that the things of this world like citrons and dates cannot match the sweetness and fragrance of the Qur-aan Shareef.

Hadith No: 7 – Honour and disgrace because of the Qur-aan

Hadhrat 'Umar رَضِيَ اللهُ عَنْهُ says that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Allah Ta'ala gives honour to many people because of the Qur-aan, and He also disgraces many people because of the Qur-aan."

People who believe in the Qur-aan and practice it are given honour and respect by Allah Ta'ala, both in this life as well as in the hereafter, while those who do not act upon it are disgraced by Allah Ta'ala. Allah Ta'ala says in the Qur-aan,

"Allah misleads many with this Qur-aan and guides many with it."

Some Ulama have mentioned that as soon as a person begins reading a surah of the Qur-aan, the angels make dua of mercy for him. They continue to do so till he stops. On the other hand, another person begins reading a surah, and the angels curse him. They continue to do so till he completes his reading.

Sometimes, a person draws the curse of Allah Ta'ala on himself whilst reading the Qur-aan without him even knowing. For example, a person has the habit of speaking lies. He reads the aayat of the Qur-aan:

لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ

"The curse of Allah Ta'ala is upon the liars."

In reality he is cursing himself because he himself speaks lies.

May Allah Ta'ala save us from the Qur-aan cursing us and may He make it a means of our guidance. *Aameen*.

Hadith No: 8 – Under the shade of the Arsh through Qur-aan

Hadhrat 'Abdur Rahmaan ibn Auf رَضِيَ اللهُ عَنْهُ narrates that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "On the Day of Qiyaamah, three things will be under the shade of Allah's Throne; The Qur-aan which will argue on behalf of the people. The second will be Amaanat (trust) and the third will be Family Relations, which

will say, 'O Allah! Have mercy on the person who looked after me and don't have mercy on him who cut me off.'"

Three things being under the shade of the Throne shows their nearness and importance to Allah Ta'ala. The Qur-aan will 'argue' means that it will beg for forgiveness for those who read it, respected it and acted upon it. It will ask Allah Ta'ala to increase their honour and be pleased with them. Allah Ta'ala will then become happy with the reader. In the hereafter there will be no gift greater than the pleasure of our Beloved Almighty Allah.

As for those who did not care about the Qur-aan and ignored it, it will challenge them saying, "Did you care for me? Did you fulfil your duty towards me?"

May Allah Ta'ala protect us from the Qur-aan speaking against us on the Day of Qiyaamah. *Aameen*.

Hadith No: 9 – A Haafiz climbing the high positions of Jannah

Hadhrat Abdullah ibn Amr رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "On the Day of Qiyaamah, it will be said to the Haafiz of the Qur-aan, 'Go on reading the Qur-aan and continue climbing the high positions of Jannah and read slowly like how you used to read in the world; your final place in Jannah will be where you reach at the time of the last aayat of your reading.'"

A Hadith says that if a person reads the Qur-aan very often in this life, he will remember it in the Hereafter, otherwise he will forget it. May Allah Ta'ala help us there also. There are many who memorized

the Qur-aan in their childhood, but through carelessness and negligence, have forgotten it.

It is mentioned in other Ahaadith that a person who dies while attempting to memorize the Glorious Qur-aan, will be counted amongst the Huffaaz. Allah Ta'ala's favours have no limits.

Hadith No: 10 – Rewards are multiplied ten times for reciting the Qur-aan

Hadhrat ibn Mas'ood رَضِيَ اللهُ عَنْهُ narrates that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whosoever reads one letter of the Book of Allah Ta'ala is rewarded with one blessing and one blessing is multiplied ten times in reward. I do not say that (alif laam meem) is one letter, but alif is one letter, laam is one letter, and meem is one letter."

Usually reward is given for a whole action, but in the case of the Qur-aan it is not so. Reading each letter is counted as one good deed, and the reward of each good deed will be increased ten times, as promised by Almighty Allah:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

"A person who does a good deed, for him will be ten times its reward".

Ten times, however, is the least. Allah Ta'ala multiplies the reward for whomsoever He wishes as much as He desires.

Another Hadith says that *"I do not say that bismillah is one letter, but know that baa, seen and meem etc, are all separate letters."*

Hadith No: 11 – Parents of the reciter of the Qur-aan will wear a crown

Hadhrat Mu'aaz Juhani رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whosoever reads the Qur-aan and acts upon what is in it, his parents will be made to wear a crown on the Day of Qiyaamah, the brightness of which will be far more than that of the sun if the sun was inside your worldly houses. So, what do you think about the person who himself acts upon it?"

Thus, it is because of reading the Qur-aan and acting upon it that the parents of the reader will be honoured with a crown, the brightness of which will be more than the brightness of the sun if the sun was inside your house. Even though the sun is very far from us, its light is very bright. If the sun comes down into our house, imagine how bright it will be? The brightness of the crown to be worn by the parents of the Haafiz will be even more brighter. When this is the reward for the parents, what will be the reward of the reader himself?

The parents get this reward because they were the cause of the reader coming into this world and were responsible for his education.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "A person who reads the Qur-aan and acts upon it will be made to wear a crown made of noor, and his parents will be made to wear clothing, which will be more valuable than the entire world. They will say, 'O Allah! Why are we being given these clothes?' 'Because your child learnt the Qur-aan,' will be the reply."

Hadith No: 12 – Qur-aan does not burn in the fire

'Uqbah ibn Aamir رَضِيَ اللهُ عَنْهُ narrated that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "If the Qur-aan is placed in a skin and then put in the fire, it will not get burnt."

The Ulama have explained this in two ways. Some of them take the words 'skin' and 'fire' to mean an actual skin and a normal fire. In this case the Hadith refers to a miracle which took place in the lifetime of Rasulullah ﷺ and is specific to his time in the same way as the miracles of other Prophets were specific to their lifetime.

In the second case, the word 'skin' means the human skin and the word 'fire' means the fire of Jahannam. Thus the Hadith means that if any Haafiz of Qur-aan is thrown into Jahannam due to any sin, the fire of Jahannam will not burn him. In another Hadith it is said that the fire will not even touch him. Another Hadith says, **"Learn the Qur-aan by heart, because Almighty Allah does not punish the heart which contains the Qur-aan."**

Those who regard memorising the Qur-aan as useless and a waste of time should, for Allah's sake, think about these benefits. The last Hadith alone should encourage a person to spend his whole life learning the Qur-aan by heart, as there is no one who has not done any sins and does not deserve the fire of Jahannam.

Hadith No: 13 – Reciter of the Qur-aan will take ten people to Jannah

Hadhrat Ali رَضِيَ اللهُ عَنْهُ says that Rasulullah ﷺ said, "Whoever reads the Qur-aan and learns it by heart, and then regards what is halaal as halaal and what is haraam as haraam, will be entered into Jannah by Allah Ta'ala, Who will also accept his begging forgiveness for ten people of his family who were destined to go to Jahannam."

By the mercy of Allah Ta'ala, entry into Jannah is promised for every Muslim though first he may be punished for his sins. The Haafiz, however, will be allowed to go straight to Jannah. The ten people who will be forgiven will be those sinful and disobedient Muslims who are

guilty of major sins. There will be no forgiveness, however, for non-Muslims.

Hadith No: 14 – Qur-aan is like a bag of musk

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrated that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Learn the Qur-aan and read it, because the example of a person who learns the Qur-aan, reads it and recites it in Tahajjud Salaah is like an open bag full of musk whose beautiful smell spreads over the whole place. A person who has learnt the Qur-aan but sleeps while the Qur-aan is in his heart, is like a bag full of musk with its lid closed."

The example of a person who learns the Qur-aan and cares for it and recites it in Tahajjud Salaah is like that of a musk container which, if opened, fills the whole house with its sweet smell. In the same way, the whole house is lit up with noor and *barakah* because of the reading of the Qur-aan by the haafiz. Even if the haafiz remains asleep or does not read because of laziness, the Qur-aan in his heart is in any case, like musk.

Hadith No: 15 – A heart with no Qur-aan is like an empty house

Hadhrat Abdullah ibn Abbaas رَضِيَ اللهُ عَنْهُ has narrated that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "He in whose heart there is no part of the Qur-aan is like an empty house."

In reality, shaytaan gets hold of an empty house. Similarly, a heart without any Qur-aan gets trapped by shaytaan.

Hadhrat Abu Hurayrah رضي الله عنه says: "The house in which the Qur-aan is read, its household members increase, virtues and barakah multiply, angels come down upon them and shaytaan runs far away from there. The house in which the Qur-aan is not read, life there becomes difficult and empty of barakah, angels leave the house and shaytaan stays in it."

Hadhrat ibn Mas'ood رضي الله عنه and some others reported Rasulullah صلى الله عليه وسلم to have said, "An empty house is one in which the Qur-aan is not read."

Hadith No: 16 – Reading Qur-aan in Salaah

Hadhrat Aa'ishah رضي الله عنها says that Rasulullah صلى الله عليه وسلم said, "Reading the Qur-aan in salaah is more rewarding than reading outside salaah. Reading outside salaah is better than tasbeeh and takbeer (zikr). Tasbeeh is better than sadaqah (charity), sadaqah is better than nafl fasting and fasting protects you from the fire of Jahannam."

Hadhrat Ali رضي الله عنه says that for every letter read, there are 100 blessings for one who reads the Qur-aan while standing in salaah, fifty blessings for one who reads while sitting in salaah, twenty-five blessings for one who reads with wudhu outside salaah, ten blessings for one who reads without wudhu, and one blessing for him who does not read himself but listens to the reader.

Hadith No: 17 – Rewards of reciting the Qur-aan is better than pregnant she camels

Hadhrat Abu Hurayrah رضي الله عنه says, "Rasulullah صلى الله عليه وسلم asked us, 'Does anyone of you like that when he returns home, he should find three she-

camels, pregnant and fat?' We replied, 'We would love to do so.' Rasulallah ﷺ said, 'Three aayaat, which one of you reads in salaah, are better than three big, pregnant and fat she-camels.' "

From this Hadith we understand that reading Qur-aan in salaah is better than reading it out of salaah. These examples are only given for our understanding. Otherwise, the everlasting reward of one ayat of the Qur-aan is more valuable than thousands of she-camels.

Hadith No: 18 – More reward for looking inside and reading Qur-aan

Rasulallah ﷺ said, "Reading the Qur-aan by heart carries 1000 rewards, while reading the Qur-aan looking inside increases it up to 2000 rewards."

Many rewards of being a Haafiz have been mentioned before. In this Hadith however, we see that a person gets more rewards for reading from the Qur-aan as compared to reading it from memory since reading from the Qur-aan helps in understanding it and also includes many other ibaadah, such as looking into the Qur-aan and touching it, etc. However, some Ulama have mentioned that it is better to read the Qur-aan from memory. Imaam Nawawi (*rahmatullahi alayh*) has mentioned that this depends upon the person. Some people concentrate better whilst reading from the Qur-aan, whereas others have better concentration when reading from memory. Therefore, reading from the Qur-aan is better for some whilst reading from memory is better for others.

It is said that due to excessive reading of Qur-aan by Hadhrat Usmaan رضي الله عنه, two copies of the Qur-aan tore. Amr ibn Maimun (*rahmatullahi alayh*) has mentioned that a person who opens the Qur-aan after Fajr Salaah and reads 100 Aayaat gets a reward as huge as the entire world.

Reading the Qur-aan by looking into it is good for the eyesight. Hadhrat Abu Ubaydah رضي الله عنه has mentioned a long Hadith in which each narrator says that he had some trouble with his eyes and that his teacher asked him to read the Qur-aan by looking into it. Hadhrat Imaam Shaafi (*rahmatullahi alayh*) often used to open the Qur-aan after Isha Salaah and close it only a little before Fajr Salaah (meaning that he would read the Qur-aan for the entire night).

Hadith No: 19 – Reciting the Qur-aan cleans the heart

Abdullah ibn Umar رضي الله عنه narrated that Rasulallah صلى الله عليه وسلم said, "The hearts rust just as iron rusts with water." When someone asked, "What could clean the hearts again?" Rasulallah صلى الله عليه وسلم said, "Frequent remembrance of death and reading the Qur-aan."

Excessive sinning and failing to remember Allah Ta'ala causes the hearts to rust just as water causes iron to rust. Reading of Qur-aan and the remembrance of death polishes the rusted hearts. The heart is like a mirror. If it is not cleaned it will not produce the recognition of Allah Ta'ala. Therefore, the more we sin, the more we lose the recognition of Almighty Allah Ta'ala.

It is mentioned in some Ahaadith that when a person commits a sin a black dot stains his heart. If he truly repents, this dot is removed. If he commits another sin another black dot appears. In this way, if he goes on committing sin after sin his heart becomes completely black. When this happens, the heart doesn't feel like doing any good actions and keeps on doing evil. May Allah Ta'ala save us from such a condition. *Aameen.*

Hadhrat Hasan Basri (*rahmatullahi alayh*) says, "Before, people knew the Qur-aan to be the Command of Allah Ta'ala, they pondered over it throughout the night and acted upon it during the day. Today we have learnt how to read the Qur-aan correctly, but do not understand it to be the command of Allah Ta'ala, and we do not ponder over its meaning."

Hadith No: 20 – Pride of this Ummah is the Qur-aan

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا says that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Certainly there is always a thing in which people take pride. The glory and pride for my Ummah is the Qur-aan."

We should think about our own condition. How many of us feel really proud of having memorized the Qur-aan? Does a Haafiz command real respect in our eyes? Alas! Our honour and pride is in high university degrees, in big titles, in worldly show, and in wealth, which we will have to leave behind. O Allah! Have mercy on us.

Hadith No: 21 – Reciting Qur-aan is Noor

Hadhrat Abu Zar رَضِيَ اللهُ عَنْهُ says that he asked Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to give him some advice. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Develop the fear and respect of Allah Ta'ala in your heart, as this is the root of all good deeds" I asked him to add something more and he said, "Hold firmly onto the reading of the Qur-aan, because it is a Noor in this life and a provision for the Hereafter."

The fear of Allah Ta'ala is the root of all good actions. The person whose heart is filled with the fear of Allah Ta'ala, does not commit any sin or experiences any difficulty.

Whoever fears Allah Ta'ala, Allah Ta'ala will make a way out for him from every difficulty and provide him with wealth from where he could not even imagine.

Rasulullah ﷺ said that the houses in which the Qur-aan is read shine for the angels of the Heaven just like how the stars shine for the people of the Earth.

Hadhrat Abu Zar رَضِيَ اللهُ عَنْهُ again asked for more advice and was told, "Stay away from too much of laughter, because it causes the heart to die and causes the face to lose its noor."

Hadhrat Abu Zar رَضِيَ اللهُ عَنْهُ asked for more advice and Rasulallah ﷺ said, **"Remain with the poor and the needy. Be friendly with them and sit with them."**

When Hadhrat Abu Zar رَضِيَ اللهُ عَنْهُ again asked for more advice, Rasulallah ﷺ said, **"Look at those who are poorer than you (so that you may be thankful) and do not look at those who are richer than yourself, lest you do not appreciate the favours of Allah Ta'ala upon you."**

When Hadhrat Abu Zar رَضِيَ اللهُ عَنْهُ again asked for more advice, Rasulallah ﷺ said: **"Let your own faults stop you from criticising others and do not try to find fault with others, because you have those faults yourself. It is enough to prove you guilty that you should find in others such faults which you yourself have, though you may not be aware of them, and that you should find in others such sins which you yourself do."**

After this, Rasulallah ﷺ patted the chest of Abu Zar رَضِيَ اللهُ عَنْهُ with his loving hand and said, ***"O Abu Zar! There is no wisdom (being wise) better than being careful, no piety better than staying away from haraam and no honour better than being polite."***

Hadith No: 22 – Reciting Qur-aan in the Masjid

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "When people gather in one of the houses (Masjids) of Allah Ta'ala reading the Qur-aan and reading it out to one another, Sakinah (peace) comes down upon them, Rahmat (mercy) covers them, the angels sit around them and Almighty Allah mentions them in the gathering of the angels."

Sakinah means peace of heart and mind.

A story about Usaid ibn Hudhair رَضِيَ اللهُ عَنْهُ is given in the books of Hadith. It is said that while he was reading the Qur-aan, he felt a cloud spread over him. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told him that these were angels who had gathered to listen to the reading of the Qur-aan. Due to their large number they appeared like a cloud.

Hadith No: 23 – Qur-aan brings a person closer to Allah Ta'ala

Hadhrat Abu Zar رَضِيَ اللهُ عَنْهُ says that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "You cannot turn to Allah Ta'ala and get closer to Him with anything better than that which directly came from Him, i.e. the Qur-aan."

It is obvious from many Ahaadith that there is no better way of becoming closer to Allah Ta'ala than reading the Qur-aan. Imaam Ahmad ibn Hambal (*rahmatullahi alayh*) says, "I saw Almighty Allah in a dream and asked Him, "What was the best way of getting closer to Him?" Allah Ta'ala said, "O Ahmad! It is My Word (i.e. the Qur-aan)." I asked whether it is only reading while understanding the meaning, or reading without understanding. Allah Ta'ala said,

“Whether with understanding the meaning or without understanding, it is a way of coming closer to me.”

Hadith No: 24 – The people of Qur-aan are the family of Allah Ta’ala

Hadhrat Anas رَضِيَ اللهُ عَنْهُ says that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "For Allah Ta’ala, amongst the people, there are those who are His family." The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked, "Who are these people?" He replied "The people of the Qur-aan. They are the family of Allah, and His special ones."

The people of the Qur-aan are those who are always busy with the Qur-aan and have a special love for it. It is clear, that as long as these people remain busy with the Qur-aan, special favours of Almighty Allah Ta’ala continue to be showered upon them. What a great honour it is to belong to the family of Allah Ta’ala, to be counted from the people of Allah Ta’ala and to be His favourite, with just a little effort. People make so much of effort to become famous and to be counted as part of the royal family. People sacrifice their comforts and money and even go through disgrace, yet they consider all this worthwhile. But effort and struggle for the Qur-aan is considered as a waste of time and energy.

Hadith No: 25 – Allah Ta’ala listens to a Nabi reciting Qur-aan

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Allah Ta’ala does not pay attention so much to anything as He does to the voice of a Nabi reading the Qur-aan in a sweet voice."

Allah Ta'ala gives special attention to the reading of the Qur-aan, which is His Word. Since the Ambiyaa عَلَيْهِمُ السَّلَامُ follow all the rules of respect etc. for the Qur-aan, it is clear that Allah Ta'ala listens to them with greater attention. The sweetness of the voice adds to the beauty of the Qur-aan.

As for people besides the Ambiyaa عَلَيْهِمُ السَّلَامُ, their reading attracts Allah's attention according to the quality of the reading.

Hadith No: 26 – Allah Ta'ala listens to people reciting Qur-aan

Hadhrat Fudaalah ibn Ubaid رَضِيَ اللهُ عَنْهُ says that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Allah Ta'ala listens to the voice of the reader of the Qur-aan more eagerly than does a master to the song of his singing slave girl."

The Qur-aan should not be read in a singing tone. Doing so is forbidden according to many Ahaadith.

However, it is better to read the Qur-aan in a sweet voice but without singing. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said in one Hadith, "**Beautify the Qur-aan with a good voice.**" In another Hadith it is said, "**A sweet voice makes the beauty of the Qur-aan twice as beautiful.**"

Once Hadhrat Abdullah ibn Mas'ood رَضِيَ اللهُ عَنْهُ happened to pass a place in Kufa and saw a gathering of sinners in a house. A singer named Zaa'zaan was singing and playing his music. After hearing his voice, Ibn Mas'ood رَضِيَ اللهُ عَنْهُ said, "What a sweet voice, if only it was used for reading the Glorious Qur-aan." Saying this, he covered his head with a cloth and went away.

Zaa'zaan saw him saying something. After asking the people, he came to know that Ibn Mas'ood رَضِيَ اللهُ عَنْهُ was a Sahaabi who had passed by saying those words. Zaa'zaan became very worried and broke all his musical instruments, changed his life and became a follower of

Ibn Mas'ood رَضِيَ اللهُ عَنْهُ. Later on, he became a great scholar (Aalim) of his time.

Hadhrat Huzayfah رَضِيَ اللهُ عَنْهُ says that Rasullullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Read the Qur-aan in the Arabic style. Do not read it like lovers or in the style of the Jews and the Christians. There will soon come some people who will read the Qur-aan to impress others like singers and mourners. Their reading will be of no benefit to them at all. They themselves will get into trouble as well as those who admire their reading."

Someone asked Rasullullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, "Who is it that reads the Glorious Qur-aan in the best voice?" Rasullullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "*It is he whom you hear and feel that he is full of the fear of Allah*, i.e. his voice shows that he is overcome with fear."

Hadith No: 27 – Do not use the Qur-aan as a pillow

Hadhrat Ubaidah Mulaiki رَضِيَ اللهُ عَنْهُ says that Rasullullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "O people of the Qur-aan! Do not use the Qur-aan as a pillow, but read it properly day and night as it should be read. Teach the Qur-aan, read it in a good voice and ponder over its meanings, so that you may be successful. Do not look for a reward for it (in this life), because it has a wonderful reward (in the Hereafter)."

A few points in this Hadith are:

The Qur-aan should not be used as a pillow. Doing so is disrespecting it. Using the Qur-aan as a pillow, stretching your feet towards it, and trampling over it are acts which are all haraam.

"Read it as it supposed to be read" means that it should be read with the highest degree of respect. The orders of a king are received with great respect. A letter from the beloved is read with great

fondness. Similarly, the Qur-aan should be read with great respect and fondness.

"Teach the Qur-aan" means that we should teach it by talks, writing, practicing and all other possible ways.

"Do not ask for a reward" means that no gifts should be accepted for reading the Qur-aan, because you are going to get a great reward in the Hereafter for your reading.

Hadith No: 28 – Qur-aan contains the message of all previous books

Hadhrat Waasilah رَضِيَ اللهُ عَنْهُ says that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I have been given Sab'a Tuwal in place of the Torah, Mi'een in place of the Zabur, Masaani in place of the Injeel, and Mufassal as a special favour to me."

The first seven Surahs are called Sab'a Tuwal (the seven longest ones). The next eleven are called Mi'een (surahs having about 100 Aayaat each). The next twenty Surahs are known as Masaani (often repeated Surahs), while all the remaining Surahs are called Mufassal (the clear ones). This Hadith shows that the Qur-aan contains the message of all the important Heavenly Books that had been sent down earlier. It contains Mufassal as a special favour, which is not found in the earlier Books.

Hadith No: - 29 Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ joins a group of Muhaajireen reciting Qur-aan

Hadhrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ says, "Once I was sitting with a group of poor Muhaajireen, who did not even have enough clothes to cover their bodies, therefore some of them were hiding themselves behind others. One of them was reading the Glorious

Qur-aan. Suddenly Rasulullah ﷺ came and stood near us. When he came, the reader stopped reading. He greeted us and asked what we were doing. We replied that we were listening to the Qur-aan. Rasulullah ﷺ then said, 'All praise is for Allah Ta'ala, Who has created such people in my Ummah that I have been ordered to remain with them.' Rasulullah ﷺ sat with us. He then asked us to get closer to him. All of us sat facing him. Thereafter, Rasulullah ﷺ said, 'O you poor Muhaajireen! I give you good news of a perfect light on the Day of Qiyaamah, and you shall enter Jannah before the wealthy people by half a day. This half day will be equal to five hundred years.'

The Muhaajireen did not have enough clothes to cover their bodies. This means that they only had clothes to cover their satr (private areas) and not more than that. However, in front of other people, we feel shy to open this part of the body as well (e.g. stomach). This is why they were sitting behind one another.

Although Rasulullah ﷺ had seen one of them reading the Qur-aan, he still asked what they had been doing. This was to show that he was happy with them.

The rewards of reading the Qur-aan are given in many Ahaadith. Similarly, the rewards for listening to the Qur-aan are also found in many Ahaadith. Listening to the Qur-aan is so rewarding that Rasulullah ﷺ had been ordered to stay with them.

Hadith No: 30 – Reward of one Aayat

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports that Rasulullah ﷺ said, "Whoever listens to one aayat of the Qur-aan, there is written for him a

double reward, and whoever reads one aayat, it shall be a light for him on the Day of Qiyaamah."

Listening to the Qur-aan has a great reward, so much so that according to some Ulama, listening to the Glorious Qur-aan is better than its reading. *Ibn Mas'ood* رَضِيَ اللهُ عَنْهُ says that once *Rasulullah* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, while sitting on the mimbar, said to him, "Read the Qur-aan for me." *Ibn Mas'ood* رَضِيَ اللهُ عَنْهُ replied, "It is not appropriate for me to recite the Qur-aan to you, because it was revealed to you." *Rasulullah* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "It is my heart's desire to listen." *Ibn Mas'ood* رَضِيَ اللهُ عَنْهُ says that when he read the Qur-aan, tears flowed from the eyes of *Rasulullah* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The freed slave of Huzayfah رَضِيَ اللهُ عَنْهُ, was reading the Qur-aan. *Rasulullah* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood by, listening to him for a long time.

Once, *Rasulullah* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ listened to the reading of the Qur-aan by *Abu Musa Ash'ari* رَضِيَ اللهُ عَنْهُ and admired his reading.

Hadith No: 31 – Reciting the Qur-aan loudly or silently

***Hadhrat Aamir* رَضِيَ اللهُ عَنْهُ reports that *Rasulullah* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The one reading the Qur-aan loudly is like the one who gives charity openly, and the one who reads silently is like the one who gives charity secretly."**

It is more rewarding to give charity openly, when there is some good reason and the intention is to encourage others to do the same. At other times, giving charity secretly is more rewarding. For instance, when the intention is to avoid pride and show or to save the poor from disgrace.

In the same way, reading of the Qur-aan in a loud voice has more reward when the intention is to encourage others. Besides, in this

there is reward also for those who listen. At times it would be better to read silently, so that you don't disturb others or to save yourself from pride and show. Thus, reading either way has its own benefits. Sometimes one way is better, and sometimes the other.

Hadhrat Jaabir رضي الله عنه reports that Rasulullah صلى الله عليه وسلم said, ***"Do not read in a loud voice, otherwise one person's voice will get mixed up with another's."***

Hadith No: 32 – The Qur-aan is an Interceder

Hadhrat Jaabir رضي الله عنه reports that Rasulullah صلى الله عليه وسلم said, "The Qur-aan is such an interceder (someone who speaks for another) whose speaking/dua is accepted, and a disputant whose dispute is listened to. Whoever keeps it in front of him, it pulls him to Jannah, and whoever puts it behind his back (ignores it), it throws him into Jahannam."

This means that if the Qur-aan speaks for anyone, its argument is accepted by Almighty Allah Ta'ala. The Qur-aan begs Allah Ta'ala for those who follow it, and to punish those who neglect it. If a person keeps it in front of him, i.e. follows it and follows its rules throughout his life, it leads him to Jannah. And if someone turns his back towards it, i.e. does not follow it, he will definitely fall into Jahannam.

In many Ahaadith there are warnings for those who neglect the Word of Allah Ta'ala. Once, Allah Ta'ala showed Nabi صلى الله عليه وسلم the different punishments which will be given to the sinful ones. He was shown a person on whose head a stone was being smashed with such force that his head was crushed. After asking, it was said that Allah Ta'ala had taught His Glorious Qur-aan to that person, but he did not read it during the night and did not follow it during the day, so now this punishment for him will continue till the Day of Qiyaamah.

In fact, the Qur-aan is such a great gift that ignoring it certainly deserves the worst punishment.

May Allah Ta'ala, through his kindness, save us from His punishment. *Aameen.*

Hadith No: 33 – Fasting and Qur-aan intercedes on behalf of a person

Hadhrat Abdullah ibn Amr رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Fasting and the Qur-aan will both speak to Allah Ta'ala for the obedient person. The fast will say, 'O Allah! I stopped him from eating and drinking during the day, so You accept my begging for him. The Qur-aan will say, 'O Allah! I stopped him from sleep at night, so You accept my dua for him.' Thus, the duas of both of them will be accepted."

This Hadith also tells us that a Haafiz should read the Qur-aan in nafl salaah at night. In the Qur-aan itself in many places, we are encouraged to read the Qur-aan in salaah at night. Some aayaat are given below:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ ۗ

“And keep awake for some part of the night for reading it in Tahajjud salaah.”

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

“And worship Allah in a part of the night and praise Him during the long night.”

يَتْلُونَ آيَاتِ اللَّهِ أَنْاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ

“They read the aayaat which were revealed by Allah during the night and they go into sajdah before Him.”

Thus, Rasulallah ﷺ and his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ sometimes spent the whole night in reading the Qur-aan. It is reported about Hadhrat Usmaan رَضِيَ اللَّهُ عَنْهُ that sometimes he read the entire Qur-aan in a single rakaat of his Witr Salaah. Hadhrat Abdullah ibn Zubair رَضِيَ اللَّهُ عَنْهُ used to read the entire Qur-aan in a single night.

Sa'eed ibn Jubair رَضِيَ اللَّهُ عَنْهُ read the entire Qur-aan in two rakaats inside the Ka'bah.

Saabit Bunaani and Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ used to read the entire Qur-aan in one day and night.

Some Ulama say that the Qur-aan should be completed once every month, though it is better to complete it every week, as was the practice of most of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

Hadith No: 34 - Qur-aan is the best interceder

Hadhrat Sa'eed ibn Sulaim رَضِيَ اللَّهُ عَنْهُ has reported that Rasulallah ﷺ said, "On the Day of Qiyaamah, before Allah Ta'ala, no other intercessor (someone who will speak for you) will be better than the Qur-aan, neither a Prophet nor an angel or anything else."

It has been mentioned in many other Ahaadith that the Qur-aan is such an intercessor whose dua will be accepted.

May Allah Ta'ala make the Qur-aan intercede (speak) for us all, and may He not make it complain about us. *Aameen*.

When a man dies and his family is busy with his funeral, an extremely handsome man stands by his head. When the dead body is covered, the man gets in between the cloth and the chest of the dead person. When the people return home after the burial, two angels, Munkar and Nakeer, come in the grave and try to separate this handsome man so that they may be able to question the dead person in private, but the handsome man says, "He is my friend, he is my friend. I will never leave him alone. If you have to question him, then do your job. I cannot leave him until I get him entrance into Jannah. Thereafter he turns to his dead friend and says, 'I am the Qur-aan, which you used to read, sometimes in a loud voice and sometimes in a soft voice. Do not worry! After the questions of Munkar and Nakeer, you will have no worries.' When the questioning is over, the handsome man arranges for him from Al-Mala il-A'ala (the angels in Heaven) silk bedding filled with musk.

May Allah grant this favour to all of us. *Aameen.*

Hadith No: 35 – Reciter of the Qur-aan safeguards the knowledge of Prophethood

Hadhrat Abdullah ibn Amr رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever reads the Qur-aan, guards the knowledge of Prophethood within his chest, though Wahi (revelation) is not sent to him. It is not correct for the one blessed with the Qur-aan that he should get angry when others get angry, nor should he do something of ignorance (something wrong) with those who are ignorant, while the Qur-aan is in his chest."

Since Wahi (revelation) ended with Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, more Wahi cannot come. Since the Qur-aan is the word of the Allah Ta'ala, it certainly contains the knowledge of Prophet-hood. If anybody is

blessed with this knowledge, it is necessary for him to behave respectfully and to stay away from bad manners.

Fudhail ibn Ayaaz (*rahmatullahi alayh*) said that a Haafiz of the Qur-aan carries the flag of Islam. Therefore, it is not correct for him to join those who waste time or are neglectful.

Hadith No: 36 – Reciter of the Qur-aan will have no worry on the Day of Qiyaamah

Hadhrat ibn Umar رَضِيَ اللهُ عَنْهُ reports that Rasullullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Three people are such that they will have no fear of the horrors on the Day of Qiyaamah, nor will they be questioned (for their actions). They will walk happily on hills of musk until all the people are questioned. One is a person who learnt the Qur-aan, seeking Allah's pleasure and then leads people in salaah in such a way that they are pleased with him. The second person is one who invites people to salaah for the pleasure of Allah alone. The third person is one who is very fair to his master, as well as to those under him."

The punishment, horror and miseries of the Day of Qiyaamah are so great that a true Muslim does not forget them. To be saved from those worries on that Day is a very great favour. Those who will then be made to relax and enjoy themselves will be the fortunate ones indeed. Complete ruin and loss is for those foolish people who think that reading the Qur-aan is useless and a waste of time.

Hadith No: 37 – Learning of one Aayat or one chapter of knowledge

Hadhrat Abu Zar رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "O, Abu Zar! If you go in the morning and learn one aayat from the Book of Allah, it will be better for you than reading 100 rakaats of nafl salaah, and if you learn one chapter of knowledge, which may or may not be practiced upon at that time, it will be better for you than reading 1000 rakaats of nafl salaah."

It is mentioned in many Ahaadith that learning the knowledge of Deen is better than ibaadat. There are so many Ahaadith on the rewards of learning that all cannot be mentioned here. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The greatness of an Aalim over an Aabid (worshipper) is like my greatness over the lowest amongst you." He also said that a single Faqeeh (jurist) is harder against shaytaan than 1000 worshippers.

Hadith No: 38 – Reciting Ten Aayaat

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever reads ten aayaat at night, will not be counted amongst the neglectful."

It takes only a few minutes to read ten Aayaat. Doing so saves a person from being included in the list of the neglectful for that night. Indeed, it is really a great reward.

Hadith No: 39 – Reciting 100 Aayaat at night

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever reads the five salaah will not be written amongst the neglectful; and whoever reads 100 Aayaat at night will be written among the obedient ones."

Hadith No: 40 – Reciting Qur-aan will save one from Fitnahs

Hadhrat ibn Abbaas رَضِيَ اللهُ عَنْهُ has reported, "Hadhrat Jibraa-eel عَلَيْهِ السَّلَامُ once told Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that many fitnahs (evils) will certainly appear. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, 'What will be the way out, O Jibraa-eel?' He replied, 'The Book of Allah Ta'ala.' "

To practice on the Book of Allah Ta'ala is a protection against evil. Its reading saves a person from these evils. If the Qur-aan is read in a house, peace and mercy comes down on it and shaytaan leaves that place.

Hadhrat Ali رَضِيَ اللهُ عَنْهُ says that Hadhrat Yahya عَلَيْهِ السَّلَامُ told the Bani Israa-eel, "Allah Ta'ala orders you to read His book. If you do so, you will be like the people protected in a fort. From whichever side the enemy wants to attack you from, they will find the Word of Allah Ta'ala there as a guard to repel them."

Part 2

There are a few ahaadith over and above the forty already discussed, which certainly need to be mentioned.

In this section, some special virtues of certain Surahs are given. These Surahs are short, but have many virtues and rewards. In addition, there are one or two important matters, regarding which the readers of the Qur-aan need to be warned.

Virtues of Surah Faatihah

Surah Faatihah is a cure for all sicknesses

Hadhrat Abdul Maalik ibn Umair رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "In Surah Faatihah, there is a cure for all sicknesses."

The virtues of Surah Faatihah are found in many Ahaadith. It is reported in one Hadith that a Sahaabi was reading nafl salaah. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called him. Since he was reading salaah he did not answer. After completing the salaah he went to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who asked him why he did not answer as soon as he was called. He replied that he could not do so because he was reading salaah. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked if he did not read the following Aayat in the Qur-aan:

اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ

"Answer the call of Allah Ta'ala and His Messenger whenever They call you."

Rasulullah ﷺ then said, "I will tell you of a Surah which is the greatest and the most virtuous in the Qur-aan. It is Surah Faatihah, which has seven aayaat. These are the Sab'ul Masaani (seven aayaat that are repeated often) and represent the Glorious Qur-aan."

Some pious Ulama have mentioned that whatever was in the earlier (Divine) Books is found in the Qur-aan, and the message of the Qur-aan is found in Surah Faatihah.

According to another Hadith, Rasulullah ﷺ said, **"By Him Who is the owner of my life, a Surah like this has neither been revealed in the Torah nor in the Injeel nor in the Zabur nor in the rest of the Qur-aan."**

The Ulama have stated that the reading of Surah Faatihah with firm belief and faith cures all sicknesses. To use its aayaat as a taaweez (amulet) is useful in the treatment of diseases. It is mentioned in the books of Hadith that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ used to read Surah Faatihah and blow upon those bitten by a snake or a scorpion and even on the person suffering from fits and on the mentally ill. Rasulullah ﷺ had also allowed this.

It is reported in one Hadith that shaytaan cried, wept and threw dust on his head four times. (1) When he was cursed. (2) When he was thrown out of Jannah onto earth. (3) When Hadhrat Muhammad ﷺ was made a Prophet and (4) when Surah Faatihah was revealed.

Sha'bi (*rahmatullahi alayh*) says that once a man came to him and complained of pain in his kidney. Sha'bi (*rahmatullahi alayh*) asked him to read Asaasul Qur-aan (the foundation of the Qur-aan) and blow on the aching spot. When he asked what was meant by

Asaasul Qur-aan, Sha'bi (*rahmatullahi alayh*) replied, 'Surah Faatihah.'

To read it seven times and blow on the patient is a good treatment for toothache, headache and pain in the stomach.

Ibn 'Abbaas رضي الله عنه says that once Rasulullah صلى الله عليه وسلم was sitting among us and said, "Today, a door has been opened in Jannah which was never opened before, and out of it came down an angel who had never come down before. The angel said to me, 'Receive the good news of two anwaar (lights) which have not been given to anyone before you. One is Surah Faatihah and the other the last few aayaat of Surah Baqarah.' "

These two Surahs have been called Noor because on the Day of Qiyaamah they will travel in front of their readers (brightening up their path).

Virtues of Surah Yaasin

Hadhrat 'Ata ibn Abi Rabaah رضي الله عنه says that Rasulullah صلى الله عليه وسلم said, "Whoever reads Surah Yaasin in the beginning of the day, all his needs for that day are completed."

