

Yet another narration states that he added:

“اجْعَلْ لَنَا سَبِيلًا إِلَى عَدُوِّكَ”

'Forge for us a path to get to your enemy.'⁽¹⁾

It is also reported that when the Sahabah رَضِيَ اللهُ عَنْهُمْ entered the water, it barely reached their saddle blankets.⁽²⁾

Another narration states that Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ dispatched Hadhrat Alaa bin Hadhrami رَضِيَ اللهُ عَنْهُ to fight the *Murtaddeen* in Bahrain. The narration also describes how the camels carrying the army's provisions, their tents and drink ran away and then returned with everything they were carrying. The narration also mentions how Allaah created a large pond of clear water right beside the Muslims and how they actually engaged the *Murtaddeen* in battle.⁽³⁾

There is also a narration which states that Hadhrat Alaa رَضِيَ اللهُ عَنْهُ said to the Muslims, "Come with us to Daareen to fight the enemy there. The Muslims were quick to respond to his call and he led them to the shore of the sea, thinking that they would board some ships. However, when Hadhrat Alaa رَضِيَ اللهُ عَنْهُ realised that the distance was too great and that the enemy would be long gone by the time they reached there with ships, he plunged into the water with his horse as he recited:

“يا ارحم الراحمين يا حكيم يا كريم يا احدا يا صمدا يا حي يا قيوما يا
ذالجلال والاکرام لا اله الا انت يا ربنا”

He then instructed the others to recite the same words and to plunge into the water. They did as he bade them and, by the permission of Allaah, they all crossed the gulf, walking as if there was only a shallow film of water over soft sand, which did not even submerge the hooves of their camels or reach the knees of their horses. The distance they covered would have taken an entire day and night by ship. When they reached the opposite shore, they fought the enemy, overpowered them and collected plenty of booty. They then returned and again crossed the gulf to where they had been. All this transpired within the space of a single day.⁽⁴⁾

The Tigris River is Subjugated for the Muslims During the Conquest of Madaa'in

Hadhrt Ibn Rufayl reports that the town of Bahurseer was on the nearer bank of the Tigris River. When Hadhrt S'ad رَضِيَ اللهُ عَنْهُ set up camp there, he searched for boats to take the Muslim army across the river to the town on the opposite bank. He was however unable to find any and discovered that the Persians had assembled all the boats together and taken them away. He therefore stayed on in Bahurseer for several days of the month of Safar. Although the Muslims

(1) Bahr, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.155).

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

(3) Ibn Jareer (Vol.2 Pg.522) and in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.328).

(4) *Al Bidaayah wan Nihaayah* (Vol.6 Pg.329). Ibn Jareer (Vol.2 Pg.526) has reported a similar narration.

expressed their willingness to cross the river (without boats), he refused to allow it, fearing for their safety. In fact, even when some Kuffaar pointed out to him a crossing point in the river that would take them to the centre of the valley, Hadhrat S'ad رَضِيَ اللَّهُ عَنْهُ was doubtful and refused to act.

In the meantime, the water level was rising. Hadhrat S'ad رَضِيَ اللَّهُ عَنْهُ then saw a dream that the horses of the Muslims dived into the water and crossed over the river even though the water level had risen extremely high. The interpretation of this dream made him resolve to cross the river. He therefore gathered the Muslims together and after duly praising Allaah, he said, "Your enemy has been saved from you because of this river that prevents you from reaching them. They however are at liberty to get to you whenever they wish by boarding their boats and attacking you. You have of course the advantage of not having to worry about an attack from behind. I have therefore resolved to cross the river to get to them." The Muslims said in one voice, "May Allaah grant you and us the resolve to do what is right. Let us do it."

Hadhrt S'ad رَضِيَ اللَّهُ عَنْهُ then prepared the army for the crossing. He first made an announcement saying, "Who will spearhead the crossing for us and secure the gorge for us so that the others may join them there and so that the enemy cannot prevent them from reaching the opposite bank?" Hadhrt Aasim bin Amr رَضِيَ اللَّهُ عَنْهُ volunteered for the task and he was followed by another six hundred brave men. Hadhrt S'ad رَضِيَ اللَّهُ عَنْهُ appointed Hadhrt Aasim رَضِيَ اللَّهُ عَنْهُ as their commander and he led them to the bank of the Tigris. Standing at the bank, Hadhrt Aasim رَضِيَ اللَّهُ عَنْهُ said, "Who will volunteer with me to secure the gorge from the enemy?" Sixty of them volunteered and Hadhrt Aasim رَضِيَ اللَّهُ عَنْهُ divided them into two groups; one group on mares and the other on stallions so that the swimming would be easier for the horses. They then plunged into the Tigris.

When Hadhrt S'ad رَضِيَ اللَّهُ عَنْهُ saw Hadhrt Aasim رَضِيَ اللَّهُ عَنْهُ at the gorge, ready to give them cover, he permitted the rest of the army to dive into the water. He instructed them to recite:

“نَسْتَعِينُ بِاللَّهِ وَتَتَوَكَّلُ عَلَيْهِ وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ لَأَحُولَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ”

"We seek help from Allaah and rely only on Him. Allaah is Sufficient for us and is the best of Defenders. There is no power or might except with Allaah The Elevated, the Most High"

The bulk of the army waded behind each other over the deep waters, even as the Tigris was frothing with foam and was black in colour (because of its depth and swift currents). The Muslims were even busy talking to each other as they crossed in pairs, just as people would talk to each other while walking over dry land. They caught the Persians totally by surprise by doing what they did not expect at all. The Persians were therefore forced to abandon the place in a hurry and did not even have time to take their belonging with them. It was in the month of Safar during the year 16 A.H. that the Muslims entered the town and

took possession of all of the three billion left behind in the rooms of the Emperor and all that the Emperor Sheerway and those after him had amassed. (1)

Hadhrat Abu Bakr bin Hafs bin Umar reports that the person travelling with Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ over the water was Hadhrat Salmaan Faarsi رَضِيَ اللهُ عَنْهُ. As their horses swam across, Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ was saying, "Allaah is sufficient for us and He is the best of Defenders. By Allaah! Allaah will definitely assist His friends, make His Deen vanquish all others and defeat His enemies if the wrongs and sins of the army does not exceed their good deeds." Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ then remarked, "By Allaah! Although Islaam is new, the waters have been made subservient to the Muslims just as the land has been made such. I swear by the Being Who controls the life of Salmaan that the Muslims shall leave the waters in large droves just as they have entered."

The Muslims then skimmed across the water, as if only the banks and no water was visible. In fact, the Muslims were speaking more than if they were walking on land. Just as Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ said, they all emerged safely without anyone drowning and without even losing anything. (2)

Hadhrat Abu Uthmaan Nahdi says, "Everyone of the Muslims crossed over safely, except for a man from Baariq who was called Gharqadah. He happened to slip off his brown horse and it is as if I can still picture his horse shake off her sweat from her mane as the man floated on the water. Qa'qaa bin Amr رَضِيَ اللهُ عَنْهُ then turned his horse towards the man, caught hold of his arm and pulled him across. No belongings of the Muslims were also lost apart from a cup that was tied with an old rope. When the rope snapped, the waters carried the cup away. Teasing the owner of the cup, another Muslim swimming with him said, 'Fate had to have your cup.' The owner however replied by saying, 'By Allaah! I am convinced that Allaah would not take away only my cup from all of the army.' It then happened that one of the soldiers guarding the gorge happened to see the cup as the winds and waves carried it to the shore. Using his spear, he managed to retrieve it and then took it to the army as they came across. He then announced for the owner, who was there to receive it." (3)

Hadhrat Umayr Saa'idi reports that when Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ led the army into the Tigris, they went in as pairs. Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ was Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ's companion, travelling by his side through the water. Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ recited the verse:

﴿ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ (سورة يسين: آيت ٢٨)

This is the arrangement of the Mighty, the All Knowing. {Surah Yaaseen, verse 38} The water was turbulent and while the horses were able to stand up straight, whenever they became tired, a mound would appear for them to rest upon, as if they were on dry land. **There was never an incident more astonishing than this**

(1) Abu Nu'aym in his Dalaa'il (Pg.208). The narration is also reported in the Taareekh of Tabari (Vol.3 Pg.119) and in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.64).

(2) Abu Nu'aym in his Dalaa'il (Pg.209). Tabari (Vol.3 Pg.121) has reported a similar narration with some additions in the beginning.

(3) Abu Nu'aym in his Dalaa'il (Pg.209). Ibn Jareer (Vol.3 Pg.122) has reported a similar narration.

in the history of Madaa'in. It was a day when the water was abundant and it was therefore referred to as 'The Day of Mounds'.⁽¹⁾ Another narration clarifies this point when it states that because a mound would appear for them to rest every time any of them grew weary, the day was referred to as 'The Day of Mounds'.⁽²⁾ Hadhrat Qais bin Abu Haazim رَضِيَ اللهُ عَنْهُ says, "When we entered the Tigris, it was filled to the brim. However (by Allaah's doing), when a horseman stood at the point where the water was at its deepest, it reached only up to his reins."⁽³⁾ Hadhrat Habeeb bin Suhbaan reports that one of the Muslims by the name of Hadhrat Hujr bin Adi said to the others, "What prevents you from crossing over to the enemy? Is it this little droplet?" Here he was referring to the Tigris. He then recited the verse:

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّوجَّهًا ط﴾ (سورة آل عمران: آيت ١٤٥)

A person shall die only by the command of Allaah; (at a time that is) recorded (in the Lowhul Mahfoodh), fixed (and therefore can neither be postponed nor delayed). {Surah Aal Imraan, verse 145}

He then plunged into the Tigris with his horse and, seeing him, the others followed suit. When the enemy saw them, they exclaimed, "Madmen!" and ran away.⁽⁴⁾

Hadhrt Habeeb bin Suhbaan Abu Maalik narrates that when the Persians saw the Muslims crossing the Tigris the day they conquered Madaa'in, they called out in Persian, "Mad devils are coming!" They then said to each other, "By Allaah! It is not humans that you are fighting against, but Jinn!" In this way, they were defeated.⁽⁵⁾

Hadhrt A'mash reports from a companion of his that when they reached the Tigris River, the water level was very high and the Kuffaar had already crossed over. One of the Muslims said, "Bismillaah!" and then plunged into the water with his horse. The horse rode over the water. The other Muslims then all said "Bismillaah" and plunged into the water. Their horses also rode above the water. Seeing them, the Kuffaar exclaimed, "Madmen! Madmen!" They then all fled.⁽⁶⁾

Fire obeys the Sahabah رَضِيَ اللهُ عَنْهُمْ

A Fire obeys Hadhrt Tameem Daari رَضِيَ اللهُ عَنْهُ

Hadhrt Mu'aawiyah bin Harmal reports, "When I arrived in Madinah, Hadhrt Tameem Daari رَضِيَ اللهُ عَنْهُ took me home to eat. Although I ate voraciously, I did not seem to get enough because of the extreme hunger I was suffering on account of remaining three days in the Masjid without eating anything. We were sitting together one day when a fire emerging from Harra (a rocky terrain near

(1) Ibn Jareer (Vol.3 Pg.122)

(2) Abu Nu'aym in his Dalaa'il (Pg.209).

(3) Ibn Jareer (Vol.3 Pg.123) and Abu Nu'aym in his Dalaa'il (Pg.210).

(4) Ibn Abi Haatim, as quoted in the *Ta'beer* of Ibn Katheer (Vol.1 Pg.410).

(5) Abu Nu'aym in his Dalaa'il (Pg.210). Ibn Jareer (Vol.3 Pg.123) has reported a similar narration.

(6) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.155).

Madinah). Hadhrrat Umar رَضِيَ اللهُ عَنْهُ then came to Hadhrrat Tameem رَضِيَ اللهُ عَنْهُ saying, 'Go and see to that fire!' 'Who am I and what am I?' Hadhrrat Tameem رَضِيَ اللهُ عَنْهُ said. Hadhrrat Umar رَضِيَ اللهُ عَنْهُ however insisted until Hadhrrat Tameem رَضِيَ اللهُ عَنْهُ went with him. Hadhrrat Mu'aawiyah reports that he followed them as they proceeded to the fire where Hadhrrat Tameem رَضِيَ اللهُ عَنْهُ rounded up the fire with his bare hands until it returned into the crevice it had come out from, with Hadhrrat Tameem رَضِيَ اللهُ عَنْهُ behind it. Hadhrrat Umar رَضِيَ اللهُ عَنْهُ then remarked, 'The one who has witnessed this can never be like the one who has not (because it serves to boost one's Imaan).'⁽¹⁾

Hadhrrat Mu'aawiyah bin Harmal says, "I once went to Hadhrrat Umar رَضِيَ اللهُ عَنْهُ saying, 'O Ameerul Mu'mineen! I have come to repent before being caught (for fighting by the side of Masaylama Kadhaab).' 'Who are you?' Hadhrrat Umar رَضِيَ اللهُ عَنْهُ asked. 'I am Mu'aawiyah bin Harmal, Musaylama's son-in-law,' I replied. He then said to me, 'Go and stay with the best person in Madinah.' I then went to stay with Hadhrrat Tameem Daari رَضِيَ اللهُ عَنْهُ. We were busy talking one day when a fire emerged from Harra. Hadhrrat Umar رَضِيَ اللهُ عَنْهُ came to Hadhrrat Tameem رَضِيَ اللهُ عَنْهُ, saying, 'Go, O Tameem!' Humbling himself, Hadhrrat Tameem رَضِيَ اللهُ عَنْهُ said, 'Who am I? Are you not afraid that my inner self may become exposed?' He then got up and pushed the fire back through the door it came out from. He even went through the door behind it and later came out without the fire harming him in the least.'⁽²⁾

Another narration states that Hadhrrat Umar رَضِيَ اللهُ عَنْهُ said to Hadhrrat Tameem رَضِيَ اللهُ عَنْهُ, "It is for emergencies like this that we keep you hidden, O Abu Ruqayyah."⁽³⁾

Light Appears for the Sahabah رَوَاتُهَا

Light Appears for Hadhrrat Hasan رَضِيَ اللهُ عَنْهُ and Hadhrrat Husayn رَضِيَ اللهُ عَنْهُ

Hadhrrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports, "We were once performing the Isha salaah behind Rasulullaah ﷺ when Hasan رَضِيَ اللهُ عَنْهُ and Husayn رَضِيَ اللهُ عَنْهُ jumped on Rasulullaah ﷺ's back as he prostrated in Sajdah. When he got up from Sajdah, Rasulullaah ﷺ gently lowered them off his back but as soon as he went back into Sajdah, they again jumped on his back. When Rasulullaah ﷺ finally completed the salaah, he put them to sit on his lap. I then got up and offered, 'O Rasulullaah ﷺ! Should I take them back home?' Just then a streak of lightning flashed and Rasulullaah ﷺ said to the two boys, 'You had better be going to your mother.' The light of the lightning then remained (to guide them home on that very dark night) until they entered their mother's house."⁽⁴⁾

In another narration, Hadhrrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says, "Rasulullaah ﷺ loved

(1) Abu Nu'aym in his Dalaa'il (Pg.212). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.153).

(2) Baghawi, as *Isaabah* (Vol.3 Pg.497).

(3) Abu Nu'aym in his Dalaa'il (Pg.212).

(4) Ahmad and Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.181). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152).

(his grandson) Hasan رَضِيَ اللهُ عَنْهُ very much. Hasan رَضِيَ اللهُ عَنْهُ was with Rasulullaah ﷺ on an extremely dark night, when the boy said, 'Should I now return to my mother?' 'Should I go with him, O Rasulullaah ﷺ?' I offered. 'you need not,' Rasulullaah ﷺ replied. Just then, a flash of lightning streaked across the sky and Hasan رَضِيَ اللهُ عَنْهُ walked in its light until he reached his mother (R.A)." (1)

Light Appears for Hadhrat Qataadah bin Nu'maan رَضِيَ اللهُ عَنْهُ from a Branch

In a narration discussing the special moment of the day of Jumu'ah, Hadhrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ reports that there was a heavy storm that night and when Rasulullaah ﷺ emerged for the Isha salaah, a streak of lightning flashed. In its light, Rasulullaah ﷺ saw Hadhrat Qataadah bin Nu'maan رَضِيَ اللهُ عَنْهُ. "How did you come in the darkness, O Qataadah?" Rasulullaah ﷺ asked. Hadhrat Qataadah رَضِيَ اللهُ عَنْهُ replied, "O Rasulullaah ﷺ! I knew that there will be few people attending the salaah tonight, so I wished to be here." Rasulullaah ﷺ then said to him, "Stay where you are after the salaah until I come pass you." When Rasulullaah ﷺ turned after the salaah, Hadhrat Rasulullaah ﷺ gave Hadhrat Qataadah رَضِيَ اللهُ عَنْهُ a branch of a date palm saying, "Take this. It will light up ten arm's lengths in front of you and the behind you. When you then enter your house and see a black figure in the corner of the house, hit it with this branch because it is a Shaytaan." (2)

In another narration, Hadhrat Qataadah رَضِيَ اللهُ عَنْهُ says, "Rasulullaah ﷺ gave me the branch of a date palm and said, 'Verily a Shaytaan went to your family after you left. You must therefore take this branch and continue holding it until you reach your house. You must then grab him in the corner of your house and hit him with this branch. When I then left the Masjid, the branch lit up brilliantly like a candle and I used its light to reach my home. My family were all asleep and when I looked in a corner, I saw a hedgehog. I then continued hitting it until it left the house.'" (3)

A Light Appears for Hadhrat Usayd bin Hudhayr رَضِيَ اللهُ عَنْهُ and Hadhrat Abbaad bin Bishr رَضِيَ اللهُ عَنْهُ

Hadhrat Anas رَضِيَ اللهُ عَنْهُ reports that when two companions of Rasulullaah ﷺ left his company one night, lights appeared in front of them like two lanterns. When their paths split, a light went with each one of them and stayed with them until they reached their homes. (4)

Hadhrat Anas رَضِيَ اللهُ عَنْهُ narrates that Hadhrat Usayd bin Hudhayr رَضِيَ اللهُ عَنْهُ and another Sahabi رَضِيَ اللهُ عَنْهُ from amongst the Ansaar once happened to be discussing a need of theirs with Rasulullaah ﷺ when a considerable portion of the night passed them by. When they eventually left Rasulullaah ﷺ to return home, the

(1) Abu Nu'aym in his Dalaa'il (Pg.205).