It is said in one Hadith, "Everything has a heart, and the heart of the Qur-aan is Surah Yaasin. Whoever reads Surah Yaasin, Allah Ta'ala records for him a reward equal to that of reading the entire Qur-aan ten times."

According to another Hadith, Allah Ta'ala recited Surah Yaasin and Surah Taaha 1000 years before the creation of the Heavens and the Earth, and after hearing this the angels said, "Blessed be that Ummah onto whom the Qur-aan will be sent down, and blessed be the hearts that will memorise it, and blessed be the tongues that will read it."

Nabi ﷺ said, ***“Whoever reads Surah Yaasin only for the pleasure of Allah, all his earlier sins are forgiven. Therefore make it a practice of reading this Surah for your dead.”***

This Surah is also known as Raafi'ah and Khaafidah, i.e. that which gives honour and respect to the believers and disgraces the disbelievers. According to a Hadith, Rasulullah ﷺ said, ***“My heart wishes that Surah Yaasin be in the heart of every person of my Ummah.”*** According to another Hadith, ***if anybody reads Surah Yaasin every night and then dies, he dies as a martyr (shaheed).***

It is reported in yet another Hadith, ***“Whoever reads Surah Yaasin is forgiven. Whoever reads it in hunger, is satisfied. Whoever reads it having lost his way, finds the way. Whoever reads it on losing an animal, finds it. When one reads it, fearing that the food will run short, that food becomes enough. If one reads it next to a person who is suffering the pain of death, his death is made easy for him. If anyone reads it for a woman experiencing difficulty in child-birth, her delivery becomes easy.”***

Virtues of Surah Waaqi'ah

Hadhrat Ibn Mas'ood رَضِيَ اللهُ عَنْهُ reports that Rasulullah ﷺ said, “Whoever reads Surah Al-Waaqi'ah every night will never starve.”

Hadhrat Ibn Mas'ood رَضِيَ اللهُ عَنْهُ used to command his daughters to recite this Surah every night.

There is a Hadith in which it is stated that Surah Al-Waaqi'ah is Surah Al-ghina (wealth, contentment). Read it and teach it to your children.

It is foolish of us to read it only for the sake of worldly wealth. If instead, it is read for the contentment of the heart and for the sake of the next world, then worldly wealth will come to us without asking.

Virtues of Surah Mulk

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "There is in the Qur-aan a Surah consisting of thirty aayaat which will intercede for its reader until he is forgiven. This is Surah Tabaarak-al-lazi."

It is also reported that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "My heart wishes that this surah be in the heart of every believer."

According to a Hadith, a person who reads Surah Tabaarakal-Lazi and Alif-Laam-Meem-Sajdah between Maghrib and Ishaah Salaah, is like a person who stands in salaah throughout Laylatul-Qadr. It is also reported that if someone reads these two Surahs, seventy rewards are added to his account and seventy sins are wiped out.

Tirmizi (rahmatullahi alayh) reports from Ibn Abbaas رَضِيَ اللهُ عَنْهُ, "Some Sahaabah رَضِيَ اللهُ عَنْهُمْ put up a tent at a place without knowing that there was a grave there. Suddenly, they heard someone reading Surah Tabaarak-al-Lazi. They reported this to Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who explained to them that this Surah guards a person against Allah's punishment and frees him (from Jahannam)."

Jaabir رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would not go to sleep until he had recited Surah Alif-Laam-Meem Sajdah and Tabaarakal-Lazi.

What is the best action?

Hadhrat Ibn Abbaas رَضِيَ اللهُ عَنْهُ says, "Somebody asked Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as to which act is the best. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, 'Al-haal wal-murtahil.' The man asked, 'O, Rasulallah! What is Al-haal wal-

murtahil?’ Rasulallah ﷺ replied, ‘It is that reader of the Qur-aan who starts reading from the beginning and continues till he reaches its end, and after the end, he starts at the beginning again. Whenever he stops, he starts again.’ ”

In other words, as soon as the reading of the Qur-aan is finished, one should begin another recitation.

This Hadith teaches us that as soon as one reading of the Qur-aan is completed, a fresh reading should be started immediately.

Guard the Qur-aan

Hadhrat Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ reports that Rasulallah ﷺ said, "Guard the Qur-aan well. I swear by Him in Whose hands my life is, the Qur-aan escapes from the hearts more quickly than camels do from their strings."

If a man becomes careless when looking after an animal and the animal frees itself from the string, it will escape. Similarly, if the Qur-aan is not looked after and it is neglected, it will not be remembered and will disappear from the heart.

It is only through the grace and blessing of Almighty Allah Ta'ala that the Qur-aan gets memorized. Afterwards, if a person neglects it, he is made to forget it. There are severe warnings for those who forget the Glorious Qur-aan after having learnt it. Rasulallah ﷺ is reported to have said, ***"The sins of my Ummah were shown to me. I did not find any sin as great as that of forgetting the Qur-aan after having learnt it."*** In another Hadith it is mentioned, ***"The one who forgets the Qur-aan after having learnt it, will appear in the Court of Allah Ta'ala as a leper (a person with a very bad skin disease)."***

May Allah Ta'ala grant us the ability to read, memorise and practise on the Qur-aan and may He save us from His punishment and displeasure. *Aameen*.

Punishment for the person who reads the Qur-aan for worldly benefits

Hadhrat Buraydah رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "He who reads the Qur-aan so that he might get something to eat from the people, will come on the Day of Qiyaamah in such a condition that his face will only be of bones, on which there will be no flesh."

This means that those who read the Qur-aan Shareef to get something of this world will get no share in the Hereafter. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ***"We read the Qur-aan. There are amongst us Arabs as well as non-Arabs. Go on reading the Qur-aan as you do now. Soon, some people will come who will put right the pronunciation of the letters of the Qur-aan as an arrow (i.e. they will work hard to beautify it and spend hours in improving the pronunciation of each and every letter), but all this will be for a worldly reason. They will not be concerned about the Hereafter."***

'There will be no flesh' means that when a person uses the best of all things (i.e. the Qur-aan) for earning the lowly things of this world, the best of all parts of the body i.e. his face, will lose its beauty.

A person who earns the things of this world through the knowledge of Deen is like a person who cleans his shoes with his cheeks. The shoes will no doubt be cleaned, but the act is most stupid.

Hadhrat Ubayy ibn Ka'b رَضِيَ اللهُ عَنْهُ says, "I taught a Surah of the Glorious Qur-aan to a man who gave me a bow as a gift. I mentioned this to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who said that I had accepted a bow from Jahannam."

A similar story has been mentioned by 'Ubaadah ibn Saamit رَضِيَ اللهُ عَنْهُ in whose case Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "You have hung between your shoulders a spark from Jahannam." According to another Hadith Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "If you are prepared to put a yoke (steel buckle) of Jahannam around your neck, you may accept it."

May Almighty Allah, through His Grace, forgive all our sins and include us in the company of His obedient servants by His mercy alone. This is not at all difficult for Him.

فضائلِ ذکر

Virtues of Zikr

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Part One - Virtues of Zikr

Even if there were no Aayaat or Ahaadith about Zikr, a Muslim should not forget Allah Ta'ala, whose gifts and favours are showering upon us at all times. It is only normal that we remember Allah Ta'ala, make His Zikr, and thank Him. Countless rewards of Zikr are mentioned in the Qur-aan and Hadith. No doubt, the blessings of the Zikr of Allah Ta'ala are unlimited.

I will first mention a few Aayaat from the Qur-aan and then some Ahaadith on the subject of Zikr.

Aayaat Regarding Zikr (Remembrance of Allah)

فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٣١﴾

“Remember Me, I will remember you. Be grateful to Me and do not be ungrateful.”

وَإِذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿١٧٤﴾

“And remember your Allah very often and praise Him in the evening and the morning.”

أَلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ ﴿٢٨﴾

“Verily in the remembrance of Allah Ta’ala do hearts find contentment (becomes happy)!”

قُلْ اَدْعُوا اللّٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ ط اَيَّامًا تَدْعُوْنَ فَلَهُ الْاَسْمَاءُ الْحُسْنٰى ج

“Say (to mankind): Call upon Allah, or call upon Rahmaan or by whatever name you wish to call Him. His are the most beautiful names.”

وَلَا تَنِيَا فِي ذِكْرِيَّ ﷺ

“And do not become lazy in remembering Me. (This is a piece of advice for Hadhrat Musa عَلَيْهِ السَّلَام and Hadhrat Haroon عَلَيْهِ السَّلَام).”

رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ

“(While praising men with perfect Imaan, Allah Ta’ala says) Men whom their business does not distract them from the remembrance of Allah Ta’ala.”

وَلَذِكْرُ اللّٰهِ اَكْبَرُ ط

“Verily, the remembrance of Allah Ta’ala is the most important.”

وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ لَا اَعَدَّ اللّٰهُ لَهُمْ مَغْفِرَةً وَّ اَجْرًا عَظِيْمًا ۝

“(While talking of the virtues of the believers) And men who remember Allah Ta’ala much and women who remember Allah Ta’ala; Allah Ta’ala has

prepared for them His forgiveness and a huge reward.”

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿١٦٠﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿١٦١﴾

“O you who believe! Remember Allah Ta’ala much. And praise Him in the morning and in the evening.”

وَإِذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٦٢﴾

“And remember Allah Ta’ala much, so that you may be successful.”

Ahaadith Regarding Zikr (Remembrance of Allah)

Hadith No: 1 – Allah is with a person who remembers Him

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "Allah Ta’ala says, 'I treat my servants according to their expectations of Me, and I am with him when he remembers Me. If he remembers Me in his heart, I remember him in My heart. If he remembers Me in a gathering, I remember him in a better gathering (i.e. of angels). If he comes closer to Me by one span, I go towards him one hand’s length, if he comes towards Me by one hand’s length, I go towards him two hand’s length, and if he walks towards Me, I run to him."

Note: There are many points explained in this Hadith. The first point is that Allah Ta’ala treats a man according to his expectations of Him. We should therefore always be hopeful of the mercy of Allah Ta’ala

and never lose hope. Certainly, we are very sinful and deserve punishment because of our sins, yet we should never lose hope in the mercy of Allah Ta'ala, as He may perhaps totally forgive us.

It is mentioned in one Hadith that a true Muslim thinks of his sin as a huge rock that is about to fall on him. However, a sinful person thinks of his sins as just a fly which is easily scared off, i.e. he takes his sins very lightly. In short, we should be afraid of our sins, and at the same time remain hopeful of Allah's mercy.

The second point in this Hadith is, "Whenever a slave of Mine remembers Me, I am with him." In another Hadith it is said, "So long as one's lips move in My remembrance I remain with him." i.e. Allah Ta'ala showers His special care and mercy on him.

The third point is that Allah Ta'ala boasts about him to the angels, which shows the value of Zikr. This is because Allah Ta'ala created us such that we are able to be good as well as to be bad. So when we remember Him, we are honoured with His special attention.

The fourth point mentioned in the above Hadith is that if he walks to Me, I run to him. "Getting near" and "running" means immediate increase in Allah's blessings and mercy.

Thus, it is up to us that if we wish to enjoy more kindness and favours from Allah Ta'ala, we should increase our zikr of Him.

Hadith No: 2 – Always keep your tongue busy with Zikr

A Sahaabi once said, "O Rasulallah ﷺ, I know that the commands of Islam are many, but of these tell me the one that I may practice throughout my life." Rasulallah ﷺ replied, "Keep your tongue always busy with the 'Zikr' of Allah.

According to another Hadith, Hadhrat Mu'aaz رَضِيَ اللهُ عَنْهُ said, "Once when I was leaving Rasulallah ﷺ, I asked him to advise me of that action which is most

pleasing to Allah Ta'ala whereupon he replied, "At the time of your death, your tongue should be busy with the Zikr of Allah Ta'ala."

Note: By "when I was leaving", Hadhrat Mu'aaz رَضِيَ اللهُ عَنْهُ refers to the time when he was sent by Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as the Governor of Yemen and was sent there for teaching and spreading Islam. It was at the time of that farewell that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had given him some advices.

By saying that "the commands of Islam are many", the Sahaabi رَضِيَ اللهُ عَنْهُ meant that although carrying out every command is important, but to complete each and every one perfectly is difficult, so he wished that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ give him something very important which he could do, and practice at all times and in all conditions, whether sitting, standing or walking.

Hadith No: 3 – Zikr, the Best of All Deeds

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said to his Sahaabah رَضِيَ اللهُ عَنْهُمْ, "Shall I tell you something that is the best of all deeds, the best act of piety in the eyes of Allah Ta'ala, will raise your position in the Hereafter, and has more rewards than spending gold and silver in the path of Allah or taking part in Jihaad and killing or being killed?" The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked to be told of such an act. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "It is the Zikr of Allah Ta'ala."

Note: This Hadith is explained for normal times. Otherwise, at times, Sadaqah (charity) and Jihaad (fighting in the path of Allah Ta'ala) etc, become more important. These acts become more important during the time of need, but Zikr is for all times and therefore generally more important and rewarding.

According to another Hadith, Rasulullah ﷺ is reported to have said, "For everything there is a polish or cleanser. (For example, soap is used for cleaning the body and the clothes, while a fire is used for cleaning iron). The Zikr of Allah Ta'ala cleans and purifies the heart, and provides the best protection against punishment in the Hereafter."

Somebody asked Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ as to what action of man is most rewarding. He replied, "Have you not read in the Noble Qur-aan, 'Certainly the Zikr of Allah is the greatest.'"

Hadith No: 4 – Making Zikr whilst lying down on your soft bed

Rasulullah ﷺ said, "There are many people who make Zikr of Allah Ta'ala while lying comfortably in their soft beds, and for this, they will be rewarded with the highest positions in Jannah by Allah Ta'ala."

Note: Usually, the more sacrifices we make for Deen, the higher will be our position in the Hereafter. But the Zikr of Allah Ta'ala is so wonderful that even if it is done on soft beds in this world, it will bring huge rewards and high positions in the Hereafter. Rasulullah ﷺ said, "If you keep yourselves busy in Zikr all the time, the angels will shake hands with you in your beds as well as on your way."

Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ says, "Praise Allah Ta'ala during good times and happiness, it will help you in times of problems and difficulty."

Hadhrat Salmaan Faarsi رَضِيَ اللهُ عَنْهُ said, "If a person remembers Allah Ta'ala in good times then whenever he is in trouble and difficulty, the angels, being familiar with his voice, recognise him in his problems and beg Allah Ta'ala to help him. However if a person who does not remember Allah Ta'ala in his time of happiness and

later asks for help at the time of difficulty, the angels do not recognise his voice and therefore do not make dua for him."

Hadhrat Ibn Abbaas رَضِيَ اللهُ عَنْهُ said, "Jannah has eight gates, one of which is especially for those who are busy in Zikr."

Once during his return journey to Madinah, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Where are those who have gone ahead?" The Sahaabah رَضِيَ اللهُ عَنْهُمْ said, "The fast travellers have gone ahead." Then Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, "Those who remain ahead are the ones who are always busy in Zikr. Whoever wishes to enjoy himself in Jannah should make the Zikr of Allah Ta'ala abundantly."

Hadith No: 5 – Difference between the Living and Dead

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The difference between a person who makes zikr of Allah Ta'ala and a person who does not remember Him is like that between the living and the dead."

Note: Life is dear to all. Every one fears death. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ meant to say that a person who does not remember Allah Ta'ala, though (bodily) alive, is spiritually dead and his life is worthless.

Some Ulama have said that this example refers to the condition of the heart. The heart that remembers Allah Ta'ala is really alive, while the one that does not is described as dead.

Imaam Tirmizi (rahmatullahi alayh) writes, "Zikr moistens the heart and softens it. A heart that has no Zikr becomes dry and hard. All parts of the body then become stiff and cannot obey Allah Ta'ala. If you try to bend them, they break like pieces of dry wood, which can be used as firewood only."

Hadith No: 6 – Zikr is better than Sadaqah

Rasulullah ﷺ is reported to have said, "If a person has a lot of wealth and gives it to the poor, while another person is only busy with the Zikr of Allah Ta'ala, the one who is busy in Zikr is the better of the two."

Note: Spending in the path of Allah Ta'ala is a beautiful action, but Zikr of Allah Ta'ala is even better. How fortunate are those rich people who, together with spending for the pleasure of Allah Ta'ala, also remain busy in His Zikr.

According to one Hadith, Allah Ta'ala also gives Sadaqah (charity) every day, i.e. He showers His favours on the people, and everybody gets what he deserves, but the most fortunate is he who is favoured with the ability to make His Zikr. People who are busy in different jobs, such as business, farming, etc. should take out some time for Zikr every day and earn great rewards. It is not difficult to take out an hour or two out of 24 hours for this noble practice. Much of our time is wasted in things that are not beneficial. Some of this can be easily spared for this most useful work.

In another Hadith it is stated that the place where Zikr is done boasts over other parts of the Earth.

Hadith No: 7 – Regret over the time spent without Zikr

Nabi ﷺ said, "Those who enter Jannah will not regret over anything of this world, except the time spent without Zikr in their life."

Note: After entering into Jannah, when the Jannahies will see the huge reward (as large as mountains) for remembering Allah Ta'ala once, they will regret over their loss caused by the time spent without

Zikr. In this world, there are such blessed people who would not enjoy this life if it were spent without the Zikr of Allah. Yahya Bin Ma'az Razi (*rahmatullahi alayh*) used to say in his dua: "O Allah! The night is no good unless spent in speaking to You. The day is no good unless spent in worshipping You. This life is no good without Your Zikr. The next life will be no good without forgiveness from You, and Jannah will not be enjoyable without seeing You."

Hadhrat Sirri (*rahmatullahi alayh*) says, "I saw Jurjaanee (*rahmatullahi alayh*) swallowing roasted barley flour. He told me that he had compared the time taken in chewing bread and in eating barley flour; eating bread took so much longer that he could say (*Subhaanallah*) seventy times more in that time. Therefore, he had not eaten bread for forty years, and had lived by swallowing barley flour alone."

It is said about Mansur bin Mu'tamar (*rahmatullahi alayh*) that he never spoke to anybody after Isha Salaah for forty years. Similarly, it is said about Rabi-bin-Haseem (*rahmatullahi alayh*) that it was his habit for twenty years that he wrote down what he spoke during the day, and would check at night whether what he spoke was necessary or not. Those pious scholars were very particular that every moment of their life was spent in Zikr and in nothing else.

Hadith No: 8 – Allah Boasts about the Gatherings of Zikr

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ and Hadhrat Abu Sa'eed رَضِيَ اللهُ عَنْهُ both heard from Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, that the gathering busy in the Zikr of Allah Ta'ala is surrounded by angels on all sides, the grace of Allah and 'Sakina' (peace) comes down on them, and Allah Ta'ala boasts about them to His angels."

Hadhrat Abu Zar رَضِيَ اللهُ عَنْهُ says that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him, "I advise you to fear Allah, as this is the root of all good. Remain busy

in reading the Qur-aan Shareef and in the Zikr of Allah Ta'ala. This will earn you great rewards in the Heavens and will shine for you as a light in this world. Keep silent for most of the time, so that you speak nothing but good. This will keep shaytaan away from you and make it easy for you to perform your ibaadat. Stay away from laughing too much, for laughing weakens the heart and removes the noor (brightness) of the face. Always take part in Jihaad as this is the sign of piety for my Ummah. Love the poor and keep their company. Compare yourself with people lower than you, and never look up to those higher than you, otherwise you will forget the favours of Allah Ta'ala and become ungrateful to Him. Try to be good with your relatives though they may be bad to you. Always speak the truth, though it may be bitter for others. Always obey Allah Ta'ala even if others try to stop you. Find fault with your own self and never with others. Do not blame others for the problems you suffer from. O Abu Zar! It is very wise to think ahead. Staying away from haraam is the best act of piety and good manners is true honour."

Note: The word 'Sakina' according to the Ulama means peace, as well as Allah's special mercy.

This boasting in the presence of the angels, by Allah Ta'ala for those busy in Zikr is because the Angels are always busy in Salaah and obedience to Allah Ta'ala, and do not have any feeling to do sin, whereas man has the power of obedience as well as that of sin and together with this, he is surrounded by things that lead him to sin and disobedience. Therefore, Salaah and staying away from sin, despite all these obstacles, are more praiseworthy on his part.

It is for this reason that, when a person obeys Allah Ta'ala, He becomes happy with him. The angels mentioned in this Hadith and in so many other similar Ahaadith belong to a special group who are commanded to visit the places and attend the gatherings where people are busy in Zikr. It is stated in a Hadith that there is a group of angels who are scattered all over, and whenever any one of them hears the Zikr of Allah, he calls his friends to come to that place and to take part. They then flock to that place and fill it up to the sky.

Hadith No: 9 – Those busy in Zikr are praised by Allah Ta'ala in-front of the Angels

Once Rasulullah ﷺ went to a group of Sahaabah رَضِيَ اللهُ عَنْهُمْ and said to them, "What are you sitting here for?" They replied, "We are busy in the Zikr of Allah Ta'ala, and are praising Him for His extreme kindness to us in that He has blessed us with the wealth of Islam." Rasulullah ﷺ said, "By Allah! Are you here only for this reason?" "By Allah!" replied the Sahaabah رَضِيَ اللهُ عَنْهُمْ, "We are sitting here only for this reason." Rasulullah ﷺ then said, "I asked you to take an oath not because I didn't trust you, but because Jibraa-eel عَلَيْهِ السَّلَام came to me and informed me just now that Allah Ta'ala was speaking highly about you before the angels."

Hadith No: 10 – Zikr replaces sins with good deeds

Anas رَضِيَ اللهُ عَنْهُ says that Rasulullah ﷺ had said, "When some people gather for the Zikr of Allah Ta'ala only to make Him happy, an angel announces from the sky, 'You people have been forgiven and your sins have been replaced by good deeds.' "

According to another Hadith, "A gathering without the Zikr of Allah Ta'ala would be the cause of sadness on the Day of Qiyaamah."

This means that the people of such a gathering will regret that they earned no blessings and wasted their time. In another Hadith, it is stated that the members of a gathering without the Zikr of Allah

Ta'ala and 'Durood' on Rasulullah ﷺ are like those who get up from a dead donkey.

According to another Hadith, we should get those sins forgiven which were done in a gathering by reciting the following dua at the end of the gathering:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

It is said in another Hadith that any gathering without Allah's Zikr and Durood Shareef will be a source of sadness and loss. Then, out of His mercy, Allah Ta'ala may grant forgiveness, or He may ask for an explanation and punish.

The main point in this Hadith is sincerity (i.e. doing everything only for the pleasure of Allah). In fact, the acceptance by Allah Ta'ala depends only on sincerity. Every deed will be checked according to the amount of sincerity with which it was done.

There was a pious man among the Bani Israa'eel, who always remained busy in the worship of Allah Ta'ala. A group of people came to him and told him that a tribe living nearby worshipped a tree. The news upset him, and with an axe on his shoulder he went to cut down that tree. On the way, shaytaan met him in the form of an old man and asked him where he was going. He said he was going to cut a particular tree.

Shaytaan said, "Don't worry about this tree. You should rather continue with your ibaadat (worship) and do not give it up for the sake of something that does not concern you." "This is also ibaadat," answered the pious man. Shaytaan tried to stop him from cutting the tree, and a fight took place between the two, in which the pious man overpowered shaytaan. Finding himself completely helpless, shaytaan begged to be excused, and when the pious man left him, he again said, "Allah Ta'ala has not made the cutting of this tree compulsory on you. You will not lose anything if you do not cut it. If cutting it was necessary, Allah Ta'ala could have got it done through one of His many Prophets."

The pious man insisted on cutting the tree. There was again a fight between the two, and again the pious man overpowered shaytaan. "Well, listen" said shaytaan, "I have an idea that will be to your advantage." The pious man agreed, and shaytaan said, "You are a poor man. If you do not cut this tree, I will pay you three gold coins everyday. You will find them daily lying under your pillow. You can spend this on yourself, assist your relatives, help the needy, and do so many other good things. Cutting the tree will be only one virtue, which will be of no use because the people will grow another tree."

This seemed like a great idea to the pious man, and he accepted it. He found the money on two days, but on the third day there was nothing. He got angry, picked up his axe and went to cut the tree. The old man again met shaytaan on the way and asked him where he was going. "To cut the tree!" shouted the pious man. "I will not let you do it", said shaytaan. A fight took place between the two, and this time shaytaan overpowered the pious man.

The pious man was surprised at his own defeat and asked shaytaan the reason. Shaytaan replied, "At first, your anger was only for earning the pleasure of Allah Ta'ala, and therefore Allah Ta'ala helped you to overpower me, but now it has been partly for the sake of the gold coins and therefore you lost."

Truly speaking, a deed performed purely for the pleasure of Allah Ta'ala alone, carries great force.

Hadith No: 11 – Zikr saves a person from the Punishment of the Grave

Rasulullah ﷺ said, "No other action of a person can be better than the zikr of Allah Ta'ala in saving him from the punishment in the grave."

The seriousness of the punishment in the grave can be realised only by those who have the knowledge of Hadith on this subject. Whenever Hadhrat Usmaan رضي الله عنه visited a grave, he would weep so

much that his beard would become wet with tears. Someone asked him, "How is it that hearing about Jannah and Jahannam does not make you weep so much as you do when you come across a grave?" He replied, "The grave is the first of the many stages of the Hereafter. For him who is successful during this stage, the later stages will also be easy, while for a person who is not successful in this stage, the later stages will be even more difficult." Then he quoted Rasulullah ﷺ as having said, "I have not come across any sight more terrifying than that of the grave."

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا said that Rasulullah ﷺ used to make dua after every Salaah for protection against the punishment in the grave. Hadhrat Zaid رَضِيَ اللهُ عَنْهُ reported Rasulullah ﷺ to have said, "I would have asked Allah Ta'ala to let you hear the torture of the grave. Besides men and Jinn, all other creatures hear the punishment in the grave."

Once Rasulullah ﷺ entered the Masjid and saw some people laughing very loudly. He said to them, "If you had remembered death often, you would not have laughed like this. Not a day passes when the grave does not shout out: 'I am the house of wilderness, the house of loneliness, and the place of worms and insects.' "

According to another Hadith, Rasulullah ﷺ happened to pass by two graves. He said, "The two people buried in these graves are being punished; one for back-biting and the other for not being careful of urine drops falling on his body." It is a pity that many of our so-called intelligent people regard 'istinja' (washing the private parts after urinating) as disgraceful and even mocks it. According to a Hadith, the punishment in the grave is generally due to neglect of cleanliness from urine.

The punishment of the grave is a very serious matter. Just as some types of sins lead to this punishment, similarly certain good actions will save you from it. It is stated in several Ahaadith that recitation of Surah Mulk every night guarantees security from the tortures in the grave, as well as from the punishment in Jahannam. Zikr also saves a person from the punishments of the grave.

Hadith No: 12 – People who make Zikr will sit on Thrones of Pearls

Rasulullah ﷺ had said, "On the Day of Qiyaamah, Allah Ta'ala will bring back to life certain groups of people in such a state that their faces will be bright with light. They will be sitting on thrones of pearls and others will envy them. They will not be from among the Prophets or from the martyrs." Somebody asked Rasulallah ﷺ to give him more details about these people, so that he may be able to recognise them. Rasulallah ﷺ replied, "They will be the people who belong to different families and different places, but gather at one place for the love of Allah Ta'ala and are busy in His Zikr."

It is said in another Hadith, "In Jannah there will be pillars of emeralds, supporting houses with balconies made of rubies and with open doors on all four sides. These will shine like brilliant stars, and will be for those people who love each other for the sake of Allah Ta'ala, and who gather at a place and meet each other only for His pleasure."

It is stated in a Hadith that the houses where Zikr is practiced shine unto the people (angels) of the skies, just as the stars shine unto the people of the earth.

Abu Raazi رَضِيَ اللهُ عَنْهُ, a Sahaabi, says that Rasulallah ﷺ said: "Shall I tell you something that will strengthen your Imaan and earn you the blessings of Allah Ta'ala in both the worlds? It is the gatherings of those who make the Zikr of Allah Ta'ala." You should make it a point to take part in them and when you are alone, do as much Zikr as you can.

Hadith No: 13 – Gatherings of Zikr are Gardens of Jannah

Rasulullah ﷺ said, "When you pass by the gardens of Jannah, graze to your heart's content." Someone asked, "O Rasulallah ﷺ! What is meant by the gardens of Jannah?" He replied, "The gatherings of Zikr."

What is meant is that if somebody is fortunate enough to go to such gatherings, he should take full advantage of this, as these are the gardens of Jannah on this Earth. The words, "graze to your heart's content", means that, just as an animal grazing in a green pasture or garden does not stop grazing even if it is chased or beaten by its owner, similarly a Zaakir (one who makes zikr) should not get pulled away from the gatherings of Zikr by the distractions of the world. The gatherings of Zikr are the gardens of Jannah because just as there are no worries in Jannah, similarly gatherings of Zikr are safe from every kind of worry.

It is mentioned in a Hadith that the zikr of Allah Ta'ala cures all diseases of the heart, such as boasting, jealousy, hatred, etc. According to another Hadith, Rasulallah ﷺ has said, "A person who makes Zikr is as if he is with Allah Ta'ala." Can there be any reward greater than that of being in the company of Allah Ta'ala.

A man came to see Hadhrat Abu Umaamah رضي الله عنه and said to him, "I saw in a dream that whenever you went or came out, or sat or stood up, the angels made dua for you." Abu Umaamah رضي الله عنه replied, "If you wish, you can also earn their duas" and recited the Aayaat:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا
 ﴿٤٢﴾ هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ط
 وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

"O you who believe! Read the praises of Allah and do this very often and praise Him in the morning and in the evening, Allah and His angels will shower blessings on you so that He may bring you out from the darkness into light. He is very merciful to the believers." (Al-Ahzaab, 41-43)

These Aayaat show that the Mercy of Allah Ta'ala and the duas of the angels can be earned through Zikr. The more we remember Allah Ta'ala, the more He will remember us.

Hadith No: 14 – One who is weak should busy himself in Zikr

Rasulullah ﷺ said, "One who is too weak to stay awake at night (in the worship of Allah Ta'ala), is too miserly to spend his wealth in the path of Allah, and is too cowardly to take part in Jihaad, should remain busy in the Zikr of Allah Ta'ala."

This shows that Zikr can cover up for any short comings in nafl ibaadat. Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says that Rasulallah ﷺ had said, "Zikr of Allah is a sign of Imaan (faith). It saves a person from hypocrisy. It is a shield against shaytaan and is a protection from the fire of Jahannam." Zikr has been regarded as better than many other ibaadat. It is especially effective in protection against shaytaan.

It is stated in one Hadith that shaytaan, in a kneeling position, sticks to the heart of a man, and when the person remembers Allah

Ta'ala, shaytaan becomes helpless and frustrated and therefore pulls back, but whenever he finds the person without zikr, he fills the heart with evil thoughts.

It is said about a pious man that he asked Allah Ta'ala to show him how shaytaan attacks the heart. He found that shaytaan sits like a mosquito over the left side of the heart under the back of the shoulder and then pushes his needle-like nose towards the heart. If he finds the heart busy in Zikr, he leaves at once, but if the heart is unoccupied, he injects the poison of evil and sinful thoughts into it.

Hadith No: 15 – Abundant Zikr until people regard you as mad

Rasulullah ﷺ said, "Practice Zikr so much that people may regard you as mad." It is stated in another Hadith, "Practice Zikr so much that the hypocrite may regard you as insincere."

Hadhrat Abdullah bin Abbaas رضي الله عنه says: "Nothing has been made Fardh by Allah Ta'ala without fixing a maximum limit for it except His Zikr. No limit has been fixed for it and no person, as long as he is sane, is excused from it." Allah Ta'ala has ordered in the Noble Qur-aan,

أذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

"Practice the Zikr of Allah in abundance."

A person should do Zikr under all conditions, by day or night, in the jungle or at sea, travelling or at home, rich or poor, in sickness or health, loudly or quietly.

Hadhrat Jaabir رضي الله عنه says that Rasulullah ﷺ had once said, "Hadhrat Jibraa-eel عليه السلام stressed so much on making Zikr that I felt that without Zikr, nothing can help me at all."

Hadith No: 16 – People busy in Zikr will be under the shade of Allah Ta’ala’s Mercy

Rasulullah ﷺ said: "The following seven people will be given place by Allah Ta’ala in the shade of His Mercy on the Day when there will be no shade except His:

1. *A just ruler,*
2. *A young person who worships Allah Ta’ala in his youth,*
3. *A person whose heart longs for the Masjid,*
4. *Those two people who love, meet and part only for the pleasure of Allah Ta’ala.*
5. *A man who is tempted by a beautiful woman and refuses because of the fear of Allah Ta’ala.*
6. *A person who gives charity so secretly that the charity of one hand is not known to the other hand.*
7. *A person who practices the Zikr of Allah Ta’ala when alone, so much that tears flow from his eyes."*

Among the seven people mentioned in the above Hadith, is the person who weeps while making Zikr when alone. He joins two beautiful qualities: Firstly, sincerity, which makes him remember Allah Ta’ala alone. Secondly, the fear and love of Allah Ta’ala, which makes him weep. To be able to weep for the fear and love of Allah Ta’ala is a great gift. Fortunate is he who is blessed with it by Allah Ta’ala.

It is stated in one Hadith that a person who weeps for fear of Allah Ta'ala will not be sent to Jahannam until milk goes back into the udders of an animal (which is impossible). It is similarly impossible for such a person to go to Jahannam. According to another Hadith, a person who weeps for fear of Allah Ta'ala will not be punished on the Day of Qiyaamah. It is stated in one Hadith that the fire of Jahannam is forbidden for two eyes; one that sheds tears for fear of Allah Ta'ala and the other that has remained awake in guarding the Muslims and Islam against the enemy.

Yet another Hadith states that a person who remembers Allah Ta'ala when alone is like one who goes all alone to fight the enemy.

Hadith No: 17 – The Wise ones

Rasulullah ﷺ said, "An announcer will call out on the Day of Qiyaamah, 'Where are the wise ones?' People will ask, 'Who are the wise ones?' The reply will be, 'They are those who always remembered Allah Ta'ala, whether sitting, standing or lying down, and pondered over the creation of the Heaven and the Earth, and would say, 'O Allah! You have not created all this for nothing. We praise You. Save us from the fire of Jahannam.' Thereafter a flag will appear for them, and they will follow this flag and will be told to enter Jannah and remain there forever."

Somebody once requested Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا to say something wonderful about Rasulullah ﷺ. She replied, "There was nothing about him that was not wonderful. Once he came home at night and lay down in my bed. After a short while he said, 'Let me worship my Allah!' Saying this, he got up, performed wudhu and stood up in Salaah, during which he wept so much that tears flowed on to his chest.

Then he continued weeping in the same manner while performing Ruku and Sajdah. He spent the whole night like this, till Hadhrat Bilal رَضِيَ اللهُ عَنْهُ called out the azaan for the Fajr Salaah. I pleaded with him, 'Allah Ta'ala has promised you His forgiveness! Why then do you weep so much?' Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, 'Should I not be a grateful slave of my Allah', and continued, 'Why should I not pray and weep when these verses have been revealed to me today:

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآٰيٰتٍ لِّاُولٰٓئِ الِّاَلْبَابِ
 ۞ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَمًا وَقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ

'Verily, in the creation of heaven and earth, and in the alternating of the night and day, are signs (of His Kingship) for men of understanding. Those who remember Allah Ta'ala standing, sitting and lying down.'

Then Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ added, 'Destruction is for the person who, after reading these verses, does not think about the creation of Allah Ta'ala.'

Hadith No: 18 – Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is commanded to stay with those busy in Zikr

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in his house when the verse (stay with those who pray to their Rabb morning and evening) was revealed to him. On this revelation, he went out in search of such people. He found a group of men who were busy in Zikr. Some of them had untidy hair, dry skin, and were dressed in a single cloth i.e. except for the lower garment, the whole body was bare. On seeing them, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

sat down by them and said, "All praise is for Allah who has created in my Ummah such people that I have been ordered to sit in their company."

According to another Hadith, Rasulullah ﷺ went out in search of them and found them in the farthest part of the Masjid, where they were busy in the Zikr of Allah Ta'ala. He said, "All Praise is for Allah who has created, during my lifetime, such people that I have been ordered to sit with them." Then he continued, "My life and death is with you (i.e. you are my friends in life and death)."

It is mentioned in one Hadith that a group of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, including Hadhrat Salmaan Farsi رَضِيَ اللَّهُ عَنْهُ was busy in the zikr of Allah, when Rasulullah ﷺ came to them. They all became silent. When he asked as to what they were doing, they replied that they were making zikr of Allah Ta'ala. Rasulullah ﷺ said, "I saw the mercy of Allah Ta'ala coming down upon you, so I wanted to join your company. All Praise is for Allah! Allah Ta'ala has raised such people in my Ummah that He ordered me to sit in their company."

Hadith No: 19 – Practice Zikr after Fajr and Asr

Rasulullah ﷺ said that Allah Ta'ala says, "Remember Me (i.e. make zikr of Allah) for some time after Fajr Salaah and after Asr Salaah, I will suffice for you in between these two times." In one Hadith it is stated, "Make the Zikr of Allah Ta'ala, He will look after your needs."

We work so hard for this worldly life, and not for the life of the Hereafter. We will lose nothing if we remember Allah Ta'ala for a little while after Fajr and after Asr, because so many rewards have been mentioned for making Zikr at these two times. When Allah Ta'ala promises His full help, what more do we need?

According to another Hadith, if a person reads Fajr Salaah with jamaat, then remains busy in the zikr of Allah Ta'ala until sunrise, and then reads two rakaats of nafl Salaah, his reward will equal to that of a perfect Haj and Umrah. Rasulallah ﷺ is also reported to have said, "Reading Fajr Salaah with jamaat, and then remaining busy in zikr until sunrise is more precious to me than this world and all that it contains. Similarly, remaining busy in zikr with a group after Asr till sunset is better than this world and everything it contains."