(2) Ahmad and Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.167).

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.40).

(4) Bukhaari.

night was extremely dark. Each one of them was carrying a staff with him and one of their staffs suddenly lit up so that the two of them could walk in its light. When their paths split, the other person's staff also lit up and both of them were able to reach their homes in the light of their own staffs. (1)

Another narration states that this happened to Hadhrat Usayd bin Hudhayr رَضِيَ اللهُ عَنْهُ and Hadhrat Abbaad bin Bishr رَضِيَ اللهُ عَنْهُ. (2)

Light Appears from the Fingers of Hadhrat Hamzah bin Amr Aslami رَضِيَ اللهُ عَنْهُ

Hadhrt Hamzah bin Amr Aslami رَضِيَ اللهُ عَنْهُ says, "We were with Rasulullaah ﷺ during one extremely dark night. When we left, my fingers started to shine so brightly and for so long that the others were able to round up their conveyances and whatever they had dropped." (3)

In another narration, Hadhrt Hamzah bin Amr رَضِيَ اللهُ عَنْهُ says, "We were in Tabook when some of the Munaafiqeen made Rasulullaah ﷺ's camel bolt. As a result of this, some of his luggage fell off. All five of my fingers then lit up and in its light I was able to pick up everything that had fallen, such as a whip, a rope and other such items." (4)

A Staff Lights up for Hadhrt Abu Abs رَضِيَ اللهُ عَنْهُ

Hadhrt Zaid bin Abu Abs narrates that his father Hadhrt Abu Abs رَضِيَ اللهُ عَنْهُ used to return to the (locality of the) Banu Haaritha tribe after every salaah that he performed behind Rasulullaah ﷺ. It was an extremely dark and rainy night once when he left (the Masjid) and his staff suddenly lit up so much that he managed to reach the Banu Haaritha locality. (Hadhrt Abu Abs رَضِيَ اللهُ عَنْهُ was a veteran of the Battle of Badr) (5)

Another narration states that Rasulullaah ﷺ gave Hadhrt Abu Abs bin Jabr رَضِيَ اللهُ عَنْهُ a staff after his eyesight had become very weak. Rasulullaah ﷺ told him to use the light from it (to walk in) and it used to light up a considerable area for him. (6)

A Whip Lights up for Hadhrt Tufayl bin Amr Dowsi رَضِيَ اللهُ عَنْهُ

Hadhrt Tufayl bin Amr Dowsi رَضِيَ اللهُ عَنْهُ was a Sahabi for whom Rasulullaah ﷺ made du'aa so that his whip would shine brightly. He used to use the light of the

(1) Abdur Razzaaq.

(2) Bukhaari. Nasa'ee and Bayhaqi have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152). Ibn Sa'd (Vol.3 Pg.606) has reported a similar narration, as has Abu Nu'aym in his *Dalaa'il* (Pg.205).

(3) Bukhaari in his *Taareekh*, Bayhaqi and Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152) and (Vol.8 Pg.213). Tabraani has reported from reliable sources, as confirmed by Haythami (Vol.9 Pg.411). Abu Nu'aym has also reported the narration in his *Dalaa'il* (Pg.206)

(4) Ibn Sa'd (Vol.4 Pg.315).

(5) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.205), as has Haakim (Vol.3 Pg.350).

(6) *Isaabah* (Vol.4 Pg.130).

whip to see in the darkness. (1)

The incident of Hadhrat Tufayl bin Amr Dowski رَضِيَ اللَّهُ عَنْهُ has already been quoted in the chapter discussing Da'wah. In that narration, Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ says that he then went to his people and was at a valley from which he could see the people present there when a light radiated from between his eyes like a lantern. He then prayed, "O Allaah! Not on my face because my people will think that this is a form of punishment affecting my face because I had left my religion." He narrates further, "The light then moved to the top of my whip. The people present then showed each other the light on my whip which resembled a suspended lantern as I descended the valley towards them."

Hadhrot Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that (his father) Hadhrot Abbaas bin Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ would often say, "Whenever I treat someone well, I see a light appear between him and I and whenever I treat someone badly, I see darkness between him and I. You must therefore ensure that you treat people well and do good because this saves you from an evil death." (2)

The Clouds Shade the Sahabah رَوَاتُ النَّبِيِّ ﷺ

A freed slave of Hadhrot Ka'b رَضِيَ اللَّهُ عَنْهُ says, "We were once on a journey with Hadhrot Miqdaad bin Aswad رَضِيَ اللَّهُ عَنْهُ, Hadhrot Amr bin Abasa رَضِيَ اللَّهُ عَنْهُ and Hadhrot Shaafi bin Habeeb Hudhali رَضِيَ اللَّهُ عَنْهُ. Hadhrot Amr bin Abasa رَضِيَ اللَّهُ عَنْهُ went out to graze the animals one day and it was midday when I went to see him. I noticed to my surprise that a cloud was shading him and never parted from him (it went wherever he went). When I brought this to his notice, he said, 'If I ever find out that you have informed anyone about this, there would be serious problems between us.' By Allaah! I then never disclosed this to anyone until after he had passed away." (3)

Rain Falls by the Du'aas of Rasulullaah

ﷺ and the Sahabah رَوَاتُ النَّبِيِّ ﷺ

Rain Falls by the Du'aa of Rasulullaah رَوَاتُ النَّبِيِّ ﷺ

Hadhrot Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ was delivering a sermon from the pulpit on a Friday when a man entered the Masjid from a door that was directly in front of Rasulullaah ﷺ. "O Rasulullaah ﷺ!" the man said, "Our animals have been destroyed and all our avenues (to earning a living) have been cut off (because of the drought). Do pray to Allaah to send us rains." Rasulullaah ﷺ raised his hands and made du'aa saying, "O Allaah! Give us rain. O Allaah! Give us rain. O Allaah! Give us rain."

Hadhrot Anas رَضِيَ اللَّهُ عَنْهُ says, "By Allaah! We could not see any cloud, any semblance of a cloud or anything else in the sky. There were no houses or buildings between us and the Sila mountain (to obstruct our view) and we clearly

(1) Ibn Mandah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.78).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.312).

(3) Abu Nu'aym, as quoted in *Isaabah* (Vol.3 Pg.6).

saw a cloud the size of a shield rise from behind the mountain. When it reached the centre of the sky, it spread out and started to rain. By Allaah! We did not even see the sun for the next six days."

The following Friday, Rasulullaah ﷺ was again standing and delivering the sermon when the man came in front of Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! Our animals have been destroyed and all our avenues (to earning a living) have been cut off (because of the floods). Do pray to Allaah to stop the rains.' Rasulullaah ﷺ then raised his hands and prayed, 'O Allaah! Send the rains around us and not upon us. O Allaah! Send them on the higher grounds, on the mountains and in the areas where trees and vegetation grow.' The rain stopped immediately and we were walking in the sun when we left the Masjid."

In another narration, Hadhrat Anas رضی اللہ عنہ says, "I then saw the clouds scatter to the right and the left, and it continued raining everywhere else except on Madinah itself."

In another narration, he says, "When Rasulullaah ﷺ raised his hands, we could not see a trace of cloud in the sky. I swear by the Being Who controls my life that Rasulullaah ﷺ had barely dropped his hands when clouds the size of mountains had gathered. By the time Rasulullaah ﷺ descended from the pulpit, I could see water dripping from his beard." (1)

Hadhrat Abu Lubaabah bin Abdul Mundhir رضی اللہ عنہ reports that Rasulullaah ﷺ was delivering a sermon from the pulpit one Friday when he made du'aa saying, "O Allaah! Send us rain." Hadhrat Abu Lubaabah رضی اللہ عنہ then said, "O Rasulullaah ﷺ! The dates are already in the granaries." To this, Rasulullaah ﷺ added, "O Allaah! Give us rain until Abu Lubaabah has to remove his clothes and plug the gutter of his granary with his loincloth." Although there were no clouds in the sky, a torrential rain started to fall and the Ansaar went to Hadhrat Abu Lubaabah رضی اللہ عنہ saying, "O Abu Lubaabah! The sky will never hold up until you do as Rasulullaah ﷺ mentioned." Hadhrat Abu Lubaabah رضی اللہ عنہ then removed his clothes and plugged the gutter of his granary with his loincloth." It was only then that the rain stopped. (2)

In the chapter discussing the hardships that Rasulullaah ﷺ and the Sahabah رضی اللہ عنہم bore⁽³⁾, the narration has already been quoted stating that Rasulullaah ﷺ then raised his hands to the heavens (to make du'aa) and had not yet lowered his hands when clouds started gathering in the sky. First a drizzle fell and then the rains came pouring down. The Sahabah رضی اللہ عنہم filled whatever containers they had and when we left the place, we discovered that the rain had not fallen further than the area where the army was camped." (4)

(1) Bukhaari. Muslim, Abu Dawood and Ahmad have reported similar narrations, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.88). Abu Nu'aym has also reported a similar narration in his *Dalaa'il* (Pg.160), as has Ibn Sa'd (Vol.1 Pg.176).

(2) Abu Nu'aym in his *Dalaa'il* (Pg.160). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.92).

(3) Under the heading "Enduring Thirst when Inviting People Towards Allaah and His Rasool ﷺ" and the subheading "The Intense Thirst that the Sahabah رضی اللہ عنہم Suffered During the Expedition to Tabook".

(4) Ibn Jareer, Bazaar and Tabraani.

Hadhrat Abdullaah bin Abu Bakr bin Ayaash bin Sahal reports that on one morning when the Sahabah رَوَاتُ السَّابِقِينَ had no water with them, they took the matter to Rasulullaah ﷺ. Rasulullaah ﷺ made du'aa to Allaah ﷻ, upon which Allaah ﷻ sent a cloud. The cloud brought so much rain that the people could satisfy themselves and were able to carry away enough water to tend to all their needs. (1)

Rains fall by the Du'aa of Hadhrat Umar رَوَاتُ السَّابِقِينَ

Hadhrat Khawwaat bin Jubayr narrates that when a severe drought afflicted the people during the time of Hadhrat Umar رَوَاتُ السَّابِقِينَ, he took them out of the town and led them in two Rakaahs salaah. Thereafter, he overturned his shawl, bringing the right side on the left and vice versa. He then stretched out his arms and made du'aa saying, "O Allaah! We beg Your forgiveness and ask You to send us rain." Hadhrat Umar رَوَاتُ السَّابِقِينَ had not yet moved from his place when rain started to fall. Some days later, some Bedouins arrived (in Madinah). They went to Hadhrat Umar رَوَاتُ السَّابِقِينَ and explained that they were in their valley on a certain day and at a certain time when some clouds covered them and they heard a voice from the cloud say to them, "O Abu Hafs (Hadhrat Umar رَوَاتُ السَّابِقِينَ)! Help has come to you. O Abu Hafs! Help has come to you." (2)

Hadhrat Maalik Daar narrates that when a drought afflicted the people during the time of Hadhrat Umar رَوَاتُ السَّابِقِينَ, someone went to Rasulullaah ﷺ's grave and said, "O Rasulullaah ﷺ! Beseech Allaah to send rain to your Ummah because they are being devastated. The man then saw Rasulullaah ﷺ in a dream in which Rasulullaah ﷺ said to him, "Go to Umar and convey my Salaams to him. Inform him that rain will soon come and that he should continue applying his intelligence." When the man conveyed the message to Hadhrat Umar رَوَاتُ السَّابِقِينَ, the Ameerul Mu'mineen started to weep as he said, "O my Rabb! I am applying all I have, but some matters are beyond me." (3)

Hadhrat Abdur Rahman bin Ka'b bin Maalik reports that the Year of Ashes (of drought) brought starvation to the people of Madinah and its surroundings, causing much devastation. It was so severe that wild animals started coming into towns (in search of food) and people would actually not slaughter their goats seeing the poor condition of the animals even though they were so much in need of eating them. While all this was happening, Hadhrat Umar رَوَاتُ السَّابِقِينَ did not think of seeking food aid from the other territories (such as Egypt, Iraq and Shaam) until Hadhrat Bilaal bin Haarith Muzani رَوَاتُ السَّابِقِينَ arrived one day and sought permission to see Hadhrat Umar رَوَاتُ السَّابِقِينَ. "I am Rasulullaah ﷺ's messenger to you," he said, "Rasulullaah ﷺ says to you, 'I have always known you to be an intelligent person and you have always remained such. What has happened to you now?' "When did you see this (dream of Rasulullaah ﷺ)?" Hadhrat Umar

(1) Abu Nu'aym in his Dalaa'il (Pg.190).

(2) Ibn Abi Dunya nd Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.290).

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.289), reporting from reliable sources as confirmed in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.92).

رَوَى اللَّهُ تَعَالَى asked. "Last night," came the reply.

Hadhrat Umar رَوَى اللَّهُ تَعَالَى left and then had the announcement "*As Salaatu Jaami'ah!*" made. (When the people had gathered) He then led them in two Rakaahs salaah, after which he addressed them saying, "O people! I ask you in the name of Allaah to tell me whether you think I would do something that is not the best for you." "Never," they all replied in one voice. He then related to them what Hadhrat Bilaal bin Haarith رَوَى اللَّهُ تَعَالَى said to him, to which the people's response was: "Bilaal is right. You should seek aid from Allaah and from people as well." This was the solution that Hadhrat Umar رَوَى اللَّهُ تَعَالَى was up to this point unable to fathom. He therefore started sending messengers to the various territories. "*Allaahu Akbar!*" Hadhrat Umar رَوَى اللَّهُ تَعَالَى exclaimed, "The calamity is drawing to an end and will soon be alleviated. Calamities are removed from people when they are inspired to ask from Allaah." His message to the governors of the other Muslim territories was, "Assist the people of Madinah because they have reached the peak of suffering."

Hadhrat Umar رَوَى اللَّهُ تَعَالَى also took the people out to perform *Salaatul Istisqaa* (a special salaah to pray for rain). Hadhrat Abbaas رَوَى اللَّهُ تَعَالَى walked with him and after delivering a brief lecture, he led the people in salaah. Hadhrat Umar رَوَى اللَّهُ تَعَالَى then knelt down and made du'aa saying, "O Allaah! Only You do we worship and only from You do we seek assistance. O Allaah! Forgive us, have mercy on us and be pleased with us." He then left. It then rained so much that as the people were returning home, they had to wade through pools of water.

Another narration adds that when a family of Bedouins from the Muzaynah tribe requested their father to slaughter a goat for them to eat, he told them that the goats were not worth eating. They however insisted and when he eventually slaughtered it and removed the skin, all he saw inside were red bones (and no meat). To this he exclaimed, "O Muhammad رَوَى اللَّهُ تَعَالَى (pray for your Ummah)." In a dreamlike state, he then saw Rasulullaah رَوَى اللَّهُ تَعَالَى come to him and say, "Rejoice with the news of rain. Go to Umar, convey my Salaams to him and say, 'Your pledge with me is still strong and you have always been one who fulfils his pledges. O Umar! Apply your intelligence. Apply your intelligence.'" He then went to Hadhrat Umar رَوَى اللَّهُ تَعَالَى and when he arrived at the door, he said to Hadhrat Umar رَوَى اللَّهُ تَعَالَى's slave, "Seek entry for the messenger of Rasulullaah رَوَى اللَّهُ تَعَالَى..." The narration is then similar to the one above. ⁽¹⁾

Rain Falls by the Du'aa of Hadhrat Mu'aawiya رَوَى اللَّهُ تَعَالَى and Hadhrat Yazeed bin Aswad Jurashi رَوَى اللَّهُ تَعَالَى

Hadhrat Sulaymaan bin Aamir Khabaa'iri narrated that when a drought struck, Hadhrat Mu'aawiya bin Abu Sufyaan رَوَى اللَّهُ تَعَالَى went out of the town with the people of Damascus to make du'aa for rain. When Hadhrat Mu'aawiya رَوَى اللَّهُ تَعَالَى sat on the pulpit, he asked, "Where is Yazeed bin Aswad Jurashi رَوَى اللَّهُ تَعَالَى?" The people called

(1) Ibn Jareer (Vol.3 Pg.192).

for Hadhrat Yazeed رَضِيَ اللهُ عَنْهُ and he came forward, climbing over people's shoulders. By Hadhrat Mu'aawiya رَضِيَ اللهُ عَنْهُ's commend, he also mounted the pulpit and sat a step below Hadhrat Mu'aawiya رَضِيَ اللهُ عَنْهُ.

Hadhrt Mu'aawiya رَضِيَ اللهُ عَنْهُ then made du'aa saying, "O Allaah! Today we are making the best and most virtuous amongst us an intercessor before You. O Allaah! We are making Yazeed bin Aswad Jurashi رَضِيَ اللهُ عَنْهُ our intercessor before You. O Yazeed! Raise your hands before Allaah. Hadhrt Yazeed then raised his hands and so did all the people present. It was almost immediately that a cloud wafted into the sky from the west, a wind blew and so much rain fell that the people were almost unable to reach home. (1)

Rain Falls by the Du'aa of Hadhrt Anas رَضِيَ اللهُ عَنْهُ

Hadhrt Thumaamah bin Abdullaah reports that the keeper of one of Hadhrt Anas رَضِيَ اللهُ عَنْهُ's orchards once came to him during the summer months, complaining of a scarcity of water. Hadhrt Anas رَضِيَ اللهُ عَنْهُ sent for some water, made wudhu and performed salaah. "Do you see anything (any clouds)?" Hadhrt Anas رَضِيَ اللهُ عَنْهُ asked him. "I see nothing," the man replied. Hadhrt Anas رَضِيَ اللهُ عَنْهُ then returned to his room and performed salaah again. This happened three or four times, after which the man informed Hadhrt Anas رَضِيَ اللهُ عَنْهُ that he could see a cloud the size of a bird's wing. Hadhrt Anas رَضِيَ اللهُ عَنْهُ then continued performing salaah and making du'aa until the keeper eventually came to him saying, "The sky became overcast and rain has fallen." Hadhrt Anas رَضِيَ اللهُ عَنْهُ then said to him, "Take the horse that Bishr bin Shaghaaf sent and see up to which point the rain fell." The man did as told and saw to his surprise that the rain did not fall further than the areas of Musayyireen and Ghadbaan (where Hadhrt Anas رَضِيَ اللهُ عَنْهُ's properties were located). Another narration clearly states that the rain did not fall any further than Hadhrt Anas رَضِيَ اللهُ عَنْهُ's land. (2)

Rain Falls by the Du'aa of Hadhrt Hujr bin Adi رَضِيَ اللهُ عَنْهُ

(While being held captive by Hadhrt Mu'aawiya رَضِيَ اللهُ عَنْهُ's forces) Hadhrt Hujr bin Adi رَضِيَ اللهُ عَنْهُ one day needed to have a bath. He therefore said to the guard, "Give me the water I am to drink so that I may purify myself and you need not give me my share tomorrow." The guard refused saying, "I fear that you may then die of thirst and Mu'aawiya رَضِيَ اللهُ عَنْهُ would kill me for it." Hadhrt Hujr رَضِيَ اللهُ عَنْهُ then made du'aa to Allaah and a cloud rained down on him, allowing him to have as much water as he required. (Seeing this) His companions requested him to make du'aa for their freedom. He however made du'aa saying, "O Allaah! Choose for us what is best (between freedom and martyrdom)." As a result, Hadhrt Hujr رَضِيَ اللهُ عَنْهُ and all his companions were martyred. (3)

(1) Ibn Sa'd (Vol.7 Pg.444).

(2) Ibn Sa'd (Vol.7 Pg.21).

(3) Ibraheem bin Junayd in his Kitaabul Awliyyaa, as quoted in *Isaabah* (Vol.1 Pg.315).

Rain Falls On the Graves of a Tribe of the Ansaar because of a Prior Du'aa that Rasulullaah ﷺ had made for them

Hadhrat Hasan reports that a particular tribe of the Ansaar were blessed with a du'aa that Rasulullaah ﷺ had made for them, as a result a cloud would rain upon the grave of any of them who passed away. When one of their freed slaves passed away, they said, "Today we shall see the truth of Rasulullaah ﷺ's statement that the freed slave of a tribe is one of them." Consequently, after they had buried the man, a cloud appeared and rained on his grave as well. (1)

Receiving Drink from a Bucket Suspended from the Sky

Hadhrat Uthmaan bin Qaasim narrates that when Hadhrat Ummu Ayman ﷺ migrated to Madinah, she reached a place called Munsarif by the evening, which was just before Rowhaa. She had been fasting that day and was extremely thirsty, but had no water. When the thirst became unbearable, a bucket of water suspended from a white rope was lowered down to her from the sky. She took hold of it and drank to her fill. Thereafter, she would always say, "I never felt thirsty after that incident. In fact, I would even go out during midday on extremely hot days while fasting, but would not get thirsty after that drink. Fasting during very hot days therefore never made me thirsty." (2)

Blessings in Water

The Blessings in Water in Which Rasulullaah ﷺ placed his Hand and Saliva

Hadhrat Anas bin Maalik ﷺ says, "The time for Asr had arrived and I saw people looking for water to make wudhu, but were unable to find any. When some water was brought for Rasulullaah ﷺ to make wudhu, he placed his hand in the utensil and instructed the people to make wudhu from it. I then actually saw water gushing forth from beneath Rasulullaah ﷺ's fingers and every single person was able to make wudhu from that water." (3)

In another narration, Hadhrat Anas ﷺ says, "When the Adhaan was called out for salaah, everyone who lived close to the Masjid got up (to go home to make wudhu), while all those living far from the Masjid remained behind. A stone basin was brought to Rasulullaah ﷺ but it was too small for him to open his hand in it. Rasulullaah ﷺ therefore kept his fingers closed (placed it in the water) and then told the people there to make wudhu. (As the water flowed from Rasulullaah ﷺ's fingers) All of them were able to make wudhu." When someone asked Hadhrat Anas ﷺ how many they were, he replied that they

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).

(2) Ibn Sa'd (Vol.8 Pg.224).

(3) Bukhaari, Muslim, Tirmidhi, Nasa'ee and Ahmad.

were eighty or more. (1)

Hadhrat Anas ﷺ reports that a utensil was brought to Rasulullaah ﷺ when he was in a place called Zowraa. He then placed his hand in the utensil and water started to flow from his fingers. The people were then able to make wudhu with the water. When Hadhrat Anas ﷺ was asked how many they were, he replied that they were three hundred or close to three hundred. (2)

Hadhrat Baraa bin Aazib ﷺ says, "We were fourteen hundred people at Hudaybiyyah and although Hudaybiyyah is itself a well, we drew so much water from it that not a drop of water was left. Rasulullaah ﷺ then sat on the rim of the well, made du'aa for water, gargled his mouth and then spat the water out into the well. A short while later, we were able to draw so much water that we were satisfied and even our animals were satisfied." (3)

The detailed incident of the Treaty of Hudaybiyyah has already been quoted before (4)

Hadhrat Jaabir bin Abdullaah ﷺ reports that the Sahabah ﷺ suffered a shortage of water during their stay at Hudaybiyyah and only Rasulullaah ﷺ had a leather bag of water with him from which he made wudhu. The Sahabah ﷺ were close to tears when they came to Rasulullaah ﷺ, because of which he asked, "What is the matter?" They replied, "We have no water with which to make wudhu or to drink. All the water there is is that which is before you." Rasulullaah ﷺ then placed his hand in the bag and water started to flow from between his fingers like a spring. The Sahabah ﷺ then had enough to make wudhu and to drink. When someone asked Hadhrat Baraa ﷺ how many they were, he replied, "It would have been enough even if we were a hundred thousand. We were fifteen hundred however." (5)

Hadhrat Abdullaah bin Mas'ood ﷺ says, "We were with Rasulullaah ﷺ on a journey when the time for salaah arrived. We had only a little water with us and Rasulullaah ﷺ asked for it and poured it into a dish. He then placed his hand into the dish and water started to gush from between his fingers. He then announced, 'Come to make wudhu and get the blessings from Allaah.' The Sahabah ﷺ arrived and they all made wudhu. I beat them all to the water and drank some because Rasulullaah ﷺ said that it was blessings from Allaah." (6)

(1) Tirmidhi. Bukhaari has reported a similar narration.

(2) Bukhaari, Muslim and Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.93). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.145), as has Ibn Sa'd (Vol.1 Pg.178).

(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.94). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.145).

(4) In the Chapter titled "Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam" and under the subheading "The Incident of the Treaty of Hudaybiyyah". Muslim has reported a similar narration from Hadhrat Salamah bin Akwa'ah ﷺ, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.97), as has Ibn Sa'd (Vol.1 Pg.179).

(5) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.96). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.144) and Ibn Sa'd in his *Tabaqaat* (Vol.2 Pg.98).

(6) Abu Nu'aym in his *Dalaa'il* (Pg.144). Bukhaari has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.97).

Blessings in the Water that Was Poured in

Rasulullaah ﷺ's Utensil

Hadhrat Abdullaah bin Mas'ood ﷺ says, "We were with Rasulullaah ﷺ on a journey when he asked whether we had any water with us. 'Yes,' I replied, 'I have some water in the container I use for wudhu.' Rasulullaah ﷺ asked me to bring it and I did. Rasulullaah ﷺ then told us to have small sips from it, after which he made wudhu with it. When there was only a drop of water inside, Rasulullaah ﷺ said, 'O Abu Qataadah! Look after this because it will soon be big news.'

When the afternoon grew unbearably hot and Rasulullaah ﷺ checked on the Sahabah ﷺ, they said, 'O Rasulullaah ﷺ! The thirst is killing us and we will soon be destroyed.' 'No destruction will come to you,' Rasulullaah ﷺ assured them. Rasulullaah ﷺ then called for me to bring the container and when I did, Rasulullaah ﷺ said to me, 'Now open my container.' I opened Rasulullaah ﷺ's container, gave it to him and he poured the water into it. He then started to give the people to drink, but when they began to crowd around him, he said, 'O people! Be considerate (do not push). All of you will have to his heart's content.' Everyone had their fill to drink and eventually it was only Rasulullaah ﷺ and myself left. Rasulullaah ﷺ poured some water out for me saying, 'You drink, O Abu Qataadah.' 'You drink first, O Rasulullaah ﷺ,' I insisted. Rasulullaah ﷺ however said, 'The one serving drinks to people is the last to drink.' Rasulullaah ﷺ then drank after me and there was still as much water left in my container as there had been. The people on that day (who drank from the water) numbered seven hundred." (1)

Blessings in the Water with Which Rasulullaah

ﷺ Washed His Face and Hands

In a narration discussing combining salaahs during the expedition to Tabook, Hadhrat Mu'aadh bin Jabal ﷺ reports, 'Rasulullaah ﷺ said to us, 'You will *Inshaa Allaah* arrive at the spring of Tabook tomorrow at midmorning only. Whoever arrives there (early) should not touch the water until I arrive.' By the time we reached the spring, two men had already beat us to it. The spring flowed verily thinly, actually resembling the strap of a shoe. Rasulullaah ﷺ then asked the two men, 'Did you have any of the water?' When they replied that they did, Rasulullaah ﷺ rebuked them very sternly. Thereafter, (by Rasulullaah ﷺ's instruction) some people scooped water up little by little in their hands until they had collected a bit. Rasulullaah ﷺ washed his hands and face with the water and then returned it to the spring. Water then immediately started to gush forth from the spring and everyone was able to satisfy themselves. It was then that Rasulullaah ﷺ said to me, 'O Mu'aadh! Should you live long enough, you will

(1) Abu Nu'aym in his *Dalaa'il* (Pg.144). Ahmad and Muslim have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.98).

soon see this entire area filled with gardens."⁽¹⁾

Blessings in Water when Rasulullaah ﷺ Touched its Container

Hadhrat Imraan bin Husayn رضي الله عنه reports, "We were on a journey with Rasulullaah ﷺ ..." The narration continues to the point where he says, "It then reached a stage when we became extremely thirsty. During the course of our journey, we came across a woman (sitting on her camel) with her legs hanging down between two large waterbags. 'Where is the water?' we asked. 'There is no water,' she replied. We then asked further, 'How far must your family travel to fetch water?' 'A day and a night,' came the reply. When we then told her that she would have to come before Rasulullaah ﷺ, she asked, 'What is Rasulullaah ﷺ?'"

We did not allow her to do or say anything more until we had presented her before Rasulullaah ﷺ. She however told him only as much as she told us, apart from telling him that her child was an orphan. Rasulullaah ﷺ then sent for her two waterbags and passed his hand over them. Although we were forty thirsty men, we all drank to our fill from them and we also filled every waterbag and utensil we had until they were on bursting point. Rasulullaah ﷺ then instructed us to bring whatever we had and we complied by gathering together all the bread and dates we had (which we handed over to the woman).

When she got to her tribe, she said to them, 'I have just met with someone who is either the greatest of magicians or truly a Nabi as his companions claim. By virtue of this woman, Allaah then guided all the people on the hillside and together with her, they all became Muslims.' Another narration states that Rasulullaah ﷺ then said to her, "Take this with you to your family and remember that we have not diminished your water in the least, but it was Allaah Who gave us water to drink." ⁽²⁾

Blessings in Water when some Stones were thrown into it that had been in the Hands of Rasulullaah ﷺ

Hadhrat Ziyaad bin Haarith Suda'ee رضي الله عنه relates, "I was with Rasulullaah ﷺ on a journey when he asked me whether I had any water with me. 'I do have a little,' I replied, 'but it will not be enough for you.' 'Pour it into a utensil and then bring it to me,' Rasulullaah ﷺ said. When I did so, Rasulullaah ﷺ placed his hand into the water and I saw a fountain gush forth from between each of his fingers. Rasulullaah ﷺ then said, 'Had I not been too shy (to ask more) of my Rabb, we could have been drinking water like this all the time. Go and announce to my companions that whoever wishes to have water should come and fetch as much as he pleases.'"

(1) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.100).

(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.98). Abu Nu'aym has reported a similar narration in detail in his *Dalaa'il* (Pg.146).

Hadhrat Ziyaad ﷺ reports further that when a delegation from his tribe came to Rasulullaah ﷺ to announce that they had accepted Islaam and were prepared to follow him, they also said, "O Rasulullaah ﷺ! We have a well provides adequately for us during winter and we then settle around it. However, when summer arrives, the water is not sufficient for us and we disperse in the vicinity to other watering places. We are unfortunately unable to do this any longer because everyone around us have become our enemies (because we are now Muslims). Do pray to Allaah to make our water sufficient for us."

Rasulullaah ﷺ sent for seven stones and when these were brought, he scattered them in his hands and made a du'aa. Thereafter, Rasulullaah ﷺ said, "When you reach your well, take the name of Allaah and throw these stones in one by one." After they did what Rasulullaah ﷺ told them, (the water became so abundant that) they were unable to ever see the depth of the well. (1)

Blessings in the Water that Hadhrat Husayn bin Ali ﷺ Drank

Hadhrat Abu Awn reports that when Hadhrat Husayn bin Ali ﷺ went from Madinah to Makkah, he passed by Ibn Mutee who was digging a well... The narration later mentions that Ibn Mutee said to Hadhrat Husayn ﷺ, "I have drained this well (to fix it) but there are still times when the buckets come out empty. Would you please make du'aa that Allaah blesses it." Hadhrat Husayn ﷺ asked for some of its water and when it was brought in a bucket, he took some in his mouth, gargled his mouth and then returned it to the well. After this, the water of the well not only increased, but also became sweeter. (2)

Blessings in Food During Battles

Blessings in the food of the Mujaahideen by the Du'aa of Rasulullaah ﷺ

Hadhrat Abu Amrah Ansaari ﷺ reports that they were with Rasulullaah ﷺ on a military expedition when they started to feel extreme hunger. The Sahabah ﷺ then sought permission from Rasulullaah ﷺ to slaughter some of their camels, saying, "Allaah will then grant us the strength to reach our destination." However, when Hadhrat Umar ﷺ noticed that Rasulullaah ﷺ was about to grant permission to slaughter the animals, he intervened by saying, "O Rasulullaah ﷺ! What will happen to us if we have to meet the enemy tomorrow while we are both hungry and (without transport) on foot? If you agree, O Rasulullaah ﷺ, you could rather ask everyone to bring whatever remaining provisions they have and after collecting all together, you could pray to Allaah to bless it. By our du'aa Allaah will certainly bless us and grant us the

(1) Abu Nu'aym in his Dalaa'il (Pg.147). Bayhaqi, Ahmad, Abu Dawood, Tirmidhi and Ibn Maaajah have all reported similar narrations, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.101).

(2) Ibn Sa'd (Vol.5 Pg.144).

strength to reach our destination."

Rasulullaah ﷺ then called for all the remaining provisions. While some people brought only a handful of food, others managed to bring a little more. The most that anyone brought was a Saa of dates. After he had collected all the food together, Rasulullaah ﷺ stood up and made du'aa for some time. Thereafter, he summoned the army to come with their utensils and instructed them to take from the food in handfuls. After everyone had filled their utensils, the food was still as much as it had been. This made Rasulullaah ﷺ smile so widely that his teeth actually showed. He then said, "I testify that there is none worthy of worship but Allaah and I testify that I am the Rasul of Allaah. When a person meets Allaah after believing in this, he will be screened against the fire of Jahannam on the Day of Qiyaamah." (1)

In another narration, Hadhrat Abu Khunays Ghifaari ﷺ reports that they were with Rasulullaah ﷺ on an expedition to Tihaamah and it was at a place called Usfaan that the Sahabah ﷺ approached Rasulullaah ﷺ... The narration continues like the one above without the part stating that Rasulullaah ﷺ smiled. Thereafter, it states that after Rasulullaah ﷺ gave the command to leave, it started raining and Rasulullaah ﷺ together with the Sahabah ﷺ dismounted and drank from the water of the skies. (2)

Hadhrot Abu Hurayrah ﷺ and Hadhrot Abu Sa'eed Khudri ﷺ both report that when the Sahabah ﷺ suffered extreme hunger during the expedition to Tabook, they approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Do permit us to slaughter the camels we use for drawing water so that we can have some food and oil." "You may do so," Rasulullaah ﷺ permitted. It was then that Hadhrot Umar ﷺ intervened..." The rest of the narration is like the one above narrated by Hadhrot Abu Amrah ﷺ. (3)

Hadhrot Salamah ﷺ reports, "We were with Rasulullaah ﷺ in the Battle of Khaybar when he instructed us to gather all our provisions of dates together. Rasulullaah ﷺ then spread out a leather tablecloth, on which we spread the provisions out. I then calculated and studied the pile, finally estimating it to be the size of a sitting goat. We numbered fourteen hundred on that day and after we had all eaten, I again calculated and studied the pile and again estimated it to be the size of a sitting goat." The narration then continues to mention an incident of blessing in their water. (4) In another narration, Hadhrot Salamah ﷺ says, "We then ate to our fill and also filled our satchels. (5)

(1) Ahmad. Nasa'ee has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114), as has Ibn Sa'd (Vol.1 Pg.180). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.148) from Hadhrot Abu Hurayrah ﷺ and Hadhrot Jaabir ﷺ, as have Muslim, Ahmad and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.113).