It is for this reason that the time after Fajr and Asr Salaah is especially reserved for zikr by our pious people. According to one Hadith, if a person continues to sit in his place after the Fajr Salaah, and without talking to anyone recites the following Kalimah ten times, ten rewards will be recorded to his account, ten sins will be removed, his position in Jannah will be raised by ten stages, and he will be protected from shaytaan and other evils throughout the day. This kalimah is (4th kalimah):

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is none who is worthy of worship except Allah; He is one, and He has no partner. This world and the Hereafter belong to Him and He is worthy of all praise; life and death are controlled by Him, and He controls the faith [taqdeer] of everything.

In another Hadith it is mentioned that whosoever recites the following istighfaar three times after Fajr and after Asr then all his sins will be forgiven even though it may be as much as the ocean.

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَآتُوبُ إِلَيْهِ

I seek forgiveness and repent to Allah, The Being whom there is no deity besides Him. He is Alive and Eternal.

Hafiz Ibn Qayyim (*rahmatullahi alayh*), a well-known Muhaddith, has written an excellent book on the rewards of Zikr. He has written that the rewards of Zikr are more than one hundred. Some of these are mentioned below:

1. Zikr keeps away shaytaan and weakens his strength.
2. It is the cause of Allah Ta'ala's pleasure.
3. It relieves the mind of anxieties and worries.
4. It causes joy and happiness in the heart.
5. It brightens the face and the heart.
6. It attracts sustenance (earnings).
7. It makes one realise the greatness of Allah Ta'ala, and strengthens the belief of His Omni-presence (of His always being present everywhere).
8. Zikr of Allah Ta'ala causes one's name to be mentioned in the Court of Allah Ta'ala.
9. It is food for the heart and the soul. Not doing zikr is like not giving the body food.
10. It cleans the heart of rust.
11. It safeguards against problems and forgetfulness.
12. Allah's Zikr helps the plants of Jannah to grow.
13. Zikr is the best way of thanking Allah Ta'ala. A person who does not make Zikr cannot thank Him.
14. Gatherings of Zikr are also the gatherings of angels.
15. Zikr is the answer to all difficulties. It lightens every problem.
16. The angels pray for the forgiveness of those who make Zikr.

Part Two - Kalimah Tayyibah

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is no god besides Allah, Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the messenger of Allah

Kalimah Tayyibah has been mentioned in the Qur-aan and the Hadith more than anything else. All the Ambiyaa عَلَيْهِمُ السَّلَامُ had been sent specifically to teach the Oneness of Allah Ta'ala. It is therefore mentioned so much in the Noble Qur-aan. This Kalimah has been called different names. It has been called Kalimah Tayyibah (pure sentence), (complete statement), (statement of piety), (key of the heaven and earth), etc.

It is narrated by Hadhrat Qataadah Taabi'ee (*rahmatullahi alayh*) that somebody said to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "The rich are able to earn great rewards (because of spending their wealth in charity)."

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Tell me if anybody can reach the sky by piling up his goods one over the other. I will tell you of something, which has its roots in the earth and its branches spread into the Heaven. It is the reading of the 'Kalimah' (*La ilaaha illallah Wallahu Akbar wa Subhanallahi wal-hamdulillah*), ten times each, after every Salaah.

Hadith No: 1 – The best form of Zikr

Rasulullah ﷺ said: "The best form of zikr is Laaailaaha illallaah and the best form of dua is Alhamdu lillaah."

Laaailaaha illallaah being the best zikr is quite clear. There is not the slightest doubt that the Kalimah Tayyibah is by far the best zikr of all, because it is the root of our Deen. The very existence of this world depends on this kalimah. It is mentioned in a Hadith that the Day of Qiyaamah will not come so long as there is on earth a single person reading the Kalimah Tayyibah. It is also reported in a Hadith that so long as there remains a single person on earth who remembers Allah Ta'ala, Qiyaamah will not take place.

Hadith No: 2 – Musa عَلَيْهِ السَّلَام request's Allah Ta'ala for some Zikr

Rasulullah ﷺ is reported to have said: "Once Hadhrat Musa عَلَيْهِ السَّلَام made dua to Allah Ta'ala requesting Him to teach him some form of zikr. He was advised to recite Laaailaaha illallaah. He said: 'O my Rabb! This zikr is read by all the creation.' Again came the reply: 'Recite Laaailaaha illallaah.' He again said: 'O my Sustainer, I want something special.' Allah Ta'ala replied: 'O Musa! If the seven heavens and the seven earths were placed in one pan of the scale and the Kalimah Laaailaaha illallaah in the other, the Kalimah will weigh more.' "

Hadith No: 3 – Reciter of the Kalimah will be blessed with the Intercession of Nabi ﷺ

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ once asked Rasulullah ﷺ as to who would be most benefitted by his intercession on the Day of Qiyaamah. Rasulullah ﷺ replied, "Knowing your thirst for the knowledge of Hadith, I could expect that none other than you would have asked this question." Thereafter Nabi ﷺ told Abu Hurayrah رَضِيَ اللهُ عَنْهُ that the most blessed or the most benefitted by his intercession will be the person who reads Laailaaha illallaah with sincerity.

Hadith No: 4 – Kalimah prevents one from sins

Hadhrat Zaid bin Arqam رَضِيَ اللهُ عَنْهُ narrates that Rasulullah ﷺ said: "One who reads Laailaaha illallaah with sincerity will enter Jannah." Somebody asked what was the sign of sincerity? Nabi ﷺ explained that it prevents one from wrong actions.

It is clear that one who stays away from haraam things and believes in *Laailaaha illallaah* will directly be entered into Jannah. If one has done some sin and has been sent to Jahannam, even then, through the blessing of this Kalimah, he will certainly someday, after being punished for his sins, be sent to Jannah.

It is necessary for everybody to recite *Laailaaha illallaah* often and also make dua to Allah Ta'ala for strength in Imaan, and to stay away from sins as there are many people whose sins destroy their Imaan. They die as non-believers. There can be no tragedy greater than that a person be listed as a Muslim throughout his life, but on the Day of Qiyaamah his name appears in the list of non-believers.

This is definitely the greatest misfortune. This happens as a result of sinning excessively and secretly doing haraam. May Allah Ta'ala protect us all. *Aameen*.

Hadith No: 5 – Kalimah opens the doors of Jannah

Rasulullah ﷺ said, "There is nobody who reads Laailaaha illallaah and the doors of Jannah do not get opened to allow this Kalimah to reach the Great Throne of Allah Ta'ala, provided he stays away from major sins."

The excellence of this Kalimah is proved by its going straight to the throne of Allah Ta'ala. Some Ulama have explained this Hadith to mean that after the death of such a person, all the doors of the Heavens are opened to welcome his soul.

Hadith No: 6 – Forgiveness for a person through this Kalimah

Hadhrat Shaddaad رَضِيَ اللهُ عَنْهُ relates while Hadhrat Ubaadah رَضِيَ اللهُ عَنْهُ agrees, that once we were sitting with Rasulullah ﷺ and he asked if there were any non-Muslims in the gathering. We informed him that there were none. He then had the door closed and asked us to raise our hands and read Laailaaha illallaah. We raised our hands for some time and read the Kalimah. He then said Laailaaha illallaah and said: "O Allah! You have sent me with this Kalimah. You have promised Jannah for those who say it, and Your promise is never broken." Then he turned to us and said: "Good news! Allah has forgiven you."

Hadith No: 7 – Recitation of the Kalimah renews one's Imaan

Rasulullah ﷺ said: "Keep on renewing your Imaan. "O Rasulallah ﷺ, how should we renew our Imaan?" asked the Sahaabah. "Read Laailaaha illallaah very often", was the reply.

Rasulullah ﷺ is reported to have said. "Like old clothes, Imaan also gets worn out, so keep on renewing it by making dua to Allah Ta'ala."

Imaan gets old and worn out means that it loses its strength and brightness because of sins. It is said in one Hadith that, when a person sins, a black dot appears on his heart. If he repents from that sin, this spot gets washed away, otherwise it remains there. When he sins again, another black dot appears on the heart. The black dot continues to get bigger because of more sins, until finally the heart is completely blackened. When such a stage is reached the thought of asking for forgiveness will not even cross his mind.

Hadith No: 8 – The Kalimah makes Jahannam forbidden for it's reciter

Rasulullah ﷺ said, "I know of a Kalimah which is such that if anybody reads it with sincerity and then dies, Jahannam becomes forbidden for him. This Kalimah is Laailaaha illallaah."

If the person mentioned in the above Hadith is a new Muslim, then there can be no doubt about the meaning, because it is agreed that on accepting Islam, all the sins done as a non-Muslim are forgiven. If it refers to a person who was always a Muslim, and he reads the Kalimah with sincerity just before his death, it is hoped that Allah

Ta'ala, through His Mercy, may forgive all his sins. Allah Ta'ala has Himself said that He may forgive whomsoever He wishes, all his sins except Shirk (i.e. believing that Allah has one or more partners).

Hadith No: 9 – The keys to Jannah

Rasulullah ﷺ said "The key to Jannah is believing in Laailaaha illallaah."

The Kalimah has been described as the 'keys of Jannah', because it is the keys for opening every door and every part of Jannah. Or else, it is called the key, because the Kalimah itself is made up of two parts; one **Laailaaha illallaah**, and the other is **Muhammadur Rasulallah**. Thus Jannah may be opened with these two keys.

In these Ahaadith, wherever the Kalimah is said to cause entry into Jannah or protection against Jahannam, it means the complete Kalimah made up of both parts i.e. **Laailaaha illallaahu Muhammadur Rasulallah**.

Hadith No: 10 – Pillar of Noor in front of the Arsh of Allah Ta-ala

Rasulullah ﷺ said, "There is a pillar of Noor (Light) in front of the Throne of Allah Ta'ala. When somebody recites Laailaaha illallaah, this pillar begins to shake. When Allah Ta'ala asks it to stop shaking, it says: 'How can I stop when the reciter of the Kalimah has not yet been forgiven?' Thereupon Allah Ta'ala says: 'Well, I have forgiven him' the pillar then stops shaking."

According to some Ahaadith Allah Ta'ala says, "I have made him recite the Kalimah so that I may forgive him."

How kind is Allah Ta'ala that He himself gives a person the power to do this good act, and then grants him forgiveness because of that same good deed.

Hadith No: 11 – Reciters of the Kalimah will have no fear

Rasulullah ﷺ has said, "Those who believe in Laailaaha illallaah will neither have fear in the grave nor on the Day of Qiyaamah. It is as if I see the scene when they will rise from their graves, wiping dust from their heads and saying: 'All praise is for Allah Ta'ala who has removed all worry and fear from us.'" It is said in another Hadith that those who believe in Laailaaha illallaah will experience no difficulties at the time of death or in the grave.

According to one Hadith, a person who recites Laailaaha illallaah 100 times daily will be raised up on the Day of Qiyaamah with his face shining like the full moon.

Hadith No: 12 – The kalimah outweighs ninety-nine registers of sins

Rasulullah ﷺ said. "On the Day of Qiyaamah, Allah Ta'ala will select a man from my Ummah and will call him in front of all mankind, 99 registers of his bad deeds, each register as long as one can see, will be opened before him. He will then be asked if he denies anything recorded in it, or whether the angels who were appointed to write down his deeds had been unfair to him. He will neither deny anything nor blame the angels for any injustice to

him. Allah Ta'ala will ask him if he can give good reasons for his sins, but he will say that he has no excuse to offer. Allah Ta'ala will then say: 'Well, there is one good deed that you have done.' A small piece of paper with the Kalimah written on it will be handed over to him. He will be asked to get it weighed. He will say that this small piece of paper will be of no benefit against so many lengthy registers. Allah Ta'ala will say: "Today, no injustice will be done to you." All the registers will then be placed in one pan and the piece of paper in the other pan. The pan with the registers will fly up in the air because of the heavy weight of that piece of paper. The fact is that nothing is heavier than the name of Allah Ta'ala."

Note: It is because of Ikhlāas (sincerity) that a single recitation of Kalimah Tayyibah can outweigh all the sins recorded in so many registers. We should never look down upon any Muslim and regard ourselves superior to him. Who knows that Allah Ta'ala may accept from him some deed that may be enough for his forgiveness. Nobody can be sure about himself whether any of his own deeds will be accepted by Allah Ta'ala.

Hadith No: 13 – The Kalimah outweighs the heavens and the earth

Rasulullah ﷺ said: "I take an oath in the name of Allah Ta'ala Who controls my life that if all the skies and the earth, with all the people and all the things between them and all that may be within them, are placed together in one pan of the scale and the Kalimah Laailaaha illallaah is put in the other pan, the kalimah will outweigh everything else."

From here we understand that nothing can be equal to the blessed name of Allah Ta'ala. However, the weight of this Kalimah is according to the sincerity with which it is recited. The greater the sincerity, the heavier becomes the Kalimah.

Hadith No: 14 – All Ambiya عَلَيْهِمُ السَّلَامُ were sent with this Kalimah

Three non-muslims came to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said to him: "O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Don't you recognise anybody except Allah Ta'ala as worthy of worship?" In reply, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited Laailaaha illallaah (nobody is worthy of worship except Allah Ta'ala) and added: "I have been sent specifically for the spreading of this Kalimah, and to it I invite all of mankind."

The words of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "I have been sent (as a prophet) specifically for the spreading of this Kalimah, and to it I invite all of mankind" does not mean that only he has been sent for this special work. In fact, all Prophets have been sent for the spreading of this Kalimah, and all of them had invited mankind to it. From Aadam عَلَيْهِ السَّلَامُ to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the last and the best of Prophets, there was not a single Prophet who had not called people to this Blessed Kalimah.

Hadith No: 15 – Deeds of this Ummah will be the heaviest because of this Kalimah

Nabi Isa عَلَيْهِ السَّلَامُ said: "The deeds of the Ummah of Hadhrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would be the heaviest on the Day of Qiyaamah, because their tongues are

used to the recitation of a Kalimah, which was found too hard by the Ummats of other Prophets, and this Kalimah is Laailaaha illallaah."

It is a fact that the Ummah of Rasulullah ﷺ is devoted to this Kalimah far more than any other Ummah. Shah Waliullah (*rahmatullahi alayh*) has said that his father used to recite *Laailaaha illallaah* 200 times in one breath.

Shaikh Abu Yazeed Qurtubi (*rahmatullahi alayh*) writes: "On learning that a person who reads *Laailaaha illallaah* 70 000 times becomes safe from the fire of Jahannam, I completed this number once for my wife and then several times for my own self as a provision for the Hereafter."

There used to live near us a young man who was known to be blessed with the power of kashf (divine knowledge of the unseen), even in regards to Jannah and Jahannam, but I hesitated to believe him. Once when this young man was eating with us, he started crying, his breathing became difficult and he said, 'I see my mother burning in the fire of Jahannam.' When I saw him so worried, I thought of bestowing one of my complete 70 000 recitations of the Kalimah in favour of his mother, so that the truth of what the young man said could be tested. I quietly did so in my heart, without telling anybody else about it. As soon as I did this, the young man felt relieved and said,

'O Uncle! My mother has been relieved of the punishment of Jahannam!' This incident proved useful to me in two ways. Firstly, the blessing of reciting the Kalimah 70 000 times was proved by actual experience, and secondly it was established that the young man was truly blessed with the power of kashf (divine inspiration)."

Hadith No: 16 – Kalimah allows reciter to be forgiven and enter Jannah

Rasulullah ﷺ says: "Whosoever says Laailaaha illallaah sincerely at the time of his death

shall certainly enter Jannah." According to another Hadith, "He shall certainly be forgiven by Allah Ta'ala."

Rasulullah ﷺ is also reported to have said: "Listen to this good news, and tell others as well. 'Whosoever believes in *Laailaaha illallaah* with sincerity shall enter Jannah."

It is the sincerity that is valued by Allah Ta'ala. A small deed done with Ikhlaas (sincerity) earns a great reward but anything done for the sake of show or to please people, will earn no good reward. That is why a person who recites the Kalimah with sincerity will certainly be forgiven and entered into Jannah. It may or may not be that he undergoes some punishment for his sins before going to Jannah, but if Allah Ta'ala is really pleased with a particular deed of a sinning believer, He may forgive all his sins in the very first instance. When Allah Ta'ala is so Merciful and Gracious, it will be our greatest misfortune if we do not serve and obey Him to our best.

Hadith No: 17 – The Kalimah reaches Allah Ta-ala directly

Rasulullah ﷺ said: "There are obstacles in the way of every action before it reaches Allah Ta'ala, but reading of Laailaaha illallaah and the dua of a father for his child goes up to Him directly."

Note: 'Going directly up to Allah Ta'ala means that these two actions are accepted without any delay.

There is a story of a kaafir king, who was extremely cruel and hated the Muslims. It so happened that he was caught alive in a battle against the Muslims. As he had caused a lot of sufferings to the Muslims, they were very angry with him. They put him in a big pot and placed it on a fire. At first, he called his idol gods for help, but finding no response from them he became a Muslim and began

reciting *Laailaaha illallaah*. How sincerely he must have been reciting can well be imagined. At once, help came from Allah Ta'ala in the form of heavy rain, which put out the fire and cooled the pot. It was then followed by a powerful cyclone which carried away the pot and dropped it in a city of non-believers. He was still busy reading the Kalimah. The people there were wonderstruck by this scene. Listening to his story, all of them became Muslims.

Hadith No: 18 – Kalimah is the means of an easy death

Once, Hadhrat Talha رَضِيَ اللهُ عَنْهُ was seen sitting in a sad mood. Somebody asked him why he was so sad. He said: "I had heard from Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he knew the words which, if recited by a dying person at the time of his death, will save him from the pains of death. It will brighten up his face and he will die in happiness. Unfortunately, I did not ask those words from Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ I am therefore, feeling unhappy." Hadhrat Umar رَضِيَ اللهُ عَنْهُ said that he knew those words. Hadhrat Talha رَضِيَ اللهُ عَنْهُ asked what those words were. Hadhrat Umar رَضِيَ اللهُ عَنْهُ said: "We know that no words are better than the Kalimah which was offered by Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to his uncle Abu Taalib and it is Laailaaha illallaah." Hadhrat Talha رَضِيَ اللهُ عَنْهُ said "By Allah! It is this. By Allah! It is this."

Hadith No: 19 – Aadam عَلَيْهِ السَّلَام asks Allah Ta'ala for forgiveness

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "After Hadhrat Aadam عَلَيْهِ السَّلَام made a mistake through which he was removed from Jannah to this earth, he spent all his time weeping and asking for forgiveness. Once, he looked up towards the Heavens and made dua: 'O Allah! I beg you for Your forgiveness in the name of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.' 'Who is Muhammad?' asked Allah Ta'ala. He replied: 'When you had created me, I saw the words Laailaaha illallaah Muhammadur Rasulallah written on Your Throne. Since then I realised that no human being is greater than Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, whose name appeared along with Yours.' In reply, it was revealed, 'He is to be the last of all Prophets, and will be from your children. If he were not to be created, you would not have been created.' "

When Hadhrat Aadam عَلَيْهِ السَّلَام was removed from Jannah he wept so much that his weeping was more than the total weeping by all the people of this world, and he remained in sajdah for forty years without lifting up his head even once. Hadhrat Buraidah رَضِيَ اللهُ عَنْهُ also narrated that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "The weeping of Hadhrat Aadam عَلَيْهِ السَّلَام, if compared, will be more than the weeping of all the people of the world."

Hadith No: 20 – Reciters of the Kalimah will be taken out of Jahannam

Rasulullah ﷺ said that Allah Ta'ala will order on the Day of Qiyaamah: "Take out from Jahannam all those who read Laailaaha illallaah and who had a dot of Imaan in their hearts. Take out all those who recited Laailaaha illallaah or remembered Me in any way or feared Me on any occasion."

The blessings that Allah Ta'ala gives because of this Kalimah can be seen from this, that if a hundred year old man practised Kufr and Shirk all his life, recites this Kalimah once with Imaan and sincerity, he becomes a Muslim and all the sins done by him are washed away. If he commits any sins after becoming a Muslim, then he will sooner or later be taken out from Jahannam by virtue of this kalimah.

Hadith No: 21 – The face of the reciter of the kalimah will shine like the full moon

Rasulullah ﷺ said, "A person who recites Laailaaha illallaah 100 times a day, will on the Day of Qiyaamah, be raised with his face shining like the full moon. No one can beat him in excellence on that day except one who recites this Kalimah more than him."

Many Ahaadith and Aayaat mention that *Laailaaha illallaah* is a light for the heart as well as for the face. It has been observed that the pious people who recite this Kalimah abundantly have a brightness over their faces even in this world.

Hadith No: 22 – Teach the Kalimah to children

Rasulullah ﷺ says, "Teach the Kalimah Laailaaha illallaah to a child when he starts speaking and encourage a dying person to recite Laailaaha illallaah. He who has his beginning with Laailaaha illallaah and has his end with Laailaaha illallaah, would not be asked to answer for any of his sins, even though he lives for a thousand years, (i.e. either he would do no sin, or if he does any sin, it would be written off because of taubah or through the mercy of Allah Ta'ala)."

Hadith No: 23 – Recitation of the Kalimah is the most important branch of the seventy branches of Imaan

Rasulullah ﷺ has said, "Imaan has more than seventy branches, of which the most important is the recitation of Laailaaha illallaah and the least one is to remove some obstacle (stone, wood, thorn, etc.) from the way. And shyness (modesty) also is a special part of Imaan."

Part Three - The Third Kalimah

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Some Aayaat about the third Kalimah

وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ

*“Remember Your Rabb abundantly, and praise Him
in the early hours of the night and morning.”*

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

*“The seven heavens and earths, and all that is
therein, praise Him.”*

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ

*“And there is not a thing but it recites His praise,
but you cannot understand their praise.”*

وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ

“Glorified be Allah, the Rabb of the worlds.”

فَسُبِّحَنَ اللَّهُ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ ﴿١٤﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ

وَعَشِيًّا وَ حِينَ تُظْهِرُونَ ﴿١٥﴾

“So, glory be to Allah when you enter the night and when you enter the morning. Unto Him be praise in the heavens and Earth, and when the sun sets and at noonday.”

وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ط

“And the angels recite the praises of their Rabb and ask forgiveness for those on the earth.”

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ﴿١٦﴾

“Praise the name of Your Rabb, the most High.”

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ط إِنَّهُ كَانَ تَوَّابًا ﴿١٧﴾

“Then recite the praise of Your Rabb and seek forgiveness of Him. Indeed! He is ever ready to show mercy.”

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨﴾

“Praise be to Allah, Rabb of the worlds.”

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ط ثُمَّ الَّذِينَ

كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١٩﴾

“Praise be to Allah, Who has created the Heavens and Earth, and has created darkness and light. Yet those who disbelieve join partners with Allah.”

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

“All praise be to Allah Who has guided us to this. We could not have truly been guided if Allah had not guided us.”

Some Ahaadith about the Third Kalimah

Hadith No: 1 – Two Kalimahs which are easy on the tongue

Rasulullah ﷺ said, "There are two kalimahs which are very light on the tongue (i.e. easy to say) but very heavy in reward and very pleasing to Allah: These are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

subhaanallaahi wabihamdih subhaanallahil azeem."

Light on the tongue means that these kalimahs are so short that very little time is spent in their recitation and no difficulty is experienced in learning them. Although they are so easy, it will be found very heavy when good deeds will be weighed.

According to one Hadith, Rasulullah ﷺ has said, "None of you should miss earning 1000 rewards every day. Recite **subhaanallaahi wabihamdih** 100 times and you will get 1000 rewards. According to another Hadith a person who recites **subhaanallaahi wabihamdih** 100 times in the morning and in the

evening, all his sins will be forgiven even if they are more than the foam on the sea.

Hadith No: 2 – Speech most liked by Allah Ta'ala

Hadhrat Abu Zar رَضِيَ اللهُ عَنْهُ narrated that once Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Should I tell you what speech is most liked by Allah Ta'ala?" "Do tell me", I replied. He said "It is subhaanallaahi wabihamdihi." Another Hadith relates, "The thing that Allah Ta'ala ordered His angels to recite is definitely the best one, and it is subhaanallaahi wabihamdihi."

Once at midday, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ felt very hungry and went out of his house. Soon after his arrival in the Masjid, Hadhrat Umar رَضِيَ اللهُ عَنْهُ also reached there in similar condition, and asked him why he was there at that time. "My hunger has become unbearable", was the reply. Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "By Allah, the same thing has compelled me to come out." The two were talking thus, when Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also came there, and asked them how they were there. They submitted, "Hunger made us restless and compelled us to come out here." Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I have come here for the same reason." All the three then went to the house of Hadhrat Abu Ayyub Ansaari رَضِيَ اللهُ عَنْهُ. He was not in, and his wife welcomed them. She was overjoyed to have them in her house. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ enquired about Abu Ayyub. She replied that he had gone out for something and would soon be back. After a little while, Hadhrat Abu Ayyub رَضِيَ اللهُ عَنْهُ also came back.

On seeing them, he was overwhelmed with joy, and cut a big bunch of dates to entertain them. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remarked, "Why did you cut the whole bunch. The raw and the half-ripe dates

have also been cut thereby. You could have selected and plucked the ripe ones only." He submitted, "I plucked the whole bunch so that all kind of dates may be before you, and you may eat the kind you may like." (Sometimes, one likes the half ripe dates in preference to the ripe ones). Leaving the dates before them, he slaughtered a small goat, roasted some of its meat, and cooked the rest. Rasulallah ﷺ took some bread and a piece of roasted meat, and giving it to Abu Ayub said, "Take this to Faatimah رَضِيَ اللهُ عَنْهَا, she also did not get anything to eat for several days." Hadhrat Abu Ayyub رَضِيَ اللهُ عَنْهُ did as he was requested and then returned. All of them ate to their hearts' content. Then Rasulallah ﷺ said, "See, these are the bounties of Allah Ta'ala; the bread, the meat, the raw dates and the ripe ones." While uttering these words, tears came in his eyes and then he said, "By Allah, Who controls my life; these are the bounties about which one will be questioned on the Day of Qiyaamah." Considering the circumstances under which these things had become available, the Sahaabah felt worried that account was required to be rendered for these things, which became available under such critical conditions of helplessness. Rasulallah ﷺ said, "It is necessary to express our gratitude to Almighty Allah. When you put your hand on such things say, *Bismillah* before starting to eat and read this dua;

الْحَمْدُ لِلَّهِ الَّذِي هُوَ أَشْبَعَنَا وَأَنْعَمَ عَلَيْنَا وَأَفْضَلَ

(All praise is for Allah who feasted us to the full, and did favour on us, and bestowed upon us plentifully) after you finish eating.

Its recitation will suffice as your expression of gratitude."

Once, Hadhrat Umar رَضِيَ اللهُ عَنْهُ came across a leper who was blind, deaf and dumb. He said to his companions, "Do you see any bounties of Allah Ta'ala on this person?" "Apparently none," they replied. "Can he not urinate easily?" said Umar رَضِيَ اللهُ عَنْهُ.

Hadith No: 3 – Planting trees in Jannah

Our Beloved Nabi ﷺ said "When, on the night of Mi'raaj, I met Hadhrat Ibraahim عليه السلام he asked me to send his salaam to my Ummah and tell them that the soil of Jannah is very fine and fertile. There is very good water to irrigate it. The land is an empty ground and its plants are subhaanallaahi walhamdulillaahi walaailaaha illallaahu wallaahu akbar, so that one can plant as much as he likes."

According to another Hadith it is said, "A tree for every part of this Kalimah is planted in Jannah." It is stated in one Hadith, "Whosoever recites *subhaanallaah wabihamdihi*, a tree is planted for him in Jannah." It is stated in one Hadith, "Rasulullah ﷺ was going somewhere when he saw that Abu Hurayrah رَضِيَ اللهُ عَنْهُ was planting a tree. He asked him what he was doing. "I am planting a tree," was the reply. Then Rasulallah ﷺ said, "Should I tell you about the best plantation? It is *subhaanallaah alhamdulillaah laailaaha illallaah Allaahu akbar*. The recitation of each of these Kalimahs causes a tree to grow for you in Jannah."

Hadith No: 4 – An action more valuable than spending gold in the path of Allah Ta-ala

Rasulullah ﷺ said, "One who cannot make an effort at night i.e. he cannot keep awake and perform Salaah at night, or is too miserly to spend money, or is too cowardly to take part in Jihaad (fighting in the path of Allah) should read subhaanallaahi wabihamdihi abundantly. This action is more valuable in the sight of Allah Ta'ala than spending in His path a mountain full of gold."

How great is the mercy of Allah Ta'ala that even those who cannot undergo hardship in the path of Allah Ta'ala do not lose out earning virtues and huge rewards.

Hadith No: 5 – How the poor can beat the rich in good deeds

Once a group of poor Muhaajirs came to Rasulallah ﷺ and said, "O Rasulallah ﷺ! Only the rich can become very pious, and the favours of Allah Ta'ala will come to them only." "How?" asked Rasulallah ﷺ. They replied, "They perform salaah and fast in the same way as we do, but being rich they are able to perform other good deeds, like giving sadaqah (charity) and freeing slaves, which we, being poor, are unable to do." Rasulallah ﷺ said, "Should I tell you something that by acting upon it you may overtake them. Nobody may be better than you unless he also acts upon the same thing." "Do tell us," said the Sahaabah رَضِيَ اللهُ عَنْهُمْ. "Recite subhaanallaah alhamdulillaah allaahu akbar thirty three times each after every salaah," said Rasulallah ﷺ. They acted upon his advice. The rich came to know of it and started doing the same. The poor people again came to Rasulallah ﷺ and complained. "Our rich brothers have come to learn what you told us, and are also acting upon it." Rasulallah ﷺ then said, "It is Allah's favour which He gives to whomsoever He likes. Nobody can stop Him."

Hadith No: 6 – Zikr to recite after every salaah

Rasulullah ﷺ said, "Whosoever recites subhaanallaah, alhamdulillaah, Allaahu akbar 33 times each, and then recites

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'Laailaaha illallaahu wahdahu laa shareekalahu lahulmulku walahulhamdu wahuwa alaa kulli shay in qadeer' one time after every salaah, all his sins are forgiven even though they may be (countless) like the foam in the sea."

According to the Ulama, it is only the small sins that are forgiven. In this Hadith, it is stated that these three Kalimahs should be recited 33 times each, and then *laailaaha illallaah* once. According to the next Hadith, two of the three Kalimahs should be recited 33 times each and the third one i.e Allaahu Akbar 34 times.

Hadith No: 7 – A person will never be disappointed

Rasulullah ﷺ said, "The following words are such that one who recites them is never disappointed. These are subhaanallah, alhamdulillaah, Allaahu akbar which should be recited 33, 33 and 34 times, respectively after every fardh salaah."

In another Hadith it is mentioned that this zikr can be recited ten times each after every salaah.

Hadith No: 8 – Do good deeds equal to Uhud

Rasulullah ﷺ once said, "Is there nobody amongst you who may be able to do, everyday, good deeds equal to Uhud (a mountain near Madinah)."

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, "O Rasulallah ﷺ! Who has the strength to do that?" "Everybody has the strength to do it," said Rasulallah ﷺ. "How is that?" asked the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. He explained, "The reward of subhaanallaah is greater than the mountain Uhud, laailaah illallaah is greater than Uhud, alhamdulillah is greater than Uhud and that of Allaahu akbar is greater than Uhud."

Note: It is mentioned that the reward of each of these Kalimahs is greater than the mountain of Uhud. It is greater than many such mountains. It is said in one Hadith that the reward of *subhaanallah* and *alhamdulillah* fills all the Heavens and the earths.

Hadith No: 9 – Advice of Hadhrat Nooh عَلَيْهِ السَّلَام

Rasulullah ﷺ said, "Hadhrat Nooh عَلَيْهِ السَّلَام said to his sons, "I give you a piece of advice and, in order that you may not forget it, I say it very briefly.

I advise you to do two things and stop you from doing two things. The two things which I advise are such that Allah Ta'ala and His noble creation are very pleased with them and both of these reach Allah Ta'ala easily. One of the two things is laailaaha illallaah, which if it were trapped in the mighty sky, will break through it and reach Allah Ta'ala and, if all the heavens and the earth were placed in one pan of the scale and this kalimah were put in the other pan, the kalimah would outweigh everything else.

The second thing that I advise you is the recitation of subhaanallaahi wabihamdihi, which is the zikr of all the creation because of which all the creation get their sustenance (food). There is none among the creation that does not recite the praises of Allah, but you do not understand their speech. The two things from which I stop you are, shirk (believing in one or more partners with Allah) and arrogance (pride), because these two keep you away from Allah Ta'ala and His noble creation."

Hadith No: 10 – Whilst sitting a person receiving great rewards

Hadhrat Ummu-Haani رَضِيَ اللهُ عَنْهَا related that once Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ visited her and she said to him, "O Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! I am very old and weak. Tell me something that I may be able to do while sitting."

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to her, "Recite subhaanallah 100 times and you will get a reward as if you set free 100 Arab slaves. Recite alhamdulillah 100 times you will get a reward as if you gave 100 horses, fully equipped, for Jihaad. Recite Allaahu akbar 100 times which is as if you sacrificed 100 camels for the sake of Allah Ta'ala, and recite laailaaha illallaah a hundred times the reward of which will fill the space between the earth and the sky. There is no other action that can be better than it."

Hadith No: 11 – Joining a gathering of Zikr grants forgiveness

Rasulullah ﷺ had said: "There is a group of angels who go about on the roads and wherever they find some people busy in the zikr of Allah Ta'ala, they call each other and gather around them, they pile up over each other right up to the sky. When that gathering of zikr is over, the angels go up to the Heavens. Allah Ta'ala, in spite of knowing everything, asks them where they had come from? They say that they have come from such and such a group of His servants, who were busy in reciting His Glory, His Grandeur, His Greatness and His Praise. Allah Ta'ala says, "Have those people seen Me?" "No, our Rabb", says the angels. "How would they have acted if they had actually seen me?" "They would have busied themselves even more in worshipping You and in reciting Your praise and Glory," says the angels. "What do they ask for?" "They want Jannah", reply the angels. "Have they seen Jannah?" asks Allah Ta'ala. "No our Rabb" say the angels. "If they had seen it, how would they have acted?" asks Allah Ta'ala. "Their effort and their duas for it would have been even greater." reply the angels. "What were they seeking protection from?" asks Allah Ta'ala. "They were asking for protection from Jahannam", says the angels. "Have they seen Jahannam?" "They have not seen it." "How would they have acted if they had seen it?" asks Allah Ta'ala. "They would have been more scared of it, and would have tried harder for protection against it," say the angels. Then Allah Ta'ala says, "All right then, all of you bear witness that I grant forgiveness to all those present in that gathering." One angel says. "O Allah! A person

happened to be there only by chance. He had come for some other reason and had not taken part in what they did." Allah Ta'ala says, "That group is so blessed that whosoever sits with them, even, by the way, will not lose out on the blessings (and thus he is also forgiven)."

Hadith No: 12 – Dua at the end of a gathering

In the last part of his life, whenever Rasulallah ﷺ got up from a gathering, he used to recite:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory to You, O Allah, with the highest of praises. I bear witness that there is none worthy of worship except You, I seek Your forgiveness and turn to You in repentance."

Someone asked, "It is only nowadays that it has become a habit for you to recite this dua, but it was not so before." Rasulallah ﷺ said, "It is the kaffaarah (means of getting forgiven) of the meeting."

According to another Hadith Rasulallah ﷺ had said, "These words are the kaffaarah (forgiveness) of the meeting, and were taught to me by Hadhrat Jibraa-eel عَلَيْهِ السَّلَام."

We all make mistakes or do something wrong during a meeting. This dua is very short. Whosoever recites this dua will be saved from anything harmful that may come from that meeting. Our Beloved Allah Ta'ala has provided so many ways for us to benefit.

Hadith No: 13 – Your Name mentioned in the Court of Allah Ta'ala

Rasulullah ﷺ said, "When a person recites the greatness of Allah, i.e. recites Subhaanallaah alhamdulillaah Allaahu akbar laailaaha illallaah, these kalimahs go around the Throne of Allah Ta'ala with a low humming sound, like that of a bee and mention the name of the reciter. Do you not wish that there should be somebody near Allah Ta'ala to mention and recommend you before Him?"

People who want to get close to the rulers and chase after high positions, get overjoyed and feel proud if they are praised before a governor, not to speak of the king or the minister, even though such praise does cause any benefit to them.

In order to approach the high officials, some people get involved in debt, earn the hatred of others and thus disgrace themselves in so many ways. On the other hand, imagine the blessings and honour of your name being mentioned before the Throne of Allah Ta'ala, the King of all Kings, who controls this world as well as the Hereafter, and in fact everything in the entire universe, Who controls the hearts of the worldly kings, Who grants success and failure, gain and loss.

Hadith No: 14 – Four Kalimahs are more rewarding than sitting after the morning Salaah upto Chaasht Salaah

Hadhrat Juwairiyyah رَضِيَ اللهُ عَنْهَا related, "When Rasulullah ﷺ left my house for the morning Salaah, I was sitting on the musalla (busy in Allah's zikr). When he came back after Chaasht prayer (just before midday), I was still sitting in the same

position. He asked me whether I had sat in that position right from the time he left in the morning. I replied, 'Yes'. He then said, "After I left you, I recited four kalimahs, three times which, if compared to all that you have recited since the morning, will be found to outweigh it. These kalimahs are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَى نَفْسِهِ وَزِينَةَ عَرْشِهِ وَ
مِدَادَ كَلِمَاتِهِ

*Subhaanallaahi wabihamdihi adada khalqihi waridhaa nafsihi
wazinata arshihi wamidaada kalimaatihi."*

Hadith No: 15 – Story of Hadhrat Faatima

رَضِيَ اللَّهُ عَنْهَا

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said to one of his students, "May I tell you a story about my wife, Faatima رَضِيَ اللَّهُ عَنْهَا, the daughter of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the most beloved one in his family?" "Do tell us," replied the student. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "She used to grind the corn herself, as a result of which there were marks on her hands. She used to fetch the water herself in a skin-bag, the string of which left a mark on her chest. She swept the house herself, leaving her clothes dirty. Once Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received a few slaves, both men and women, and I encouraged Faatima رَضِيَ اللَّهُ عَنْهَا to go to her father and ask for a servant who could help her in her work. She went but, on seeing a big crowd with Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, she came back. The next day, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to our house and asked her why she had come

to him the previous day. She kept silent (out of shyness), so I said, "O Rasulallah ﷺ! Her hands have become worn out because of working the grindstone, the skin-bag used by her for fetching water has left a mark on her chest, and her clothes remain dirty because of sweeping the house herself. Therefore, I sent her to ask for a slave so that she would get some help in her work. Rasulallah ﷺ said, "O Faatima! Keep fearing Allah Ta'ala. Complete your duties to Him. Do all the work in the house yourself and at the time of going to bed recite subhaanallah 33 times, alhamdulillah 33 times and Allaahu akbar 34 times. This is better for you than a servant." She said, "I accept the will of Allah and the advice of His Prophet ﷺ."