(2) Bazaar and Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114). Tabraani has reported a similar narration in his *Awsat*, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.303), as has Haakim, as quoted in *Isaabah* (Vol.4 Pg.53).

(3) Abu Nu'aym in his *Dalaa'il* (Pg.149). Muslim and others has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114).

(4) Abu Ya'la.

(5) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.115).

Blessings in Food after Rasulullaah ﷺ Places his Hand over it While the trench was being Dug

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ reports that when Rasulullaah ﷺ was busy with the digging of the trench, the Sahabah رَضِيَ اللهُ عَنْهُمْ (as well as Rasulullaah ﷺ) had rocks tied to their bellies because of the extreme hunger they were suffering. Seeing this situation, Rasulullaah ﷺ asked, "Do you know of someone who can feed us a single meal?" When someone replied that they knew of such a person, Rasulullaah ﷺ said, "Since there is no alternative, come and lead us to him." When they went to the Sahabi رَضِيَ اللهُ عَنْهُ's house, he happened to be out digging his portion of the trench. His wife sent a message to him saying, "Come quickly because Rasulullaah ﷺ has come to see us."

The Sahabi رَضِيَ اللهُ عَنْهُ rushed back, saying, "May my parents be sacrificed for you (O Rasulullaah ﷺ)!" The Sahabi رَضِيَ اللهُ عَنْهُ had a goat and a kid and he quickly went to (slaughter) the goat. Rasulullaah ﷺ however said to him, "What will the kid do then without the goat." The Sahabi رَضِيَ اللهُ عَنْهُ then slaughtered the kid while his wife took some flour, kneaded it (into dough) and made some bread. When the pot was ready (with the meat), she made some *Thareed* in a bowl and then served it to Rasulullaah ﷺ and the Sahabah رَضِيَ اللهُ عَنْهُمْ.

Rasulullaah ﷺ placed his finger into the food and said, "*Bismillaah*. O Allaah! Bless this food." He then bade the Sahabah رَضِيَ اللهُ عَنْهُمْ to eat and although they ate to their fill, they could eat only a third of the food, leaving the other two-thirds behind. Rasulullaah ﷺ then sent the ten Sahabah رَضِيَ اللهُ عَنْهُمْ with him away with the instruction to send another ten. They therefore left and when the next ten Sahabah رَضِيَ اللهُ عَنْهُمْ arrived they also ate to their fill. Rasulullaah ﷺ then got up and made du'aa for the man of the house, praying for him and his family to be blessed.

Rasulullaah ﷺ then left for the trench, saying to the Sahabah رَضِيَ اللهُ عَنْهُمْ, "Let us go to Salmaan." Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ had encountered a large boulder, which he had not the strength to shift. Rasulullaah ﷺ's instruction was, "Leave me to be the first to strike at it." Rasulullaah ﷺ then recited "*Bismillaah*" and struck the boulder, causing a third of it to break off. To this, Rasulullaah ﷺ exclaimed, "Allaah Akbar! By the Rabb of the Kabah! The palaces of Shaam!" Thereafter, Rasulullaah ﷺ struck the boulder a second time, causing another third of it to break off. To this, Rasulullaah ﷺ exclaimed, "Allaah Akbar! By the Rabb of the Kabah! The palaces of Persia!" It was then that the Munaafiqeen scoffed, "We are busy digging a trench to safeguard ourselves, yet he is promising us the palaces of Persia and Rome!" ⁽¹⁾

In the chapter discussing spending in the path of Allaah, the narration of Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ has already passed in which it is stated that Rasulullaah ﷺ fed all the Sahabah رَضِيَ اللهُ عَنْهُمْ digging the trench from a *Saa* of barley flour and a little goat. Although they numbered a thousand or close to a thousand, they all

(1) Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.100). Haythami (Vol.6 Pg.132) has commented on the chain of narrators.

managed to eat to their fill, leaving the food as much as it had originally been.

Blessings in Food When not on Journey

Blessings in a plate of *Thareed* Served to Rasulullaah ﷺ

Hadhrat Samurah bin Jundub ﷺ narrates that they were once with Rasulullaah ﷺ when a plate of *Thareed* was served. Rasulullaah ﷺ and all the Sahabah ﷺ there ate and continued eating until it was almost time for Zuhr. They ate in turns, a group eating and then standing up to allow others to eat after them. Someone then asked Hadhrat Samurah ﷺ, "Was more food being served all the time?" Hadhrat Samurah ﷺ replied, "Not from the earth, but definitely from the heavens." Another narration states that when someone asked whether more food was served, Hadhrat Samurah ﷺ replied, "What then would be the extraordinary part? The only place from where more food was served was from there." He then pointed to the skies. (1)

Blessings in the Food that Rasulullaah ﷺ Prepared for the Men of Suffa

Hadhrat Waathila bin Asqa ﷺ says, "I was one of the men of Suffa when Rasulullaah ﷺ once sent for some bread, which he broke into a dish. He then added some boiling water and fat to it. Thereafter, he started to stir the mixture and then mixed it vigorously before bringing the sides together to make it into a little heap. When this was done, he said, 'Go and bring me ten people, the tenth one being yourself.' When I had brought them, Rasulullaah ﷺ said, 'Eat, but ensure that you eat from beneath because blessings descend from the top.' They all then ate until they were full." (2)

Hadhrat Waathila bin Asqa ﷺ says, "I was one of the men of Suffa and when my other companions once complained to me about their severe hunger, they requested, 'O Waathila! Go to Rasulullaah ﷺ and ask him to please give us some food to eat.' I then approached Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! My companions are complaining of extreme hunger.' Rasulullaah ﷺ then asked Hadhrat Aa'isha ﷺ whether she had any food with her. 'O Rasulullaah ﷺ!' she submitted, 'All I have are a few pieces of bread.' Rasulullaah ﷺ asked her to bring it and when she brought them along in a leather bag, Rasulullaah ﷺ sent for a plate. After emptying the bread in the plate, Rasulullaah ﷺ started making *Thareed* with his own hands. As he made it, the food started to increase until the entire plate was full.

Rasulullaah ﷺ then said, 'O Waathila! Go and bring me ten people; the tenth one being yourself.' I then went out and brought nine of them, the tenth one

(1) Ahmad, Tirmidhi and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.112). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.153).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.305). Ibn Maajah has reported the end of the narration.

being myself. Rasulullaah ﷺ said, 'Sit down and eat with the name of Allaah. However, ensure that you eat from the sides and not from the top because blessings descend from the top.' They all then ate until they were full. They then got up and left, with the plate as full as it had been.

Rasulullaah ﷺ then started mixing the *Thareed* by hand and again it increased until the plate was even more full. 'O Waathila!' Rasulullaah ﷺ said, 'Go and bring me another ten of your companions.' When I brought them, Rasulullaah ﷺ bade them to sit and they also ate to their fill. They then got up and left and Rasulullaah ﷺ instructed me to bring another ten. When I brought them, the same transpired. Rasulullaah ﷺ then asked, 'Are there any more people left?' When I informed Rasulullaah ﷺ that there were still ten people left, he asked me to bring them as well. When I brought them, Rasulullaah ﷺ bade them to sit and they also ate to their fill. They then got up and left, with the plate still as full as it had been. Thereafter, Rasulullaah ﷺ said, 'O Waathila! Now take this to Aa'isha.'"

Another similar narration states that the men of *Suffa* numbered twenty at the time. This narration mentions that some bread and milk was also served. ⁽¹⁾

Blessings in the Food that Hadhrat Faatima (رضي الله عنها) sent for her Father (ﷺ)

Hadhrt Jaabir (رضي الله عنه) reports that Rasulullaah ﷺ had once not had anything to eat for several days. When the hunger became unbearable, he went around to the rooms of his wives, but found no food with any of them. He then went to Hadhrt Faatima (رضي الله عنها) and said, "Dear daughter! Have you anything for me to eat because I am very hungry." May my parents be sacrificed for you! I swear by Allaah that I have nothing." However, when Rasulullaah ﷺ had left, a neighbour of Hadhrt Faatima (رضي الله عنها) sent her two pieces of bread and a piece of meat. After receiving it from the neighbour, she placed the food in one of her platters, saying, "By Allaah! I shall give this to Rasulullaah ﷺ rather keeping it for myself and my family." This she said despite the fact that she and her family themselves were desperately in need of food.

She then sent Hadhrt Hasan (رضي الله عنه) and Hadhrt Husayn (رضي الله عنه) to call Rasulullaah ﷺ and when Rasulullaah ﷺ returned, she said, "May my parents be sacrificed for you! Allaah has sent something that I have reserved for you." "Bring it then, dear daughter," Rasulullaah ﷺ said. Hadhrt Faatima (رضي الله عنها) herself narrates further. She says, "When I then brought the platter and uncovered it, I found that it was filled with bread and meat. I was stunned to see this and immediately realised that this was blessings from Allaah. I then praised Allaah and sent salutations to His Rasool ﷺ. I then placed it before Rasulullaah ﷺ and when he saw it, he praised Allaah and asked, 'Where did you get this from, dear daughter?' 'Dear father,' I replied, 'It is from Allaah because Allaah provides for whomsoever He wills without counting.' Rasulullaah ﷺ

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.305). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.150).

ﷺ then again praised Allaah saying, 'Dearest daughter! All praise belongs to Allaah Who had made you like the leader of all the women of the Bani Israa'eel (Hadhrat Maryam ؑ) because whenever she was questioned about the sustenance Allaah provided for her, she would respond by saying, 'It is from Allaah because Allaah provides for whomsoever He wills without counting.'

'Rasulullaah ﷺ then sent for Ali ؑ and together with him, Ali ؑ, myself, Hasan ؑ, Husayn ؑ and all the wives and household of Rasulullaah ﷺ ate to their fill. The platter still remained as full as it had been and Rasulullaah ﷺ told me to give it to all the neighbours. Allaah had indeed placed blessings and abundant goodness in the food." (1)

In the chapter discussing the Da'wah that Rasulullaah ﷺ gave to the Banu Haashim, Hadhrat Ali ؑ relates, "They were close to forty people and Rasulullaah ﷺ served them food equal to just a *Mudd*. Although they all ate to their fill, they left as much food as there had been. Rasulullaah ﷺ then gave them to drink from a container and although they all drank to their fill, they left as much drink as there had been. This was done for three consecutive days, after which Rasulullaah ﷺ invited them to believe in Allaah."

In the chapter discussing the hardships that the Sahabah ؓ endured, such several incidents of the men of *Suffa* have been recounted, as reported by Hadhrat Abu Hurayrah ؓ and others. In the chapters discussing hosting guests and spending in the path of Allaah, other incidents have been related, depicting the blessings in the food that people like Hadhrat Abu Talha ؓ and Hadhrat Abu Bakr ؓ served to their guests. The incident of the marriage of Hadhrat Zaynab ؓ also showed great blessings in food.

Blessings in Seeds and Fruit

Blessings in Butter and Barley in the Story of Hadhrat Ummu Shareek ؓ

Hadhrat Abu Hurayrah ؓ reports that a lady from the Dows tribe called Hadhrat Ummu Shareek ؓ became a Muslim in Ramadhaan... The narration then goes on to describe her migration, how a Jew accompanied her and how he refused to give her any water to drink until she became a Jew. She then fell asleep and saw someone giving her something to drink in her dream. As a result, her thirst was quenched when she awoke. When she reported the incident to Rasulullaah ﷺ, he proposed for her hand in marriage, but, considering herself inadequate (as a spouse for Rasulullaah ﷺ), she declined saying, "Rather marry me to whomsoever you please." Rasulullaah ﷺ then married her to Hadhrat Zaid ؓ and instructed that she be given thirty Saa of barley. Rasulullaah ﷺ then instructed the couple to eat from it but never to weigh it.

Hadhrat Ummu Shareek ؓ had a little container of butter which she had intended to give Rasulullaah ﷺ as a gift. She instructed her maidservant to

(1) Abu Ya'la, as quoted in the *Ta'feer* of Ibn Katheer (Vol.1 Pg.360).

take it to Rasulullaah ﷺ and after she had emptied it (into Rasulullaah ﷺ's container), Rasulullaah ﷺ told her that when taking it back, she should hang it up without tying the mouth. When Hadhrat Ummu Shareek رَضِيَ اللهُ عَنْهَا arrived and found the bag full (of butter), she asked her servant, "Did I not instruct you to take this to Rasulullaah ﷺ?" "But I did," replied the servant. When the incident was reported to Rasulullaah ﷺ, he instructed them never to tie the mouth. The bag then continued giving butter until Hadhrat Ummu Shareek رَضِيَ اللهُ عَنْهَا (mistakenly) tied the mouth one day (because of which the butter also finished). When (after a long time) the people weighed the barley, they discovered that it still weighed thirty *Saa*, meaning that it had not depleted in the least (despite being used for many years).⁽¹⁾

Hadhrat Yahya bin Sa'eed reports that when Hadhrat Ummu Shareek Dowsiyyah رَضِيَ اللهُ عَنْهَا migrated, she met up with a Jew (and his wife) on the road. She had been fasting but the Jew warned his wife that if she gave Hadhrat Ummu Shareek رَضِيَ اللهُ عَنْهَا anything to drink, he would chastise her most severely. Hadhrat Ummu Shareek رَضِيَ اللهُ عَنْهَا therefore spent the night thirsty. It was towards the end of the night that she found a bucket (of water) and a bag upon her chest, from which she drank. When she then awakened the Jewish couple to continue the journey by night, the Jew noted, "I hear the voice of a woman who had had something to drink." "By Allaah!" Hadhrat Ummu Shareek رَضِيَ اللهُ عَنْهَا remarked, "It was not your wife who gave me a drink." Hadhrat Ummu Shareek رَضِيَ اللهُ عَنْهَا had with her a little container of butter... The narration then continues to describe the blessings in the butter.⁽²⁾

Blessings in half a Wasaq of Barley that Rasulullaah ﷺ gave Someone

Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ reports that a man once approached Rasulullaah ﷺ to ask for some food. Rasulullaah ﷺ gave him half a *Wasaq* of barley from which the man, his wife and his servant ate for a long period of time until they eventually weighed it (after which it came to an end). Rasulullaah ﷺ said to them, "Had you not weighed it, it would have lasted for as long as you continued to eat from it."⁽³⁾

Blessings in the Barley that Rasulullaah ﷺ gave to Hadhrat Naufal bin Haarith رَضِيَ اللهُ عَنْهُ

Hadhrat Naufal bin Haarith bin Abdul Muttalib رَضِيَ اللهُ عَنْهُ narrates, "When I requested Rasulullaah ﷺ for assistance in getting married, Rasulullaah ﷺ got me married but when he looked for something to give me, he could find nothing. Rasulullaah ﷺ then deputed Abu Raafi رَضِيَ اللهُ عَنْهُ and Abu Ayyoob رَضِيَ اللهُ عَنْهُ to pawn his armour with a Jew for thirty *Saa* of barley. Rasulullaah ﷺ handed the barley over to me and after eating from it for half a year, we decided

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).

(2) Ibn Sa'd (Vol.8 Pg.157).

(3) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).

to weigh it. When we did so, we found that it was as much as it had been when we brought it. Upon mentioning it to Rasulullaah ﷺ, he remarked, 'Had you not weighed it, you would have eaten from it for as long as you lived.'⁽¹⁾

The Blessings in Some Barley left in Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا's Shelf after the Demise of Rasulullaah ﷺ

Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا says, "When Rasulullaah ﷺ passed away, I had nothing to eat apart from some barley stored on a shelf of mine. I continued eating from it for a very long time until I weighed it one day. It was only then that it came to an end."⁽²⁾

Blessings in the Dates that Hadhrt Jaabir رَضِيَ اللهُ عَنْهُ's father Left because of a Du'aa that Rasulullaah ﷺ made

Hadhrt Jaabir رَضِيَ اللهُ عَنْهُ states, "Because my father had many debts when he passed away, I approached Rasulullaah ﷺ saying, 'My father had left some debts for me to settle, but I have nothing apart from the produce that his orchard yields. This is however not enough to remove the years of debts due. Please come with me so that the creditors do not treat me too harshly.' Rasulullaah ﷺ (accompanied him and) walked around one of the heaps of dates and made du'aa. He then walked around another heap and made du'aa. Rasulullaah ﷺ then told the creditors to take what was due to them and he paid them all off in full. Despite giving them, there was still as much left over as had been given to them all."⁽³⁾

Another narration states that Hadhrt Jaabir رَضِيَ اللهُ عَنْهُ said, "Rasulullaah ﷺ sat on the heap and told me to call the creditors. Rasulullaah ﷺ then continued weighing (and giving the creditors) until Allaah تبارك وتعالى settled my father's debts. By Allaah! I was prepared to have all my father's debts settled even if it meant that I would not have a single date to take back to my sisters. However, Allaah kept the entire heap of dates so intact that when I looked at the heap Rasulullaah ﷺ was sitting on, it seemed as if not even a single date had been reduced from it."⁽⁴⁾

Blessings in Dates as the Trench was being Dug

The daughter of Hadhrt Basheer bin Sa'd رَضِيَ اللهُ عَنْهُ who was also the sister of Hadhrt Nu'maan bin Basheer رَضِيَ اللهُ عَنْهُ reports, "(My mother) Amrah bint Rawaaha رَضِيَ اللهُ عَنْهَا once called for me and placed a handful of dates in my garment saying,

(1) Haakim (Vol.3 Pg.246). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.119).

(2) Bukhaari, Muslim and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.165).

(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.116). Ibn Sa'd (Vol.3 Pg.563) has reported a similar narration.

(4) Abu Nu'aym in his *Dalaa'il* (Pg.156).

'Dear daughter! Take this lunch to your father and uncle Abdullaah bin Rawaaha رضي الله عنه.' While looking for my father and uncle, I happened to pass by Rasulullaah ﷺ, who asked, 'Come here, dear daughter. What is that with you?' I replied by saying, 'O Rasulullaah ﷺ! These are some dates that my mother has sent as lunch for my father Basheer bin Sa'd and my uncle Abdullaah bin Rawaaha.'

Rasulullaah ﷺ then asked me for them and when I poured them out into his hands, they barely filled them. Rasulullaah ﷺ then asked for a cloth, spread it out and then threw the dates on it, causing them to scatter about. He then said to someone who was with him, 'Announce to all the people digging the trench that they should come for lunch.' When everyone had gathered by Rasulullaah ﷺ and started eating from the dates, they started to multiply so much that when everyone had left, the dates were still falling off the sides of the cloth." (1)

Blessings in Seven Dates during the Expedition to Tabook

Hadhrat Irbaadh رضي الله عنه relates, "Whether at home or on journey, I always stood guard at Rasulullaah ﷺ's door. We were at Tabook one night when we had to leave on some emergency and by the time we returned, Rasulullaah ﷺ and the others with him had already eaten supper. Rasulullaah ﷺ asked us where we had been all night and when I informed him, Ju'aal bin Suraaqa رضي الله عنه and Abdullaah bin Mughaffal Muzani رضي الله عنه also arrived. The three of us were extremely hungry, so Rasulullaah ﷺ went to Hadhrat Ummu Salamah رضي الله عنها's tent to look for something for us to eat. When he found nothing there, he called for Bilaal رضي الله عنه and asked him whether he had anything. When Bilaal رضي الله عنه shook a leather bag, he managed to gather seven dates.

Rasulullaah ﷺ placed the dates in a plate, placed his hand over it and recited *Bismillaah*. He then said, 'Eat with the name of Allaah.' As we ate, I counted each one I ate and kept the stone in my other hand. In this manner, I counted a total of fifty four dates. My two companions did as I did, eating fifty dates each. When we had stopped eating, all seven dates were still there. Rasulullaah ﷺ then told Bilaal رضي الله عنه to return the dates to the bag.

The following day, Rasulullaah ﷺ again placed the dates in a plate and said, 'Eat with the name of Allaah.' This time we were ten people and again we all ate to our fill. When we had finished, the same seven dates still remained as they had been. Rasulullaah ﷺ then said, 'Had I not been shy before my Rabb ﷻ, we would have eaten from these same dates until we all returned to Madinah.' When we returned to Madinah, a child from Madinah came up to Rasulullaah ﷺ. Rasulullaah ﷺ gave him the dates and he went away sucking on them." (2)

(1) Abu Nu'aym in his *Dalaa'il* (Pg.180). Ibn Is'haaq has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.116).

(2) Ibn Asaakir, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.118).

Blessings in the Bag of Provisions that Rasulullaah ﷺ gave to Hadhrat Abu Hurayrah ﷺ

Hadhrt Abu Hurayrah ﷺ says, "There were three such calamities that afflicted me as a Muslim, the magnitude of which I had never experienced before. (The first is) The demise of Rasulullaah ﷺ when I was still an inadequate companion of his, (the second is) the assassination of Uthmaan ﷺ and (the third is) the bag to carry provisions for a journey." "What was the bag to carry provisions, O Abu Hurayrah ﷺ?" someone asked.

Hadhrt Abu Hurayrah ﷺ explained, "We were once with Rasulullaah ﷺ on a journey when Rasulullaah ﷺ asked me whether I had anything with me. 'I have some dates in my bag of provisions,' I replied. 'Bring them here,' Rasulullaah ﷺ said. When I removed the dates from the bag and gave them to him, Rasulullaah ﷺ touched them and made du'aa. He then instructed me to call ten people and when I did, they all ate (from the dates) until they were full. Thereafter, another ten came and ate to their fill. In this manner, the entire army ate and the same number of dates remained in my bag.

Rasulullaah ﷺ then said, 'O Abu Hurayrah! Whenever you want to take any dates from the bag, put your hand in and take some but never overturn it.' I then continued eating from the bag throughout the lifetime of Rasulullaah ﷺ, the lifetime of Abu Bakr ﷺ, the lifetime of Umar ﷺ and the lifetime of Uthmaan ﷺ. However, when Uthmaan ﷺ was martyred, everything I had was stolen, including the bag of provisions. Should I not tell you how much I ate from it? I ate more than two *Wasaq* (approximately 384 kg) from it." (1)

Blessings in Hadhrt Anas ﷺ's Produce by Virtue of Rasulullaah ﷺ's Du'aa

Hadhrt Anas ﷺ says, "My mother once took me before Rasulullaah ﷺ and said, 'O Rasulullaah ﷺ! Please make du'aa for this little servant of yours.' Rasulullaah ﷺ made du'aa saying, 'O Allaah! Grant him an abundance in wealth and children, give him a long life and forgive his sins.' I have already buried two less than a hundred of my children or two more than a hundred of them and the fruit from my orchards are plucked twice a year. I have lived long enough to fill my heart⁽²⁾ and I am now looking forward to the fourth du'aa (for my sins to be forgiven)." (3)

In another narration, Hadhrt Anas ﷺ says, "(My mother) Ummu Sulaym ﷺ once said, 'O Rasulullaah ﷺ! Make du'aa for Anas.' Rasulullaah ﷺ therefore prayed, 'O Allaah! Increase his wealth and children and bless him in them.' Therefore, not counting my grandchildren, I have already buried a hundred and twenty five of my children and my orchards bear fruit twice a

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.117). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.155), as has Tirmidhi.

(2) Hadhrt Anas ﷺ passed away in Basrah in 93 A.H. at the age of 103.

(3) Ibn Sa'd (Vol.7 Pg.19).

year, whereas there are no orchards in the area that bear fruit twice a year." (1)

Blessings in Milk and Butter

Blessings in the Butter of Hadhrat Ummu Maalik Bahziyyah رَضِيَ اللهُ عَنْهَا from the Ansaar

Hadhrt Jaabir رَضِيَ اللهُ عَنْهُ reports that Hadhrt Ummu Maalik Bahziyyah رَضِيَ اللهُ عَنْهَا used to give Rasulullaah ﷺ butter in a little bag that she had. When her sons once asked her for some gravy to eat, she went to the bag in which she gave Rasulullaah ﷺ the butter and (although it was previously emptied) she found butter inside. The bag then continued to give butter to make gravy for her sons until she squeezed it one day (upon which the butter finished). She then went to Rasulullaah ﷺ (and reported the incident, after which) he asked, "Did you squeeze it?" When she confirmed that she did, Rasulullaah ﷺ remarked, "Had you left it alone (without squeezing), it would have given you butter forever." (2)

Hadhrt Ummu Maalik رَضِيَ اللهُ عَنْهَا narrates that she once brought a little bag of butter as a gift for Rasulullaah ﷺ. By Rasulullaah ﷺ's instruction, Hadhrt Bilaal رَضِيَ اللهُ عَنْهُ squeezed out the butter (into some container) and then returned the bag to Hadhrt Ummu Maalik رَضِيَ اللهُ عَنْهَا. However, when she returned home, she discovered that the bag was still full. She therefore returned to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Has some revelation descended concerning me?" "Why do you ask, O Ummu Maalik?" Rasulullaah ﷺ questioned. "Why then did you return my gift?" was her response.

Rasulullaah ﷺ then sent for Hadhrt Bilaal رَضِيَ اللهُ عَنْهُ and asked him about it. Hadhrt Bilaal رَضِيَ اللهُ عَنْهُ replied, "I swear by the Being Who sent you with the truth that I squeezed the bag until I started feeling ashamed to squeeze any more." Rasulullaah ﷺ then said, "Congratulations to you, O Ummu Maalik! Allaah has given your reward in advance." Rasulullaah ﷺ then taught her to recite ('Subhaanallaah'), ('Al Hamdulillaah') and ('Allaahu Akbar') ten times each after every salaah. (3)

Blessings in the Butter of Hadhrt Ummu

Aws رَضِيَ اللهُ عَنْهَا

Hadhrt Ummu Aws Bahziyyah رَضِيَ اللهُ عَنْهَا narrates that she once made some butter, poured it into a little bag and then gave the butter as a gift to Rasulullaah ﷺ. Rasulullaah ﷺ accepted the gift, took out the butter (into his container), made du'aa for Allaah to bless her and then returned the bag to her. Hadhrt Ummu Aws رَضِيَ اللهُ عَنْهَا saw that the bag was still full and thought that Rasulullaah ﷺ did not accept her gift. She therefore returned shrieking to Rasulullaah ﷺ. Rasulullaah ﷺ however told the Sahabah رَضِيَ اللهُ عَنْهُمْ to explain to her what had

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.9).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).

(3) Tabraani. Haythami (Vol.8 Pg.309) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.204), as have Ibn Abi Aasim and Muslim, as quoted in *Isaabah* (Vol.4 Pg.494).

happened (after which she understood). She then continued eating from the bag throughout the lifetime of Nabi ﷺ, throughout the Khilaafah of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ, throughout the Khilaafah of Hadhrat Umar رَضِيَ اللهُ عَنْهُ, throughout the Khilaafah of Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ and until the time when there arose a dispute between Hadhrat Ali رَضِيَ اللهُ عَنْهُ and Hadhrat Mu'aawiya رَضِيَ اللهُ عَنْهُ. (1)

Blessings in the Butter of Hadhrat Ummu Sulaym رَضِيَ اللهُ عَنْهَا

Hadhrat Anas رَضِيَ اللهُ عَنْهُ reports that his mother (Hadhrat Ummu Sulaym رَضِيَ اللهُ عَنْهَا) had a goat (which she milked) and she collected all the butter from the goat's milk in a little bag. When the bag was full, she sent it with a girl in her care to Rasulullaah ﷺ, saying, "Dear daughter! Take this bag to Rasulullaah ﷺ, so that he may use it to make his gravy." The girl took it to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Here is some butter that Ummu Sulaym has sent for you." Rasulullaah ﷺ gave the Sahabah رَضِيَ اللهُ عَنْهُ the instruction to empty the bag out (into one of his containers) and when this was done, the bag was returned to the girl.

Hadhrat Ummu Sulaym رَضِيَ اللهُ عَنْهَا was inside her room when the girl returned and hung the bag onto a nail. When Hadhrat Ummu Sulaym رَضِيَ اللهُ عَنْهَا came out, she saw the bag so full of butter that it was actually dripping out. "Dear daughter!" Hadhrat Ummu Sulaym رَضِيَ اللهُ عَنْهَا called out, "Did I not tell you to take this to Rasulullaah ﷺ?" The girl replied by saying, "But I have done so. You may go and ask Rasulullaah ﷺ if you do not believe me."

Hadhrat Ummu Sulaym رَضِيَ اللهُ عَنْهَا then went with the girl to Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! I had sent her with a bag full of butter for you." "She did come with it," Rasulullaah ﷺ replied. Hadhrat Ummu Sulaym رَضِيَ اللهُ عَنْهَا then exclaimed, "I swear by the Being Who sent you with the truth and with the true religion that the bag is still so full of butter that it is actually dripping!" To this, Rasulullaah ﷺ remarked, "O Ummu Sulaym! Are you surprised that Allaah could feed you as you had fed His Nabi? Eat from it and feed others as well."

Hadhrat Ummu Sulaym رَضِيَ اللهُ عَنْهَا says, "I then returned home and distributed the butter in a large jug and in several other containers, leaving some in the bag. This was sufficient for us to make gravy for a month or two." (2)

Blessings in the Butter of Hadhrat Ummu Shareek رَضِيَ اللهُ عَنْهَا

Hadhrat Ummu Shareek رَضِيَ اللهُ عَنْهَا reports that she had with her a little bag in which she gave Rasulullaah ﷺ some butter as a gift. One day when her

(1) Tabraani, Ibn Mandah and Ibn Sakan, as quoted in *Isaabah* (Vol.4 Pg.431). Haythami (Vol.8 Pg.310) has commented on the chain of narrators. Bayhaqi has reported a similar narration in greater detail, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).

(2) Abu Ya'la, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.103). Tabraani and Abu Ya'la have reported a similar narration but Haythami (Vol.8 Pg.309) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.203) and Haafidh has commented on the narration in his *Isaabah* (Vol.4 Pg.320).

children asked her for some butter and she had none, she went to the bag to have a look and was surprised to see that butter was flowing from it. She poured out some for them and the family then ate from it for a long while afterwards. It was only when she one day went to see how much remained and poured all out that it finished. When she reported this to Rasulullaah ﷺ, he remarked, "Did you turn it upside down? Had you not done this, it would have lasted you a very long time." (1)

Another narration from Hadhrat Yahya bin Sa'eed states that Hadhrat Ummu Shareek ﷺ used to lend her little bag to whoever came to her. When a man once approached here to sell it to him, she told him that there was now nothing left in it. She then blew into it and left it in the sun (so that all the remnants could melt and be extracted) when she was astonished to see that it was again full of butter. People therefore referred to Hadhrat Ummu Shareek ﷺ's bag of butter as one of the signs of Allaah. (2)

Other narrations about Hadhrat Ummu Shareek ﷺ have already been quoted above.

Blessings in the Butter of Hadhrat Hamzah bin

Amr Aslami ﷺ

Hadhrat Hamzah bin Amr ﷺ relates, "Rasulullaah ﷺ's companions took turns in preparing food for his other companions and someone different would bring the food each night. When my turn came one night, I prepared the food but neglected to close the mouth of the bag that contained the butter. As I was about to take the food to Rasulullaah ﷺ, the bag fell and all the butter spilled out. 'Did Rasulullaah ﷺ's food have to spill by my hands?' I lamented. (When I took the food) Rasulullaah ﷺ called me to also partake, but I refused saying, 'I really wouldn't manage to eat, O Rasulullaah ﷺ (because the food was too little).' When I returned home, I was shocked to hear the bag making the sound of droplets filling. 'Stop!' I said, 'Whatever was left over has already spilled out.' However, when I went over to have a look, I discovered that the bag was filled to its chest. I then took it to Rasulullaah ﷺ and informed him about it, to which he remarked, 'Had you left it as is, it would have filled to its mouth, after which you could have closed it.'" (3)

Another narration has already passed concerning the expedition to Tabook in which Rasulullaah ﷺ said to him, "Had you left it as is, the entire valley would have been flowing with butter."

Hadhrat Hamzah bin Amr ﷺ relates, "When Rasulullaah ﷺ left for the expedition to Tabook, I was in charge of the bag containing the butter. When I once looked at the bag as I prepared Rasulullaah ﷺ's food, I noticed that there was very little butter in it. I then placed the bag in the sun and fell asleep. I was later awakened by the sound of liquid filling in the bag and when I got up, I

(1) Ibn Sa'd (Vol.8 Pg.157).

(2) Ibn Sa'd (Vol.8 Pg.157).

(3) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.310).

grabbed the bag by its head. (Seeing me) Rasulullaah ﷺ remarked, "Had you left it, the entire valley would have been flowing with butter." (1)

Blessings in the Goat of Hadhrat Khabbaab bin Arat رَضِيَ اللهُ عَنْهُ after Rasulullaah ﷺ had Milked her

Hadhrt Khabbaab bin Arat رَضِيَ اللهُ عَنْهُ's daughter reports, "When my father left on an expedition, he left us nothing apart from a goat. His instruction was that whenever we needed to have it milked, we should take it to the men of Suffa. When we then took it to them, we found Rasulullaah ﷺ sitting there. Rasulullaah ﷺ took the goat, fastened her and then started to milk her. 'Bring me the largest utensil you have,' Rasulullaah ﷺ asked. I went home and the largest I could find was the utensil in which we kneaded dough. When I brought it to Rasulullaah ﷺ, he milked the goat until he had filled the utensil. He then said to us, 'Take this milk, drink from it and give it to your neighbours to drink as well. Bring her to me whenever you wish to milk her.'"

We then continued taking the goat to Rasulullaah ﷺ and until my father returned, we had plenty of milk. When my father returned and tied her up to milk her, she gave only that amount of milk as she had been giving previously. 'You have ruined our goat!' my mother remarked. 'What do you mean?' my father asked. My mother explained, 'We used to fill this utensil with milk.' 'Who was doing the milking?' my father enquired. When my mother informed him that Rasulullaah ﷺ did the milking, my father remarked, 'Are you equating me with Rasulullaah ﷺ? By Allaah! His hands are much more blessed than mine.'"(2)

In the chapter discussing the difficulties that the Sahabah رَضِيَ اللهُ عَنْهُمْ bore, the narration of Hadhrt Abu Hurayrah رَضِيَ اللهُ عَنْهُ has passed concerning the great blessings in milk. The narration of Hadhrt Ali رَضِيَ اللهُ عَنْهُ in the chapter of Da'wah also discusses the same.