In this Hadith, there is one thing which should be remembered i.e. Hadhrat Faatima رَضِيَ اللهُ عَنْهَا who is the leader of the women in Jannah, and the daughter of the leader of mankind in both the worlds, used to grind the corn flour herself (as a result of which her hands became rough), would herself fetch the water in the skin water-bag, which left marks on her chest and would sweep the house herself, leaving her clothes dirty, she did all the other household work, like cooking meals and preparing bread, etc.

Do our women do that much work, or even half of it, with their own hands? It is certainly not so. Our lives are very far from the lives of those whom we claim to be our leaders. It should be that we, who claim to be the servants, put in more effort than our masters, but it is very sad that the situation is opposite.

فضائلِ درود

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and Salaam**

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Part One - Virtues of Durood and Salaam

The most important virtue of Durood and Salaam is the command of Allah Ta'ala Himself. Allah Ta'ala says in the Qur-aan:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Verily, Allah Ta'ala and His angels send durood on Rasulallah ﷺ. O you who believe! Send durood on him, and greet him with a good salutation. (Qur-aan S33 V56)

Allah Ta'ala has given many different commands in the Qur-aan such as salaah, fasting, haj, etc. He has also described the beautiful qualities of many Ambiyaa ﷺ and honoured them.

However, Allah Ta'ala has not mentioned that He himself performs a certain act and commands the Malaikah and the believers to do the same. This honour is reserved for the best of Allah's creation, Nabi Muhammad ﷺ.

When it comes to sending durood on Hadhrat Muhammad ﷺ, Allah Ta'ala first sends durood Himself and then commands His angels and finally orders all the Muslims that

they too should send durood upon him. What virtue could be greater than that Allah Ta'ala and His angels joining the believers in sending durood and salawaat upon Nabi Muhammad ﷺ؟

Hadith No: 1 – One Durood earns Ten blessing

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says that Rasulullah ﷺ said, "Whoever sends one durood upon me, Allah Ta'ala showers ten blessings upon him."

One blessing and mercy from Allah Ta'ala is sufficient for the whole world, let alone ten blessings in return for sending durood once. What could be a greater virtue of durood? How fortunate are those pious people who send 125 000 duroods upon Rasulullah ﷺ every day, like some of the elders of my family. Rasulullah ﷺ said, "Whoever sends durood upon me once, Allah Ta'ala sends ten mercies upon him. It is now your choice to send little or as much as you wish."

Hadith No: 2 – One Durood earns ten blessings and removes ten sins

Hadhrat Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulullah ﷺ said, "The person in whose presence I am mentioned should send durood upon me. Whoever sends durood upon me once, Allah Ta'ala sends ten blessings upon him." In one Hadith, Rasulullah ﷺ said, "Whoever sends one durood upon me, Allah Ta'ala sends ten blessings upon him, forgives ten of his sins and raises his status (position) ten times."

Rasulullah ﷺ said, "Whoever sends ten duroods upon me, Allah Ta'ala will shower 100 blessings upon him. Whoever sends 100 durood upon me, Allah Ta'ala will send 1000 blessings upon him, and whoever sends more due to his love and devotion, I shall intercede for him on the Day of Qiyaamah and I will be a witness for him."

A Sahaabi رَضِيَ اللهُ عَنْهُ says, "From amongst four or five of us, at least one of us would always remain with Rasulallah ﷺ to attend to his needs. One day Rasulallah ﷺ went into a garden and I followed him. Rasulallah ﷺ performed salaah there and made sajdah for a long time that I feared Rasulallah ﷺ had passed away. I began crying due to this fear and went close to Rasulallah ﷺ. As Rasulallah ﷺ got up from sajdah, he asked, 'O Abdur Rahmaan, what is the matter?' I replied, 'O Messenger of Allah, you performed such a long sajdah that I feared you had passed away.' Rasulallah ﷺ replied, 'Allah Ta'ala has given me a favour with regards to my followers. Showing thanks for this favour, I made this sajdah. Allah Ta'ala has informed me that whoever sends one durood upon me, He will record ten good deeds for him and forgive ten of his sins."

Hadith No: 3 – Those who send Durood are closest to Nabi ﷺ

Hadhrat Abdullah ibn Mas'ood رَضِيَ اللهُ عَنْهُ narrates that Rasulallah ﷺ said, "Indeed, those closest to me on the Day of Qiyaamah will be those who sent durood upon me the most." In a Hadith of Hadhrat Anas رَضِيَ اللهُ عَنْهُ, it is narrated that at every stage on the Day of Qiyaamah, the closest person to Rasulallah ﷺ shall be that person who sends the most durood upon him. It has also been narrated that Rasulallah ﷺ said, "Send durood upon me

abundantly, for you shall first be questioned regarding me in the grave." In another Hadith, it is narrated, "Sending durood upon me shall be a source of light for the darkness of the Bridge on the Day of Qiyaamah. Whoever wishes his deeds to be weighed in a very large scale should send durood upon me abundantly."

Hadhrat Umar رَضِيَ اللهُ عَنْهُ narrates that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Beautify your gatherings with durood. Sending durood upon me shall be a light for you on the Day of Qiyaamah."

Allaama Sakhaawi (rahmatullahi alayh) narrates that sending durood in abundance means at least 300 times daily. Maulana Rashid Ahmad Gangohi (rahmatullahi alayh) would also instruct his students to send durood at least three hundred times daily.

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever sends durood upon me in a book (i.e. in writing), the angels shall continue sending blessings upon him as long as my name remains in this book."

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The person who sends 100 durood upon me daily, 100 of his needs shall be fulfilled; thirty of this world and the remaining of the Hereafter."

Hadith No: 4 – An Angel conveys our Durood to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Hadhrat Ammaar ibn Yaasir رَضِيَ اللهُ عَنْهُ narrates that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Verily, Allah Ta'ala has appointed an angel at my grave. He has given him the ability to hear the speech of the whole creation. Until the Day of Qiyaamah there will no person who sends durood upon me except that this angel delivers to me the durood of this person with his name and his father's name, saying, "The son of so-and-so person has sent durood upon you." Rasulallah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "In reward for every blessing, Allah Ta'ala sends ten mercies upon him."

Another Hadith mentions that Allah Ta'ala has granted one of the angels the power to hear the speech of the whole creation. This angel will remain at Rasulallah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ grave until the Day of Qiyaamah. Whenever someone sends durood upon Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, this angel mentions that person by name with his father's name he informs Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that this person has sent durood upon him. Allah Ta'ala has promised Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that He shall send ten blessings upon the person who sends one durood upon him.

Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said, "Whoever sends durood upon me during the day or night of Friday, Allah Ta'ala will fulfil 100 of his needs. He appoints an angel to convey it to me in my grave, just as you present gifts to one another."

Hadith No: 5 - Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ hears the Durood at his Grave

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever sends durood upon me by my grave, I hear his durood and whenever durood is sent upon me from a distance, it is brought to me."

Many Ahaadith mentioned that when a person sends durood from a distance, an angel brings it to Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The durood sent upon him from near is heard by Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself. Regarding the person who sends durood from a distance, the previous Ahaadith discuss in detail that an angel is appointed to bring these durood to Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The second point mentioned in this Hadith is that the durood which is read close to the blessed grave of Rasulullah ﷺ is heard by Rasulullah ﷺ himself. Sulaymaan bin Suhaym (*rahmatullahi alayh*) said, "I saw Rasulullah ﷺ in a dream. I asked, 'O Messenger of Allah, do you hear the salaams of those who visit your grave making salaam to you?' Rasulullah ﷺ replied, 'Yes, I hear them and I also reply to their salaams.'"

Ibraahim bin Shaybaan (*rahmatullahi alayh*) says, "Having completed Haj, I travelled to Madinah Munawwarah. I visited the blessed grave of Rasulullah ﷺ. I made salaam and heard 'Wa alaykas salaam (salaams upon you too)' from the grave." The Hadith says, "I hear the salaam of the person who is close [to the grave] myself and the durood of the person who is at a distance is brought to me by the travelling angels. I reply to every salaam."

The virtue of sending durood upon Rasulullah ﷺ and the honour granted to that person who sends durood abundantly is dicussed. If a person were to receive a reply to even one of the salaams in his lifetime, it would be a great honour. What to say about a reply to every salaam?

That Rasulullah ﷺ hears the durood personally is not a point of question. All the Ambiyaa عَلَيْهِمُ السَّلَامُ are alive in their graves. We believe and confirm that Rasulullah ﷺ is alive in his grave and that the earth cannot decompose his blessed body.

It is excellent to send durood abundantly when one sees the trees and buildings of Madinah Munawwarah. As one approaches nearer to the blessed city, one should increase his durood, for these are the places wherein the Qur-aan was revealed. Hadhrrat Jibraa-eel عَلَيْهِ السَّلَامُ and Hadhrrat Mikaeel عَلَيْهِ السَّلَامُ frequented these places. The blessed soil of Madinah contains the Leader of Mankind (i.e. Nabi ﷺ). The religion of Allah Ta'ala and the way (sunnah) of Rasulullah ﷺ spread from here. It is the home of all good and virtue. On visiting Madinah, your heart should be fulfilled with fear and respect. You are to meet Rasulullah ﷺ. It is certain that Rasulullah

ﷺ will hear your salaams. Arguments and futile discussions should be avoided while in Madinah Munawwarah.

Hadith No: 6 – Time for sending Durood

Hadhrat Ubayy ibn Ka'b رَضِيَ اللهُ عَنْهُ says, "I asked, 'O Rasulallah ﷺ, I wish to send durood upon you in abundance. How much of the time, which I set aside for dua, should I engage in durood?'"

Rasulallah ﷺ replied, 'As much as you desire.' I asked, 'One quarter?'" Rasulallah ﷺ replied, 'As much as you desire, and if you read more than that, it shall be better for you.' I then asked, 'A half?'" Rasulallah ﷺ again said, 'As much as you desire. If you read more than that, it shall be better for you.' I asked, 'Two thirds?'" Rasulallah ﷺ replied, 'As much as you desire. If you read more than that, it shall be better for you.' I said, 'I shall spend all my time sending durood upon you.' Rasulallah ﷺ said, 'In that case, all your worries will be removed and your sins will be forgiven.'"

Hadhrat Ubayy رَضِيَ اللهُ عَنْهُ had set aside some time for dua. He wished to send durood in abundance. He asked how much of this time should he use for sending durood (for example, out of two hours set aside for dua, how much time should be used for sending durood and salaam?) A person asked, "O Messenger of Allah! how would it be if I to spend all my time in sending durood upon you?" Rasulallah ﷺ replied, "In that case, Allah Ta'ala shall suffice for all your needs in this life and the Hereafter."

Hadith No: 7 – Intercession of Nabi ﷺ through Durood

Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ narrates that Nabi ﷺ said, “Whoever sends durood upon me ten times in the morning and ten times in the evening, I will intercede on his behalf on the Day of Qiyaamah.” Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ narrates that Rasulallah ﷺ said, “Whoever sends durood upon me, I shall intercede for him on the Day of Qiyaamah.”

In the latter Hadith, the promise of intercession is not for a specific number of durood.

Rasulallah ﷺ said, “Whoever sends durood upon me by my grave, I hear his durood. Whenever durood is sent upon me from a distance, Allah Ta’ala appoints an angel to convey this durood to me. All his worldly needs and the needs of the Hereafter shall be taken care of. I shall either be a witness for him or intercede for him on the Day of Qiyaamah.”

Rasulallah ﷺ shall be a witness for some and intercede for others. For example, Rasulallah ﷺ shall be a witness for the residents of Madinah and intercede for the others. He shall be a witness for the obedient and intercede for the sinful.

Hadith No: 8 - Nabi ﷺ begs forgiveness for the reciter of Durood

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا narrates that Rasulallah ﷺ said, “No servant sends durood upon me except that an angel goes up with these durood presenting them before Allah Ta’ala. Our Rabb most High then orders, “Take these duroods to the grave of

my servant, who shall ask for forgiveness on behalf of the sender and who shall be pleased with this."
On the Day of Qiyaamah, a certain believer will have few good deeds. Rasulallah ﷺ will place a small piece of paper the size of a fingertip on the scale, causing the scale of good deeds to become heavy. The believer will say, "May my parents be sacrificed for your sake. Who are you? How beautiful is your appearance and character?"
Rasulallah ﷺ will reply, "I am your Nabi and these are the durood that you sent to me. I have paid you in your time of need."

We should not wonder how a paper, the size of a fingertip, weighs so heavy on the scale? Sincerity is what is considered by Allah Ta'ala. The greater the sincerity in our actions, the more it shall weigh. In a Hadith it is mentioned that, a piece of paper with the kalimah shahaadah written on it will weigh heavier than ninety-nine books of bad deeds. Each book as far as the eye can see. Sincerity is what is counted in the court of Allah Ta'ala.

Hadith No: 9 – Recitation of Durood instead of Charity

Hadhrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ narrates that Rasulallah ﷺ said, "Whichever Muslim does not have anything to give in charity should say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ
 وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

(O Allah, send blessings upon Muḥammad ﷺ, your servant and your Messenger, and send blessings upon the believing men and the believing women, the Muslim men and Muslim women.)' This shall be a charity for this person." He also said, "The believer is never satisfied with good actions until he reaches Jannah."

Rasulullah ﷺ said, "Send durood upon me. Indeed sending durood upon me is like giving charity." In another Hadith, it is narrated, "Send durood upon me in abundance. it is charity for you." It has been narrated from Hadhrat Ali رَضِيَ اللهُ عَنْهُ that Rasulallah ﷺ said, "Your durood upon me is a source of preservation for your duas, a means of pleasing your Allah Ta'ala and a charity for your deeds (i.e. a means to clean and increase them)."

Hadhrat Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulallah ﷺ said, "Send durood upon me. Your durood wipe out sins and are an act of charity." As for the last part of the Hadith, the meaning is clear. A true believer is never content with his good deeds. He is always trying to perform any good deeds in whichever way he can. If he does not have any money to give, he will earn the rewards of charity by sending durood upon Rasulallah ﷺ.

Conclusion

The Ahaadith discussing the virtues of durood and salaams are many. To mention all of these in this book is difficult. Even if there was not a single virtue, the favours of Rasulallah ﷺ (May Allah Ta'ala shower His blessings upon him, his family, his Companions, his followers, and may He bless them and send salaams upon them) upon his followers are innumerable. Regardless of how many duroods and salaams we recite, it would still be less. Moreover Allah Ta'ala out of His grace gives us countless rewards and favours for our reading.

Some of the rewards for sending durood on Rasulallah ﷺ are as follows; Allah Ta'ala's sends blessings upon the reader, the sending of blessings by the angels and by Rasulallah ﷺ himself, the forgiveness of the reader's sins, cleansing of his deeds, the increase in his status, the deeds of the reader being weighed in a very big scale, being saved from difficulty, Rasulallah ﷺ being a witness for him on the Day of Qiyaamah and his intercession for the reader, getting Allah Ta'ala's pleasure, the coming down of His mercy, being saved from His anger, the shade of His Throne on the Day of Qiyaamah, the scale of good deeds weighing heavier, being present at the Pond (Al-Kawsar), the protection from the thirst on the Day of Qiyaamah, freedom from Jahannam and seeing one's palace in Jannah before death.

Sending durood is a charity, a means of attaining purity and one is granted blessings in wealth. It is a means of fulfillment for more than a hundred needs. It is an act of worship and the most beloved of deeds to Allah Ta'ala. It is the beauty of all gatherings. It removes poverty and is a means of all goodness. The sender of durood will be the closest to Rasulallah ﷺ on the Day of Qiyaamah. The reader, his children and grandchildren will derive benefit, and likewise the person to whom the reward of the durood has been gifted (esaal-e-sawaab). It is a means of acquiring closeness to Allah Ta'ala and His Noble Messenger ﷺ. Indeed, it is a light and a means of overpowering your enemy.

Durood upon Rasulallah ﷺ is a great light. It is a business wherein there is no loss. Sending durood and salaams has remained the daily practice of the friends of Allah Ta'ala. Be regular in sending durood and salaams upon him. You will be freed from Jahannam, your deeds will be purified, your hopes will be fulfilled, your heart will be brightened, you will earn the pleasure of Allah Ta'ala and you will be at ease on the terrifying Day of Qiyaamah."

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O Sustainer, shower durood and salaam forever and ever upon Your beloved, who is the best of all creation.

Part Two - Virtues of some Durood and Salaam

Hadith No: 1 – Sending Durood on Fridays

Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ narrates that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Send durood upon me abundantly on Friday, for it is a day in which the angels are present. Nobody sends durood upon me except that his durood is presented to me as soon as he has sent them." Abu Dardaa رَضِيَ اللهُ عَنْهُ asked, "O Messenger of Allah, will this happen after you have passed away too?" Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "Verily, Allah has forbidden the earth from eating up the bodies of the Ambiyaa عَلَيْهِمُ السَّلَامُ."

Mulla Ali Qaari (rahmatullahi alayh) says, "Allah Ta'ala has forbidden the earth from breaking up the bodies of the Ambiyaa عَلَيْهِمُ السَّلَامُ."

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The best day is Friday. Aadam عَلَيْهِ السَّلَامُ was created on this day and on this day he passed away. It is on this day that both the first blowing and the second blowing of the Trumpet will take place. Send durood upon me abundantly on this

day, for your durood is presented to me." The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked, "How will our durood be presented to you when your body would have been eaten up?" Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Allah Ta'ala has forbidden the earth from eating up the bodies of the Ambiyaa عَلَيْهِمُ السَّلَامُ."

Hadhrat Abu Umaamah رَضِيَ اللهُ عَنْهُ narrates that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Send durood upon me abundantly on Friday, for the durood of my followers are presented to me every Friday. Whoever sends the most durood upon me shall be closest to me on the Day of Qiyaamah."

The virtue of sending durood on Friday is that Friday is the leader of all days and Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the leader of all Ambiyaa عَلَيْهِمُ السَّلَامُ. Therefore, Friday is the most excellent of all days for sending extra durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Hadith No: 2 – Eighty Durood after Asr on Friday

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Sending durood upon me will be a light on the Siraat (bridge). Whoever sends durood upon me 80 times on Friday, 80 years of his sins will be forgiven." In a Hadith of Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ it is mentioned that whoever recites the following durood 80 times before getting up from his place after Asr Salaah on Friday, 80 years of his sins will be forgiven and he will be granted the reward of 80 years of Ibaadat (worship):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

(O Allah, send durood and salaam on Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the unlettered Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and upon his family and send the best salaam.)

Hadhrat Ali رَضِيَ اللهُ عَنْهُ has narrated that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever sends 100 durood upon me on Friday will be granted such light on the Day of Qiyaamah that would suffice for the entire creation."

Hadith No: 3 – Repeating the words of Azaan and sending Durood

Hadhrat Abdullah ibn Amr ibnul-Aas رَضِيَ اللهُ عَنْهُ narrates that he heard Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "When you hear the muazzin giving the azaan, repeat what he says. Then send durood upon me, for whoever sends durood upon me, Allah Ta'ala will send ten blessings upon him. Then ask Allah Ta'ala to grant me "waseelah". It is a place in Jannah which is reserved for only one servant of Allah Ta'ala. I hope I am this one servant. Whoever asks that I be granted waseelah, my intercession will become necessary for him."

The meaning of the Hadith is that the intercession of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will become necessary for this person, as mentioned in other Ahaadith. In a Hadith it is mentioned that the intercession of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ becomes necessary for the person who hears the azaan and then says,

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ أَتِ مُحَمَّدَ الْوَسِيلَةَ
وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ
الْمِيعَادَ

O Allah, Rabb of this perfect call and everlasting prayer, grant Muhammad (Sallallahu alayhi

wasallam) waseelah and virtue and raise him to the Praised Position that You have promised him. Verily you do not go against Your promise.

Rasulullah ﷺ said, "When you send durood upon me, make dua that I be granted waseelah too." A person asked, "What is waseelah?" Rasulallah ﷺ replied, "It is a very high place in Jannah that will be granted to only one person. I hope I am that one person."

Hadith No: 4 – Durood upon entering and leaving the Masjid

Rasulullah ﷺ said, "When a person from amongst you enters the Masjid, he should send durood upon Rasulallah ﷺ and then say,

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

'O Allah, open for me the doors of Your mercy.'

When he leaves the Masjid, he should send durood upon Rasulallah ﷺ and say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

'O Allah, I ask of You Your grace.'

The reason why the doors of mercy are opened when entering the Masjid is that you are about to worship Allah Ta'ala and thus you are more in need of Allah's mercy so that He may grant you the ability to worship Him and then accept it.

Conclusion

Imaam Sakhaawi (*rahmatullahi alayh*) gathered all the various forms of Durood Shareef in a special chapter of his book 'Qowlul Badee'. He also mentions the special occasions on which they should be recited. Among those moments are the following, after performing wudhu and tayammum; after a compulsory ghusl; before, during and after salaah.

The Imaam further mentions that it is Sunnah to recite Durood Shareef after Fajr and Maghrib salaah; after recitation of the Tashahhud; in Qunoot; when standing up to perform Tahajjud salaah; when passing any Masjid; when seeing a Masjid; on entering a Masjid; on leaving a Masjid; after answering the azaan; on Friday ; the night preceding Friday; during the khutbah for Jumu'ah; on the two Eids; between the takbeers in the Janaazah Salaah; when the dead is placed in his grave; during the month of Sha'baan; when one first sees the Ka'abah; when climbing Mount Safa and Marwa; during the Haj rituals; on completing the Labbaik; when kissing the Black Stone (Hajarul Aswad); while attaching one's body and chest to the Multazam; on the eve of Arafah; in the Masjid at Mina. The visitor to Madinah Munawwarah should recite Durood Shareef when his eyes first falls on Madinah Munawwarah, when visiting the grave of Rasulullah ﷺ; when leaving Madinah Munawwarah; when passing any of the places which Rasulullah ﷺ used to visit; e.g. Badr etc.

Durood Shareef should also be recited at the time of slaughtering animals; when making a business transaction; when making a will; when reciting a Nikah khutbah; during the early and late part of each day; at the time of going to sleep; on setting out on a journey; when mounting or boarding a vehicle; when suffering from insomnia (sleeplessness); on going to the market place; when entering the home; when commencing the writing of a book; when one feels sad, restless or experiences hardship or poverty; when drowning takes place; when there is an epidemic; on commencing and completing a dua; during the course of the dua; when the ear buzzes; when the foot

becomes numb; when sneezing; when having misplaced something; when seeing a pleasant thing; when repenting or committing a sin; when in need of anything and on every other good occasion.

When one is accused of something unpleasant and he is innocent, Durood Shareef should be recited. When meeting friends; when joining and leaving a gathering; when completing a full recitation of the Qur-aan; when making dua for memorising the Qur-aan; on starting any lecture and whenever the name of Rasulallah ﷺ is mentioned.

Durood Shareef should not be left out when knowledge is being taught, Hadith being recited and when the name of Rasulallah ﷺ is being written.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Part Three - Warnings for not sending Durood and Salaam

Hadith No: 1 – Curse on the person who hears the name of Nabi ﷺ and does not send Durood

Hadhrat Ka'b ibn Ujra رَضِيَ اللهُ عَنْهُ says, "Rasulullah ﷺ once said, 'Come close to the mimbar.' We gathered around Rasulullah ﷺ. When Rasulullah ﷺ climbed the first step of the mimbar, he said, 'Aameen.' He then climbed the second step and said, 'Aameen.' He finally climbed the third step and said, 'Aameen' once again. Once he had finished the talk and came down from the mimbar, we said, 'O Messenger of Allah ﷺ, today we heard you say something which we have never heard you say before.' Rasulullah ﷺ said, 'Jibraa-eel عَلَيْهِ السَّلَامُ came to me and said, 'May that person be destroyed who witnesses the month of Ramadhaan and does not have his sins forgiven.' I said, 'Aameen.' When I climbed the second step, he said, 'May that person be destroyed in whose presence you are mentioned and he does not send

durood upon you.' I said, 'Aameen.' When I climbed the third step, Jibraa-eel عَلَيْهِ السَّلَامُ said, 'May that person be destroyed who finds both of his parents or either one of them in old age and they do not cause him to enter Jannah.' I said, 'Aameen.'"

Hadhrat Jibraa-eel عَلَيْهِ السَّلَامُ cursed three people and Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said Aameen upon all three curses. Firstly, the curse of an angel as great as Hadhrat Jibraa-eel عَلَيْهِ السَّلَامُ was enough. The severity of this curse through Rasulullah's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Aameen is obvious. May Allah Ta'ala, by His grace protect us from these sins.

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ narrates in another Hadith that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever hears my name being mentioned and does not send durood upon me is most unfortunate." There are many more serious warnings mentioned in the Ahaadith. Such a person has been cursed with destruction and is warned of misfortune, having lost the path to Jannah and of entry into Jahannam. This person is also an oppressor and the most miserly of people. The person who does not send durood upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has weak Imaan and will be unable to see the beautiful face of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Hadith No: 2 – Person who does not send Durood is a miser

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The miser is he in whose presence I am mentioned and he fails to send durood upon me." Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "It is correct to call a person a miser when he does not send durood upon me when I am mentioned in his presence."

Hadhrat Abu Zar Ghifaari رَضِيَ اللَّهُ عَنْهُ narrates, "I was once present in the gathering of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked

the Sahaabah رَضِيَ اللهُ عَنْهُمْ, "Shall I not inform you of the stingiest amongst people?" The Sahaabah رَضِيَ اللهُ عَنْهُمْ replied, "Yes, indeed." Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The person in whose presence my name is mentioned and he does not send durood upon me is the stingiest of people."

Hadith No: 3 – Failure to send Durood is a great wrong

Hadhrat Qataada رَضِيَ اللهُ عَنْهُ narrates that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "It is a great wrong that I am mentioned in a person's presence and this person fails to send durood upon me."

What doubt can there be about the injustice of that person who does not send durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in spite of his countless favours? It is written about Hadhrat Maulana Gangohi (*rahmatullahi alayh*), that he would usually instruct his students to send durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at least 300 times daily and a minimum 100 times if this was not possible. He would say, "The favour of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ upon us is very great. It is indeed an act of disloyalty that a person is miserly in sending durood upon him."

Hadith No: 4 – Gathering devoid of Durood

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "If some people get together in a gathering and they do not remember Allah Ta'ala and do not send durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, this gathering will be a burden for them on the Day of Qiyaamah. If Allah Ta'ala

wills, He may punish them and if He wills, He may forgive them."

Hadhrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ narrates that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Those people who sit in a gathering and end it without sending durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, will regret on seeing the rewards of durood even though they may enter Jannah (as a result of their other good deeds)."

Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ narrates that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "When people stand up from a gathering without remembering Allah Ta'ala and sending durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, it is as though they have stood up after having sat around a rotting animal (they shall have filth similar to the stink of a rotting animal corrupting their minds)."

Hadith No: 5 - Including Durood in Dua

Hadhrat Fadaala ibn Ubayd رَضِيَ اللهُ عَنْهُ says, "Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was seated in a gathering when a man entered the Masjid and performed salaah. He then said, 'O Allah, forgive me and have mercy on me.' Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'You have been hasty, O person performing Salaah. When you have performed your Salaah, begin by praising Allah Ta'ala as is the right of Allah Ta'ala to be praised, then send durood upon me and finally make dua to Allah Ta'ala. Another man entered the Masjid and performed Salaah. On completing his Salaah, he praised Allah Ta'ala and then sent durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him, 'O person performing Salaah! Make dua, for your dua will be answered."

The Ulama have mentioned that it is desirable that the dua begins with the praise of Allah Ta'ala, followed by sending durood and salaams upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and that the dua ends in the same way.

Hadhrat Ibn Mas'ood رَضِيَ اللهُ عَنْهُ says, "When a person intends to ask Allah Ta'ala, he should begin by praising Allah Ta'ala in a way which He deserves. Thereafter, he should send durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and then make dua unto Allah Ta'ala. His dua will be answered."

Hadhrat Abdullaah bin Yusr رَضِيَ اللهُ عَنْهُ narrates that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "All duas remain unanswered unless they begin with the praise of Allah Ta'ala and durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. If the dua is made after having done this, it will be surely accepted."

Hadhrat Umar رَضِيَ اللهُ عَنْهُ says, "I have been informed that duas remain suspended between the heavens and the earth. They do not rise until durood is sent upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

Hadhrat Abdullaah ibn Abbaas رَضِيَ اللهُ عَنْهُ says, "When you make dua unto Allah Ta'ala, send durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, for your durood is definitely accepted. It is not possible that Allah Ta'ala will accept one part and not accept the other."

Hadhrat Abdullah ibn Abi Awfaa رَضِيَ اللهُ عَنْهُ narrates that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once came out of his house and said, "Whoever has a need from Allah Ta'ala or from any person should perform wudhu in the best manner possible, perform two rakaats of salaah and then praise and glorify Allah Ta'ala, send durood upon Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and read the following dua:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمِ
 مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ اللَّهُمَّ لَا

تَدْعُ لِي ذَنْبًا إِلَّا عَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا دَيْنًا إِلَّا قَضَيْتَهُ
وَلَا حَاجَةً هِيَ لَكَ رَضِيَ إِلَّا قَضَيْتَهَا وَيَسَّرْتَهَا يَا أَرْحَمَ الرَّحِيمِينَ

There is none worthy of worship besides Allah, the Compassionate, Most Kind. Glory be to Allah, the Great Rabb of the Throne. All praises are due to Allah, Rabb of all the worlds. I ask of You that which assures Your mercy, those actions which earn Your forgiveness, a share of every act of virtue and protection from every sin. Do not leave any sin of mine except that You forgive it, no worry except that You remove it and no need in which Your pleasure lies except that You fulfil it, O Most Merciful of those who show mercy.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Part Four - Benefits of reciting Durood and Salaam

1. When writing Rasulullah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ name, durood and salaams should be written in full. Do not abbreviate (e.g. SAW).
2. A person used to write Ahaadith but would not write durood with Rasulullah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ name. His hand was struck with an illness, causing his hand to become paralysed.
3. Hafiz Ibn Hajar Makki (*rahmatullahi alayh*) has narrated that a certain person would only write 'Sallallahu alayhi' without writing 'wasallam'. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him in a dream, "Why do you deprive yourself of forty virtues?" In other words, the word '**wasallam**' is made up of four letters and for every letter, a person receives ten rewards. *Wasallam* thus has forty virtues.
4. When sending durood, your body and clothes should be pure and clean.
5. Adding the title *Sayyidunaa* before Rasulullah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ blessed name is better and more virtuous.

Rules regarding Durood:

1. To send durood once in a lifetime is fardh, due to the command in the Qur-aan: "Send durood".
2. If Rasulullah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ name is repeatedly mentioned in one gathering, it is necessary that the reciter and the listener send durood once. Thereafter it will be mustahab (desirable).
3. When Rasulullah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ name is mentioned in the khutbah and the verse commanding us to send durood is recited, then send durood in your mind without saying it with your tongue.
4. It is permissible to send durood without wudhu. Sending durood with wudhu is excellent.
5. Durood should not be sent upon anyone individually besides Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Ambiyaa عَلَيْهِ السَّلَامُ and the Malaaiqah. There is no harm in sending durood upon someone together with Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. For example, one should not say, "O Allah Ta'ala, send durood upon the family of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ." One should rather say, "O Allah, send durood upon Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."
6. It is forbidden to send durood for any worldly reason (e.g. To sell your goods by sending durood).
7. To move the body when sending durood and to raise your voice in doing so is an act of ignorance.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O Sustainer, shower durood and salaam forever and ever upon Your beloved, who is the best of all creation.

Part Five - Stories about sending Durood and Salaam

Story: 1 – Umar-bin-Abdul Aziz (rahmatullahi alayh) sends Durood from Syria to Madinah

Umar bin Abdul Aziz (*rahmatullahi alayh*) was a famous Taabi'ee (one who saw the Sahaabah) and one of the rightly-guided leaders. He would send a special messenger from Syria to Madinah Munawwarah to convey his salaams at the grave of Rasulullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Story: 2 – Durood of Imaam Shafi'ee (rahmatullahi alayh)

A person says, "I saw Imaam Shafi'ee (*rahmatullahi alayh*) in a dream. I asked him, 'How did Allah Ta'ala treat you?' He replied, 'Allah Ta'ala forgave me and ordered that I be entered into Jannah with honour and dignity. This was in reward of a durood I used to recite.' I asked, 'What was it?' Imaam Shafi'ee (*rahmatullahi alayh*) said:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الدَّاكِرُونَ وَصَلِّ عَلَى مُحَمَّدٍ كُلَّمَا
غَفَلَ عَنِ ذِكْرِهِ الْغَافِلُونَ

O Allah, send durood upon Muhammad ﷺ whenever those busy in his remembrance remember him and whenever those who are negligent of his remembrance are negligent.

Story: 3 – Boat saved from sinking through recitation of Durood

Musa Dhareer (*rahmatullahi alayh*) relates his experience. He says, “I was travelling in a boat which began to sink. I became drowsy and saw Nabi ﷺ. He taught me this durood. He instructed that all the passengers should read it one thousand times. We had only recited it three hundred times when the boat was saved from sinking.” The durood is as follows:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلَوةً تُنَجِّينَا بِهَا مِنْ جَمِيعِ
الْأَهْوَالِ وَالْأَفَاتِ وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا
مِنْ جَمِيعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا أَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا
أَقْصَى الْغَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَوةِ وَبَعْدَ الْمَمَاتِ إِنَّكَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah, send blessings upon our leader Muhammad ﷺ, blessings through which you will save us from all worries and calamities, through which You will fulfil all our needs, purify us from all sins, raise

our positions to the highest of stations, send us to the furthest heights in all acts of goodness in this life and the Hereafter. Verily you have power over everything.

Story: 4 – Author is forgiven for adding Durood after the name of Nabi ﷺ

Ubaydullaah bin Umar Qawaariri (*rahmatullahi alayh*) said, "A neighbour of mine, who was an author, passed away. I saw him in a dream. I asked him how Allah Ta'ala had treated him. He replied: "Allah Ta'ala had forgiven me." I asked him the reason. He said, 'It was my habit that whenever I wrote the blessed name of Nabi ﷺ, I would add ﷺ. Allah Ta'ala granted me gifts that no eye has ever seen, no ear has ever heard and the thought of which has never crossed the mind of any person.'"

Story: 5 – Durood of a girl produces water

A Shaikh was in need of water for wudhu whilst travelling. He had no rope or bucket [to pull the water from the well]. A little girl asked the Shaikh what was the problem. He informed her. She spat in the well. As a result, the water rose to the top of the well. The Shaikh was shocked after seeing this and asked how she had done this. The girl replied that this was the blessing of sending great amounts of durood and salaam upon Rasulullah ﷺ.

Story: 6 – A Muhaddith writes Durood with the name of Nabi ﷺ

Abu Zur'a (*rahmatullahi alayh*) saw a person in his dream who was performing salaah with the angels in the heavens. He asked him how

he reached this position. He replied, "I have written one million Ahaadith. Whenever I came across the blessed name of Rasulallah ﷺ, I would write durood. I achieved this status through this action."

Story: 7 – Durood is a means of forgiveness of our Sins

A person saw a pious man in his dream and asked him how he was doing. He said, "Allah Ta'ala had mercy on me, forgave me and entered me into Jannah." When he was asked the reason, he replied, "The angels counted my sins and the durood (which I sent to Nabi ﷺ). The durood outnumbered the sins. Allah Ta'ala said, 'Enough! Stop questioning him and enter him into Jannah.'"

Story: 8 – Reciting Durood before sleeping

Hafiz Ibn Hajar Makki (*rahmatullahi alayh*) has written that a pious person was in the habit of sending a specific number of durood at bedtime. He saw in a dream that the Messenger of Allah ﷺ entered his house, causing the whole house to become bright. Rasulallah ﷺ said, "Present that mouth which sends durood and salaams upon me that I may kiss it." Out of shyness he presented his cheek. Rasulallah ﷺ kissed his cheek. He awoke to find his house filled with the fragrance of musk.

Story: 9 – The Mahr (dowry) of Adam ﷺ was Durood

When Hadhrat Hawwaa ﷺ was created, Hadhrat Aadam ﷺ moved towards her. The angels said, "Be patient until you are married

and paid the dowry." He asked, "What is the dowry?" The angels replied, "Durood and salaams upon Rasulullah ﷺ thrice."

Story: 10 – Honour and forgiveness after death

When Abu Abbaas Ahmad bin Mansur (*rahmatullahi alayh*) passed away, someone saw in a dream that he was standing in the front part (mihraab) of the main Masjid, wearing a beautiful kurta and a crown illuminated with jewels and pearls. The person asked him about this. He replied, "Allah Ta'ala forgave me and treated me with great respect. He granted me this crown. This was in reward of sending durood and salaam upon Rasulullah ﷺ abundantly."

Story: 11 – A sinner is forgiven

A pious person says, "In my dream, I saw a man named Mistah who had been a very sinful person. I asked him, 'How did Allah Ta'ala treat you?' He said, 'Allah Ta'ala forgave me.' I asked, 'Why?' He said, 'I was narrating Ahaadith in the presence of a Hadith scholar (Muhaddith), who sent durood and I too sent durood. On hearing me, everyone present in the gathering sent durood. Allah Ta'ala forgave everyone present in that gathering.'"

Story: 12 – Reciting abundant Durood is a protection from sins

A saint once saw an ugly figure in his dream. He asked, "Who are you?" It replied, "I am your evil deeds." The saint asked, "How can I remain safe from you?" It replied, "Send durood and salaams abundantly upon Muhammad ﷺ the Chosen One."

Who is there amongst us who is not involved in sins day and night? Sending durood and salaams is the best way of forgiveness.

We should send durood as much as possible. We should not lag behind in this regard.

Story: 13 – Durood helps to cross the Bridge of Siraat

Hadhrat Abdur Rahmaan bin Samura رَضِيَ اللهُ عَنْهُ narrates that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I saw something strange last night. I saw a person on the Bridge of Siraat who at times was dragging himself across and at other times, he was crawling and unable to continue. His durood shareef helped him to his feet allowing him to cross with ease."

Story: 14 – Durood written after every Hadith

Ibn Abi Sulaymaan (*rahmatullahi alayh*) says, "I saw my father in a dream after his death. I asked, 'How did Allah Ta'ala deal with you?' He replied, 'Allah Ta'ala forgave me.' I asked, 'Due to which action did He forgive you?' He answered, 'I used to write durood after Rasulullah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ name in every Hadith.'"

Story: 15 - Pillar of light from the earth to the heavens

Abu Qaasim Mirwazi (*rahmatullahi alayh*) says, "My father and I would study Ahaadith at night. In a dream a pillar of light extending from the place where we used to study until the heavens were seen. Someone asked, 'What is this pillar of light?' The reply was, 'These are the durood they sent while studying the Ahaadith.'"

Story: 16 – Writing Durood in the Hadith

Hasan bin Musa Hadrami (*rahmatullahi alayh*), commonly known as Ibn Ujaynah, says, "I would write Ahaadith but would leave out the

durood to save time. I saw Rasulullah ﷺ in my dream. He said to me, 'Why do you not write durood when you write Ahaadith as Abu Amr Tabari does?' I woke up, extremely worried. I would always write ﷺ (Sallallahu alayhi wasallam) when writing Ahaadith ever since."

Story: 17 – Allah Ta'ala asks Musa عَلَيْهِ السَّلَامُ to send Durood

Ka'b Ahbaar رَضِيَ اللَّهُ عَنْهُ, says that Allah Ta'ala sent wahi to Hadhrat Musa عَلَيْهِ السَّلَامُ saying, "If there were no people on the face of the earth who praise me, I would not send down a drop of water from the skies and no seed would grow from the earth." He mentioned other things as well. Allah Ta'ala then said, "O Musa, if you wish to be closer to me than the closeness of your speech to your tongue, closer than your heart to its thoughts, than your body to your soul, than your eyes are to your seeing." Hadhrat Musa عَلَيْهِ السَّلَامُ quickly replied, "O Allah, please do inform me." Allah Ta'ala said, "Send durood upon Muhammad ﷺ abundantly."

Story: 18 – Durood saves one from the pangs of death

A person visited someone who was about to pass away. He asked him, "How are you finding the pains of death?" He replied, "I cannot feel anything. I heard the Ulama say that whoever sends durood and salaams upon Nabi Muhammad ﷺ abundantly will be saved from the pangs of death."

Story: 19 – Hunger satisfied by reciting Durood at the Raudah of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Shaikh Abu Aqta (*rahmatullahi alayh*) says, “I went to Madinah Munawwarah. I stayed there for five days but did not find anything to eat. I went to the blessed grave of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and recited salaams to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrat Umar رَضِيَ اللهُ عَنْهُ and then said, ‘O Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I am your guest.’ Thereafter I went to sleep behind the mimbar. In my dream, I saw Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ was standing to his right and Hadhrat Ali رَضِيَ اللهُ عَنْهُ was standing at the front. Hadhrat Ali رَضِيَ اللهُ عَنْهُ nudged me saying, ‘Stand up! Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is coming.’ I stood up and kissed Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on his forehead. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave me a piece of bread. I ate half in my dream and found the other half in my hand when I woke up.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

فضائل رمضان

**Virtues of
Ramadhaan**

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Ramadhāan, the month of Rewards

Rasulullah's ﷺ lecture on the last day of Sha'baan

Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ says that on the last day of Sha'baan, Rasulallah ﷺ spoke to us and said:

“O People, a great month has come upon you, a most blessed month, in which there is a night greater in value and goodness than a thousand months. It is a month in which Allah Ta'ala has made fasting fardh during the day and has made sunnah the *Taraaweeh Salaah* by night. Whosoever wants to be close to Allah Ta'ala by doing any good deed, for such people will be the reward like the one who had performed a fardh in any other time and whoever performs a fardh, shall be given the reward of **seventy** faraaidh in any other time.”

This is indeed the month of patience and the reward for true patience is Jannah (paradise). It is the month of showing kindness to everyone. It is the month in which a true believer's rizq (food, money, etc.) is increased. Whosoever feeds a fasting person in order to break the fast at iftaar (sunset), for him there will be forgiveness of sins and freedom from the fire of Jahannam (hell) and he will receive the same reward as the fasting person (whom he fed) without the fasting person losing any reward.

Thereupon, we said, ‘O Messenger of Allah, not all of us can afford to give a fasting person something to break his fast with.’ Rasulallah ﷺ replied, ‘Allah Ta'ala gives the same reward to the one who gives a fasting person just one date or a drink of water or a sip of milk to break his fast with.’

This is a month, the first of which brings Allah Ta'ala's mercy, the middle of which brings His forgiveness and the last of which brings freedom from the fire of Jahannam.

Whosoever gives less work to his servants or workers, Allah Ta'ala will forgive him and free him from the fire of Jahannam.

In this month you should perform four things in great number, two of which is to please Allah Ta'ala, while the other two are such that you cannot do without. Those two which are to please Allah Ta'ala are, that you should abundantly recite in great number the Kalimah Tayibbah - *Laa ilaaha illallah* (i.e. To bear witness that there is no god except Allah Ta'ala) and to recite istighfaar (beg Allah's Ta'ala forgiveness by saying *astaghfirullah*). As for those two which you cannot do without is that you should beg of Allah Ta'ala for entrance into Jannah and ask Him protection from Jahannam.

And whoever gives a fasting person water to drink, Allah Ta'ala shall grant him to drink from my fountain, such a drink, after which he shall never feel thirsty again until he enters Jannah."

Commentary:

Rasulullah ﷺ gave this lecture at the end of Sha'baan, because he wanted to show us the great importance of Ramadhaan so that we do not allow one second of this month to go to waste.

Fasting has been made fardh by Allah Ta'ala who has also made sunnah the *Taraaweeh Salaah* by night.

From this Hadith we learn that the command for *Taraaweeh Salaah* too comes from Allah Ta'ala Himself.

Many people say that you may listen to the full Qur-aan being read in a certain Masjid in eight or ten nights and then stop performing *Taraaweeh* with Jamaat as the sunnah has been fulfilled. This is wrong. By doing this, only one sunnah will be fulfilled and the other lost. We should remember these are two separate sunnats. Firstly, it is Sunnah to hear the full Qur-aan being read in the *Taraaweeh Salaah* in Ramadhaan. Secondly, it is sunnah for men to

perform Taraaweeh Salaah with Jamaat in the Masjid throughout Ramadhan. Women should perform their Taraaweeh at home.

Another point that we learn in this Hadith is that Rasulullah ﷺ told us that any nafl done in Ramadhan is rewarded as much as a fardh in normal times and a fardh done in Ramadhan has the reward of seventy faraidh at other times.

Our Faults

Is our ibaadah or worship in Ramadhan important to us? How many nafl do we perform? We see many people, who after having eaten sehri, go back to bed without performing the Fajr Salaah. Many perform it, but not with Jamaat. Someone might think that we show our thanks to Allah Ta'ala for the food we had eaten for sehri by not performing the most important fardh or by not performing it with jamaat. Such a Salaah is not complete.

Rasulullah ﷺ said: "There is no Salaah for those near the Masjid except in the Masjid." In the kitaab '*Mazaahir-e-Haq*' we find that there is no reward for Salaah, for people who do not perform it with jamaat, without any good reason or excuse.

Similarly, in many cases at the time of iftaar, Maghrib Salaah is missed and many do not come to the Masjid. Some miss the *takbeer* at the beginning or miss the first rakaat. Many people hurry to get over the *Taraaweeh Salaah* and even perform the Esha Salaah before the time of Esha starts. (Some do not pay any attention to Salaah even in Ramadhan).

That is the condition of our fardh Salaah in Ramadhan. Whilst fulfilling one fardh of fasting, three others are destroyed. How often do we see that even the time of Zuhr Salaah passes by because we are asleep, while the time of Asr goes by because we are too busy with our business or cooking to prepare for iftaar.

If such is the case with the faraidh, then we can well imagine how much less importance is given to the nafl actions.

Advice

There is a very strong link between Ramadhan and the recitation of the Qur-aan. Almost all of Allah Ta'ala's Divine books were sent down in this month. Similarly, in this month the Qur-aan was brought down from the '*lowhul mahfoozh*' (preserved tablet) to the '*samaaud dunyaa*' (earthly sky), from where it was revealed bit by bit to Rasulallah ﷺ over a period of twenty-three years.

There is a great connection between the Qur-aan and the month of Ramadhan. For this reason, we should read as much of the Qur-aan as possible during this month. This was the habit of our pious people of the past. Jibraa-eel عَلَيْهِ السَّلَام would recite the whole Qur-aan to our Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the month of Ramadhan. In some reports it is stated that Rasulallah ﷺ would recite and Jibraa-eel عَلَيْهِ السَّلَام would listen.

The Ulama have said that it is Mustahab to read the Qur-aan in such a manner that while one recites the other listens. Thereafter, another recites while others listen. So recite the Qur-aan as much as possible. Whatever time remains thereafter should not be wasted.

Rasulallah ﷺ drew our attention to four things and advised that we should practice them as much as possible. They are the recitation of ***Kalimah Tayibbah, istighfaar, begging for Jannah and asking safety from Jahannam.*** Therefore, it must be regarded as a honour to spend as much time as possible reciting these. This will be the true appreciation for the teachings of Rasulallah ﷺ. What is so difficult about keeping the tongue busy with the recitation of Durood Shareef or '*Laa ilaaha illallah*' while being engaged in our daily works?

In the same Hadith, Rasulallah ﷺ said a few more things; Ramadhan is the month of patience. So if great difficulty is experienced in fasting, one should bear it with patience. One should not complain as people do during hot days. If by chance sehri is missed, then too one should not complain. Similarly, should any

difficulty or trial be experienced, one should bear it with patience, otherwise, these deeds may possibly be empty of *barakah* (blessings). When we avoid the worldly pleasures and give up our eating and drinking, then for the sake of Allah Ta'ala's pleasure what are these difficulties.

Kindness to the poor & needy

The Hadith also says that it is the month of kindness, especially to the poor and needy. Kindness should be of a practical nature. When ten things are placed before us for iftaar, at least two or four of them should be set aside for the poor and needy. They should be treated more favourably. If not then at least equally. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were living examples of showing kindness to the poor. It is our duty to follow or at least try to follow them.

Let us see the following example. Abu Jahm رَضِيَ اللَّهُ عَنْهُ relates that, during the battle of Yarmook, he went in search of his cousin, taking with him a water bag to give him to drink and also wash his wounds if he was found alive or wounded. He found him lying among the wounded. When I asked him whether he wanted some water, he said 'Yes'. At that moment someone near him moaned. My cousin pointed to that person indicating that I should first give him the water. I went to him and found that he too needed water, but just as I was about to give him the water, a third person groaned near him. The second one pointed to this third person meaning that I should give the third one to drink first. I went to the third person but before he could drink, I found that he had passed away, I then returned to the second one only to find that he too had passed away. When I came back to my cousin, he too had become a *shaheed*.

This is the caring character our Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had. They preferred to die thirsty rather than drink before a Muslim brother. May Allah Ta'ala be pleased with them all and grant us the ability to follow in their footsteps. *Aameen*.

Another Hadith says that whoever feeds the hungry, clothes the naked and gives shelter to the traveller, Allah Ta'ala shall save him

from the terrors of the day of Qiyaamah. Further, Rasulullah ﷺ mentioned the virtue of feeding a fasting person at the time of breaking the fast. In one Hadith it is reported that one who feeds a person out of his *Halaal* earnings to break the fast, the Malaaikeh shower mercy upon him during the nights of Ramadhaan, and Jibraa-eel عَلَيْهِ السَّلَامُ shakes hands with him on *Laylatul Qadr*. The sign of this is that his heart becomes soft and tears flow from his eyes.

During Ramadhaan, Hammad bin Salamah (*rahmatullahi alayh*), a very famous Muhaddith, used to feed fifty people every day at iftaar.

Thereafter, the Hadith of Rasulullah ﷺ called the first section (i.e. the first 10 days) of Ramadhaan the coming of mercy, which means that Allah Ta'ala's mercy is with the Muslims. Those who are thankful to Allah Ta'ala for His bounties will receive even more. The Qur-aan says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

“If you are thankful, I will surely grant you more.”

During the second section (i.e. the second 10 days) of Ramadhaan, forgiveness begins to come down as a reward for fasting during the first section. The last section (i.e. the last 10 days) of Ramadhaan brings protection from the fire of Jahannam.

In my personal opinion, Ramadhaan has been divided into three sections because people are normally of three different kinds. Firstly, there are those who have no sins. For them Allah's mercy and bounties come from the very beginning of Ramadhaan. Secondly, there are those whose sins are not too heavy, for them forgiveness comes after one third of Ramadhaan has passed. Thirdly, there are the real sinners. For them forgiveness comes after having fasted for most of Ramadhaan. Those who received Allah Ta'ala's mercy right at the beginning are the very fortunate ones because of the great amount of mercy they have received. (And Allah Ta'ala knows best).

Another point mentioned in the Ahaadith is that masters should be merciful to their servants in Ramadhaan because, after all, they too are fasting. Unnecessary hard work or too much of it will be difficult for them. An extra worker should be hired when the work is too much.

Lastly, Rasulullah ﷺ encouraged four things in the Hadith that should be repeated constantly. Firstly, the recitation of Kalimah Tayyibah, which in the Ahaadith is called the highest form of zikr. Abu Saeed Khudri رَضِيَ اللهُ عَنْهُ reports: "Once Nabi Musa عَلَيْهِ السَّلَامُ begged of Allah Ta'ala to grant him a special zikr by which he could remember Allah Ta'ala and also (by which he could) ask Him. Allah Ta'ala then told him to recite the Kalimah Tayyibah. Hadhrat Musa عَلَيْهِ السَّلَامُ said, 'O Allah! This is a zikr recited by all your servants, I wish for a special zikr.' Allah Ta'ala replied, 'O Musa, if the seven heavens, the earth and all its occupants including the Malaikah excluding Myself (i.e. excluding Allah Ta'ala Himself) are placed on one side of a scale and this Kalimah on the other, this Kalimah will weigh heavier than everything else.'"

The second thing which should be recited abundantly is istighfaar. The Ahaadith report many rewards for istighfaar. In one Hadith we read, "Whoever makes much istighfaar, Allah Ta'ala opens a way out for him from all problems and removes all sadness from him. He also receives rizq (food, money, etc.) from unexpected sources." In another Hadith, Rasulullah ﷺ said that, "Every man is a sinner, but the best among the sinners are those who repent and ask for forgiveness." In one Hadith it is mentioned that, "When a man commits a sin, a black spot forms on his heart, but when he asks for forgiveness, it is washed away, if not, the black spot remains."

Thereafter, Rasulullah ﷺ commanded us to beg for two things which we cannot do without; firstly, to beg Allah Ta'ala for entrance into Jannah, and secondly to ask for protection in Him from Jahannam.

May Allah Ta'ala grant us this good fortune. *Aameen.*

Five gifts given to this Ummah in Ramadhaan

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “My Ummah has been given five things that were not given to anyone before them.

1. The smell from the mouth of a fasting Muslim is sweeter to Allah Ta’ala than the sweet smell of musk.
2. The fish in the sea seek forgiveness for them until they break their fast.
3. Allah Ta’ala prepares and decorates His special Jannah every day and then says: “The time is near when My loyal servants shall put away the load (of the world) and come to you.”
4. The evil shayaateen are chained in this month of Ramadhaan so as not to take people towards evils which they normally do during other months.
5. On the last night of Ramadhaan, the fasting Muslims are forgiven. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ then asked, “O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, is that *Laylatul Qadr*?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “No, but it is only right that a servant be paid on having completed his duty.”

Note: These five gifts from Allah Ta’ala were not granted to the (fasting) people before Islam. If we truly appreciate how great this gift from Allah Ta’ala really is, we will sincerely try to get these special favours.

First, we are told that the smell from the mouth of the fasting person is more pleasing to Allah Ta’ala than the smell of musk.

Fasting is one of the most pleasing forms of worship in the sight of Allah Ta’ala and for this reason a Hadith states that for every deed the reward is brought by the Malaaikeh, but Allah Ta’ala says, “The reward for fasting, I Myself will give, because it is for Me alone”. Another report of the same Hadith (when read in a different way) says, “I Myself become his reward.” And what greater reward can there be for the lover than to meet the Beloved?

In another Hadith we read, "Fasting is the door to all other forms of worship of Allah Ta'ala." This means that, through fasting, the heart is encouraged to perform other forms of worship. This is the case if the fast is kept properly and is not merely remaining hungry and thirsty.

The second special favour is that the fish in the sea ask for forgiveness for the person who fasts. The purpose here is to explain that many living things make dua for him.

One Hadith explains this further, "When Allah Ta'ala loves a person, He says to Jibraa-eel عَلَيْهِ السَّلَامُ, 'I love that person, so you also love him.' Jibraa-eel عَلَيْهِ السَّلَامُ then also loves that person and announces in the first heaven that, 'That person is loved by Allah Ta'ala; you all should also love him.' Then all the creations of the heavens begin to love him. Then, love for that person spreads all over the earth." Normally only those who are near to a person seem to love him, but here that love spreads all over, even the animals in the jungle and the fish in the sea do the same. They all then make dua on his behalf.

The third favour given to those who fast is that Jannah is decorated for them. The Hadith states that at the beginning of every year, Jannah begins to be decorated for Ramadhaan. We know that when an important person is expected to arrive, great care is taken in the preparations for his welcome.

The fourth favour is that the evil shayaateen (devils) are chained, so evil is much less. One would have expected that, because of the great desire for worship of Allah Ta'ala in the blessed month of Ramadhaan, the shayaateen would try very hard to pull us away from the right path, so that much more evil would be committed. That is not the case. Instead we see so much less evil. How many drunkards do we see, who just because of the blessed month of Ramadhaan, do not drink wine? How many other sinners we see giving up evil acts during the blessed month of Ramadhaan?

You may wonder that, when the shayaateen are chained, how is it that we still see sins being committed, even though in lesser amounts? The reply is that all evil may not necessarily be caused by

the evil shayaateen. Having for eleven months lived in obedience to the wishes of shaytaan, the doing of evil actions caused by them becomes a habit and so evil is being done in Ramadhaan and also out of Ramadhaan. For this reason we find those who normally commit sins continue to do some of it in Ramadhaan. Thus, even though the shayaateen have been chained, their effect on us has become so strong that we follow their ways from our own side even in Ramadhaan.

My personal opinion is that not all the shayaateen are chained, but only the most evil ones. All of us can see that in Ramadhaan, it does not require a great amount of effort and energy to perform a good act, neither does it need a great amount of self control and effort to avoid sin, as in other times.

The fifth favour is that forgiveness is granted on the last night of Ramadhaan. Because of this great favour, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ thought that this night must be *Laylatul Qadr*. They knew the great blessings of that night and asked whether it meant *Laylatul Qadr*. The reply was that it was not. This is just a favour granted for having fasted the entire month of Ramadhaan.

Only a very unfortunate person would not get forgiveness in Ramadhaan

Ka'b ibn Ujrah رَضِيَ اللَّهُ عَنْهُ says that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Come close to the mimbar," and we came near the mimbar. When he climbed the first step of the mimbar, he said "Aameen". When he climbed the second step, he said "Aameen". When he climbed the third step, he said "Aameen". When he came down, we said "O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, today we have heard from you something which we had never heard before." Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When I climbed the first step, Jibraa-eel عَلَيْهِ السَّلَامُ appeared before me and said, "Destruction to the person who found the blessed month of Ramadhaan and let it pass by without being forgiven," I said

'Aameen.' When I climbed the second step, he said, "Destruction to the person before whom your (i.e. Nabi's ﷺ) name is taken and he does not send Durood and Salaam on you (for example by saying, *sallallahu alayhi wasallam*)." I replied 'Aameen.' When I climbed the third step, he said "Destruction to that person in whose lifetime both his parents or either one of them reaches old age, and (because of not serving them) he is not allowed to enter Jannah." I said 'Aameen.'

Note: In this Hadith, Jibraa-eel عَلَيْهِ السَّلَامُ made three curses, upon which Rasulullah ﷺ said "Aameen" every time.

The curses of Jibraa-eel عَلَيْهِ السَّلَامُ, an angel of such high position, are sure to be accepted. May Allah Ta'ala in His mercy grant us His help and save us from these three curses.

The first person described above is he who, even in the blessed month of Ramadhaan, spends the days in sin and does not worry about his duties, thus he does not get forgiven. Ramadhaan is the month of Allah Ta'ala's mercy and if even this month is spent carelessly, how can he expect to be forgiven for his sins? If he cannot gain Allah Ta'ala's forgiveness in Ramadhaan, then when will he do so? The way to seek Allah Ta'ala's forgiveness for ones sins is to complete ones duties in Ramadhaan as ordered by Allah Ta'ala, such as fasting, reading *Taraaweeh Salaah* and asking for Allah Ta'ala's forgiveness for past sins.

The second unfortunate person is he who hears the name of Rasulullah ﷺ and yet does not send Durood and Salaam on him.

Why should it not be? After all, the favours on us because of Rasulullah ﷺ are so great that our writings and our lectures cannot describe. His favours on us are very great. Therefore, any warning for the neglect of sending Durood and Salaam on Nabi ﷺ, is understandable.

On the other hand, the reward for reciting Durood Shareef is very great. The Hadith teaches us that whosoever recites Durood

once, Allah Ta'ala sends ten blessings on him and the Malaaikeh make dua for him. All his sins are forgiven, his position is raised and his reward will be as great as mount Uhud and on the day of Qiyaamah, Rasulallah ﷺ shall ask Allah Ta'ala to forgive him.

The third person described in this Hadith is he in whose lifetime one or both of his parents reach old age, and yet he is unable to gain Jannah by serving them. The Ulama have stated that in every permissible act, it is compulsory to obey your parents' commands. You should not be disrespectful to them and you should be humble, even though they may be non-muslims. You must neither raise your voice above theirs, nor call them by their names. When they have to be called towards good and stopped from evil, it should be done kindly and you should continue to make dua for them even if they refuse to accept.

In a Hadith it is said that, at all times they should be honoured and respected. It is also related that the best of doors for entering Jannah is the father. If you wish, look after it and if you wish, destroy it.

A Sahaabi رَضِيَ اللَّهُ عَنْهُ asked Rasulallah ﷺ, "What are the rights due to parents?" Rasulallah ﷺ replied, "They are either your Jannah or your Jahannam! i.e. if they are happy, it leads you to Jannah while their unhappiness leads you to Jahannam." It is stated in a Hadith that when an obedient child looks with love and affection at his parents, the reward for that look shall be an accepted Hajj. In another Hadith it is stated that Allah Ta'ala forgives all sins as He pleases except the sin of shirk (i.e. joining partners with Allah Ta'ala). However, He gives punishment for disobedience to parents in this world before death.

A Sahaabi رَضِيَ اللَّهُ عَنْهُ said, "O Rasul of Allah ﷺ, I want to go for Jihaad." Rasulallah ﷺ asked, "Is your mother alive?" "Yes," He replied. Rasulallah ﷺ then said, "Serve her, Jannah lies under her feet." Another Hadith says, "The pleasure of Allah

Ta'ala is in pleasing your father, and Allah Ta'ala's displeasure is in displeasing your father."

However, if one's parents were not respected and treated properly and have passed away, there is still something that their children could do to make up. The Hadith teaches us that, in such cases, one should always make dua for their forgiveness. By doing so, you will be counted among those who are obedient. Another Hadith says that the best action a person can do after the death of his father is to treat the friends of his father in a friendly manner (as the father would have done).

Show Allah Ta'ala your good deeds in Ramadhaan

Ubaadah ibn Saamit رَضِيَ اللَّهُ عَنْهُ reports that, one day when Ramadhaan had come near, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "Ramadhaan, the month of blessings has come upon you, wherein Allah Ta'ala turns towards you and sends to you His special blessings, forgives your faults, accepts your duas, appreciates your competing with one another in good works and boasts to the Malaikah about you. So show Allah Ta'ala your good deeds, for truly, the most unfortunate one is he who is deprived of Allah Ta'ala's mercy in this month."

Note: In this Hadith we read about the spirit of competition among the believers, each one trying to do more good deeds than the other. In our home, I am greatly pleased at seeing how the women compete with each other, each one trying to recite more Qur-aan than the others, so that together with housework, each one reads half to two thirds of the Qur-aan daily. I mention this only as gratitude to Allah Ta'ala and not to boast of it. May Allah Ta'ala accept their and our actions, and increase our ability to do good actions.

Freedom from Jahannam and acceptance of Dua

Hadhrat Abu Sa'eed Khudree رَضِيَ اللهُ عَنْهُ relates that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "During each day and night of Ramadhāan, Allah Ta'ala sets free many people from Jahannam, and during each day and night, at least one dua for every Muslim is certainly accepted."

Note: Besides this Hadith, there are many others saying that the dua of a fasting person is accepted. In one Hadith we read that the dua is accepted at the time of breaking the fast, but we are generally so busy eating, that we lose this chance.

The well known dua for breaking the fast is often forgotten:

اللَّهُمَّ لَكَ صُمْتُ وَبِكَ آمَنْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

*"Allaahumma laka sumto wa bika aamantu wa
'alaa rizqika aftartu"*

*(O Allah! For You have I fasted, in You do I believe,
and now I break this fast with food coming from
You.)*

Abdullah ibn Amr رَضِيَ اللهُ عَنْهُ used to make the following dua when breaking the fast.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسَعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي

*"Allaa-humma innee as'aluka bi-rahmatikallatee
wasi'at kulla shayin an taghfira lee"*

*(O Allah, I beg You, through Your infinite mercy,
which surrounds all things, to forgive me.)*

In some books we read that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to say:

يَا وَاسِعَ الْفَضْلِ اغْفِرْ لِي

“Yaa waasi al-fadli-igh-firlee”

(O You who gives Great Bounties, forgive me.)

There are many other duas to be read when breaking the fast, but no special dua is fixed. This time (of breaking the fast) is a time when duas are accepted. Ask and present all your needs before Allah Ta'ala (and, if you remember, then make dua for me too).

Three People whose Dua is surely accepted

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “There are three people whose dua is not rejected: The fasting person until he breaks the fast, the just ruler and the oppressed person, whose dua Allah Ta'ala raises above the clouds and opens the doors of Jannah for it and Allah Ta'ala says, “I swear by my honour, verily, I shall assist you even though it may be after sometime.”

Note: It is reported from Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا that, when Ramadhaan came, the colour of Rasulullah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ face used to change. He used to increase his Salaah, become more humble in his dua and show even more fear of Allah Ta'ala. According to another report, he hardly ever lay down in bed until Ramadhaan came to an end.

Further, it is said that the Malaaikeh carrying Allah's Ta'ala throne are commanded in Ramadhaan to leave everything and say 'Aameen' to the duas of those who fast. There are many Ahaadith stating that the fasting person's duas are answered. When Allah Ta'ala has promised and His truthful Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has informed us, there should be no doubt whatsoever about the truth of these promises.

Yet it is strange that, in spite of this, we still find such people who do not get what they make dua for. They ask and do not receive,

but this does not mean that their dua has been rejected. We should understand what is meant by a dua being answered.

Rasulullah ﷺ has told us that when a Muslim makes dua for anything from Allah Ta'ala, as long as he does not make dua for breaking off relationship from his near relatives nor for anything sinful, he definitely receives one of three things. He gets the exact thing which he asked for. If that is not received, Allah Ta'ala either removes from him some great problem in place of what he wanted, or the reward for that for which he made dua for is stored for him in the Aakhirah (Hereafter).

Another Hadith says that on the day of Qiyaamah, Allah Ta'ala will call his slave and say to him: "O My slave, I used to command you to ask of Me and promised to answer. Did you beg of Me?" The slave will answer: "Yes I did." Then Allah Ta'ala shall reply: "You did not make any dua which has not been accepted. You made dua that a certain problem should be removed, which I did for you in the worldly life. You made dua that a certain sadness should be removed from you, but the result of that dua was not known to you. I have fixed for you such and such reward in the Aakhirah (Hereafter)."

Rasulullah ﷺ says that the man shall again be reminded of each and every dua and he shall be shown how it had been answered in the world or what reward had been stored for him in the Aakhirah (Hereafter). On seeing that reward, he will wish that not a single dua of his should have been answered on earth, so that he could receive the full reward in the Aakhirah (Hereafter).

Yes, dua is indeed very important and to leave it out at any time is a great loss. We should not loose hope, even when it seems that our dua is not accepted.

Umar رَضِيَ اللهُ عَنْهُ says that Rasulullah ﷺ said, "Whosoever remembers Allah Ta'ala in Ramadhaan, is definitely forgiven. The one who asks for a favour from Allah Ta'ala, is not refused." Ibnu Mas'ood رَضِيَ اللهُ عَنْهُ says that on every night of Ramadhaan, an Angel from the heavens calls out: "O You seeker of good, come near, O You seeker of evil, turn away (from evil) and open your eyes." Thereafter,

that Angel calls out: “Is there any seeker of forgiveness, that he may be forgiven? Is there someone who would repent so that Allah Ta’ala accepts his repentance? Is there anyone requesting a dua, that his dua may be heard? Is there anyone wanting anything, that his wish may be granted?”

Haraam Food

Lastly, it should be remembered that there are certain conditions for duas to be accepted. Without these, duas may often be rejected. Among these is the use of halaal and pure food. When haraam food is eaten, duas are not accepted.

Rasulullah ﷺ said: “Many a time a greatly troubled person lifts up his hands to the heavens, making dua and crying: ‘O Allah!’ but the food he eats is forbidden by Allah Ta’ala, what he drinks is forbidden, his clothes have been earned by haraam means, then in such cases how can his dua ever be accepted?”

A story is related about a group of people in Kufa, whose dua used to be always accepted. Whenever a cruel ruler was put over them they made dua against him, which was swiftly answered. When Hajjaaj became the ruler there, he invited these people for a meal. After they had all eaten, he said: “I am no longer afraid of the curse of these people as haraam (forbidden) food has now entered their stomachs.”

Let us reflect how many things, forbidden by Allah Ta’ala, are being eaten in these times? People are even trying to make the taking of interest permissible. We find people going as far as to think that bribery and what is obtained through it to be permissible. Our businessmen, very often, think it to be okay to deceive people when doing business with them.

May Allah Ta’ala save us from all types of Haraam. *Aameen.*

Importance of Sehri (the meal before Dawn)

The mercy of Allah Ta'ala and His Malaaiakah are upon those who eat Sehri

Ibn-e-Umar رضي الله عنه says that, Rasulullah صلى الله عليه وسلم said: “Verily Allah Ta’ala and His Malaaiakah (angels) send blessings upon those who eat *Sehri*.”

Note: How great is Allah Ta’ala’s favour upon us that even eating before dawn for fasting is greatly rewarded. There are many Ahaadith in which the rewards of sehri are explained.

Many people lose this great reward because of their own laziness. Some people, after finishing the *Taraaweeh Salaah*, eat some food in place of sehri and go to bed. What great blessings do they lose! Sehri actually means food eaten shortly before dawn.

It must also be remembered that to eat at the last permissible time is better and greater in reward than eating earlier, on condition that sehri is completed before the time of dawn.

Rewards of Sehri

Nabi ﷺ said, “The difference between our fasting and that of the *Ahl-e-Kitaab* (Jews and Christians) is that we eat sehri and they do not.” Nabi ﷺ has said, “Eat sehri, because in it lies great blessings.”

In another Hadith it is said, “In three things are great blessings, in Jamaat (in a group), in eating Sareed (a special dish) and in sehri.” In this Hadith, the use of the word Jamaat is general (for all actions), it includes Salaah with Jamaat and all those good actions done in a group, as Allah Ta'ala's help comes to them.

Sareed is a type of tasty food, in which baked bread is cooked with meat. The third thing this Hadith speaks of is sehri. When Rasulullah ﷺ used to invite any of the Sahaabah رَضِيَ اللهُ عَنْهُمْ to eat sehri with him, he used to say: “Come and eat the blessed food with me.”

One Hadith says: “Eat sehri and strengthen yourself for the fast, sleep in the afternoon (siesta) to make it easy to wake up in the latter portion of the night (for the worship of Allah Ta'ala).” Abdullah ibn Haaris رَضِيَ اللهُ عَنْهُ reports that one of the Sahaabah رَضِيَ اللهُ عَنْهُمْ said, “I once visited Rasulullah ﷺ at a time when he was busy eating sehri.” Rasulullah ﷺ then said: “This is a thing full of barakah, which Allah Ta'ala has granted you. Do not give it up.”

Rasulullah ﷺ, encouraging us repeatedly to partake of sehri has said: “If there is nothing, then eat a date or drink some water.” Thus, when there are definitely great advantages and reward in sehri, Muslims should try hard to partake of sehri. However, in all things moderation (not too less nor too much) is important, and eating more than the required amount is harmful. Neither should so little be eaten that one feels weak while fasting nor should so much be eaten that it causes discomfort. We have been advised not to over-eat.

Ibn Hajar (*rahmatullahi alayh*) has listed different reasons regarding the barakah (blessings) of sehri:

1. The Sunnah is followed.
2. Through sehri, we separate ourselves from the ways of Ahl-e-Kitaab (Jews and Christians), which we are at all times supposed to do.
3. It provides strength to worship Allah Ta'ala.
4. It causes greater sincerity in the worship of Allah Ta'ala.
5. It aids in preventing bad temper, which normally comes about as a result of hunger.
6. Sehri is the time when duas are accepted.
7. At the time of sehri, one gets the opportunity to remember Allah Ta'ala, make zikr and dua.

It is better that one should eat less in the nights of Ramadhaan than on other nights. After all, there is little benefit in fasting after having filled oneself at sehri and at the time of breaking the fast. The pious people have said, "Whoever remains hungry in Ramadhaan shall remain safe from the evil of shaytaan throughout the year until the next Ramadhaan."

Many people fast and worship at night but earn nothing besides hunger and lost sleep

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ relates that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Many people who fast, get nothing for their fasting except hunger and many perform Salaah by night but get nothing by it except the discomfort of staying awake."

Note: The Ulama have three different interpretations about this Hadith.

Firstly, this Hadith may mean that those who fast during the day and for breaking the fast eat food that is haraam. All the reward for

fasting is lost because of the sin of eating haraam and nothing is gained except hunger.

Secondly, it may mean those who fast, but during fasting busy themselves in back-biting and falsely accusing others.

Thirdly, the person referred to may be one, who did not stay away from evil and sin while fasting.

In this Hadith, all such possibilities are included. Similar is the case of the person performing Salaah the entire night but because of back-biting or any other sinful act (e.g. missing Fajr Salaah or keeping awake for show), loses the reward for his night of worship.

Fasting is a protective shield

Hadhrat Abu Ubaydah رضي الله عنه reports, I have heard Rasulullah صلى الله عليه وسلم saying, “Fasting is a protective shield for man, as long as he does not tear up that protection.”

Note: “Protective Shield” means: Just as a man protects himself with a shield, similarly fasting protects him from his well known enemy (shaytaan). In other Ahaadith, we are told that fasting saves one from Allah Ta’ala’s punishment and the fire of Jahannam in the Akhirah (Hereafter).

Once, somebody asked Rasulullah صلى الله عليه وسلم, “What causes the fast to be torn?” Rasulullah صلى الله عليه وسلم replied, “Speaking lies and backbiting.”

The Ulama tell us of six things, about which care should be taken whilst fasting:

Firstly: one should keep the eyes away from any place where one should not look, (e.g. T.V, movies, D.V.D, etc.)

The pious people say that this means that we should not look at all those places and things that take the mind away from the remembrance of Allah Ta’ala.

Secondly: One should guard the tongue from lies, unnecessary talks, backbiting, arguments, etc. In Saheeh Bukhaari we read that fasting is a shield for the fasting person, therefore those who fast

should stay away from all useless talk, joking, arguments, etc. Should anyone start an argument then say to him, “I am fasting.”

In other words, one should not start an argument and if someone else starts it, then too, one should avoid taking it up. When the person who starts an argument is not an understanding person, then at least one should remind oneself that: “I am fasting.”

During the time of our Nabi ﷺ, two women were fasting. They felt so hungry that they could not manage the fast. Both were close to death. When the Sahaabah رَضِيَ اللهُ عَنْهُمْ informed our Nabi ﷺ about this, he sent a bowl to the women asking both of them to vomit into it. When they both vomited into the bowl, pieces of meat and fresh blood were found in it. The Sahaabah رَضِيَ اللهُ عَنْهُمْ were greatly surprised. Our Nabi ﷺ said: “They fasted with pure food from Allah Ta’ala, but ate food not permitted by Allah Ta’ala by back-biting other people.”