Blessings in Meat

Blessings in the Meat of Hadhrt Mas'ood bin

Khaalid رَضِيَ اللهُ عَنْهُ

Hadhrt Mas'ood bin Khaalid رَضِيَ اللهُ عَنْهُ says, "I once sent a goat to Rasulullaah ﷺ and then had to leave to do something. Rasulullaah ﷺ sent a portion of the meat back to my family and when I returned to (my wife) Ummu Khunaas رَضِيَ اللهُ عَنْهَا, I found some meat with them. 'O Ummu Khunaas! I asked, 'What meat is this?' She replied by saying, 'Your friend Rasulullaah ﷺ has sent back a piece of the meat from the goat you sent to him.' 'Then why do you not feed it to your family?' I asked. 'I have already fed them,' she replied, 'This is what was left over.' This surprised me because sometimes even one or two goats are not sufficient for them." (3)

(1) Abu Nu'aym in his Dalaa'il (Pg.155).

(2) Ibn Sa'd (Vol.8 Pg.291).

(3) Tabraani. Haythami (Vol.8 Pg.310) has commented on the chain of narrators.

Blessings in the meat of Hadhrat Khaalid bin Abdul Uzza رَضِيَ اللهُ عَنْهُ

Hadhrt Khaalid bin Abdul Uzza رَضِيَ اللهُ عَنْهُ once slaughtered a goat and sent it to Rasulullaah ﷺ. Rasulullaah ﷺ and the Sahabah رَضِيَ اللهُ عَنْهُمْ with him ate it and then sent what was left over back to Hadhrt Khaalid رَضِيَ اللهُ عَنْهُ. Although Hadhrt Khaalid رَضِيَ اللهُ عَنْهُ had a very large family, they all managed to eat from it and still have left-overs. (1)

Sustenance from Unexpected Sources

Rasulullaah ﷺ Receives Food from the Heavens

Hadhrt Salamah bin Nufayl رَضِيَ اللهُ عَنْهُ reports that he once asked Rasulullaah ﷺ whether he received food from the heavens. When Rasulullaah ﷺ replied that he did, Hadhrt Salamah رَضِيَ اللهُ عَنْهُ asked, "Does anything stay over from it?" "Yes," Rasulullaah ﷺ replied. "Then what happens to it?" I asked further. "It is then lifted back to the heavens," came the reply. (2)

Hadhrt Salamah bin Nufayl Sakooni رَضِيَ اللهُ عَنْهُ reports that one day while they, the Sahabah رَضِيَ اللهُ عَنْهُمْ, were sitting with Rasulullaah ﷺ, a man arrived and asked, "O Nabi of Allaah ﷺ! Is food brought to you from the heavens" Rasulullaah ﷺ replied, "Food is brought to me in a steaming pot." "Is any food left over afterwards?" the man questioned further. When Rasulullaah ﷺ replied in the affirmative, the man asked, "Then what happens to it?" "It is then lifted back to the heavens," Rasulullaah ﷺ replied. Rasulullaah ﷺ then continued to say, "It has been revealed to me that I shall be remaining with you for only a short while and that after me, you people will also remain alive for a short while. However, you will live until a time arrives when (because of the strife to be witnessed) you will ask, 'How much longer (are we to live)?' You will then fragment into many groups and start destroying each other. There will be plenty of deaths before Qiyaamah, after which will follow several years of earthquakes." (3)

Another narration states that someone asked Rasulullaah ﷺ whether he received food from Jannah. (4)

The Sahabah رَضِيَ اللهُ عَنْهُمْ are Sustained by a Gigantic Sea Creature after Suffering Extreme Hunger

In a lengthy narration reported by Hadhrt Jaabir bin Abdullaah رَضِيَ اللهُ عَنْهُ, he says, "When the men complained of their extreme hunger to Rasulullaah ﷺ, he said, 'Allaah shall certainly provide some food for you.' When we reached the sea shore, a massive wave threw a large creature out. We made a fire beside it, cooked some of it and roasted part of it. We then ate until we could eat no more."

(1) Ya'qoob bin Sufyaan, Hasan bin Sufyaan and Nasa'ee, as quoted in *Isaabah* (Vol.1 Pg.409).

(2) Ibn Sa'd (Vol.7 Pg.428).

(3) Haakim (Vol.4 Pg.447).

(4) *Isaabah* (Vol.2 Pg.68).

Hadhrat Jaabir رضي الله عنه then named five other Sahabah رضي الله عنهم and stated that the five of them together with himself went into the eye socket of the creature and none was even able to see them until they emerged. They then took a rib of the creature and stood it up like a bow. Thereafter, they selected the tallest person sitting upon the largest camel and the biggest carriage and the man was able to pass beneath the rib without even lowering his head. (1)

Hadhrat Jaabir رضي الله عنه also reports, "Rasulullaah ﷺ once dispatched a regiment of three hundred men under the command of Abu Ubaydah bin Jarraah رضي الله عنه. I was amongst the men and we were sent to a coastal area. We were still travelling when our provisions came to an end. Abu Ubaydah رضي الله عنه instructed us to gather together all that was left of the provisions and when it was done, it amounted to only two satchels of dates. He rationed it to us little by little until it was almost finished and we then received only a single date each (for the day)." "Of what use was a single date," one of the narrators asked Hadhrat Jaabir رضي الله عنه. Hadhrat Jaabir رضي الله عنه replied, "When the rations were finished, we missed even that single date." Hadhrat Jaabir رضي الله عنه then continued the story saying, "We then reached the sea shore, where we were surprised to see a fish (lying on the ground which was) the size of a hill. **The army then ate from this fish for eighteen days.** Abu Ubaydah رضي الله عنه then had two of the ribs placed upright, had a carriage strapped to a camel and then passed the camel and carriage beneath the ribs. The camel passed through without touching the ribs." (2)

In another narration, Hadhrat Jaabir رضي الله عنه states, "Rasulullaah ﷺ dispatched three hundred of us under the command of Abu Ubaydah bin Jarraah رضي الله عنه to ambush one of the Quraysh's caravans. (When our provisions ran out) We started to suffer such extreme hunger that we resorted to eating leaves. It was for this reason that this army was known as the Army of Leaves. Someone then slaughtered three camels (to feed the army), after which he slaughtered another three and then another three until Abu Ubaydah رضي الله عنه stopped him (because it was depriving them of transport). It was then that the sea threw out a fish called *Ambar*, from which we ate for half a month and from which we even derived oil. This eventually restored our strength..." The narration then goes on to mention the incident of the fish's ribs. (3)

In yet another narration, Hadhrat Jaabir رضي الله عنه says, "Rasulullaah ﷺ dispatched us under the command of Abu Ubaydah bin Jarraah رضي الله عنه to intercept a caravan belonging to the Quraysh. Rasulullaah ﷺ gave us a bag of dates as the journey's provisions because he had nothing else to give us. Abu Ubaydah رضي الله عنه would therefore give us a daily ration of one date each." When someone asked Hadhrat Jaabir رضي الله عنه how they managed with one date, he replied, "We would

(1) Muslim (Vol.2 Pg.418).

(2) Maalik (Pg.371). Bukhaari and Muslim have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276).

(3) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.214).

suck on it like a child does and then drink water. It would then suffice for us throughout the day and night. We then also used our staffs to knock leaves off trees, which we would then wet and eat.

When we arrived on the sea shore, we saw something resembling a gigantic dune. When we observed closely, we realised that it was actually a fish called *Anbar*. Abu Ubaydah رَضِيَ اللهُ عَنْهُ's initial reaction was to say that it was carrion, but he then changed his mind and said, 'No! We are the envoys of Rasulullaah ﷺ, we are out in the path of Allaah and have reached the point of desperation. You may therefore eat.'

Although we numbered three hundred, we lived off the fish for a month until we even started to put on weight. We used large containers to scoop up oil from its eye sockets and would cut off from it pieces of meat as large as bulls. Abu Ubaydah رَضِيَ اللهُ عَنْهُ once took thirteen men and seated them in the eye socket. He also took one of its ribs, stood it erect and then passed beneath it the tallest man, seated on a carriage on the largest camel. We took large chunks of meat with us as provisions for our journey and when we arrived in Madinah, we reported the incident to Rasulullaah ﷺ. Rasulullaah ﷺ remarked, 'It was your sustenance that Allaah had taken out for you (from the ocean). Do you have any of it with you to give us to eat?' We then sent some for Rasulullaah ﷺ and he ate it." (1)

A Sahabi رَضِيَ اللهُ عَنْهُ and his Wife are Sustained from a Source they Never Expected

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports that a Sahabi رَضِيَ اللهُ عَنْهُ once came home but when he saw the great hunger his family was experiencing, he (was unable to bear it and) left and went outdoors. Seeing this, his wife went to the grindstone and set it up and then went to the oven and lit it. She then made du'aa saying, "O Allaah! Provide for us." When she then looked, she saw that the mixing bowl was full of dough and when she had a look at the oven, she saw that it was full of bread. Her husband returned and asked, "Did you receive anything after I had left?" "Yes," she replied, "from our Rabb." He then went to the grindstone and lifted it (because of which it stopped grinding and producing flour). When the incident was reported to Rasulullaah ﷺ, he remarked, "Had he not lifted it, it would have continued grinding until the Day of Qiyaamah." (2)

Another narration states that his wife's du'aa was: "O Allaah! Provide for us what we can grind, knead and make into bread. The bowl then suddenly filled with bread, the grindstone started to grind and the oven was full of roasted grains. Her husband returned and asked, "Do you have anything (to eat)?" "Allaah has provided sustenance for us," she replied. He then lifted the grindstone and swept

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276). Muslim, Abu Dawood and Abu Zubayr have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276). Ibn Sa'd (Vol.3 Pg.411) has reported a similar narration in brief, as has Tabraani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.52).

(2) Ahmad.

what was around it (causing it to stop grinding). Rasulullaah ﷺ said about this, "Had you left it, it would have continued grinding until the Day of Qiyaamah."⁽¹⁾ Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ also reports that when a very poor man from the Ansaar once left home, his wife said, "If I start to turn my grindstone and place some palm fronds in my oven, my neighbours will hear the grindstone and see the smoke and think that we have some food whereas we have nothing but extreme hunger." She then lit the oven and stood by the grindstone and started to grind. When her husband returned and heard the grindstone grinding, he asked, "What are you grinding?" She then stood up to open the door for him and informed him about what she had been doing. However, when the two entered the room, they found the grindstone turning and flour pouring from it. Every utensil in their house was filled with flour. She then went to the oven, with her husband in trail and found it full of bread.

When the incident was reported to Rasulullaah ﷺ, he asked, "What then happened to the grindstone?" The husband replied, "I lifted it up and shook it out." Rasulullaah ﷺ then remarked, "Had you left it, it would have continued grinding throughout my life." It is also reported that Rasulullaah ﷺ said, "It would have continued grinding throughout your lives."⁽²⁾

Rasulullaah ﷺ, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and a Bedouin Family Receive Sustenance from an Unexpected Source

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ says, "I once left Makkah with Rasulullaah ﷺ and we travelled until we reached the locality of an Arab tribe. Rasulullaah ﷺ saw a house that was detached from the rest and headed towards it. When we dismounted our animals, we found that there was none but a woman there. 'O servant of Allaah!' she said, 'I am a lone woman with none living with me. You two had rather go to the chief of the tribe if you wish to be hosted.' Rasulullaah ﷺ however gave her no reply.

It was already evening and just then her son arrived with her goats (from grazing). 'Dear son!' she said, 'Take this goat and a knife to those two men and tell them that your mother wants them to slaughter the goat, eat from it and send some for us to eat.' When the boy came to Rasulullaah ﷺ, he said, 'Take this knife back and fetch me a bowl.' The boy said, 'This goat stays away from the grazing ground and therefore has no milk.' 'Go on (and fetch the bowl),' Rasulullaah ﷺ bade the boy. When the boy brought the bowl, Rasulullaah ﷺ placed his hand on the goat's teats and milked her until the bowl was full. Rasulullaah ﷺ then instructed the boy to take the bowl to his mother and she drank until she was satisfied.

The boy brought the bowl back and Rasulullaah ﷺ told him to take the goat back and bring another. Rasulullaah ﷺ then did the same and gave me to

(1) Ahmad, Bazzaar, Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.256). Bayhaqi has reported a similar narration.

(2) *Al Bidaayah wan Nihaayah* (Vol.6 Pg.119).

drink. When another goat was brought, Rasulullaah ﷺ milked it and this time, he drank it. We then stayed for the night and then left. The woman then named Rasulullaah ﷺ Mubaarak ('The Blessed One') and her goats increased so much in number that she brought them to Madinah (to sell).

When I happened to pass by them, the son recognised me and said, 'Dear mother! There is the man who was with Mubaarak.' She got up before me and said, 'O servant of Allaah! Who was that man with you?' 'Don't you know who he is?' I asked. When she declared that she did not, I informed her that he is Nabi ﷺ. Upon her request, I then took her to Rasulullaah ﷺ. Rasulullaah ﷺ gave her a meal to eat and also gave her some cheese and wares that Bedouins use as a gift. He also gave her many more gifts and clothing. She then accepted Islaam."⁽¹⁾

Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ receive Milk from a Goat that had not yet Mated

Hadhrt Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ reports, "I was grazing goats for Uqba bin Abu Mu'eet when Rasulullaah ﷺ and Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ passed by me. 'Dear boy!' Rasulullaah ﷺ said, 'Have you any milk (for us to drink)?' 'Yes,' I replied, 'but I have only been placed in trust (I do not own the goats and have no permission to give the milk away).' Rasulullaah ﷺ asked, 'Are there any she-goats that have not mated yet?' I then brought such a goat and when Rasulullaah ﷺ passed his hand over her teats, milk started to descend and he milked her. He then drank from the container of milk and gave Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ some to drink as well. Rasulullaah ﷺ then addressed the teat saying, 'Now contract' and it contracted.

Thereafter, I approached Rasulullaah ﷺ with the request, 'O Rasulullaah ﷺ! Teach me something of this speech.' Rasulullaah ﷺ then passed his hand over my head saying, 'Dear lad! May Allaah shower mercy on you because you shall be a learned and well taught person.'⁽²⁾ Another narration states that Hadhrt Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ brought Rasulullaah ﷺ a goat that was under a year old. Rasulullaah ﷺ tied her legs and made du'aa as he passed his hand over her teats. Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ then brought a dish and Rasulullaah ﷺ milked her in it. He then gave Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ to drink before drinking some himself. ⁽³⁾

Hadhrt Khabbaab رَضِيَ اللَّهُ عَنْهُ and his Companions are Sustained from Unexpected Sources

Hadhrt Khabbaab رَضِيَ اللَّهُ عَنْهُ says, "It was during one of the expeditions on which Rasulullaah ﷺ sent us that we became extremely thirsty because we had no water with us. All of a sudden, one of our companion's camel sat down and we saw her udders so full of milk that it appeared to be a water bag. We all then drank from her milk." ⁽⁴⁾

(1) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.330).

(2) Ahmad

(3) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.102).

(4) Tabraani. Haythami (Vol.6 Pg.210) has commented on the chain of narrators.

Hadhrat Khubayb رَوَاتُ النَّبِيِّ ﷺ Receives Grapes from Unseen Sources when he was Held Prisoner

After she had accepted Islaam, Hadhrat Maawiyya رَوَاتُ النَّبِيِّ ﷺ the freed slave of Hujayr bin Abu Ihaab reports, "When Khubayb رَوَاتُ النَّبِيِّ ﷺ was held prisoner in our house (in Makkah), I once peeped at him through a crack in the door and saw that he was eating from a bunch of grapes that was the size of a head. This was at a time when I knew that grapes could not be had anywhere." (1)

Two Companions of Rasulullaah رَوَاتُ النَّبِيِّ ﷺ are Fed from Unseen Sources

Hadhrat Saalim bin Abul Ja'd رَوَاتُ النَّبِيِّ ﷺ reports that when Rasulullaah رَوَاتُ النَّبِيِّ ﷺ dispatched two men for some task, they said, "O Rasulullaah رَوَاتُ النَّبِيِّ ﷺ! We have nothing to take with as provisions for the journey." Rasulullaah رَوَاتُ النَّبِيِّ ﷺ then told them to find a water bag and when they brought one, he further instructed them to fill it (with water) and then tie up the mouth. Thereafter, Rasulullaah رَوَاتُ النَّبِيِّ ﷺ told them to proceed to a particular place where Allaah will provide for them. When they proceeded to the place, the water bag opened by itself and they found goat's milk and cream inside. This they ate and drank until they could have no more. (2)

Drinking to Their Fill in Dreams

The Incident of Hadhrat Uthmaan bin Affaan رَوَاتُ النَّبِيِّ ﷺ

Hadhrat Abdullaah bin Salaam رَوَاتُ النَّبِيِّ ﷺ narrates, "I went to Uthmaan رَوَاتُ النَّبِيِّ ﷺ when he was imprisoned in his house. 'A warm welcome to my brother,' he said. He then said, 'Last night I saw Rasulullaah رَوَاتُ النَّبِيِّ ﷺ by this window. 'O Uthmaan!' he said, 'Have they surrounded you?' When I replied in the affirmative, Rasulullaah رَوَاتُ النَّبِيِّ ﷺ further asked, 'And have they made you thirsty?' When I confirmed this, Rasulullaah رَوَاتُ النَّبِيِّ ﷺ held out a bucket of water from which I drank to my fill. In fact, I actually felt the coolness of the water on my chest and between my shoulders. Rasulullaah رَوَاتُ النَّبِيِّ ﷺ then said, 'If you wish, you may be assisted against them or alternatively, you may terminate your fast with us.' I chose to rather terminate my fast with them.' Uthmaan رَوَاتُ النَّبِيِّ ﷺ was then martyred that very day." (3)

The incident of Hadhrat Ummu Shareek رَوَاتُ النَّبِيِّ ﷺ has already passed in which she was given water to drink in a dream and then woke up with her thirst quenched.

Wealth from Unseen Sources

Hadhrat Miqdaad bin Aswad رَوَاتُ النَّبِيِّ ﷺ Receives Money from Unseen Sources

Hadhrat Dubaa'ah bint Zubayr رَوَاتُ النَّبِيِّ ﷺ who was married to Hadhrat Miqdaad bin Aswad رَوَاتُ النَّبِيِّ ﷺ says, "People used to relieve themselves only every two or three

(1) Ibn Is'haaq, as quoted in *Iisaabah* (Vol.1 Pg.419).

(2) Ibn Sa'd (Vol.1 Pg.172).

(3) Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.182).

days and would then pass stool just as camels do (because of their meagre diet). Miqdaad رَضِيَ اللهُ عَنْهُ went out to relieve himself one day and when he reached Hajaba near Baqee Gharqad and sat down to relieve himself in an uninhabited area. As he sat there, a large rat emerged from a hole with a Dinaar. The rat then went back and forth brining Dinaar after Dinaar until it had brought seventeen Dinaars. Miqdaad رَضِيَ اللهُ عَنْهُ took the Dinaars to Rasulullaah ﷺ and informed him of the incident. 'Did you put your hand into the hole (to remove the Dinaars)?' Rasulullaah ﷺ asked. Miqdaad رَضِيَ اللهُ عَنْهُ replied, 'I swear by the Being Who sent you with the truth that I did not.' Then there shall be no Sadaqah (Khums) due from you. May Allaah bless you in it.' Allaah then blessed them so much that they finished only when I saw bags of silver in Miqdaad رَضِيَ اللهُ عَنْهُ's house." (1)

Wealth comes to Hadhrat Saa'ib bin Aqra رَضِيَ اللهُ عَنْهُ and other Muslims from Unseen Sources

Hadhrt Saa'ib bin Aqra رَضِيَ اللهُ عَنْهُ reports, "When Hadhrt Umar رَضِيَ اللهُ عَنْهُ appointed me governor of Madaa'in, I was once sitting in the throne room of the Persian Emperor when I noticed a figurine pointing its finger in a particular direction. The thought then occurred to me that it was pointing towards a treasure, so I dug at the spot and discovered a huge treasure. I then wrote to Hadhrt Umar رَضِيَ اللهُ عَنْهُ to inform him of the incident and told him that it amounted to booty that Allaah had given to me without the help of the other Muslims. Hadhrt Umar رَضِيَ اللهُ عَنْهُ however wrote back to tell me that since I was governor of the Muslims, I should distribute the treasure amongst the Muslims." (2)

Hadhrt Sha'bi reports that Hadhrt Saa'ib رَضِيَ اللهُ عَنْهُ participated in the Conquest of Mihrijaan and when he entered the chambers of Hurmuzaan, he saw a lime figurine of a deer with its foreleg outstretched. To this, he said, "I swear by Allaah that this is definitely pointing towards something." Upon investigation, he discovered the treasure of Hurmuzaan that included several bags of gems. (3)

An Incident of Hadhrt Abu Umaamah رَضِيَ اللهُ عَنْهُ in this Regard

Hadhrt Abdur Rahmaan bin Yazeed bin Jaabir reports that a slave woman of Hadhrt Abu Umaamah رَضِيَ اللهُ عَنْهُ (who was a Christian) once related to him, "Abu Umaamah رَضِيَ اللهُ عَنْهُ loved to spend in Sadaqah and would actually save money to do so. He would never send a beggar away empty-handed, even though it meant giving him an onion, a date or anything else to eat (if that was all he could afford). A beggar once came to him at a time when he had nothing but three Dinaars with him. When the beggar asked for something, Abu Umaamah رَضِيَ اللهُ عَنْهُ gave him a Dinaar. Another beggar then came and he gave him the second Dinaar. A third beggar also came and Abu Umaamah رَضِيَ اللهُ عَنْهُ gave him the last

(1) Abu Nu'aym in his Dalaa'il (Pg.165)

(2) Khateeb, as quoted in *Kanzul Ummaal* (Vol.3 Pg.305).

(3) *Isaabah* (Vol.2 Pg.8).

Dinaar. This made me very angry and I protested, 'You have left nothing for us?' He then put his head down and had his afternoon nap. When Adhaan was called out for the Zuhr salaah, I woke him up. He performed wudhu and then left for the Masjid. Because he was fasting, I felt sorry for him and took a loan to prepare supper for him and to light a lamp. When I then went to make his bed, I was surprised to find some gold coins there. I counted three hundred of them and said, 'He did what he did only because he could rely on what he had left behind.' He returned after the Isha salaah and when he saw the supper and the light, he smiled, saying, 'This is the bounty of Allaah.' I remained standing by him as he finished his supper, after which I said, 'May Allaah have mercy on you. You had left all that money in a place where it could have easily gotten lost without even telling me so that I could use it.' 'What money?' he enquired, 'I had left nothing behind.' When I then lifted the bedding and he saw it, he was overjoyed. I then got up, cut off my cross and accepted Islaam."

Hadhrat Ibn Jaabir says, "I saw her (Hadhrat Abu Umaamah رَضِيَ اللهُ عَنْهُ's slave woman) in the Masjid of Damascus where she was busy teaching the women Qur'aan, the Sunnah, the Faraa'idh and educating them about Deen." (1)

Blessings in Wealth

Blessings in the Money Rasulullaah رَضِيَ اللهُ عَنْهُ gave

Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ to Purchase his Freedom

In a lengthy narration discussing how he accepted Islaam, Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ says, "When I was still left owing something, a gold nugget resembling a fowl's eggs came to Rasulullaah رَضِيَ اللهُ عَنْهُ from some mine. 'What has happened to the Persian *Mukaatab* slave?' When I was called before Rasulullaah رَضِيَ اللهُ عَنْهُ, he said, 'Take this, O Salmaan, and pay the balance of your debt off.' I said, 'How will this (meagre amount) pay off the amount due from me?' 'Take it,' Rasulullaah رَضِيَ اللهُ عَنْهُ insisted, 'because it will surely pay off what you owe.' I then took it and I swear by the Being Who controls my life that when it was weighed, it amounted to forty Awqiya. I was therefore able to pay them off in full and become a free man." (2)

In another narration, Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ says, "When I said 'How will this (meagre amount) pay off the amount due from me?' Rasulullaah رَضِيَ اللهُ عَنْهُ turned the gold around on his tongue and then said, 'Take it pay them off all the forty *Awqiya* due to them.'" (3)

Blessings in the Wealth of Hadhrat Urwa Baariqi

رَضِيَ اللهُ عَنْهُ because of the Du'aa of Rasulullaah رَضِيَ اللهُ عَنْهُ

Hadhrat Urwa Baariqi رَضِيَ اللهُ عَنْهُ reports, "When Rasulullaah رَضِيَ اللهُ عَنْهُ met a trade caravan, he gave me a Dinaar to purchase a goat. I managed to purchase two

(1) Abu Nu'aym in his *Hilya* (Vol.10 Pg.129).

(2) Ahmad.

(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.236). Ibn Sa'd (Vol.4 Pg.75) and Bazaar have also reported a similar narration.

goats for the Dinaar and when I met someone, I sold him one of the goats for a Dinaar. I then returned to Rasulullaah ﷺ with a Dinaar and a goat. Rasulullaah ﷺ then made du'aa saying, 'May Allaah bless you in your trade.' Now (because of this du'aa) if I have to stand in the Kunaasah marketplace (in Kufa), I will not return home without earning a profit of forty thousand." Another narration states that he said, "I saw times when I stood in the Kunaasah marketplace in Kufa and returned home with a profit of forty thousand Dinaars." (1)

Yet another narration states that because of Rasulullaah ﷺ's du'aa for him, even if Hadhrat Urwa رضي الله عنه had to buy sand, he would make a profit out of it. (2)

Blessings in the Wealth of Hadhrat Abdullaah bin Hishaam رضي الله عنه because of the Du'aa of Rasulullaah ﷺ

Hadhrot Abu Aqeel reports that his grandfather Hadhrot Abdullaah bin Hishaam رضي الله عنه would take him out to the marketplace, where he would buy some grains (to resell). Hadhrot Abdullaah bin Zubayr رضي الله عنه and Hadhrot Abdullaah bin Umar رضي الله عنه would then meet him and say, "Please make us partners in your business because Rasulullaah ﷺ made du'aa for you to be blessed." He would then make them partners and it was often that he would earn a profit of a camel, which he would then send home. (3)

Being Cured from Diseases

Hadhrot Abdullaah bin Unays رضي الله عنه Recovers from a Head Wound through Rasulullaah ﷺ's Saliva

Hadhrot Abdullaah bin Unays رضي الله عنه says, "The Jew Mustaneer bin Rizaam struck my face with his bent staff made from the *Showhat* tree. The wound was so severe that it fractured my skull and exposed it. I then went to show it to Rasulullaah ﷺ, who opened it up and applied his saliva to it. (It healed immediately and so effectively that) When I then looked at it, I could see nothing of the wound." (4)

Hadhrot Mukhallad bin Uqba رضي الله عنه's Boil Heals by the Saliva of Rasulullaah ﷺ

Hadhrot Mukhallad bin Uqba رضي الله عنه reports, "I went to Rasulullaah ﷺ at a time when I had a boil on my palm. 'O Rasulullaah ﷺ!' I said, 'This boil has developed on my palm which hinders me holding a sword properly and from holding the reins of my animal.' Rasulullaah ﷺ bade me to come closer and when I did, he opened up my palm and applied some of his saliva to it. He then

(1) Abu Nu'aym in his *Dalaa'il* (Pg.165), as quoted in *Isaabah* (Vol.2 Pg.476).

(2) Abdur Razzaaq and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.7 Pg.63).

(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).

(4) Tabraani. Haythami (Vol.8 Pg.298) has commented on the chain of narrators.

placed his hand on the boil and continued rubbing it with his palm until I could see no trace of it." (1)

Hadhrat Abyadh bin Hammaal رَضِيَ اللهُ عَنْهُ is Cured of a Ringworm Infection by the Touch and Du'aa of Rasulullaah ﷺ

Hadhrat Abyadh bin Hammaal Maaribi رَضِيَ اللهُ عَنْهُ reports that he once had a ringworm infection on his face, which covered his entire nose. Rasulullaah ﷺ sent for him and passed his blessed hand over his face, after which no trace of the infection remained. (2)

Hadhrat Raafi bin Khudayj رَضِيَ اللهُ عَنْهُ is Cured of Stomach Pain by the touch of Rasulullaah ﷺ

Hadhrat Raafi bin Khudayj رَضِيَ اللهُ عَنْهُ relates, "I once went to Rasulullaah ﷺ at a time when a large pot of meat was being cooked. A delicious piece of fat caught my eye, so I took it and quickly ate it up. I then remained ill for a complete year. When I mentioned this to Rasulullaah ﷺ, he said, "Seven people had their hearts in that piece of fat." Rasulullaah ﷺ then passed his hand over my stomach and I vomited it out as a green lump. I swear by the Being Who sent Rasulullaah ﷺ with the truth that to this day, I have never had any stomach pains." (3)

Hadhrat Ali رَضِيَ اللهُ عَنْهُ is Cured by the Du'aa of Rasulullaah ﷺ

Hadhrat Ali رَضِيَ اللهُ عَنْهُ reports, "I was ill one day when I happened to pass by Rasulullaah ﷺ saying, 'O Allaah! If my death is near, do grant me relief (from this illness by death). If my death is for a later time, then relieve me of this illness and if it be a test, do grant me the perseverance.' Rasulullaah ﷺ then asked me, 'what was it you were saying?' When I repeated my words, Rasulullaah ﷺ gave me a little kick saying, 'O Allaah! Cure him.' I never had cause to complain of any pain after that day." (4)

In the Chapter discussing Da'wah⁽⁵⁾, the narration of Hadhrat Sahl رَضِيَ اللهُ عَنْهُ has passed, which states that during the Battle of Khaybar, Rasulullaah ﷺ applied some of his blessed saliva onto Hadhrat Ali رَضِيَ اللهُ عَنْهُ' s eyes and prayed for him. His eyes were immediately cured and it appeared as if he had never suffered any pain at all.

In the chapter discussing Nusrah⁽⁶⁾, the narration of Hadhrat Baraa رَضِيَ اللهُ عَنْهُ has

(1) Tabraani. Haythami (Vol.8 Pg.298) has commented on the chain of narrators.

(2) Abu Nu'aym in his Dalaa'il (Pg.223) and Ibn Sa'd (Vol.5 Pg.524).

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

(4) Abu Nu'aym in his Dalaa'il (Pg.161).

(5) Under the heading "Love for Da'wah and Preoccupation with it" and the subheading "Rasulullaah ﷺ Commands Hadhrat Ali رَضِيَ اللهُ عَنْهُ to First call People towards Islaam During the Battle of Khaybar".

(6) Under the heading "How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam" and the subheading "Abu Raafi Sallaam bin Abul Huqayq is Killed".

also passed detailing how Hadhrat Abdullaah bin Ateek رَضِيَ اللَّهُ عَنْهُ broke his leg when he went to kill Abu Raafi. Hadhrat Abdullaah bin Ateek رَضِيَ اللَّهُ عَنْهُ says in the narration states, "When I got back to Rasulullaah ﷺ and informed him about the events, he asked me to stretch out my leg. When I did so, he passed his hand over my leg and it (was cured so well that it) felt as if nothing was ever wrong with it."

Hadhrat Handhala bin Hadheem رَضِيَ اللَّهُ عَنْهُ Heals the Ill through the Blessings he Received from Rasulullaah ﷺ

Hadhrat Handhala bin Hadheem رَضِيَ اللَّهُ عَنْهُ says, "I accompanied my grandfather with a delegation to Rasulullaah ﷺ. My grandfather said, 'O Rasulullaah ﷺ! I have several sons (and grandsons), some of whom have beards while others do not. This is the youngest of them all.' Rasulullaah ﷺ then asked me to come closer, passed his hand over my head and made du'aa saying, 'May Allaah bless you.'"

(One of the narrators) Hadhrat Dhayyaal says, "I saw a man with a swollen face and a goat with inflamed teats brought to Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ. All he did was pass his hand over them saying, 'In the name of Allaah and with the blessings of the place where Rasulullaah ﷺ placed his palm.' The inflammation would then instantly disappear." (1)

Another narration quotes that Hadhrat Dhayyaal said, "I saw that when a man with an inflamed face was brought to Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ, he applied some saliva on his hand, recited 'Bismillaah' and placed his hand on the man's head. He then passed his hand over the inflamed area as he said, 'With the blessings of the place where Rasulullaah ﷺ placed his palm.' The inflammation would then instantly disappear." (2)

A Camel of Hadhrat Abdullaah bin Qurt رَضِيَ اللَّهُ عَنْهُ is Cured by his Du'aa

Hadhrt Abdullaah bin Qurt رَضِيَ اللَّهُ عَنْهُ reports, "Because my camel started to walk extremely slowly and sat down (because of exhaustion) as I rode with Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ, I intended to abandon it. I however made du'aa to Allaah and Allaah made it stand up straight so that I could ride it once again." (3)

Rendering the effects of Poison Useless

Hadhrt Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ is Unaffected by the Poison he Drinks

Hadhrt Abu Safar reports that when Hadhrt Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ arrived

(1) Tabraani and Ahmad, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.408).

(2) Ahmad, Hasan bin Sufyaan, Tabraani, Abu Ya'la, Ya'qoob bin Sufyaan and Minjaneeqi, as quoted in *Isaabah* (Vol.1 Pg.359). Ibn Sa'd (Vol.7 Pg.72) has reported a similar narration.

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.185).

in Heera, he stayed with the Persian governor. Some people however warned him saying, "Be careful that the non-Muslims do not give you poison to drink." Hadhrat Khaalid رَضِيَ اللهُ عَنْهُ then asked them to bring the poison and when they did, he took it and swallowed it, saying, "Bismillaah". The poison had no effect on him whatsoever. (1)

Another narration states that when the poison was brought to Hadhrat Khaalid رَضِيَ اللهُ عَنْهُ, he placed it on his palm, recited "Bismillaah" and then swallowed it. It did him no harm at all. (2)

Hadhrt Dhul Jowshan Dhibaabi رَضِيَ اللهُ عَنْهُ and others report that Amr bin Buqayla had his servant with him, who carried a little bag around his waist. Hadhrt Khaalid رَضِيَ اللهُ عَنْهُ took the bag, emptied the contents onto his palm and asked Amr what it was. Amr replied, "I swear by Allaah that this is poison that kills in an instant." "Why do you carry poison around with you?" Hadhrt Khaalid رَضِيَ اللهُ عَنْهُ asked. "Because," Amr explained, "I feared that you people would not be as I expected, in which case I would rather commit suicide because death is more beloved to me than bringing disgrace to my people and countrymen."