One should therefore, stay away from sins and especially major sins like back-biting and slander, which are often done to pass time. Allah Ta’ala says in the Qur-aan that back-biting is in fact eating of the flesh of one’s dead brother.

One of the Sahaabah asked Rasulullah ﷺ, “What is back-biting?” Rasulullah ﷺ replied: “To say something about your brother behind his back, which he would not like.” The Sahaabi رَضِيَ اللهُ عَنْهُ said: “And is it still back-biting if what is said about him is really true?” Our Nabi ﷺ said: “In that case (if that which was said is really true) it is actually back-biting; If what is said is false, then you have in fact slandered (falsely accused) him.”

Once when Nabi ﷺ passed by two graves, he said: “Punishment is being given to both the people of these graves. One is being punished because of back-biting and the other because of not taking precautions (to stay clean) when passing urine.”

Thirdly: The person who fasts must be careful about what he hears. Whatever is wrong to say, is also wrong to listen. Rasulullah

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ has said, "In backbiting, both the backbiter and the one who listens to it are equal in sin."

Fourthly: The rest of the body should be kept away from sin and wrong things. The hands must not touch it and the feet must not walk towards it. Special care should be taken especially at the time of breaking the fast that no doubtful food enters the stomach. When a person fasts and at the time of breaking the fast, breaks his fast with haraam food, he is like a sick person who takes medicine as a cure but also adds a little poison, which kills him.

Fifthly: After having fasted, it is not good, while breaking the fast at iftaar, to completely fill the stomach even with halaal food because the purpose of fasting is then lost. Fasting decreases your bodily needs and increases a person's faith and piety.

For eleven months, we eat and drink freely. In Ramadhaan this should be cut down to a minimum. We have a bad habit of filling our stomachs when breaking the fast to cover up for what was lost and again at sehri in preparation for the fast, thereby actually increasing our daily food in take.

Ramadhaan for such people increases their appetite. Many such items of food are eaten that we normally do not eat at other times. This habit is completely against the spirit of Ramadhaan and the true spirit of fasting.

Actually, we have only changed the times of eating and not really fasted. In fact, by having many types of delicious foods, we eat even more than in normal times. The result is that instead of lessening the bodily desires, these are increased. The real benefit of fasting comes with real hunger. Our Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, "Shaytaan runs in the body of man like blood, so close up his path by remaining hungry," i.e. when the body is hungry, the soul receives strength.

Apart from hunger, fasting gives us a chance to experience the condition of the poor people and thereby feel sorry for them. This too can be felt by remaining hungry. By filling the stomach with delicious foods at sehri, we will be losing the purpose of fasting since we will not feel hungry throughout the fast.

Our Nabi ﷺ himself said: “Allah Ta’ala does not hate the filling of anything to the top more than He hates the filling of the stomach.” Rasulullah ﷺ said, “A few morsels should be enough to keep the back straight. The best way for man is that one third should be filled with food, one third with drink, while the other third remains empty.” Rasulullah ﷺ himself used to fast for days together without having eaten anything.

The sixth point is that: After fasting, we should be concerned whether our fast had been accepted by Allah Ta’ala or not. This should be done in all forms of ibaadaat (worship) of Allah Ta’ala. We never know whether something important may have been left out by mistake. We should always fear that Allah Ta’ala may not accept our actions.

The Qur-aan commands, ***“Fasting has been made fardh for you.”*** From this Aayah it is seen that fasting is made compulsory for every part of the body. Thus, fasting of the tongue means to avoid lies, etc., fasting of the ears means not listening to evil, fasting of the eyes means not to look at any form of evil and sin. Similarly, fasting of the nafs means to be free from all bodily desires, fasting of the heart means removing the love of worldly things from it and fasting of the mind means avoiding thoughts of anything other than Allah Ta’ala.

A single fast of Ramadhaan is more valuable than a lifetime of fasts kept out of Ramadhaan

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports that Rasulullah ﷺ said: “Whosoever eats during one day of Ramadhaan without a valid excuse (acceptable in Shari’ah) shall never be able to get back that day even by fasting for the rest of his life.”

Note: Some Ulama say that when anybody, without any valid excuse, did not fast on any day of Ramadhaan, he can never make up that

day of Ramadhaan which was lost even if he fasts for the rest of his life. Hadhrat Ali رضي الله عنه held this view. However, most of the Ulama say that if a person did not fast for one day of Ramadhaan then to make up, he will have to fast for only one day. On the other hand, if a person had started a fast in Ramadhaan and had then broken it knowingly during the day without any valid excuse, then according to the Shari'ah he shall have to fast for sixty days one after the other with sehri and iftaar. However, the full reward and blessings of Ramadhaan will never be obtained. This is the meaning of the above Hadith i.e. where a day of Ramadhaan had been lost without excuse, no matter how many days he fasts later, he will never be able to make up the true blessings of a single day of fasting in Ramadhaan.

This is for those who try to make up their lost days of fasting. How unfortunate and unmindful are those who completely ignore the fast. They do not fast at all in Ramadhaan nor fast thereafter as kaffaarah (covering up).

Fasting is one of the pillars of Islam and Rasulullah صلى الله عليه وسلم has told us of five such pillars. First is the Oneness of Allah Ta'ala and the Nubuwwah of Nabi Muhammad صلى الله عليه وسلم and thereafter the four remaining pillars Salaah, fasting, Zakaah and Hajj.

Ibn Abbaas رضي الله عنه relates a Hadith saying: "Islam is based on three things (1) Imaan (2) Salaah (3) Fasting. Whoever ignores any one of these is a disbeliever and deserves severe punishment."

The Ulama have said that a person only becomes a disbeliever if he fails to do that action and in addition he also denies it being a part of Deen.

There are some ignorant people who do not fast. Far worse is the case of those who not only refuse to fast but rather make fun of the month of fasting, by saying in a mocking manner, "He should fast who has no food in his house," or "What does Allah Ta'ala gain by making us suffer from hunger?"

Such words should never be said. It should be remembered that to make fun of the smallest part of our *Deen* can lead to kufr (disbelief). Should any person not perform a single Salaah in his life, nor fast one single day or fail to perform any fardh actions in Islam,

he does not become a kaafir provided he does not deny these actions. He shall be punished for whatever fardh action he has left out. Anyone failing to fast in Ramadhaan without a valid excuse is definitely disobedient to Allah Ta'ala.

May Allah Ta'ala grant me and all Muslims the strength to do good deeds, because we are all weak and have our faults. *Aameen*.

I'tikaaf (Staying in the Masjid)

Hadith No: 1 – Sitting in I'tikaaf in search of Laylatul Qadr

Hadhrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once performed i'tikaaf during the first ten days of Ramadhaan. Thereafter, he made i'tikaaf in a Turkish tent (inside the Masjid) for the middle ten days. Thereafter, he raised his head out of the tent and said, "Verily, I performed i'tikaaf for the first ten days in search of *Laylatul Qadr*, then during the middle ten days. Then someone (an angel) came and told me, 'It is in the last ten days. Whosoever has made i'tikaaf with me should continue for the last ten days.' I had been shown that night and then made to forget. This is how it shall be. I saw myself making sajdah to Allah Ta'ala with my forehead on mud the next morning. Look for *Laylatul Qadr* in the last ten nights of Ramadhaan. Look for it among the odd nights."

Hadhrat Abu Sa'eed رَضِيَ اللهُ عَنْهُ says; "That same night it rained. The roof of the Masjid leaked. I looked at Rasulullah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ eyes and forehead and there were remains of water and mud. This was on the morning of the 21st after performing sajdah on muddy clay."

Commentary

It used to be the general practice of Rasulullah ﷺ to perform i'tikaaf in Ramadhāan. At times he used to remain in the Masjid for the whole month. During the last year of his life he was in i'tikaaf for twenty days. Since he always remained in the Masjid for the last ten days, the Ulama say, that it is sunnat-e-mu'akkadah to perform i'tikaaf in the last ten days.

From the above Hadith it can be understood that the main object of i'tikaaf is to search for *Laylatul Qadr*. What better way of searching can there be than to be in i'tikaaf, as we are considered to be in ibaadah all the time, whether we are awake or asleep?

Furthermore, a person in i'tikaaf is free from all daily work. Thus he has all the time to spend in zikrullah, (the remembrance of Allah Ta'ala) and meditation. Throughout Ramadhāan, Rasulullah ﷺ exerted himself in ibaadah. When the last ten days came along, he had no limit in pushing himself. He, himself remained, awake throughout the night and awakened his family for the same purpose.

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا reports: "During Ramadhāan, Rasulullah ﷺ tied his lungi (lower garment) tightly around him, staying awake all night and waking his family (for the purpose of ibaadah)." "Tied his lungi tightly," means that he spent all his time in ibaadah.

Hadith No: 2 – A person in I'tikaaf remains free from sin

Hadhrat Ibn Abbaas رَضِيَ اللهُ عَنْهُ relates that Rasulullah ﷺ said, "The person performing i'tikaaf remains free from sins, and he is given the same reward as those who do good deeds in spite of not

having done those deeds because of him staying in the Masjid.”

Commentary

One in i'tikaaf in the Masjid is not allowed to leave for his worldly needs. He may only come out to use the toilet or to perform fardh wudhu or ghusl or for attending Jumuah when it is not performed in the Masjid (that he is making i'tikaaf in), after which, he must return immediately. This Hadith teaches us two great benefits of i'tikaaf.

Firstly, we are saved from sin. It is true that many times we commit sins without intending to do so. (The world all around us is full of temptations). To commit sin in the blessed month of Ramadhaan is a great harm to ourselves. By remaining in the Masjid, we completely avoid the temptation to commit sin. Secondly, it would seem that when we are in i'tikaaf in the Masjid, we are automatically at a disadvantage by not being allowed to perform certain good deeds like joining funeral prayers, attending burials, visiting the sick, etc. That is not so, because according to this Hadith, we are rewarded for these actions even though we did not perform them. What a great favour from Allah Ta'ala! How great is Allah Ta'ala's bounty! By performing this ibaadah, we receive the reward of many other ibadaat. In fact, Allah Ta'ala looks for the smallest excuse to give us His blessings. His blessings could be received plentifully with a little effort and a little asking. If only we can understand and properly appreciate these favours. This proper appreciation and understanding can only enter our minds when we have the true love and interest for our *Deen*. May Allah Ta'ala grant us that. *Aameen*.

Laylatul Qadr

Amongst the nights of Ramadhāan, there is one called ‘*Laylatul Qadr*,’ a night of great blessings. The Qur-aan-e-Kareem describes it as being greater in blessings and rewards than a thousand months, which means that it is greater than eighty-three years and four months.

Fortunate is that person who gets the full blessings of this night by spending it in the ibaadah of Allah Ta’ala. He has earned the reward of ibaadah for eighty-three years and four months and even more. Indeed the granting of this night to the Muslims is a great favour of Allah Ta’ala.

The Origin

In a Hadith reported by Hadhrat Anas رَضِيَ اللهُ عَنْهُ, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is reported to have said, “*Laylatul Qadr* was given to my ummah and not to any other ummah before this.” Many reasons for the granting of *Laylatul Qadr* have been mentioned. One reason, according to some Ahaadith is given thus: Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to look at the longer lives of the earlier people and was saddened over the shorter lives, of his own ummah. If his ummah had wished to compete with the people before them in the doing of good deeds, because of their

shorter, lives it would be impossible for them to either copy or overtake them. To cover up for this difference, Allah Ta'ala in His countless mercy gave them this night of great blessings. This means that if any fortunate person of this ummah spends, during his life time, ten such nights in the worship of Allah Ta'ala, he would have earned the reward for ibaadah of eight hundred and thirty years and even more.

Rasulullah ﷺ once related to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ the story of a very pious man from the Bani Israaeel, who used to spend one thousand months in jihaad. On hearing this, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ envied that person because they could not get the same reward whereupon Allah Ta'ala granted them *Laylatul Qadr* (the Night of Power).

Our Nabi ﷺ once mentioned the names of the four most pious people from the Bani Israa-eel who each spent eighty years in Allah Ta'ala's sincere ibaadah, worshipping Him, and not sinning at all. They were Nabi Ayyub عَلَيْهِ السَّلَامُ, Nabi Zakariyya عَلَيْهِ السَّلَامُ, Nabi Hizqeel عَلَيْهِ السَّلَامُ and Nabi Yushaa عَلَيْهِ السَّلَامُ. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ heard this with amazement. Jibraa-eel عَلَيْهِ السَّلَامُ then appeared and recited Surah Qadr, where the blessings of this night were revealed.

This is a great favour and gift of Allah Ta'ala. To make lots of ibaadah on this night is also a blessing from Allah Ta'ala. How fortunate are those pious saints who did not miss the ibaadah of even one *Laylatul Qadr* from a young age? The numerous benefits of this night are mentioned in many books of Hadith. The Qur-aan-e-Majeed itself mentions this night in Surah Qadr, regarding which, we shall begin with a short commentary.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۚ

***(In the name of Allah the beneficent, the Merciful,
We have indeed revealed this (message) in the night
of Power.***

On this special night, the Qur-aan was sent down from the *lowhul mahfuz* (the preserved Tablet in a special place above the heavens) to the heavens above the earth. A great book like the Qur-aan-e-Kareem being revealed on this night is sufficient to explain its excellence. Not to mention all its other blessings and virtues. In the very next verse a question is asked.

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۗ

And what will explain to you what the Night of Power is?

In other words, the question asked here is: Have you any knowledge as to the greatness and the great importance of this night? Have you any knowledge as to the great favours and gifts that are placed in it? The next verse tells us some of that greatness:

لَيْلَةُ الْقَدْرِ لَمْ يَخَيْرْ مِنْهَا شَهْرٌ ۖ

The Night of Power is better than a thousand months.

The true meaning here is that the reward for spending this night in ibaadah is better than having spent one thousand months in ibaadah. It is in fact much more, but as to how much more rewarding it is, we are not told here.

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ ۗ مِنْ كُلِّ أَمْرٍ ۗ

Therein come down the Malaaikeh and the Spirit by Allah Ta'ala's permission on every task.

Rasulullah ﷺ is reported to have said, “On *Laylatul Qadr*, Jibraa-eel عَلَيْهِ السَّلَامُ comes down with a group of Malaaiakah and makes dua of mercy for every one whom they find busy in ibaadah.”

The Author of Mazaahirul Haq writes that on this night ages ago the Malaaiakah were created. On this night, long ago, the creation of Aadam عَلَيْهِ السَّلَامُ began as the things from which he was created had been gathered on this night. Trees were planted in Jannah and a large number of Ahaadith state clearly that on this night duas are accepted.

سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ ۝

Peace be until the break of dawn (Suratul Qadr: 5)

Yes, this is the very picture of peace. Throughout the night the Malaaiakah recite salaam on the true Muslims who love Allah. As one group come down, another goes up as it is explained in the Ahaadith. Another meaning is that it is a night of complete safety from evil and mischief. These blessings remain throughout the night until the break of dawn and are not limited to any particular hour.

All sins are forgiven during this night

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah ﷺ said, “Whoever stands in salaah and ibaadah on the ‘Night of Power’ with sincere faith and with sincere hope of gaining reward, his past sins are forgiven.”

Commentary

In the above Hadith “standing” refers to Salaah as well as any other form of ibaadah, for example zikr, tilawat, etc. The phrase ‘...with sincere hope of gaining reward,’ means that we should be sincerely occupied with ibaadah only for the pleasure of Allah Ta’ala and to receive reward from Him. This should not be done to show others or

to deceive them. According to Khataabi, it means that we should have complete faith in the promise that this action shall be rewarded and thus one must stand before Allah Ta'ala with seriousness and eagerness. Neither should we think of this ibaadah as a great difficulty nor should there be any doubt about the reward which will be granted to us.

The Hadith speaks about the previous sins being forgiven. The Ulama have said that the forgiveness mentioned in the above Hadith and other Ahaadith, refers only to minor (small) sins. According to the Qur-aan, major (big) sins are only forgiven after sincere taubah (repentance) with the resolve never to do such sins again. My late father (May Allah Ta'ala bless him and grant him *noor* in his resting place) used to say that the word 'minor' has been left out, because a true Muslim is one on whom there should be no major sins. Whenever a major sin has been committed, he would never rest nor find peace until he has sincerely repented and begged Allah Ta'ala for forgiveness and resolved not to do the same in future.

When a night like *Laylatul Qadr* comes along, one who has committed major sins should, first of all, beg forgiveness with a heart full of sincerity so that Allah Ta'ala in His infinite mercy may forgive all his sins, and when you do, remember me too in your duas (The publishers and myself request the same).

To lose Laylatul Qadr is to lose all good

Hadhrat Anas رَضِيَ اللهُ عَنْهُ reports that once when Ramadhaan had begun, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "A month has verily come upon you, which has a night better than a thousand months. Whoever misses such a night has lost all that is good and none loses, except he who is really unfortunate."

Note: Who can have any doubt as to the misfortune of the person who loses the great good of *Laylatul Qadr*? There are those who,

during their jobs, have to stay awake by night throughout the year. How easy should it be for the sake of gaining the reward of over eighty years of worship of Allah Ta'ala to stay awake for one month in Allah Ta'ala's service?

There is no desire in the heart to do Ibaadah, because of no interest. If that was present, even a thousand nights worshipping Allah Ta'ala would be very easy. It is this urge and desire that we must create. Our Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been promised many times that he had nothing to fear in the Akhirah (Hereafter) and had been given good news as to his high position, yet night after night he was seen standing for long periods and worshipping Allah Ta'ala so much that his feet would become swollen. Among the Muslims, there are many pious saints who copied his example. They were human beings like us and no one can say that it is impossible for us to have that same desire for worship. It is really a matter of taking this to heart. Let us look at the example of the following famous pious people of Islam. One such person was Hadhrat Umar رَضِيَ اللهُ عَنْهُ, who having performed his Esha Salaah would return home and then remain in Salaah throughout the night until the Azaan was heard for Fajr. Then there is the example of Hadhrat Usmaan رَضِيَ اللهُ عَنْهُ who, after fasting the whole day used to spend the whole night in Salaah besides getting a little sleep during the first third of the night. It is well known about him that he used to recite the entire Qur-aan in one rakaat.

Ibraahim ibn Adham (*rahmatullahi alayh*) went so far as not to sleep at all in Ramadhaan, night or Day. Imaam Shaafi'ee (*rahmatullahi alayh*) used to recite the Qur-aan about sixty times during the days and nights of Ramadhaan. Besides these, there were countless other pious people who used to act carefully on the order of the Qur-aanic Aayat:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

“I have created the Jinn and Humans only that they may worship Me.”

These are some examples of the people of the past. Even in times of evil and corruption, there are people who truly attempt to follow the example of Rasulullah ﷺ and do not allow their jobs nor their comforts to stop them from worshipping Allah Ta'ala. Rasulullah ﷺ said that Allah Ta'ala says: "O son of Aadam, spend your time in My worship and I shall bless you with freedom from want and I shall remove your poverty. Otherwise, I shall load you with lots of work and duties, while your poverty and needs shall not decrease." How often do we see the reality of this? Some people serve only Allah Ta'ala, while having no job, and yet we see that they do not need anything.

The Malaa'ikah coming down

Hadhrat Anas رَضِيَ اللهُ عَنْهُ reports that Rasulullah ﷺ said: "On Laylatul Qadr, Jibraa-eel عَلَيْهِ السَّلَامُ comes down to earth with a group of Malaa'ikah, making dua of blessings for every servant of Allah Ta'ala whom they see in worship, standing or sitting and engaged in Allah Ta'ala's praise. Then, on the day of Eid, Allah Ta'ala boasts about them to the Malaa'ikah: 'O My Malaa'ikah, what is the reward of that worker who had done his job very well?' They reply: 'O Allah! His reward should be given to him in full.' To this Allah Ta'ala replies, 'O My Malaa'ikah, My servants, the males as well as the females, have today done their duty, thereafter they went to the place of Eid Salaah (Eid Gaah) raising their voices in dua to Me. I swear by My Honour, by My Greatness, by My Grace and by My High Position, that I shall surely answer the dua's of these people.' Thereafter, Allah Ta'ala addresses the people: 'Go, I have forgiven your sins and have replaced your evil actions with good ones.' These people then return

from the place of Eid Salaah in such a condition that their sins are forgiven.”

It is reported that Jibraa-eel عَلَيْهِ السَّلَامُ, after coming down, commands the Malaa'ikah to go to the house of every person busy in the worship of Allah Ta'ala and to greet him by shaking his hands. The Malaa'ikah spread out, visiting every house, large or small, be it in the jungle or on a ship, to shake his hands. However, certain houses are not entered. The house where a dog or pig is found, the house where there is someone who has committed adultery (zina) and is still unclean because he has not taken a bath and the house where pictures (photos) of men and animals are displayed.

How sad is it that Muslim homes lose the blessed visit of the Malaa'ikah just because there are pictures of men and animals displayed for the sake of decoration. A single picture may have been hung by a person of the house. As a result, all the people of the house are deprived of blessings.

When to look for Laylatul Qadr?

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Look for Laylatul Qadr during the odd nights of the last ten days of the month of Ramadhaan.”

Note: The last ten nights begin on the 21st night, whether the month of Ramadhaan has 29 or 30 days. So, we should look for Laylatul Qadr on the 21st, 23rd, 25th, 27th and 29th night.

All the Ulama agree that when Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went into i'tikaaf in search of Laylatul Qadr, he began on the 21st night of Ramadhaan.

We should therefore spend each and every night from the 20th onwards worshipping Allah Ta'ala, so that we may be sure of getting the barakah of Ramadhaan. Spending ten or eleven nights in ibaadat

is definitely not so difficult, if we ponder over the great rewards that are promised.

Exact knowledge of the date of Laylatul Qadr taken away

Hadhrat Ubaadah ibn Saamit رَضِيَ اللهُ عَنْهُ says, “Once Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came out to inform us of the (correct date of) Laylatul Qadr. Unfortunately, an argument between two Muslims took place and Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘I came out to inform you as to when Laylatul Qadr occurs, but because two people argued with each other, the knowledge of the correct date was taken away. Perhaps that is better for you. So, look for it in the ninth, seventh and fifth nights.’”

Note: Three important points are referred to in this Hadith. Firstly it tells us of a quarrel, as a result of which the knowledge of the exact night of *Laylatul Qadr* was lost to us. Arguments and quarrels always cause the loss of blessings.

Once, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked the Sahaabah رَضِيَ اللهُ عَنْهُمْ: “Shall I inform you of something that is better than Salaah, fasting and charity?” The Sahaabah رَضِيَ اللهُ عَنْهُمْ replied: “Certainly.” Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, “Do keep peaceful and good relations amongst yourselves, because arguing destroys (shaves off) Imaan. Just as a razor shaves off the hair, so too does arguing affect our Deen.”

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that the person, who refuses to speak to a Muslim brother for more than three days and dies in this condition will go straight to Jahannam.

In another Hadith it is stated: “There are three groups of people whose Salaah does not rise even a span (size of a hand) above their heads.” One of these are those who quarrel among themselves.

This Hadith also tells us that we should be satisfied and accept Allah Ta'ala's decision in all things. Even though it seems that not knowing when *Laylatul Qadr* actually falls is a great loss, it has to be accepted because it is from Allah Ta'ala. Rasulullah ﷺ has said. "It is better for us that way." Allah Ta'ala is Merciful to us at all times. Even when someone is given a great punishment because of his own evil deeds, he only needs to beg Allah Ta'ala, admit his evil deeds, admit his weakness and that same punishment becomes the cause for great good. Nothing is difficult for Allah Ta'ala.

Our Ulama have pointed out quite a few advantages in our not knowing the exact date of *Laylatul Qadr*. Firstly, had we known the actual date of this blessed night, there would have been those who would not have worshipped Allah Ta'ala at all during the other nights. We have to stay awake and worship Allah Ta'ala for quite a number of nights, hoping that each night is perhaps the night of *Laylatul Qadr*. This means spending more nights in Allah Ta'ala's worship and getting extra rewards.

Secondly, there are many of us who are just not able to stay away from evil. How dangerous and unfortunate it would be, that, in spite of knowing that such and such a night is *Laylatul Qadr*, they still spend it in sin and evil?

Allah Ta'ala, in His mercy does not wish that in spite of knowing which night it is, a Muslim should still spend it in sin and evil.

Thirdly, if we did know and, for some reason, within or outside our control, we allowed that night to go by without worshiping Allah Ta'ala then it is very likely that, for the rest of Ramadhaan, no other night would be spent in worship. However, many people find it possible to spend one, two or three nights in the worship of Allah Ta'ala since we do not know which is *Laylatul Qadr*.

Fourthly, every night spent in the worship of Allah Ta'ala, looking for *Laylatul Qadr* is a night for which a separate reward is promised.

Fifthly, we have read that Allah Ta'ala speaks highly to His Malaaiakah about those believers who try very hard in worshipping Allah Ta'ala during Ramadhaan. Now, more occasions of receiving

Allah Ta'ala's appreciation come about. In spite of not knowing when the real night of *Qadr* is, they still try hard to worship Allah Ta'ala, night after night. If this is how they try when *Laylatul Qadr* is not known, how much more would they have tried if they knew?

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports that once during a conversation with the Sahaabah رَضِيَ اللهُ عَنْهُمْ, someone spoke of *Laylatul Qadr*. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked: "What is the date today?" They replied: "The 22nd of Ramadhaan." Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Search for *Laylatul Qadr* in the night following this day."

Hadhrat Abu Zar رَضِيَ اللهُ عَنْهُ reports, "I asked Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whether *Laylatul Qadr* was only granted during the lifetime of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or whether it would continue to come after him, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied: 'It will continue until the day of Qiyaamah.' I then inquired "In which section of Ramadhaan, does it occur?" Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, 'Search for it in the first ten and in the last ten days.' Thereafter Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ became busy with other work. I waited and finding another chance I inquired: 'In which section of those ten days does *Laylatul Qadr* occur?' Upon this, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ became angry with me, as he had never been before and said, 'If it had been Allah Ta'ala's wish to make it known, would He not have informed us? Search for it among the last seven nights, and ask no more.'

In another Hadith, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is reported to have told one Sahaabi رَضِيَ اللهُ عَنْهُ that *Laylatul Qadr* was on the 23rd night. Ibn Abbaas رَضِيَ اللهُ عَنْهُ related, "Once, while sleeping, someone said to me in my dream: 'Rise up, this is *Laylatul Qadr*,' I woke up and rushed to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who was busy in Salaah. That was the 23rd night." According to other reports, the 24th was *Laylatul Qadr*. Hadhrat Abdullah Ibn Mas'ood رَضِيَ اللهُ عَنْهُ said: "Whoever spends all the nights of the year in the worship of Allah Ta'ala, will find *Laylatul Qadr*. (In other words, the blessed night moves throughout the year and does not necessarily occur in Ramadhaan only)."

When this was related to Hadhrat Ubayy Ibn Ka'ab رضي الله عنه he said: "Yes, Ibn Mas'ood رضي الله عنه's meaning is that people may not stay awake just on this night and become contented." Thereafter he took an oath by Allah Ta'ala that *Laylatul Qadr* comes on the 27th night of Ramadhaan. This view is also held by numerous Sahaabah رضي الله عنهم and Taabieen (companions of the Sahaabah رضي الله عنهم).

Most of the Ulama also consider it most likely that, *Laylatul Qadr* comes every year on the 27th night (of Ramadhaan).

If by good fortune we are blessed with finding this night, it would outweigh all the comforts and enjoyable things in the world. Even if we fail to get the much searched for night, then at least the reward for our ibaadat is received. At least this much effort should be made that the Salaah of Maghrib and Esha throughout the year be performed with Jamaat because if it is *Laylatul Qadr*, then the reward for both is so much more.

Signs of Laylatul Qadr

Hadhrat Ubaadah Ibn Saamit رضي الله عنه reports that he asked Rasulullah صلى الله عليه وسلم about Laylatul Qadr, Rasulullah صلى الله عليه وسلم replied, "It is in Ramadhaan, during the last ten nights, on the odd numbered nights, either the 21st, 23rd, 25th, 27th or the last night of Ramadhaan. Whosoever stands up in the worship of Allah Ta'ala on this night, with sincere faith (Imaan) and with genuine hope of gaining reward, his previous sins will be forgiven. Among the signs of this night is that it is a peaceful, quiet, shining night, neither hot, nor cold but moderate with the moon shining clear and no shooting stars are shot at the shayaateen on that night. It lasts until the break of the dawn (the start of fajr). Another sign is that the sun rises without any beams of light, appearing rather like the moon in its fullness. On that day,

**Allah Ta'ala stops the shayaateen from rising up
with the sun."**

Note: Part of what has been stated in this Hadith has already been discussed. Some signs are related here about the actual night. These signs are clear and need no further explanation. Apart from these, there are other signs too, as stated in the Ahaadith or in the experiences of those who had the good fortune of experiencing *Laylatul Qadr*.

The sign that is, however, most specific in the Hadith is the rising of the sun, without any bright beams of light. Other signs are not always found.

What dua should one make on Laylatul Qadr

**Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا reports, "I said, 'O Rasul of
Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, if I find myself in Laylatul Qadr,
what should I ask of Allah Ta'ala?' Rasulullah
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, say;**

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

**Say, 'O Allah, You are the One who forgives sins, You love
to forgive, so (please) forgive me.'**"

Note: This is such a comprehensive dua, where we beg that Allah Ta'ala in His kindness should forgive our sins. If we are forgiven, what more do we need? Imaam Sufyaan Sauree (*rahmatullahi alayh*) used to say that to remain busy on this night with dua is better than any other form of ibaadat of Allah Ta'ala.

Ibn Rajab (*rahmatullahi alayh*) says that we should not only remain busy with dua but should also engage in all other forms of worship of Allah Ta'ala, e.g. recitation of the Qur-aan, Salaah, meditation, etc. This opinion is most correct and nearer to what

Rasulullah ﷺ has said, as already stated in the previous Ahaadith.

The Last Night of Ramadhaan

Ibn Abbaas رَضِيَ اللهُ عَنْهُ says that, he heard our Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, “Jannah becomes perfumed with the sweetest fragrance in Ramadhaan. From the beginning of the year till the end, it is being brightly decorated for this blessed month. When the first night of Ramadhaan appears, a wind blows from beneath the ‘Arsh’ (Throne). It is called Museerah, which causes the leaves of the trees of Jannah to rustle and the door handles to sound, causing such a beautiful sound as had never been heard before. The Hoors (beautiful ladies) of Jannah then step forward till they appear in the centre of the balconies of Jannah, saying: ‘Is there anyone making dua to Allah Ta’ala for us that Allah Ta’ala may marry us to him?’ These women then call out: ‘O Ridhwaan (keeper of Jannah), what night is this?’ He replies: ‘*Labbaik*, this is the first night of Ramadhaan. The doors of Jannah are opened for those who keep fast from among the ummah of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.’”

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ further said, Allah Ta’ala says, “O Ridhwaan, open the doors of Jannah, and O Maalik, (keeper of Jahannam) close the doors of Jahannam for those who fast from the ummah of Ahmad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (another name for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), O Jibraa-eel, go down to the earth and tie the evil shayaateen, put them in chains and throw them in the oceans so that they make no mischief, thereby spoiling the fast of the ummah of My beloved Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

Allah Ta'ala commands a caller from the heavens to call out three times on every night of Ramadhaan: "Is there anyone begging of Me that I may grant him his desire? Is there anyone repenting to me that I may show mercy to him? Is there anyone begging for forgiveness that I may forgive him? Who is there who shall give a loan to the One whose wealth does not diminish and the One who repays without any decrease?"

Rasulullah ﷺ then said, "Every day at the time of iftaar, Allah Ta'ala sets free one million people from the fire of Jahannam, all of whom had already earned entrance into Jahannam. On the last night He sets free as many as had been set free throughout the month. On the night of *Laylatul Qadr*, Allah Ta'ala commands Jibraa-eel عَلَيْهِ السَّلَام to go down to the earth with a group of Malaa'ikah (Angels). They go down carrying a green flag which is then planted on top of the Ka'bah. Jibraa-eel عَلَيْهِ السَّلَام himself has one hundred wings, only two of which are spread out on this night. He spreads out these wings which cover the east to the west. Jibraa-eel عَلَيْهِ السَّلَام then sends out the Malaa'ikah in all directions to recite salaam upon each and everyone they find in ibaadah (prayer) or sitting, performing Salaah and praising Allah Ta'ala. They shake hands with them and say 'Aameen' to all their duas until Fajr. When Fajr comes, Jibraa-eel عَلَيْهِ السَّلَام calls out: 'Depart O Malaa'ikah of Allah! Depart.'"

The Malaa'ikah then ask: "O Jibraa-eel, but what did Allah Ta'ala do regarding the needs of the faithful people from among the ummah of Ahmad ﷺ which they asked from Him?"

Jibraa-eel عَلَيْهِ السَّلَام replies: "Allah Ta'ala looked at them with mercy and forgave them all except four kinds of people."

Then we, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, asked: "Who are they, O Rasulallah ﷺ?"

Rasulullah ﷺ replied, "They are the people who drink wine, those who are disobedient to their parents, those who do not speak to their near relatives and the *mushaahin*."

We asked, "O Rasulallah ﷺ who is a *mushaahin*?"

He replied: “Those who have ill feelings in their hearts for their brothers and break off relations with them”.

The night of Eidul Fitr, the night that is called *Laylatul Jaa'izah* (The night of prize giving), comes along. On the morning of Eid, Allah Ta'ala sends down the Malaa'ikah, to all the lands. They stand at the entrance of roads calling out with a voice that is heard by all except man and jinn: “O Ummah of Muhammad ﷺ, come out of your houses towards a Lord that is noble and gracious, who grants much and pardons the major sins.”

When they go towards the places for their *Eid Salaah*, Allah Ta'ala says to the Malaa'ikah: “What is the reward of that worker who has completed his work?”

The Malaa'ikah reply: “O Lord and master, it is only right that he should receive his reward in full.”

Allah Ta'ala then says: “I call you to witness, O My Malaa'ikah, for them having fasted during the month of Ramadhaan, and for them having stood before Me in salaah by night, I have granted them, as a reward, My pleasure and have granted them forgiveness. O My servants ask of Me, for I swear by My honour and My greatness, that whatever you shall beg of Me this day in this gathering of yours regarding the needs of the Hereafter, I shall grant you, and whatever you shall ask for your worldly needs, I shall grant it. I swear by My honour that, as long as you shall obey My commands, I shall cover up your faults. By My Honour and My Greatness do I swear that I shall never disgrace you with the sinful people and disbelievers. Depart from here, you are forgiven. You have pleased Me and I am pleased with you.”

The Malaa'ikah on seeing this great reward given by Allah Ta'ala upon the ummah of Muhammad ﷺ on the day of *Eidul Fitr* become greatly pleased and happy.

O Allah Ta'ala, make us also among those fortunate ones.
Aameen.

Commentary

The previous pages of this book already covered almost all that is contained in this last long Hadith. A few points need attention. We see here that there are a few people who are not forgiven in Ramadhaan and are very unfortunate by not being able to share the great gifts of Allah Ta'ala on the morning of Eid. Among them are those who fight and argue amongst themselves and those disobedient to their parents. Let us ask those people one question: "You have displeased Allah Ta'ala and having done so, what other place can you go to besides Allah Ta'ala?" We feel very sad that for some reason or the other you have made yourselves the target for the curse of Allah Ta'ala, His Rasul ﷺ and Jibraa-eel عَلَيْهِ السَّلَامُ while at the same time you have been left out from Allah Ta'ala's forgiveness which is granted freely.

Who else can grant you safety? Who and what can stand by your side when you carry the curse of Rasulullah ﷺ? Who can help you when Allah's Ta'ala close angel Jibraa-eel عَلَيْهِ السَّلَامُ has made dua against you? While Allah Ta'ala is excluding you from His forgiveness and mercy, I beg you my dear brother and sister to think about your position at this moment. Think and give up all that which drives you away from Allah Ta'ala. There is time to change and repent and now is that time. Tomorrow you will stand before a Judge before whom no rank, honour, position and wealth shall help you. A Judge before whom only actions shall count and Who is always aware of your every movement. Remember that Allah Ta'ala may forgive 'our faults as far as our' relationship with Him is concerned, but will not forgive, without punishment your mistakes regarding other people.

Rasulullah ﷺ said: "The bankrupt one from among my ummah is that person, who shall appear on the day of Qiyaamah, with good deeds like Salaah, Sawm (fast) and charity, however, he had sworn at someone, falsely accused someone else and hurt someone. All these people will come forward with their complaints against him, giving witness against him. As a punishment, his good

deeds shall be taken away and granted to the wronged ones. When his good deeds shall come to an end, the wronged person's sins shall be loaded upon him (when he is not able to pay the full penalty because of not having enough good deeds). In this manner he shall enter Jahannam." In spite of many good deeds, his state of regret and sorrow cannot be described. (O Allah! save us from that).

The last Hadith also gives a joyous message to the fortunate ones. Allah Ta'ala says that He shall not disgrace and humiliate those who did their duties in front of (and among) the unbelievers and evil doers. This is the sign of Allah Ta'ala's grace and kindness. This is the importance Allah Ta'ala shows for the position of the Muslims. For those who begged Allah Ta'ala's pleasure, his blessing and favour is that their faults and sins will also be covered.

Hadhrat Abdullah ibn Umar رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "On the day of Qiyaamah, Allah Ta'ala shall call a Muslim to come near Him. A curtain shall be closed so that none may see. Allah Ta'ala shall then remind him of each and every fault of his which he shall be forced to admit. Seeing the great amount of his faults, he will feel that he had certainly failed and shall be destroyed. Allah Ta'ala will then say: 'In the world I covered your faults and today too I will hide them and forgive them for you.'" Thereafter his book of good deeds will be given to him.

This Hadith also states that the night before the day of Eid is called the night of prize giving, the night when Allah Ta'ala gives the true reward. This night too should be properly appreciated. Usually, once the announcement has been made that tomorrow is Eid, most of us, even the pious, enjoy ourselves in sleep on this night, whereas this too is a night that should be spent in ibaadah.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever remains awake for ibaadah on the nights before both Eids with the aim of gaining reward, his heart shall not die on that day when all hearts shall die."

The meaning here is that at the time when evil will overpower all, his heart will stay alive (guarded against evil). It may also refer

to the time when the trumpet will be blown to announce the day of Qiyaamah. On that day he will not become unconscious.

Rasulullah ﷺ is also reported to have said, "Whoever stays awake for ibaadah on the following five nights, entrance into Jannah becomes compulsory for him, *Laylatul Tarwiyah* (the night before the eighth of Zul Hijjah), *Laylatul Arafah* (the night before the ninth of Zul Hijjah), *Laylatul Nahr* (the night before the tenth of Zul Hijjah), the night before *Eidul Fitr* and the night before the fifteenth of Sha'baan."

The Ulama have written that it is mustahab (preferable) to remain in ibaadah on the nights before Eid. It is reported by Imaam Shaafi'ee (*rahmatullahi alayh*) that, there are five nights in which duas are accepted; the night preceding Friday, the night before both Eids, the first night of Rajab and *Laylatul Baraa'ah* (the fifteenth of Sha'baan).

I have now come to the end of this book. In conclusion, I hope that this shall be of benefit to those who desire Allah Ta'ala's pleasure. I beg all readers to make dua for me, the humble writer of these pages, during those special hours of Ramadhaan. It is possible that because of your duas, Allah Ta'ala bestows His happiness and love upon me too. *Aameen*.

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Virtues of Tabligh

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Part One -Verses of the Qur-aan concerning Tabligh (Inviting people to Allah Ta'ala)

I wish to mention a few ayaat of the Qur-aan concerning Tabligh (calling people towards Allah Ta'ala). The readers can easily see how important Allah Ta'ala regards calling people to Islam.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

"And whose words can be better than his, who calls (people) towards Allah, performs good deeds, and says: 'I am one of those who obey Allah!'" (S41:V33)

Whoever invites people to Allah Ta'ala in any way deserves the honour mentioned in the above aayat. The Ambiyaa [Prophets] عَلَيْهِمُ السَّلَامُ called people to Allah Ta'ala with miracles. The Ulama invite them by lectures, the Mujaahideen call them by means of the sword and the muazzins call them by means of the azaan. In short, whoever invites people to good deeds deserves this reward.

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

"(O Nabi ﷺ), call them (to the Truth), because calling people is very beneficial for the Believers." (S51:V55)

The Ulama have written that "calling people to the truth" means educating the Muslims through the Aayaat of the Noble Qur-aan, as this would guide them to the right path. This method can also be useful for non-Muslims, because they may also accept Islam.

The intention for people doing Tabligh should not be to show off their ability to deliver beautiful speeches. Rasulullah ﷺ has said: "Whoever learns the art of speeches in order to attract people towards himself, his ibaadat, either fardh or nafl, will not be accepted on the Day of Qiyaamah."

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۗ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَى

"And command your family to perform Salaah, and also perform these yourself regularly. We do not ask you for sustenance (rizq). We will give you sustenance; and the final reward is for those who fear Allah." (S20:V132)

Many Ahaadith mention that whenever anyone complained of poverty to Rasulullah ﷺ, he recited this Aayat and advised him to perform Salaah regularly. A person who is regular in Salaah will receive abundant rizq (provision).

It has been stressed in this Aayat to first do actions yourself before commanding others. This is a more effective and successful method of Tabligh. All the Ambiyaa عَلَيْهِمُ السَّلَامُ first practiced upon what they preached. They were examples for their followers.

Allah Ta'ala has promised abundant sustenance for those who perform Salaah regularly. They should never feel that Salaah interferes with the earning of their wealth through business, jobs etc.

يُيَسِّرُ أَقِيمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ ط
إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

"O son! Perform your Salaah regularly and command people to do good deeds, and prevent them from wrong, and be patient with whatever comes to you (while preaching the Truth) surely this is from those matters which demands determination!" (S31:V17)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ط وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"O Muslims, there must be a group among you who would invite people to good; and command them to do good deeds, and prevent them from wrong things; and these are the people who will be successful." (S3:V104)

Allah Ta'ala clearly commands the Muslims to prepare a group who would call people to Islam throughout the world. However the Muslims have totally forgotten this command. The non-Muslims are preaching their religion day and night. For instance, some Christians have been specially chosen to spread their religion in the whole world. Similarly other religions are doing their best to preach their religions. The question is, is there such a group among the Muslims?

If any group among the Muslims tries to preach Islam, instead of assisting them, we find faults with them. It is the duty of every Muslim to assist those who call people to Islam and to correct them. Most people don't do anything themselves to preach Islam nor do

they help those who have given their lives in calling towards Allah Ta'ala. Thus even those who are sincere are disappointed, and give up preaching.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ ط

“(O Muslims!) You are the best of nations who have been chosen for the guidance of man, you command them to do good deeds and prevent them from the wrong things and you have firm faith in Allah.”

(S3:V110)

‘Muslims are the best of all people’ has also been mentioned in the sayings of Rasulullah ﷺ. The above aayat gives us the title of ‘Best Nation’ provided that, we call people to Islam, command people to do good and prevent them from evil.

This aayat shows the importance of commanding people to do good deeds. This separates Muslims from non-Muslims. It is not enough to encourage good and stop evil occasionally. This should continue at all time.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
النَّاسِ ط وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

“In most groups of people, there is no good at all except those who command people to give charity or instruct them to do good things, or make peace between people. And whoever does this only to please Allah, he shall soon receive a great reward from Allah.” (S4:V114)

Allah Ta'ala promises great reward for those who preach the truth. How great will be the reward that has been called 'great' by Allah Ta'ala Himself?

Rasulullah ﷺ has said, "A man's words may become a burden (sin) for him, except those words that he has spoken calling people to do good deeds, and preventing others from forbidden acts, or in remembering Allah Ta'ala."

In another Hadith, Rasulallah ﷺ has said, "Shall I tell you a reward which is better than Nafil Salaah, fasting and charity?" The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked, "Please do tell us, O Messenger of Allah ﷺ!" Rasulallah ﷺ replied: "Making peace between people, for hatred and disputes wipe out good deeds just as a razor removes hair."

To make peace between people is another form of instructing them to do good and stopping them from evil. It is very important to bring about peace between people.

Part 2 - Ahaadith concerning Tabligh

Hadith No: 1 – When one sees sin being committed then he must prevent it

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 قَالَ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ
 فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ . رَوَاهُ
 مُسْلِمٌ

*It is reported by Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ that
 Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "Whoever sees a haraam
 action being done, should prevent it with his hand;
 and if he cannot do this, then he should prevent it
 with his tongue and if he cannot do this even, then
 he should at least think of it as a sin in his heart,
 and this is the lowest level of Imaan."*

In another Hadith, it has been said that if a person can prevent evil with his tongue then he should prevent it. He should otherwise think

it to be evil in his heart. Another Hadith says that the person who hates sin within his heart, is a true believer, but this is the weakest form of Imaan. This subject is discussed in many sayings of Nabi ﷺ. How many Muslims practice on this Hadith? How many of us stop evil by force? How many with the tongue, and how many of us seriously hate it within our hearts?

Hadith No: 2 – The pious should advise the sinners

It has been reported by Nu'maan bin Basheer رَضِيَ اللهُ عَنْهُ that Rasulullah ﷺ said: "There are people who do not break the limits (laws) of Allah Ta'ala, and there are others who do so. They are like two groups of people on a ship, one of them on the upper deck (storey) and the other, on the lower deck of the ship. So, when the people of the lower deck needed water, they said: 'Why should we cause discomfort to the people of the upper deck when we can easily have plenty of water by making a hole in our deck.' Now if the people of the upper deck do not stop this group from such foolishness, all of them will drown - but if they stop them then they will all be saved."
(Bukhaari & Tirmizi)

The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked Rasulullah ﷺ: "O Messenger of Allah ﷺ! Can we people be destroyed even when there are pious Allah-fearing people among us?" He answered: "Yes, when evil deeds are plentiful in them (more than their good deeds)."

The Muslims are generally worried about the down fall of this Ummah. They give some ideas about how to stop this downfall. Did they ever think as to what is the main cause of our downfall? The proper way to overcome this problem has been taught to us by Allah Ta'ala and Rasulullah ﷺ. It is a pity that by neglecting Tabligh, the Ummah is falling even further. In fact, the main cause of

our own fall is that we neither do the effort of Tabligh nor do we help those who are doing Tabligh.

Hadith No: 3 – The downfall of Bani Israa-eel

It has been reported by Ibn Mas'ood رَضِيَ اللهُ عَنْهُ that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "The destruction of the Bani Israa-eel began like this. When the pious among them saw sins being committed by the sinners, they stopped them. When these sinners did not make taubah, the pious, because of their relationship and friendship, continued to mix with them. Allah Ta'ala thus caused their hearts to be cursed in the same manner." (i.e. their hearts were also affected with the sins of the sinners). Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read a verse of the Qur-aan, which says: 'The disobedient and the sinners among the Bani Israa-eel were cursed by Allah.' Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then advised the Sahaabah رَضِيَ اللهُ عَنْهُمْ: "You must encourage others to do good deeds and stop them from doing wrong things. You should stop every tyrant from tyranny (hurting others) and invite him towards truth and justice."

Another Hadith says that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "You people must call to the truth, and stop the sinners from doing haraam things. Stop the tyrants. Bring them towards the right path, otherwise you will be cursed and your hearts will be corrupted, just as Allah Ta'ala did with the Bani Israa-eel."

The Bani Israa-eel were cursed because among other things, they did not stop others from haraam.

Nowadays it is considered as good manners to be at peace with all, and please everyone. This is definitely a wrong practice.

The Ahaadith mention that when a sin is done secretly, it affects the sinner alone but when a sin is done openly, and those who are able do not stop it, it affects everybody.

How many sins are committed in front us everyday. Although we have the ability to stop it, we fail to do so. It is a pity that if anyone makes an effort to stop the wrong, these shameless people find faults with him instead of helping him.

Hadith No: 4 – Punishment before death for not stopping sins

Hadhrat Jareer bin Abdullah رَضِيَ اللهُ عَنْهُ says, "I heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: 'When a sin is done in front of people and they do not stop it, inspite of being able to, Allah Ta'ala will punish them a severe punishment before death.' " (Targheeb)

O my dear friends! You wish to see the rise of Islam and the Muslims. You have clearly seen the cause of our downfall. We do not stop even our own family members from sin. We do not even think about stopping evil, leave alone doing something about it.

Hadith No: 5 – The rights of the Kalimah

It has been reported by Hadhrat Anas رَضِيَ اللهُ عَنْهُ that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "As long as a person says 'La ilaaha illallaah' (no one is worthy of worship but Allah), he receives reward, and he is saved from miseries and problems, unless he ignores its rights." The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, how are its rights ignored?" He answered, "When sins are committed openly, and the person

who recites the kalimah does not stop the sinners from sin." (Targheeb)

How many sins are committed without any serious effort to stop it. With so many sins being committed around us, the very existence of the Muslims is a great favour of Allah Ta'ala. We are rather inviting the anger of Allah Ta'ala in different ways. Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, "When the punishment of Allah Ta'ala comes to the people of any area, does it affect the pious, just as it affects the sinners?" Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ answered: "Yes, it does affect all of them in this world. On the day of Qiyaamah the pious will be separated from the sinners." Those who are satisfied with their own piety, and do not stop others should not feel they are safe from the punishment of Allah Ta'ala. If a punishment comes from Allah Ta'ala, they too will be punished.

Hadith No: 6 – Nabi's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Khutbah regarding enjoining good and peventing evil

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا says: "Once Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the house and I saw from his face that something very important had happened. He did not talk to anyone, and after making wudhu he entered the Masjid. I stood behind the wall to hear what he said. He sat on the mimbar and after praising Allah Ta'ala, he said, 'O Muslims! Allah has commanded you to call people to good, and stop them from sins. Otherwise a time will come when you will make dua to Him, but He will not listen to you. You will ask your needs of Him, but He will not grant them. You will ask for His help against your enemies, but He will not help you.' After saying this, he descended from the mimbar."

Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ, who is a great companion of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, says: "You must command people to do good and stop them from evil, otherwise Allah Ta'ala will cause such a tyrant to rule over you, who will not respect your elders, and will not have mercy on your youngsters. You will make dua to Allah Ta'ala, but He will not accept your dua. You will ask Him for help, but He will not help you. You will ask for His forgiveness but He will not forgive you. Allah Ta'ala Himself says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

"O Believers, if you help Allah, He will help you, and will make your feet firm (give you strength against your enemies)." (S47:V7)

Allah Ta'ala says in another verse:

إِن يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ وَإِن يَحْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ ۗ ط
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

"O Believers! If Allah helps you, then no one can overpower you and if He does not help you, then who can come to your help and the Believers should only trust in Allah Ta'ala." (S3:V160)

It has been reported by Hadhrat Huzayfah رَضِيَ اللهُ عَنْهُ that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said on oath: ***"You must command people to do good, and stop them from doing haraam otherwise Allah Ta'ala will send a severe punishment upon you. Then, even your duas will not be accepted by Him."***

Hadith No: 7 – When people begin to give importance to the worldly things

It has been reported by Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "When my followers will begin to give importance to worldly possessions, their hearts will lose the love of Islam. When they stop calling to the truth, and prevent evil, they will lose the blessings of Wahi and when they will swear each other, they will lose their respect in the eyes of Allah." (Tirmizi)

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "None of you can be a true Muslim unless his wishes are according to the Deen that I have brought."

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Allah Ta'ala says: 'O son of man, give yourself to My worship, and I will free your heart from worldly worries and will remove your poverty. Otherwise, I will fill your heart with a thousand worries and will not remove your poverty.'"

Islam has shown us proper place for our worldly jobs and our Islamic duties. We have been commanded to use at least half of our time for our Ibaadaat, may spend the rest of our time in other things such as resting or going to work, etc. According to this plan, we can carry out our Islamic duties as well as our worldly needs. If we busy ourselves with the worldly needs, we are unjust and unfair. Justice requires that we should do both, that is, see to our needs of this life as well as the hereafter.

"O Allah! Save us from the tests of sins, whether they are visible or hidden." Aameen.

Part 3 - Practice what you preach

Rasulullah ﷺ, on the night of Mi'raaj, saw a group of people whose lips were being clipped with fiery scissors. On asking who they were, Jibraa-eel عَلَيْهِ السَّلَامُ said that these people did Tabligh but did not act on what they preached. A Hadith says:

"Some of the people of Jannah will ask those in Jahannam: 'How is it that you people are here, whereas we followed your preaching, got into Jannah?' They will answer: 'We did not practice ourselves what we preached to others.'"

Allah Ta'ala says in the Qur-aan:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۗ أَفَلَا تَعْقِلُونَ

"Do you command people to do good but forget your own selves, eventhough you read the Book? Don't you understand?" (S2:V44)

Rasulullah ﷺ said:

"On the Day of Qiyaamah, no one will be permitted to move a step until he is asked four questions: (1) How did you spend your life? (2) What use did you

make of your youth? (3) How did you earn your wealth, and where did you spend it? (4) How much did you act upon your knowledge?"

Hadhrat Abu Darda رَضِيَ اللهُ عَنْهُ says: "The thing I fear most on the Day of Qiyaamah is the question that will be put to me in front of all the people: Did you act upon the knowledge that you had?"

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says in another Hadith: "Knowledge is of two kinds: One, which remains on the tongue and does not affect the heart and the other which goes into the heart and benefits the soul; that is the useful one."

A Muslim should not only learn the knowledge of ibaadat, but also the spiritual knowledge which would purify his heart. We shall be questioned on the Day of Qiyaamah as to how much we acted upon our knowledge. Similar warnings are found in several other Ahaadith.

Part 4 - The Importance of Ikraam (honouring/respecting other Muslims)

This section is about another very important part of Tabligh, which through a little carelessness from those doing Tabligh, can cause much harm instead of good. For instance, when trying to stop someone from sins, or save him from a bad habit, you should advise him alone and not openly disgrace him. A Muslim's respect and honour is very valuable as explained in the following Ahaadith of Rasulullah ﷺ:

It has been reported by Abu Hurayrah رَضِيَ اللهُ عَنْهُ that Rasulullah ﷺ said: "Whoever hides the sins of a Muslim, Allah Ta'ala will hide his sins in this world and in the Hereafter and Allah helps His servant so long as he helps his Muslim brother." (Targheeb)

It has been reported by Ibn Abbaas رَضِيَ اللهُ عَنْهُ that Rasulullah ﷺ said: "Whoever hides the wrong-doings of a Muslim brother. Allah will hide his wrong-doings on the Day of Qiyaamah, Whoever will tell others about the wrong-doings of his Muslim brother, Allah will inform others about his wrong-doings, so much so that he will be disgraced sitting in his own house." (Targheeb)

Similarly, there are many other Ahaadith on this subject. Therefore, people who call towards Allah Ta'ala should always hide the faults and safeguard the respect of our brothers in Islam. Another Hadith says: "Whoever does not help his Muslim brother when he is being

disgraced, Allah Ta'ala will not worry about him when he is in need of help."

In many Ahaadith, the disrespecting of a Muslim has been made haraam. Those doing Tabligh should be very cautious. Advice should be given in such a way that the sinner is not disrespected, otherwise the advice will have the opposite effect. In short, the sinners must be corrected according to the command of Allah Ta'ala, but let us not forget the instruction of respecting every Muslim.

The person doing Tabligh must be polite and kind when speaking to people. Bad manners and bad words have the opposite effect. A person once spoke harshly to the Khalifah Ma'moon Ar-Rasheed while advising him. The Khalifah said: "Please be polite and kind to me because Firaun was a worse person than me, and Hadhrat Musa عَلَيْهِ السَّلَامُ was a much better person than you. When Hadhrat Musa عَلَيْهِ السَّلَامُ and Hadhrat Haroon عَلَيْهِ السَّلَامُ were sent to advise Firaun, Allah Ta'ala said:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

"Speak to him in soft words so that he may turn to the Right Path, or maybe he will fear Me!" (S20:V44)

The people doing Tabligh should always be kind and polite towards their listeners, and should treat them as they would themselves like to be treated.

Part 5 - Importance of Ikhlaas (Sincerity)

The people doing Tabligh should be sincere. Even a small good deed with sincerity will be greatly rewarded by Allah Ta'ala. Without sincerity, this will have no reward in this world or in the Hereafter.

Rasulullah ﷺ says about sincerity: "Allah does not look at your faces or towards your riches; but He sees (the sincerity of) your hearts and your deeds." (Mishkaat)

On another occasion, Rasulallah ﷺ was asked as to what is the meaning of 'Imaan'. He answered, "It means sincerity." (Targheeb)

Hadhrat Mu'aaz رَضِيَ اللهُ عَنْهُ was made the governor of Yemen. When he was about to leave, he asked for advice from Rasulallah ﷺ who said: "Be sincere in all your beliefs and actions for it will increase the reward of your good deeds." Another Hadith says: "Allah Ta'ala accepts only those deeds of His servants, which are done with complete sincerity for Him."

Another Hadith says:

"Allah Ta'ala has said: 'I am the most self-respecting and self-sufficient of all partners. Whoever brings a partner to Me in any action (i.e. whoever does some action to show off to someone), I give him over to that partner, (and will not help him at all). Then I have no value for his actions, which are all given to the partner.'"

It has been stated in another Hadith that it will be said on the Day of Qiyaamah:

"Whoever has made a partner to Allah Ta'ala in any action, he should ask for his reward from the partner because Allah Ta'ala does not need any partner."

Another Hadith says:

"Whoever does ibaadat for show, he becomes guilty of false worship and whoever fasts for show, he also becomes guilty of false worship and whoever gives charity for show, he also becomes guilty of false worship." (Mishkaat)

To be guilty of false worship here means that he does not perform such good deeds sincerely to please Allah Ta'ala. By making a show of them he wants to look good in front of people, which is like resembling partners to Allah Ta'ala.

Another Hadith says:

"Some people will be called before everybody for questioning on the Day of Qiyaamah. A martyr will be asked by Allah, 'Did I not give such and such favour to you?' He will admit those favours. Allah

Ta'ala will then ask him: 'How did you make use of My favours?' He will answer: 'I went in Jihaad to please You, and was killed for You.' Allah will say: 'You lie! You went in Jihaad to be called a hero by people, and this has been done.' He will be thrown headfirst into the fire of Jahannam. Next, an Aalim (Moulana) will be called and the same questions will be put to him. In reply he will admit the favours of Allah. He will be asked: 'How did you make use of My favours?' He will answer, 'I learnt the knowledge of Islam and taught it to others only to please You.' Allah will say: 'You lie! You learnt knowledge in order to be called an Aalim and you read the Qur-aan to be called a Qaari.' He too will be thrown headfirst into the fire of Jahannam. Thereafter a rich man will be called, and the same questions will be put to him. He will say: 'I always spent money to please You.' Allah will say: 'You lie! You spent money in order to be called a generous man, and this has been said.' He also will be thrown headfirst into the fire of Jahannam." (Mishkaat)

We should avoid showing off. We should invite people to Islam only to please Allah Ta'ala. We should follow the Sunnah of Rasulullah ﷺ, and should not desire to become famous nor to receive favours from people. If our intention is incorrect, we should ask Allah Ta'ala to protect us and should ask His forgiveness.

May Allah Ta'ala grant us ikhlaas (sincerity) to serve Islam to the best of our ability. Aameen

Part 6 - Respect for learning Deen and the Ulama

In this chapter, I would write down a few points for the Muslims so that they may know how to respect the Ulama and those doing Tabligh. Today it is normal to find faults with those doing Tabligh and the Ulama. This is very harmful from an Islamic point of view. Everywhere in the world, there are good as well as bad people. If there are a few bad Ulama also, it is understandable. Take note of two important points! Firstly you should not think bad about anyone, unless you have solid proof.

Allah Ta'ala says in the Qur-aan:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۗ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ

مَسْئُولًا ﴿١٧١﴾

"And do not take any action about something which you do not know, because everyone will be questioned as to how he used his ears and eyes and the heart." (S17:V36)

Obviously, it is wrong to reject the (good) advice of a person doing Tabligh, just because you have some doubts about him.

The Jews translated their holy books into Arabic, and would read them to the Muslims. Rasulullah ﷺ was so careful that he advised: "O Muslims, you should not accept nor reject what they say. You should say: 'We believe in everything which Allah Ta'ala has revealed.'" In other words, he stopped us from rejecting even a kaafir's word without first verifying it. We are such that we do not pay attention to those doing Tabligh and attack them even though when we know that they are pious.

The second thing that you must remember is that the pious Ulama and those doing Tabligh are human beings. They too may have some weakness. They will answer for their good or bad deeds and the final decision belongs to Allah Ta'ala. I hope that by His mercy and kindness He forgives them. They have been serving His Deen throughout their lives. In short, to doubt and find faults with those doing Tabligh, or to speak bad about them, will drive people away from Deen. This should be the cause of great worry for those who are doing the work of Deen.

Rasulullah ﷺ has said:

"Whoever respects the following three, he really shows respect to Allah: (1) An old Muslim, (2) One who teaches the Qur-aan without going against its orders himself (ie. transgress its limits), (3) A ruler who is just to the people." (Targheeb)

The following saying of Rasulullah ﷺ tells us:

"That person who does not respect our elders, nor is he merciful to our youngsters, and he does not respect our Ulama is not one of us."

"Whoever disgraces the following three people is not a Muslim but rather a hypocrite: first, an old Muslim: second, an Aalim (of Deen); and third, a just ruler."

Rasulullah ﷺ has also said:

"I fear especially three problems in my followers. First, with an increase in worldly possessions, they will become jealous of one another; second, discussing the Qur-aan will become so common that even the ignorant (those who don't know) will say that they know the meanings of the Qur-aan, although many meanings are such that cannot be understood by anyone except the learned Ulama of the Qur-aan, who say: 'We have strong belief in it, and that it is from Allah', so how much more careful should the common people be; third, the Ulama will be neglected and will not be benefitted from."
(Targheeb)

There have always been some differences between the Ulama, mostly about minor issues. They cannot be hated for this.

There have been many small differences about Salaah between the four Imaams. This does not mean that their followers should doubt the Imaan of one another, calling each other 'kaafir'. We know that doctors have differences and lawyers have differences but people still take their advice. Every Muslim has been commanded to follow those Ulama whom he respects and knows to be the followers of the Sunnah. He should not find faults with those whom he does not like. Anyone who has no proper knowledge of Islam and the Qur-aan, has no right to find faults with the Ulama.

Part 7 - Keeping company of the pious (Ahlullah)

In this last chapter, I would like to remind the Muslims to follow the Sunnah of Rasulullah ﷺ and to make friends with those who practice Islam fully and remember Allah Ta'ala day and night. This will make them stronger in Islam. Even Rasulullah ﷺ was commanded to remain with the pious people. Rasulullah ﷺ says:

"Shall I tell you something through which you will acquire the good of this world and the Aakhirah? Take note, it is staying with those who remember and praise Allah day and night." (Mishkaat)

It is up to you to look for the true lovers of Allah Ta'ala. They are the followers of the Sunnah. Allah Ta'ala has sent his beloved Nabi ﷺ as an example for the guidance of the Muslims. Allah Ta'ala says in the Qur-aan:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

"O Nabi ﷺ, say: "If you people (really) love Allah, then follow me so that Allah will love you, and

***will forgive your sins, and Allah is Forgiving,
Merciful." (S3:V31)***

Whoever sincerely follows Rasulullah ﷺ is nearer to Allah Ta'ala. Whoever does not follow him, is far away from Allah Ta'ala. The Ulama have written that whoever claims to be a lover of Allah Ta'ala, but does not follow the Sunnah of Rasulullah ﷺ is a liar. A true lover loves everything of the beloved.

Rasulullah ﷺ said: "All my followers will enter Jannah except those who have denied (not accepted) me." The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked: "Who would deny you?" Rasulullah ﷺ replied: "Those who follow me would enter Jannah, but those who disobey me have in fact denied me."

In another Hadith, Nabi ﷺ has said. "None of you can be a true Muslim unless his desires are according to that which I have brought, that is the Qur-aan." (Mishkaat)

Those who claim to love Islam and the Muslims would disobey Allah Ta'ala and His Nabi ﷺ. When told that some action is against the Sunnah, they are upset, How then can they be true followers of Rasulullah ﷺ?

Sa'di (rahmatullahi alayh) has said: "Whoever follows a way opposite to the Sunnah of Rasulullah ﷺ, will never reach his destination."

Whoever remains with the true lovers of Allah Ta'ala and the followers of the Sunnah, will certainly be saved (from Jahannam).

Rasulullah ﷺ said:

"Whenever you pass through the Gardens of Jannah, eat of its fruits." The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked: "What

are the Gardens of Jannah?" Rasulallah ﷺ answered: "The gatherings where the knowledge of Islam and the Qur-aan is taught."

Rasulallah ﷺ also said: "Luqmaan عَلَيْهِ السَّلَامُ instructed his son in these words: 'Remain with the Ulama, and pay attention to the words of the wise, as Allah revives the dead hearts with them, just as He revives the dead earth with heavy rains and only the wise understand Deen.'"

A Sahaabi رَضِيَ اللَّهُ عَنْهُ asked Rasulallah ﷺ "Who can be a best friend?" He answered: "Such a person that, when you see him, you remember Allah, when you listen to him, your knowledge of Islam is increased and when you see his actions, you are reminded of the Akhirah." (Targheeb)

Shaikh Akbar (rahmatullahi alayh) has written: "You cannot get rid of your evil desires, though you may try your whole life, unless your wishes are according to the orders of Allah Ta'ala and the Sunnah of Rasulallah ﷺ. When you do find a true lover of Allah Ta'ala, submit yourself fully before him, serve him well and follow him as though you have no desire of your own. Obey him in all your matters, even those concerning your employment. He may then lead you to the right path and take you closer to Allah Ta'ala."

Rasulallah ﷺ says, "When a group of people remember Allah Ta'ala in a meeting, the Malaakah surround that gathering. Allah's mercy comes down on them and Allah remembers them in the group of Malaakah." (What honour can be greater for the Muslims than that Allah Ta'ala remembers and acknowledges them?) Rasulallah ﷺ says: "An

angel is sent to those who remember Allah Ta'ala sincerely. He says 'Allah Ta'ala has forgiven your past sins, and has changed your bad deeds into good ones'.

In another Hadith, Rasulallah ﷺ says: "That group of Muslims who did not remember Allah Ta'ala, (did not) send salaams to His Nabi ﷺ, will be disappointed on the Day of Qiyaamah."

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ went to a bazaar and called out to the people: "O brothers! You are sitting here whilst the 'wealth' of Rasulallah ﷺ is being distributed in the Masjid." The people hurried to the Masjid. Since no 'wealth' was being distributed, they returned disappointed. Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ asked. "What was being done there?" They answered: "A few people were reading the Qur-aan, and a few were busy in the zikr of Allah." He said: "This is what we call the 'wealth' of Rasulallah ﷺ."

Imaam Ghazaali (rahmatullahi alayh) has mentioned many similar Ahaadith. Even Rasulallah ﷺ has been ordered by Allah Ta'ala:

"(O Messenger!) Stay with those who make dua to Allah every morning and evening, and they only desire His pleasure and do not turn your eyes from them hoping for the attractions of the worldly life and do not follow that person whose heart We have turned away from our zikr, and who follows his desires, and has disobeyed the rules (of Islam)."

Rasulallah ﷺ would thank Allah Ta'ala for making such pious people from his followers that he was ordered to remain with them. In the same aayah, Rasulallah ﷺ has been ordered to

stay away from those who follow their desires and disobey Allah Ta'ala. He has been instructed time and again not to follow them.

Those who blindly follow the ways of the sinners and non-muslims should look deep into their hearts and see how far they have drifted from being true Muslims. Imitating the non-muslims has taken them far away from the Right Path:

“O innocent villager! I fear that you won't be able to reach the Ka'bah; because the road that you are travelling on goes to Turkey.”

I intended to advise you about Deeni matters, and I have done my duty. Now I leave you to Allah Ta'ala. The Ambiyaa عَلَيْهِمُ السَّلَام also were ordered only to say the truth.

Please do remember me in your duas.

**Muhammad Zakariyya Kandhlawi,
Mazaahirul-Uloom, Sahaaranpur
29 Zul Hijjah 1348 A.H.**

The Downfall of the Muslims & its Only Remedy

The Downfall of the Muslims & its Only Remedy

Because of the dedication of Hadhrat Moulana Muhammad Ilyas (rahmatullahi alayh) and many other learned and pious elders, the Tabligh Jamaat is trying to start off and establish an Islamic way of life. This is something that is known to most of the Muslims of this period. Although unworthy for this work, I have been commanded by my pious elders to write a booklet about this work, so as to explain clearly what is Tabligh, and why there is a dire need for it.

There may be mistakes in this book for which I beg the readers for forgiveness; and I also request them to please do correct the mistakes.

It is my dua that Allah Ta'ala, by His special favour and kindness, may forgive me my sins. May He make us all pious, give us His true love and enable us to follow the religion of Islam. May He also give us the power to spread Islam according to the way of His dearest Nabi Muhammad ﷺ.

Muhammad Ihtishaamul Hasan
(Delhi 18 Rabi'us Saani 1358 A.H.)

Past history

About 1350 years ago the world was full of darkness, ignorance and sin. A light of true knowledge and guidance arose from hills of Bataha near Makkah. Its light spread to the East, West, North and South. They reached every corner of the earth and within a short period of twenty-three years, the way was ready for mankind to move to such heights of glory as had never been reached before. It enlightened the Muslims and put them onto the right direction, which would bring them success in the Hereafter. By following the right path and the guidance coming from that light, the Muslims moved from success to success and reached the height of glory in history. For centuries they ruled on earth with such strength that no power could challenge them and, if someone dared to do so, he did it at the risk of being destroyed. This is a historical truth which cannot be erased. But, alas! This fact of history has only become like a fairy tale which may sound strange and ridiculous, because of the present day life of Muslims, which is obviously an ugly spot on the brilliant performance and achievements of the early followers of Islam.

The disease

Up to the end of the 13th century Hijri, History will prove that the Muslims were the people of honour, dignity, power and greatness. But when we look at the Muslims of today, we see them in disgrace, a nation who has no real strength or power, honour or dignity, brotherhood or love. We cannot find any sign in them of those noble deeds which, at one time, used to be found in every Muslim. Nowadays, there is hardly a living person who can be said to have purity or sincerity. Muslims are sunk in evil and sin. They have moved away so far from the path of goodness, which at one time used to be a part of them, that the enemies of Islam talk and discuss the Muslims with delight, disrespect and laughter.

Unfortunately, the matter does not end here. The Muslim youth nowadays have been affected and influenced by the so-called modern ways or the Western way of life, take pleasure in laughing at the teachings of Islam and openly mock at the Shariah as being out of date and not practical. We see that the Muslims who once gave strength, happiness, honour and peace to the entire mankind, have now become completely helpless. Those who had once taught the world the golden lessons of manners and culture are today found lacking in these same qualities.

Earlier attempts towards improvement

For a long time, some concerned elders and Ulama have been seriously thinking over this unfortunate condition of their people and have been working hard to correct the Muslim Ummah, but alas, the treatment only increased the disease. The situation is worsening and the future looks darker still. Before deciding what to do, it will be necessary to first look closely at the cause of this sad state of affairs.

People have given many causes to this downfall and have tried many ways to stop this problem, but unfortunately all efforts so far have only brought more failures. Instead of improvement, hopelessness and confusion have resulted, especially in the Ulama. The basic reason for all this is that the actual cause of the real disease has not been found. Until this is done, no proper treatment can be given hence no cure or improvement can be expected. Any effort without proper examination and correct treatment would make a bad situation even worse and increase confusion and hopelessness.

The approach

We claim that the Shariah is a complete way of life given by Allah Ta'ala, which guarantees success until the day of Qiyaamah. It shows us a complete way of life explaining every possible way for moving on the path of true success and piety. Hence, we must look closely into the Qur'aan (which is the original source of Shariah, and of all

knowledge and guidance for the whole of mankind) for our illnesses and implement the causes it offers to treat ourselves. In fact, it is the only source of wisdom for man. We need to seek its help in finding out what our troubles are and how they can be removed, if we really want to recover fully, we must stick to the solution and seriously hold on to it. Certainly, the wisdom and guidance from the Qur-aan will never fail us, especially in the difficult times through which we are passing nowadays. Let us look and search for the right solution in the Qur-aan and the Sunnah.

The cause of our problems

The Creator of the universe, Allah Ta'ala, clearly wants that leadership and khilaafat on earth are only meant for the true Muslims, those of perfect Imaan. This is clear from the following Aayah:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

Allah has promised to those from amongst you who believe and do good deeds that He would surely make them His Caliph on earth. (an-noor 55)

He has also promised that true believers will always rule over non-believers and that non-believers will be left without any friend or helper, as is clear from the following Aayah:

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا

And if these non-believers had given you a battle, they were sure to turn on their heels, and they would have found no protector and no helper (al-fath 22).

It is also Allah Ta'ala's promise to give all types of help to the true Muslims and it is also His promise that such people will always remain superior and honoured. This is explained by the following Aayah:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

***And it is our duty to help the true believers (al-room
47).***

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

***And do not lose hope, and do not grieve and only you
shall dominate, if you are true believers (al-Imran
139)***

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

***And honour is only for Allah, His Rasul (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)
and those who believe (Al-Munafiqoon 8).***

The above Aayaat clearly show that the way to get honour, greatness, superiority, fame and virtue for Muslims is only in their having strong Imaan. If their relationship with Allah Ta'ala and with Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is strong and firm, they will certainly be masters of each and every thing on this earth. But if on the other hand, it becomes weak or it gets broken, disaster will follow. This also is clear from the following Aayah:

وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ
تَوَاصَوْا بِالْحَقِّ ۝٣ وَتَوَاصَوْا بِالصَّبْرِ ۝٤

"By the oath of time! Certainly man is in a great loss except, of course, those who believe and do good deeds and who encourage (others) with truth and encourage patience" (Al-Asr 1-3)

As already explained, history proves that the early Muslims had been able to reach the highest peak of honour and glory, whereas the Muslims today seem to have moved in the opposite direction. It is obvious from the above Aayah of the Qur-aan that the first Muslims reached that high position in life because of the purity and strength of their Imaan and the beauty of their character. However, the miserable condition of the present day Muslims is the result of a weakness in their Imaan and character. Therefore, it will be right to say that today we are Muslims in name only! In this connection, the true Messenger of Allah Ta'ala, Muhammad ﷺ, had said:

سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَلَا مِنَ الْقُرْآنِ إِلَّا أَرْسُهُ

"A time will come in the near future when Islam will exist only in name and the Qur-aan will exist only in writing." (Mishkaat)

This applies to the Muslims of the present time. In these times, we need to worry about: the right type of Imaan, which can be accepted by Allah Ta'ala and His Rasul ﷺ (and which will bring us Deeni and worldly success), what will be the means of earning that true Imaan and what are the things that have caused the destruction of that Imaan and with it the true life of Islam.

A study of the Qur-aan clearly shows that the ability to have true Imaan, and rising to honour and fame through it, depends on us doing a special job which has been so kindly given by Allah Ta'ala to the Muslims alone. It is for this that they have been given in the Qur-aan the noble position of Khairul-Umam (the best of all nations).

According to our beliefs, the main purpose behind the creation of this world was to prove the Oneness and the existence of Allah Ta'ala

and to show His unlimited powers and qualities through man, who was to be guided by the light of true knowledge. It was impossible for man to understand and use that knowledge without him being aware of Allah Ta'ala and being pure of all filth. Only after purifying himself will he possess virtues, excellence of conduct and the ability to do good. It was for this purity of mankind that thousands of Ambiyaa and Rasools عَلَيْهِمُ السَّلَامُ had been sent by Allah Ta'ala. The last of them was Sayyidul Ambiyaa wal Mursaleen (the greatest of all the Ambiyaa), Hadhrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It was through him that man reached the highest stage of purity. It was then that mankind received the glad tidings of:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي

*And today We have perfected your religion for you
and completed Our bounty upon you (Al-Maaidah 3).*

The main purpose of man's creation had been completed, good and evil had been clearly explained, a complete way of life had been revealed, the line of Nubuwwah had been completed and lastly the duties that used to be done only by the Ambiyaa and Rasools عَلَيْهِمُ السَّلَامُ had been given to the Ummah of Hadhrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This last fact has been clearly explained in the following Aayah of the Qur-aan:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ ط

*"You (O followers of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are the
best of all Ummah, in that you have been brought out
for (the benefit of) mankind. You command with
good and forbid the evil and you believe in Allah"
(Aali-Imraan 110)*

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"And there has to be a group of people among you who call towards good and command the good and forbid the evil and it is these who are successful"
(Aali-Imraan 104)

In the first Aayah, Allah Ta'ala has given the reason why the Muslims are called *Khairul Umam* (best of all Ummah). It is because of spreading good and preventing evil. In the second Aayah, He has further explained that only those people shall be successful who obey that order. The command does not end here, but rather it is stated in another place that not obeying will bring disaster and punishment on the Ummah. This is understood from the following Aayah:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٩﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

On those who disbelieve from among the children of Israa-eel was a curse pronounced by Dawood (alayhis salaam) and Eesa (alayhis salaam) the son of Maryam (alayhas salaam). All this because they disobeyed and used to cross the limits, they did not forbid each other from an evil they committed, indeed evil is what they have been doing (Al-Maaidah 78-79)

A detailed explanation of the above Aayah of the Qur-aan can be seen from the following Hadith of Nabi Muhammad ﷺ.

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مَنْ كَانَ قَبْلَكُمْ كَانُوا إِذَا عَمِلَ الْعَامِلُ مِنْهُمْ بِالْخَطِيئَةِ نَهَاةَ النَّاهِي تَعْدِيًّا، حَتَّى إِذَا كَانَ الْعُدُ جَالِسَهُ وَوَاكَلَهُ وَشَارَبَهُ، كَانَتْ لَمْ يَرَهُ عَلَى خَطِيئَةٍ بِالْأَمْسِ، فَلَمَّا رَأَى اللَّهُ ذَلِكَ مِنْهُمْ صَرَبَ قُلُوبَ بَعْضِهِمْ عَلَى بَعْضٍ، ثُمَّ لَعَنَهُمْ عَلَى لِسَانِ نَبِيِّهِمْ دَاوُدَ وَعِيسَى ابْنَ مَرْيَمَ، ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ، وَالَّذِينَ نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَتَأْمُرَنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، وَلَتَأْخُذَنَّ عَلَى يَدَيْ الظَّالِمِ، وَلَتَأْظُرَّنَّهُ عَلَى الْحَقِّ أَطْرًا، أَوْ لَيَضْرِبَنَّ اللَّهُ قُلُوبَ بَعْضِكُمْ عَلَى بَعْضٍ، ثُمَّ لَيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ. (المعجم الكبير، رقم: 10268)

رَضِيَ اللَّهُ عَنْهُ Abdullah bin Masood رضي الله عنه that Rasulullah صلى الله عليه وسلم said: "In a previous Ummah, when somebody did a sin, the other would try to stop him and would say, 'Fear Allah,' but on the following day he would befriend him and mix with him as if he had never seen him doing the sin, and when Allah Ta'ala saw them behaving like this, He sealed the hearts of some with those of some and cursed them through the tongues of Dawood and Isa, son of Maryam and this because they disobeyed Allah Ta'ala and broke His commands. I, Muhammad, swear by Him, Who has control over my soul, you must command the good and forbid the evil and force the ignorant wrongdoer onto the path of piety, otherwise Allah Ta'ala will seal your hearts and you will be cursed, as were those peoples of the past."

عَنْ جَرِيرٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يَعْصِلُ فِيهِمْ بِالْمَعَاصِي يُقَدِرُونَ عَلَى أَنْ يُعَيِّرُوا عَلَيْهِ فَلَا يُعَيِّرُونَ إِلَّا أَصَابَهُمُ اللَّهُ بِعَذَابٍ مِنْ قَبْلِ أَنْ يَمُوتُوا. (سنن أبي داود، رقم: 4341)

رَضِيَ اللَّهُ عَنْهُ Hadhrat Jareer رضي الله عنه has narrated that Rasulullah صلى الله عليه وسلم said: "When a person in a community sins, and the community in spite of being able to, does not

prevent him from sinning, Allah Ta'ala's punishment comes to them even before death i.e. He sends to them many punishments in this very world."

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَزَالُ لِإِلَهٍ إِلَّا اللَّهُ تَنْفَعُ مَنْ قَالَهَا. وَتَرُدُّ عَنْهُمْ الْعَذَابَ وَالتَّعْذِيبَ. مَا لَمْ يَسْتَخْفُوا بِحَقِّهَا. قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا الْإِسْتِخْفَانُ بِحَقِّهَا؟ قَالَ: يَظْهَرُ الْعَمَلُ بِعَاصِيِ اللَّهِ. فَلَا يُنْكِرُ وَلَا يُغَيِّرُ. (الترغيب والترهيب للأصبهاني. رقم: 307)

Hadhrat Anas رضي الله عنه has narrated that Rasulullah ﷺ was pleased to say: "Laa ilaaha illal laahu always benefits those who say it, and keeps away from them problems and troubles, unless its rights are ignored. The Sahaabah asked, 'What does the ignoring of its rights mean?' Rasulullah ﷺ replied: "It means that when sins are being done openly, they do not prevent or stop them."

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ. فَعَرَفْتُ فِي وَجْهِهِ أَنْ قَدْ حَضَرَهُ شَيْءٌ. فَتَوَضَّأَ وَمَا كَلَّمَ أَحَدًا. ثُمَّ خَرَجَ فَلَمِصَقْتُ بِالْحُجْرَةِ أَسْمَعُ مَا يَقُولُ. فَقَعَدَ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ تَبَارَكَ تَعَالَى يَقُولُ لَكُمْ: مُرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ. قَبْلَ أَنْ تَدْعُونِي فَلَا أُجِيبُكُمْ. وَتَسْأَلُونِي فَلَا أُعْطِيكُمْ. وَتَسْتَنْصِرُونِي فَلَا أَنْصُرُكُمْ. فَمَا زَادَ عَلَيْهِمْ حَتَّى نَزَلَ. (صحيح ابن حبان. رقم: 290)

Hadhrat Aa'ishah رضي الله عنها has reported: "Nabi ﷺ came to me and I could see from his noble face that something strange had happened. He did not speak a single word but, after making wudhu, went straight to the Masjid. I too stood by the wall of the Masjid to hear what he had to say. The Nabi of Allah ﷺ climbed the mimbar and after the usual khutbah said, 'O people, Allah has ordered you

to command the good and forbid the evil, otherwise a time will come when you call and He may not answer, you ask for a favour and He may not give it, and you call for help and He may refuse.' He then came down from the mimbar."

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا عَظَّمَتِ أُمَّتِي الدُّنْيَا نُزِعَتْ مِنْهَا هَيْبَةُ
الإِسْلَامِ وَإِذَا تَرَكَتِ الأَمْرَ بِالمَعْرُوفِ وَالنَّهْيِ عَنِ المُنْكَرِ حُرِمَتْ بَرَكَاتُ الوَحْيِ وَإِذَا تَسَابَّتِ أُمَّتِي
سَقَطَتْ مِنْ عَيْنِ اللَّهِ تَعَالَى (نوادير الاصول 270/2)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has narrated that Rasulullah ﷺ said, "When my Ummah begins to attach more importance to the world and regards it as a source of glory, the awe and importance of Islam will vanish from their hearts, and when they give up the practice of commanding good and forbidding evil, they will lose the blessings of Wahi, and when they begin to fight amongst themselves, they will fall low in the eyes of Allah."

The Main Cause

From the above Hadith it is clear that not commanding others to do good and not stopping them from evil has usually been the main cause of Allah Ta'ala's anger and His punishment. If this Ummah becomes guilty of this, the punishment will be more severe than the punishments of the earlier nations because they would have failed to do the main job of their lives. For this reason, Nabi ﷺ has said that commanding others to do good and stopping them from evil is "the essence and special sign of the religion of Islam" and he said that leaving it out is the cause of Imaan becoming weak.

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَنْعِزْهُ بِيَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ. فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ. وَذَلِكَ أَوْعَى الْأِيمَانِ. (صحيح مسلم. رقم: 78)

Hadhrat Abu Sa'eed Khudree رَضِيَ اللَّهُ عَنْهُ says, "I heard Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'When anyone of you sees evil being done, then he should use his hands to stop it; and if he does not have the power to do this, he should use his tongue and if he does not have the power to do this, he should use his heart, and this is the weakest level of Imaan.'" (Muslim)

So, just as this is the weakest level of Imaan, the first is the most complete form of Dawah and the most complete type of Imaan.

Even clearer is the Hadith of Hadhrat Ibn Masood رَضِيَ اللَّهُ عَنْهُ:

***"It is usual for Allah Ta'ala to make it such that every Nabi leaves behind a group of his companions who will carry on with His message, who follow it strictly and look after the message exactly how the Rasul left it. Then comes a time of evil and mistakes; a time that sees people who move away from the path shown by their Nabi. Their actions are opposite to what they say and their doings are against Shariah. So whosoever defends the Truth and Shariah and stops the sinners with his hands is a true believer; he who cannot do this but uses his tongue, he is a believer too; and he who cannot do even this but uses his heart is also a believer; but below this there is no Imaan."* (Muslim)**

The importance of Tabligh has been explained by Imaam Ghazaali (*rahmatullahi alayh*) in the following way:

There can be no doubt that commanding others to do good and stopping them from evil is a pillar of Islam on which each and every part of Imaan depends. It is for this very reason that Allah Ta'ala sent

all the Ambiyaa عَلَيْهِمُ السَّلَامُ. If, unfortunately, it is ignored or forgotten and its methods are given up, we will have to say that the very purpose of Nubuwwah is totally defeated. Then people will lose their conscience and their minds will become dull. Sins and oppression will spread in the whole world. All actions of man will become dangerous and even harmful. Human relationships will break down. Mankind will be corrupt and will be soaked in sins. But, the clear understanding of all this will come only on the day of Qiyaamah, when all the people will stand before Allah Ta'ala and answer for each and every action. Alas! Alas! The fear has come true, that which was feared is now before our eyes.

Knowledge and guidance have been destroyed. Thus we see only disgrace and disrespect. There is no longer any fear of Allah Ta'ala in the hearts of people. Man has become like an animal, following only his desires. There are very few true Muslims in this world and it is almost impossible to meet anyone who is prepared to sacrifice for the sake of spreading Islam.

Any Muslim who tries to change this terrible situation and tries to restart the Sunnah of Tabligh will surely be the noblest and the best of all people.

Imaam Ghazaali (*rahmatullahi alayh*) said this nearly eight hundred years ago, but his words apply perfectly to us today. We must calmly think about what is to be done in these times. There are some well known causes for the problems today. These are discussed below.

First Cause

We generally believe that Tabligh is the special responsibility of the Ulama, even when the Aayaat of the Qur-aan are clear and fully apply to each and every Muslim. The actions and the hard work of the Sahaabah of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and all those noble Muslims who immediately followed them, prove that each and every Muslim is responsible for Tabligh.

To give the responsibility of Tabligh (commanding people to do good and stopping them from evil) only to the Ulama and not to ourselves is a sign of great ignorance on our part. The duty of the Ulama is to state the truth and to point out the right path. To encourage piety among the people and to keep the people moving on the right path is the responsibility of all Muslims. The following Hadith is a clear warning for this. "Indeed! All of you are trustees and shall be questioned on the day of Qiyaamah about your trust. So the king is the leader of his people and shall be questioned about them, the husband is in charge of his wife and children and shall be questioned about them, the wife is responsible for her husband's house and the children and shall be questioned about them all, the slave is a guard of his owners things and shall be questioned about those. So you are all trustees and you shall be questioned about those that you are in charge of." (Bukhaari/Muslim). Similarly, in another Hadith, a clearer lesson is given. Rasulullah ﷺ said, "Deen is to wish well." The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, "Wishing well towards whom?" He said, "Towards Allah, His Rasul, the leaders of the Muslims and the Muslims at large." (Muslim)

Even if we suppose that this job has to be carried out by the Ulama only, the present emergency and the terrible situation demand that every one of us should put his shoulder to the wheel and work hard for establishing proper Islam on the earth and for protecting the Muslim way of life.

Second Cause

It is usually believed that if a person is strong and steadfast in his own Imaan then the wrong beliefs of others cannot harm him because of the following Aayah of the Qur-aan:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۗ ط

***"O you who believe! Watch out for your own selves
(i.e. your actions). When you are on the right path,
those who go astray cannot harm you" (Al-Maaidah
105)***

In fact, the real meaning of the above Aayah is not what is usually understood, because, in that case, the meaning would appear to be against the Divine wisdom and spirit and against the teachings of the Shariah. The Muslim society altogether is the most important. The Muslim people are like one body having many limbs. When any limb becomes injured, the whole body suffers from the pain.

Mankind may progress to any limit and it may reach the highest glory in all parts of life, yet there will be some who will go wrong and become involved in only sins. In that case, the above Aayah comforts the pious people that as long as they remain firm and keep moving on the right path, no harm can come to them by those who decide to give up the right way of life.

Also, the reality of Hidaayah (guidance) is that all the rules of the law of Shariah are accepted and practiced, including all of Allah Ta'ala's commands, which also include commanding good and stopping evil. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ said, "O people! You quote this Aayah, 'O you who believe! Watch out for your own selves (i.e. your deeds). When you are on the right path, those who go astray cannot harm you' (the Aayah above). But I have heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say that when people see something evil and do not try to change it, Allah will send down a punishment for all of them."

Imaam Nawawi (*rahmatullahi alayh*) explains that the agreed opinion of the Mufasssireen about the meaning of this Aayah is that, "When you have performed the duty given to you, the carelessness of those who refuse to listen to your advice will not harm you, as Allah Ta'ala says, '***No one shall carry another man's load (al-anaam 164, al-israa 15, faatir 18, zumur 7).***'" Of the many commandments addressed to all, one is that about commanding of good and preventing of evil. Therefore when anyone has done this duty and the people do not obey, then the *Muballigh* (advisor) shall

not be questioned about it. He has done his duty of commanding the good and stopping the evil and acceptance of it by others is not his responsibility. Allah Ta'ala knows best.

Third Cause

Important people as well as the common man, the educated and the uneducated, have all lost hope for the Ummah. They all seem to have accepted the fact, that is difficult, rather impossible these days for Muslims to once again become people of rule and power. Whenever any plan for improvement and correction is given to anyone, the usual response is that how can the Muslims progress when they do not have a country of their own or any power to rule, nor any wealth or army and equipment of war nor any influence? They do not have physical strength, agreement among themselves and unity. Even the pious people seem to have decided by themselves that, it being the fourteenth century Hijri and the people having moved so far away from the Nabi's ﷺ teachings, the downfall of Islam and the Muslims is certain. They believe that, in these times, it will be useless to make any effort towards the correction of Muslims.

It is true that the light of Nubuwwah becomes less and less as we move further away from it, but this does not mean that no effort should be made by spreading Islam and encouraging the way of life taught by Nabi Muhammad ﷺ.

If the Muslims before us thought like how we are thinking now, there would have been no trace of Islam left anywhere by now, because there would have been no way through which the lessons and the teachings of the Shariah could have reached us. Therefore, it will be very wrong of us not to stop this feeling of hopelessness. We should become positive for our own sake and also for the sake of those after us. Time is moving fast and Islam is quickly becoming weaker and weaker. What is needed is a strong, quick and determined effort by one and all for stopping the problems and weakening of the Muslim Ummah.

Islam depends upon the firmness and collective effort of its followers. Unfortunately, we seem to be falling short in these very requirements. We must understand that the Qur-aan and Hadith are full of the lessons in calling Muslims to be active and to stand firm in the path of Allah Ta'ala. There is a Hadith about a very pious person who may be busy in Salaah night and day all his life, but he cannot reach the level of one who struggles and sacrifices his pleasure and comfort for the sake of guiding and helping people to move towards the right path.

On this very point, many commands and instructions in the Qur-aan exist. It is clearly mentioned that the one who strives hard in the path of Allah Ta'ala, remains far better and more noble compared to all others.

The Muslims who, without any excuse, sit at home cannot equal those who perform Jihaad in the path of Allah Ta'ala with their lives and wealth. Allah Ta'ala has raised the positions of those who perform Jihaad with their lives and wealth as compared to those who stay at home. He has promised high positions and forgiveness to those who will strive:

وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً
وَرَحْمَةً ط وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

Allah Ta'ala has given honour to the Mujaahideen over those who stay at home, with great rewards, high positions, His mercy and forgiveness and Allah Ta'ala is forgiving and Merciful (Al-Nisaa' 95).

Although the above Aayah refers directly to Jihaad against the kuffaar in order to raise the teachings of Islam and crush kufr and shirk and although we are unfortunate in not having the opportunity of fulfilling that great task, we should not throw away any chance of doing something, however small, in trying to spread the truth. Only

then can we expect that one day our efforts and little firmness may gather strength for bigger and higher responsibilities.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ط

We shall most certainly guide to Our ways those people who struggle for Our Deen (Al-Ankabut 69).

Certainly Allah Ta'ala has promised protection for the way of life taught by Nabi Muhammad ﷺ. But, human effort and struggling is the only way for its moving ahead. The Sahaabah of Nabi ﷺ strove untiringly and they succeeded and were given high rewards. They had the honour of receiving Allah's help. We, being their admirers and believers, should try and follow them and prepare ourselves for working to establish Allah's rule on the earth and for spreading the message of Allah Ta'ala thus, we will also be favoured with Allah's help,

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

***"If you (come forward to) help the religion of Allah Ta'ala, He shall help you and make you firm."
(Muhammad 7)***

Fourth Cause

Most of us think that, as we ourselves do not have the proper qualities of Islam, we are not fit to invite others. This is a total misunderstanding. Since we have been commanded by Allah Ta'ala to invite others, we will have to obey Allah Ta'ala's command. Our efforts shall, Insha Allah (if Allah wills), gather greater strength and make us more determined. In this way, our continued efforts will one day bring us the great honour of being dear to Allah Ta'ala. It is against the law of Allah Ta'ala that, if anyone works and struggles for

His sake (religion), He would not grant favours and kindness because the person was not fit for the task! This point is fully explained in the following Hadith.

Hadhrt Anas رَضِيَ اللهُ عَنْهُ says, "We said, O Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, should we not command with good until we practice it all and should we not stop evil until we avoid it all? He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'No! Command with good even if you do not practice it yourself and stop evil even if you yourself are not able to avoid it.'"

Fifth Cause

Most of us take it for granted that the Madrasahs, the Ulama, the Khanqahs, Islamic books, pamphlets, etc. are enough for fulfilling this responsibility. These efforts, they think, are enough to carry out Tabligh. Certainly, the presence of all these is very important and we must respect them and help them with their problems, as the little Islam that exists today is because of these very institutions, but this is not enough. The task is difficult, considering our present weaknesses and the size of the problem. To be content with these few methods will be madness on our part.

Even to get full benefit from these institutions, we have to create within ourselves, a true and a deep respect for the Deen of Islam and a burning desire to bring it in our daily life. Up to fifty years ago, people had real love, urge and passion for Islam and there were clear signs and examples of the Islamic way of life. In those days these institutions could perhaps have been enough. But today, all our feelings for Islam are almost dead, because of the continuous attack on our Imaan by various outside forces. Alas! They have succeeded because, instead of love, we seem to be secretly ashamed of Islam and our Imaan. Obviously we must act quickly and make a very strong effort through which we are able to review the dead spirit of each and every Muslim and reawaken in him the love for Islam. Only then can we benefit from our Islamic organisations which can serve the

Ummah in a right manner. Unless we become very serious, the problems will only increase and our organisations which are doing good in their limited way, may have to close up.

Sixth Cause

Whenever anyone starts doing the work of Amr bil Ma'roof and Nahiy anil Munkar (commanding good and stopping evil), he is not received well by the people. The people always treat him badly, using harsh and insulting language. Sometimes people also become rude and insulting towards the jamaat workers. This is true, but we must remember that we need to simply follow in the footsteps of the Ambiyaa of Allah Ta'ala, who were always the victims of the worst type of treatment. That is usual and normal for those who do this work. Indeed, all Ambiyaa عَلَيْهِمُ السَّلَامُ had to suffer many miseries as is clear from the following Aayah:

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

"And we sent down Ambiyaa before you to the people gone by, and no Rasul came to them but they mocked him" (Al-Hijr 10)

Then Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "No Rasul or Nabi has suffered more than me in the teaching of the truth."

It is clear therefore, that there can be no excuse. As we are the followers of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who himself had suffered in giving dawah, but took everything cheerfully and with patience, we must also follow his noble example and show patience and calmness while carrying out the duty of Tabligh.

The Solution

It has been clearly explained that the disease in the Ummah is because of the weakening of the true spirit of Islam in our hearts. As a result, real feelings and love for Islam are almost dead in us and our Imaan has become weak. Obviously, when the very source becomes dry, the streams of justice, good deeds and fine character, which flow from it, are not to be seen any longer. This is exactly what is clear today. The only way for the building up of this source and receiving benefits from it, is the act of Tabligh which really and truly is the life blood of Islam. Unless we are able to renew it, we cannot achieve anything in this life, because no nation or people can rise to fame without high human qualities and character which only the religion of Islam can give.

We should now clearly realize the disease from which we suffer and take the treatment which will bring the cure. It is now up to us to involve ourselves in Tabligh. It will be only then that we can hope to restore the true faith of Islam in the people. Through Tabligh we can recognize and truly understand both Allah Ta'ala and His Rasul ﷺ and we will be able to clearly understand and follow their commands and wishes. To achieve all this, we will have to follow the exact ways that were shown by Rasulullah ﷺ himself when he made an effort on the Arabs. Allah Ta'ala says in the Qur-aan:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

***Indeed Rasulullah ﷺ is the perfect example
for you to follow (Al-Ahzaab 21)***

Imaam Maalik (*rahmatullahi alayh*) said, "In other words, the people who come as the last part of the Ummah of Muhammad ﷺ will never be corrected until the same way is used to correct them which was used in the beginning.

In the beginning, when Nabi ﷺ had started to call the people to Islam, he did not have a single supporter or any power or wealth. The kuffaar Arabs were proud and stubborn. None of them were prepared to listen to the truth or obey another person. They hated the message of Truth which Nabi ﷺ had brought. Yet this one single man, who was poor and without anything, was able to attract the whole of the Arab nation towards him.

After all, what was it that Rasulallah ﷺ called people towards that whoever accepted would remain loyal to Rasulallah ﷺ forever? The whole world knows that there was a single lesson that was Rasulallah's ﷺ goal and real purpose which he would present in front of people:

أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ط

That we worship nothing but Allah and we don't make partners with Him and none of us takes another god except Allah (Aali-Imraan 64)

Inviting towards that very truth can bring the same results again.

Nabi ﷺ stopped his followers from worshipping any being except Allah Ta'ala. Not only did he succeed but was also able to join his people to one system of life from which they never tried to break away again. They really became the picture of:

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ ط

Follow that which has been sent to you from Your Rabb, and do not follow others (thinking of them) as Protectors except Allah Ta'ala (Al-A'araaf 3)

This was the real lesson, which Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been commanded (by Allah) to teach and spread. It is also clear from the following Aayah:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ط
 إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

O Muhammad, invite (people) to the way of your Allah with wisdom and good advice, and argue with them in such a way as is best; certainly your Allah knows the one who moves away from His path and He knows those who are on the right path (An-Nahl 125)

The road for the progress of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his followers is then described in the following Aayah:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ تَقَى عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ط وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٢٨﴾

(O Muhammad!) Say, this is my path, I invite towards Allah Ta'ala with full wisdom, I and my followers too: and Allah is Pure, and I am not one of those who join partners with Allah Ta'ala. (Yusuf 108)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

And whose words can be better than those of the one who invites (you) towards Allah Ta'ala, does good deeds and says, "Certainly, I am from the Muslims." (Haa Meem Sajdah 33)

To call people to Allah Ta'ala and to show the right path to all those who had moved away was the only purpose of the life of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. For this very purpose, thousands of Ambiyaa عَلَيْهِمُ السَّلَامُ had been sent before him. Allah Ta'ala says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

"And we did not send any Rasul before you, but that we revealed to him that certainly there is no Allah but Me, so worship Me" (Al-Ambiyaa 25)

The noble life histories of Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and other Ambiyaa عَلَيْهِمُ السَّلَامُ show one single purpose of their lives: i.e., to believe in One True Allah Ta'ala with all His qualities. This belief is the foundation of Islam. It was to practice and call towards this Islam that man has been sent on this earth. In other words: ***"I have created the Jinn and Human beings only so that they live their lives as My slaves. (Zaariyaat 56)***

We should by now be able to understand the real purpose behind the creation of man and the way we, particularly Muslims, should live. We also know the true disease from which we suffer and its treatment should, therefore, not be difficult to apply. If we act sincerely, then Insha Allah (by the will of Allah) it will be beneficial and successful. However, a proven successful method is described below.

Course of Action

With my very little knowledge and understanding, I have suggested a plan of action for the improvement of Muslims and their progress in Islam. Actually, what I have to say is the practical way of life which had been followed by our forefathers and early Muslims.

The first thing to do is to change the aim of our life from dunya and wealth to that work which will make Islam the purpose of our

lives, that is to sincerely obey every command of Allah Ta'ala and to try to practice it in our daily lives and not to disobey Allah Ta'ala under any conditions. The fulfillment of this decision must be made the main aim of life. We can start off by doing the following:

1. To memorise and correctly read the Kalimah and to understand its exact meaning as well as what it actually requires from us.
2. To become punctual and regular in reading Salaah five times a day.
3. To learn the knowledge of Deen and to do the sincere zikr of Allah Ta'ala.
4. Every Muslim must be considered as our real brother and must always be given affection, sympathy and sincere attention at all times particularly when he is in need. The fact that a person has Imaan, automatically entitles him to brotherly respect and honour from all Muslims who must at all times not cause him any type of harm.
5. The above should be brought into our own lives and at the same time efforts should be made so that other people may follow them as well. The best way to do this is to spend some time especially for learning and practicing these fine Islamic qualities, and also encouraging others to make effort as well. Thus a joint and collective effort will automatically bring back the Deen of Islam in its true form, which is the real and urgent need of the day.

It was exactly this type of work which every Nabi of Allah Ta'ala had to do as his sole occupation. For the sake of this work, almost all Ambiyaa عَلَيْهِمُ السَّلَامُ had to go through sufferings and hardships. The noble Sahaabah of Nabi Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as well as many other Muslims of the early period of Islam, spent their whole lives in trying hard and struggling for the Deen of Islam in this very manner. Most of them sacrificed their lives in the path of Allah Ta'ala. It will be our huge loss if we do not spend a small part of our lifetime towards spreading Islam. We must agree that it is because of our carelessness

that the Muslim Ummah has reached its present poor state. Therefore, we must rise and increase our efforts.

Previously, the very purpose of being a Muslim was to be ready to give one's life, honour and wealth for Islam. In those days, if anyone did not do that, he was considered to be ignorant and a useless fellow. But alas! Today, although we feel proud to be called Muslims, every bit of Islam is being destroyed before our very eyes and not a finger is moved to stop this terrible loss. If we realise this, then we can understand that the spreading of Islam is our real purpose in life and in dawah is our success. The opposite is also true that by neglecting this important responsibility, we will suffer greatly. The only solution for this is that all of us must sincerely make taubah for our carelessness of the past and take immediate action to restart Tabligh as our main occupation. It is only then that we can expect the mercy and kindness of Allah Ta'ala to bring us success and happiness both in this life and the Aakhirah.

This does not mean that we should give up everything else, i.e. our jobs and businesses and do only this work. It means that, just as we spend our whole hearted attention and time to our jobs, we should also look after this work. When some people get ready to start Tabligh, they should try to contact their friends or other people in their areas who may already be busy with this work and spend a few hours a week in their company. The next step will be to spend three days every month in a different locality or a village. Thereafter, as early as possible, spend a full month or better still forty days every year somewhere far away in a similar manner. Lastly, the real requirement in Tabligh is to spend four months once in a lifetime. All these periods are to be spent only for learning and teaching Islam and practicing the actual way of life according to the Shariah. Thus our efforts will encourage every person, rich and poor, boss and worker, landlord and tenant, educated and un-educated to join hands in this work and become true Muslims as commanded by Allah Ta'ala and Muhammad ﷺ.

Method for Tabligh

The most important point in Tabligh is the method, which simply means to follow closely the method used by the noble Sahaabah of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ according to his teachings and practices. The method used by Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was as follows:

A group of at least ten people should go out for the work Tabligh. First they should choose an Ameer from amongst themselves. Then they should gather in the Masjid and after making wudhu (as long as this is done at a time of the day when Nafl Salaah is allowed) read two Rakaat Nafl Salaah. After Salaah everyone should join together and beg Allah Ta'ala for help, success, the ability to do what Allah wants and for steadfastness and courage. After dua they should leave with dignity and calmness, quietly making the Zikr of Allah and avoiding useless talk. When they get to the place where they have to do Tabligh, they should gather together again for dua to Allah Ta'ala. They should then invite all the people of the neighbourhood or the village by going to meet each one. They should encourage these people to read Salaah and then motivate them to make firm intentions to do the same effort in the same manner.

General Rules

Tabligh is an important type of ibaadat of Allah Ta'ala and it is a good fortune of a very high type. It means to follow in the footsteps of the Ambiyaa عَلَيْهِمُ السَّلَام. Truly, since the work is so great, it must be based on certain rules, which must be strictly followed throughout. Each person must feel that it is he who needs to improve himself, rather than thinking of changing others. Whilst out for Tabligh or even at home, he must try to behave as a perfect Muslim, as a loyal slave of Allah Ta'ala, obeying and following the commands of Shariah and always seeking Allah Ta'ala's mercy and pleasure. This is the main requirement and the foundation of the work of Tabligh. Once this is deeply and firmly established in the hearts of Tabligh

workers, the other rules and practices, some of which are described below, will become easy to follow:

1. As far as possible, all expenses such as travelling, food, etc. must be paid for by each person himself and if he can afford it, he may quietly help those who may be in need.
2. All the brothers in this work must be given full respect, shown tolerance, be cared for and encouraged at all times by one another. This will prove a great blessing for the whole area where the Jamaat may be working.
3. Conversation, talks and discussions must be soft and encouraging, using simple and polite language. All types of anger with each other must be avoided. The Ulama must be held in such high respect as we usually show for the Qur-aan and Hadith, because, it is through these learned people that Allah Ta'ala has blessed us with the true knowledge and understanding of Islam. Any disrespect towards them, however small, may be disrespect for Islam itself, which can cause the displeasure of Allah Ta'ala for the whole community.
4. Holidays and free time must be spent either in reading good Islamic books or in the company of the pious and learned people. By doing this, one will be able to learn many important things about our Deen, about Allah Ta'ala and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. A lot of care must be taken of the time given to the Tabligh work itself, so that nothing unimportant, useless or senseless is spoken, discussed or done.
5. Try to earn an honest and pure living, to be very careful in spending and to always carry out every single duty, however big or small, towards one's family, relations and friends.
6. No controversial topics should be discussed at any time. The total time must be given to bringing out the Oneness of Allah Ta'ala. Restrict all talk to the main points of Tabligh, which are

in reality, the basic rules to be followed by each and every Muslim at all times.

7. Every action, work and speech must be filled with sincerity. Anything, however small, but done with sincerity, will certainly bring high rewards and plenty of goodness. On the other hand, anything done without sincerity, no matter how big, will not benefit in any way, in this life or in the Akhirah. Hadhrat Mu'aaz رَضِيَ اللهُ عَنْهُ who was appointed as the Governor of Yemen, begged Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to give him some special advice. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned, *“Be very honest and sincere in matters of Islam, a little done with sincerity is enough.”* There is another Hadith which says that Allah Ta'ala accepts only those actions and deeds which are done purely for His pleasure. In another place it is stated that Allah Ta'ala does not look at your face nor at your wealth, but only at your hearts and deeds. Thus the work of Tabligh must be performed with full sincerity and honesty. No acting or outward show is to be put on. The amount of success and progress will depend entirely on our sincerity.

Summary

We have discussed the work of Tabligh, its importance and urgent need. How will this guide us and bring us benefits in these times, which are filled with confusion and difficulties?

For this, once again, we have to look into the Qur-aan which says that hard work and patience for Deen is a very good business:

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿٥٦﴾ تَوَّابُونَ
 بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۗ ذَٰلِكُمْ خَيْرٌ
 لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٥٧﴾ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ

تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبَةٌ فِي جَنَّتِ عَدْنٍ ط ذَلِكَ الْقَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرَى
تُحِبُّونَهَا ط نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ط وَبَشِيرٌ لِّلْمُؤْمِنِينَ ﴿١٣﴾

"O you who believe! Shall I show you a business that will save you from a painful punishment? Believe in Allah and His Rasul and perform Jihaad in His way with your wealth and lives. This is best for you, if you understand. Your Allah will forgive your sins and you shall enter Jannah, under which flow (beautiful) streams and excellent homes in everlasting gardens and this is great success.... And another which you love very much, i.e. help from Allah and victory which are near, and give good news to those who believe" (as-Saff 10-13)

This Aayah describes a business, which, if accepted, promises saving us from all types of sufferings and punishments. The business meant is to have firm Imaan in Allah Ta'ala and His Rasul ﷺ and to struggle hard in the path of Allah Ta'ala, using one's life and wealth. Tabligh will bring us everlasting goodness and happiness. It is this simple work that will bring us great benefits, such as the forgiveness for all our sins and mistakes and high rewards in the Akhirah. Leave alone success in the next life, which really is the greatest joy for a Muslim, but there is also success for this life too. We shall get what we like most, such as wealth, Allah Ta'ala's help and success against our enemies.

In other words, Allah Ta'ala asks two things from us, first to have Imaan in Him and His Rasul ﷺ, and secondly to struggle hard in His path, giving our lives and all that we own. In return for this, He has also promised two things, firstly a beautiful and peaceful house in Jannah with everlasting happiness and secondly, honour and success in this life. The first demand on us is

that of Imaan. This is exactly what Tabligh is all about, that we should all be gifted with the wealth of true Imaan. The second demand is that of struggling in the path of Allah Ta'ala which actually means Jihaad. Jihaad may normally mean sometimes fighting a war against the cruel ones and non believers. However, it actually means to spread the belief in Tawheed (Allah being One) and to establish Allah Ta'ala's commandments, which is also the main aim of Tabligh.

It should be clear to us now that happiness and success in the life after death totally depends on having firm Imaan in Allah Ta'ala and His Rasul ﷺ and in struggling hard in His path. Similarly, success and goodness in this life too, depend completely on that very Imaan and on spending all our efforts in the path of Allah Ta'ala.

When we fulfil these basic requirements, firstly, of Imaan in Allah Ta'ala and His Rasul ﷺ, and secondly, of struggling hard in their path, through these two qualities alone, we can decorate ourselves with high noble qualities and excellence of character. Only then can we be fit to receive the promised Khilafah of Allah Ta'ala and His kingdom on earth, which will certainly come as is promised in the Qur-aan:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
 اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ ۖ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلِيُبَدِّلَنَّهُم
 مِن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ

To those of you who believe and do good deeds, Allah promises that He will certainly give rule to them in this world as He gave to those before them, and the religion that has been chosen for them shall be strengthened for them, and He will thereafter certainly change their fear into peace; provided they worship Me and join none with Me (an-Noor 55)

This Aayah describes a direct promise of kingdom, but through Imaan and goods deeds. This was actually fulfilled in the days of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and remained right through the period of the first four Khalifahs of Islam who were guided by Allah Ta'ala (Abu Bakr, Umar, Usmaan and Ali رَضِيَ اللهُ عَنْهُمْ). The whole of Arabia had become an Islamic country in the days of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself and the rest of the countries (Muslim countries of today) mostly joined Islam during the period of the first four Khalifahs or immediately after their time. Later on too, the promise continued to be fulfilled for many Muslim kings and Khalifahs and it would still happen today if someone fulfills the conditions, as is clear from another Aayah: “***Surely Allah's followers shall rule.***” (*Al-Maa'idah 56*).

Conclusion

In conclusion, it can be said that there is no way to gain honour, happiness, peace and rest in this life other than hold on to the work and system of Tabligh, for which everyone of us must use all our energies and wealth:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا^ص

Hold fast to the rope of Allah and do not become separated (Aali-Imraan 103)

Final Request

This very method has actually been recently started off in Mewaat and a few other areas around Delhi (India). Although the work in that region has not yet reached the final stage, the progress of the local Muslims has been excellent. The benefits of the system of Tabligh are clearly visible. If all Muslims collectively try to follow the noble example described above and practise the correct system of life, as

described in this book, there is every hope that through that effort, Allah Ta'ala may remove all our hardships and troubles. We may also be able to increase our Imaan and the power to do good deeds. One may then be able to attain honour, greatness and glory in this life and attain permanent success in the next. The Muslims can then set an example for the rest of the world to live in peace and happiness, which is the natural desire of every man on earth.

The real purpose of publishing this book is to present to the readers a practical way of life, which, about sixty years ago, had been started and followed by Hadhrat Maulana Muhammad Ilyas (*rahmatullahi alayh*). He had in fact spent all his life for this noble purpose. It is up to us, the Muslims of today, to understand our duties towards Islam and fulfil them so that we as well as the rest of mankind can benefit. The way is clear and well set. Let us begin with all seriousness and earn the pleasure and happiness of Allah Ta'ala.