Hadhrt Khaalid رَضِيَ اللهُ عَنْهُ then said to him, "No soul can die until its term is up." He then recited the du'aa:

بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ رَبِّ الْأَرْضِ وَرَبِّ السَّمَاءِ الَّذِي لَيْسَ يَضُرُّ مَعَ اسْمِهِ دَاءٌ
الرَّحْمَنِ الرَّحِيمِ

"In the name of Allaah, which is the best of names, the Rabb of the earth and the heavens, with Whose name no disease can cause any harm. He is the Most Kind and Most Merciful."

The people leapt forward to try to stop Hadhrt Khaalid رَضِيَ اللهُ عَنْهُ, but he beat them and swallowed the poison (which did him no harm). To this, Amr remarked, "O assembly of Arabs! I swear by Allaah that you will be able to control any land you please as long as someone from this generation (the Sahabah رَضِيَ اللهُ عَنْهُمْ) are amongst you." He then returned to the people of Heera saying, "To this day have I not seen anything more inviting." (3)

Rendering the effects of Heat and Cold Useless

Heat and Cold have no Effect on Hadhrt Ali

رَضِيَ اللهُ عَنْهُ by the Du'aa of Rasulullaah ﷺ

Hadhrt Abdur Rahmaan bin Abu Layla reports, "Hadhrt Ali رَضِيَ اللهُ عَنْهُ used to walk about during winter wearing only his loincloth and an upper garment, both made from thin material. Then in summer he would wear a padded cloak and thick clothing. Some people therefore asked me to request my father to ask Hadhrt

(1) Abu Ya'la and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.350). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.159).

(2) Abu Ya'la, as quoted in *Isaabah* (Vol.1 Pg.414).

(3) Ibn Jareer (Vol.2 Pg.567).

Ali رضي الله عنه about this because he usually spoke to him at nights. I therefore spoke to my father saying, 'Dear father! The people have noticed something about the Ameerul Mu'mineen that they find strange.' When my father asked what it was, I explained, 'In the scorching heat, he comes out wearing a padded cloak and thick clothing without a bother and during icy cold days he comes out wearing only two light garments. He seems not to bother about the cold or to protect himself against it. Have you heard anything about it? The people have asked me to request you to enquire about this when you speak to him at night.'

My father then discussed this with Hadhrat Ali رضي الله عنه at night. 'O Ameerul Mu'mineen!' he said, 'The people wish to ask you something.' 'What is that?' Hadhrat Ali رضي الله عنه asked. My father said, 'In the scorching heat, you come out wearing a padded cloak and thick clothing without a bother and during icy cold days you come out wearing only two light garments. You seem not to bother about the cold or to protect yourself against it.'

'Were you not with us at Khaybar, O Abu Layla?' Hadhrat Ali رضي الله عنه asked. 'By Allaah!' my father replied, 'Of course I was with you.' Hadhrat Ali رضي الله عنه then explained, 'Rasulullaah ﷺ sent Abu Bakr رضي الله عنه to lead the army, but he was unable to conquer the fortress and he returned to Rasulullaah ﷺ. Rasulullaah ﷺ then sent Umar رضي الله عنه to lead the army, but he was also unable to conquer the fortress and he returned to Rasulullaah ﷺ. Thereafter, Rasulullaah ﷺ announced, 'I shall now hand the flag over to someone who loves Allaah and His Rasool ﷺ and who never flees the battlefield. Allaah will grant victory at his hands.' Rasulullaah ﷺ then sent for me and when I arrived, I was suffering so much pain in my eye that I could see nothing. Rasulullaah ﷺ applied his saliva to my eye (because of which it was cured) and then made du'aa saying, 'O Allaah! Protect him against heat and cold.' After that du'aa, heat and cold have never affected me."⁽¹⁾

In another narration, Hadhrat Ali رضي الله عنه states, "Rasulullaah ﷺ then spat in his palm and applied the saliva to my eyes, saying, 'O Allaah! Remove all heat and cold from him.' I swear by the Being Who sent Rasulullaah ﷺ with the truth that to this day I have never felt either of the two (heat and cold)." ⁽²⁾

Hadhrt Suwayd bin Ghafalah رضي الله عنه says, "When we once met Ali رضي الله عنه wearing two (light) garments during winter, we said to him, 'Do not be deceived by our land because it is extremely cold, unlike the land you come from.' His reply was, 'I was a person who used to feel extremely cold. When Rasulullaah ﷺ sent me to (lead the assault at) Khaybar, I told him about the pain in my eyes and he applied some of his saliva to my eyes. Thereafter, I never experienced any pain in my eyes, neither did I ever feel any heat or any cold.'" ⁽³⁾

(1) Ibn Abi Shaybah, Ahmad, Ibn Maajah, Bazaar, Ibn Jareer, Tabraani, Haakim and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.44).

(2) Abu Nu'aym in his *Dalaa'il* (Pg.166). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.122).

(3) Tabraani and Bazaar, Haythami (Vol.9 Pg.124) has commented on Bazaar's chain of narrators.

The Cold has no Effect on the Sahabah ﷺ one Night by the Du'aa of Rasulullaah ﷺ

Hadhrat Bilaal ﷺ reports, "I called out the Fajr Adhaan one icy winter morning but no one came for salaah. I then called out the Adhaan again, but still no one arrived. 'What is the matter with them, O Bilaal?' Rasulullaah ﷺ enquired. 'May my parents be sacrificed for you!' I said, 'The cold must be too challenging for them.' Rasulullaah ﷺ then made du'aa saying, 'O Allaah! Take the cold away from them.' I then saw the people arrive for the Fajr and *Duha* (midmorning) salaah with great ease and comfort." (1)

A narration from Hádhrat Hudhayfah ﷺ discussing the Battle of Khandaq also highlights the same point.

The Effects of Hunger are Removed

The Incident of Hadhrat Faatima ﷺ in this Regard

Hadhrat Imraan bin Husayn ﷺ reports, "I was sitting with Rasulullaah ﷺ when Faatima ﷺ arrived and stood facing towards him. 'Come closer, O Faatima,' Rasulullaah ﷺ said. When she moved a little closer, Rasulullaah ﷺ bade her to come even closer. When she moved a little more, Rasulullaah ﷺ asked her to come even closer. She then stood right in front of him. I could see that her face had become extremely pale and all the blood seemed to have left it. Rasulullaah ﷺ spread out his fingers and placed his hand on her chest. He then lifted her head and prayed, 'O Allaah The One Who satiates the hungry, Who fulfils needs and who elevates the lowly ones! Do not allow Faatima the daughter of Muhammad ﷺ to suffer hunger.' I then saw the paleness caused by her hunger disappear from her face and the blood return to her cheeks. When I asked her about it later on, she said, 'Imraan, I have never experienced hunger after that day.'" (2)

The Effects of Old Age are Reversed

The Effects of Old Age are Reversed for Hadhrat Abu Zaid Ansaari ﷺ through the Du'aa of Rasulullaah ﷺ

Hadhrat Abu Zaid Ansaari ﷺ narrates that Rasulullaah ﷺ once told him to draw closer and when he did, Rasulullaah ﷺ passed his hand over his head saying, "O Allaah! Grant him good looks and perpetuate his looks." Hadhrat Abu Zaid ﷺ then lived to over a hundred years and until his death, he had only a few strands of white hairs on his beard and his face remained youthful without

(1) Abu Nu'aym in his *Dalaa'il* (Pg.166) and Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).

(2) Tabraani. Haythami (Vol.9 Pg.204) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.166).

any wrinkles. (1)

In another narration, Hadhrat Abu Zaid ﷺ says, "Rasulullaah ﷺ once asked for some water and I brought him a cupful. There was a strand of hair in the water and when I removed it, Rasulullaah ﷺ made du'aa saying, 'O Allaah! Grant him good looks.'"

The narrator of the report Hadhrat Abu Nuhayk says that when he saw Hadhrat Abu Zaid ﷺ at the age of ninety four, he had not a single white hair on his beard. (2) Yet another narration states that at the age of ninety three, Hadhrat Abu Zaid ﷺ had not a single white hair on either his head or his beard. (3)

The Effects of Old Age are Removed from the Face of Hadhrat Qataadah bin Milhaan ﷺ through the Touch of Rasulullaah ﷺ

Hadhrot Abul A'laa says, "I was with Hadhrot Qataadah bin Milhaan ﷺ at the place where he passed away. When someone passed by at the back of the room, I saw his reflection on the face of Hadhrot Qataadah ﷺ. Rasulullaah ﷺ once passed his hand over Hadhrot Qataadah ﷺ's face because of which his face appeared to be oiled every time I looked at him." (4)

Hadhrot Hayyaan bin Umayr reports, "Rasulullaah ﷺ passed his hand over the face of Hadhrot Qataadah bin Milhaan ﷺ, because of which every part of his body showed signs of ageing as he grew older except for his face. I was present at the time of his death and when a woman passed by (behind me), I saw her reflection on his face just as I would have seen it in a mirror." (5)

The Effects of Old Age are Reversed for Hadhrot Naabigha Ja'di ﷺ through the Du'aa of Rasulullaah ﷺ

Hadhrot Naabigha Ja'di ﷺ reports that he once recited the following couplet before Rasulullaah ﷺ:

*"While our honour and status have reached the skies
we still aspire to transcend to greater heights"*

"And where do these greater heights lead to, O Abu Layla?" Rasulullaah ﷺ asked. "To Jannah," came the reply. To this, Rasulullaah ﷺ remarked, "That's right, *Inshaa Allaah*." (Hadhrot Naabigha ﷺ then recited the following couplets as well:)

*"There is no good in tolerance when it does not have
some hasty deeds that protect the best of them from being polluted
There is also no good in haste when it does not have*

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).

(2) Ahmad, as quoted in *Isaabah* (Vol.4 Pg.78), reporting from reliable sources as confirmed by Ibn Hibbaan and Haakim.

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

(4) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).

(5) Ibn Shaaheen, as quoted in *Isaabah* (Vol.3 Pg.225).

some perseverance to complete a deed after commencing it"

Rasulullaah ﷺ commended him saying, "You have spoken well. May Allaah never allow your teeth to fall out." A narrator by the name of Ya'la says, "I saw Hadhrat Naabigha ؓ when he was over a hundred years of age, yet none of his teeth had fallen out. (1) "

Hadhrt Abdullaah bin Jaraad reports that Hadhrt Naabigha Ja'di ؓ said, "When I recited to Rasulullaah ﷺ the couplet *'While our honour and status...'* Rasulullaah ﷺ became angry and asked, "And where do these greater heights lead to, O Abu Layla?" 'To Jannah,' I replied. To this, Rasulullaah ﷺ remarked, 'That's alright, *Inshaa Allaah*. Recite to me another of your couplets.' I then recited to him *"There is no good in tolerance..."* (the two couplets quoted above). Rasulullaah ﷺ then commended me saying, 'You have spoken well. May Allaah never allow your teeth to fall out.'"

Hadhrt Abdullaah bin Jaraad says, "I saw that Hadhrt Naabigha ؓ' s teeth (even as an old man) were as white as hailstones and not one of them had even broken or become crooked." (2) Another narration adds, "Throughout his life, he always had the best set of teeth. Whenever a tooth fell out, it was replaced by another and he lived to very old age." (3)

Eradicating The Effect Of Trauma

The Incident of Hadhrt Ummu Is'haaq ؓ in this Regard

Hadhrt Ummu Is'haaq ؓ relates, "I was migrating to Rasulullaah ﷺ in Madinah with my brother when he said, 'Sit here, O Ummu Is'haaq because I have forgotten my money in Makkah.' I said, 'I fear that the wretch (my husband) will harm you.' He confidently replied, 'Inshaa Allaah, he will never be able to.' I stayed there for a few days when a man passed by who recognised me but whose name I do not know. 'O Ummu Is'haaq!' he said, 'What keeps you here?' 'I am waiting for my brother,' I replied. 'You have no brother after this day,' he said, 'Your husband has killed him.'

I made myself strong and finally arrived in Madinah. I went to Rasulullaah ﷺ at a time when he was busy making wudhu and stood before him. 'O Rasulullaah ﷺ!' I said, 'My brother Is'haaq has been murdered.' I noticed that Rasulullaah ﷺ bent down (towards the water) while making wudhu. Rasulullaah ﷺ then took a handful of water and sprinkled it on my face."

A narrator named Bashaar reports that his grandmother said, "(By the blessing of this water) Whenever Hadhrt Ummu Is'haaq ؓ was struck by a calamity,

(1) Abu Nu'aym in his Dalaa'il (Pg.164). Bayhaqi and Bazzaar have reported a similar narration with slight changes in the wording of the first couplet, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.168).

(2) Hasan bin Sufyaan, Abu Nu'aym in his Taareekh Isfahaan, Shiraazi in his Alqaab. The incident is also narrated in Khattaabi's Ghareebul Hadith, in Marhabi's Kitaabul Ilm, Daar Qutni's Al Mu'talaf wal Mukhtalaf, Ibn Sakan's Sahabah and in other works.

(3) *Isaabah* (Vol.3 Pg.539).

her tears never ran down her cheeks even though her eyes would well up with them." (1)

Another narration states that Hadhrat Ummu Is'haaq رَضِيَ اللهُ عَنْهَا said, "I said, 'O Rasulullaah ﷺ! I keep weeping about the murder of (my brother) Is'haaq.' Rasulullaah ﷺ then took a handful of water and sprinkled it on my face." Hadhrat Ummu Hakeem says, "Even when enormous tragedies struck Ummu Is'haaq رَضِيَ اللهُ عَنْهَا, you would see tears well up in her eyes, but they never flowed on to her cheeks." (2)

Protection from Rain By Du'aa

Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ reports, "Hadhrt Umar bin Khattaab رَضِيَ اللهُ عَنْهُ once instructed us to ride with him to the countryside where his tribe resided. We then left and Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ and I were behind the others. When a cloud started to thunder (and rain started to pour), Ubay رَضِيَ اللهُ عَنْهُ made du'aa saying, 'O Allaah! Avert its harm from us.' When we caught up with the rest, their carriages were soaking wet (while we were dry). Hadhrt Umar رَضِيَ اللهُ عَنْهُ asked, 'Did the rain that fell on us not fall on you?' I replied, 'Abu Mundhir (Ubay رَضِيَ اللهُ عَنْهُ) prayed to Allaah to avert the harm of it from us.' 'Why did you not pray for us as well?' Hadhrt Umar رَضِيَ اللهُ عَنْهُ remarked." (3)

A Branch is Turned into a Sword

Hadhrt Zaid bin Aslam رَضِيَ اللهُ عَنْهُ and others have narrated that when Hadhrt Ukaasha bin Mihsin رَضِيَ اللهُ عَنْهُ's sword broke during the Battle of Badr, Rasulullaah ﷺ gave him a branch, which transformed into a sturdy and sparkling sword while in his hand. (4)

Wine becomes Vinegar By Du'aa

Hadhrt Khaythama reports that a man once came to Hadhrt Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ with a casket of wine. Hadhrt Khaalid رَضِيَ اللهُ عَنْهُ made du'aa saying, "O Allaah! Transform it into honey." The wine then turned into honey.

Another narration states that when a man passed by Hadhrt Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ with a casket of wine, Hadhrt Khaalid رَضِيَ اللهُ عَنْهُ asked him what it was. When the man (lied and) said that it was vinegar, Hadhrt Khaalid رَضِيَ اللهُ عَنْهُ said, "May Allaah make it vinegar." When the people then looked at it, they found that it was vinegar even though it had been wine. (5)

Yet another narration states that when a man passed by Hadhrt Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ with a casket of wine, Hadhrt Khaalid رَضِيَ اللهُ عَنْهُ asked him what it was. When the man (lied and) said that it was honey, Hadhrt Khaalid رَضِيَ اللهُ عَنْهُ said, "May Allaah make it vinegar." The man then returned to his friends and said,

(1) Abu Nu'aym in his *Dalaa'il* (Pg.168). Bukhaari has reported a similar narration in his *Taareekh*, as have Samway, Abu Ya'la and others, as quoted in *Isaabah* (Vol.1 Pg.32).

(2) *Isaabah* (Vol.4 Pg.430). Haafidh has commented on Bashaar in his *Isaabah* (Vol.1 Pg.32).

(3) Ibn Abi Dunya and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.132).

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

(5) Ibn Abi Dunya, as quoted in *Isaabah* (Vol.1 Pg.414).

"I have brought you wine that no Arab has drunk before." However, when he opened the casket, he found that it was full of vinegar. To this, he remarked, "By Allaah! The du'aa of Khaalid has struck it." (1)

Prisoners are Rescued from Captivity

The Incident of Hadhrat Awf bin Maalik Ashja'ee

رَوَى اللَّهُ تَعَالَى in this Regard

Muhammad bin Is'haaq reports that Hadhrat Maalik Ashja'ee رَوَى اللَّهُ تَعَالَى once came to Rasulullaah ﷺ and said, "My son Awf has been taken captive." Rasulullaah ﷺ then sent a message to Hadhrat Awf رَوَى اللَّهُ تَعَالَى that he should profusely recite: (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) ('Laa Howla wa Laa Quwwata Illaa Billaah'). When the messenger conveyed the message to Hadhrat Awf رَوَى اللَّهُ تَعَالَى, he continuously recited: (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) ('Laa Howla wa Laa Quwwata Illaa Billaah'). Hadhrat Awf رَوَى اللَّهُ تَعَالَى was tied with leather straps. The straps eventually broke and he walked free. As he came out, he found a camel belonging to his captors and rode it away. As he rode further, he found their other camels grazing. He then screamed out to them and rounded them all up.

His father was alerted (of his arrival) only when he called out at the door. "By the Rabb of the Kabah!" his father exclaimed, "(Can that be) Awf?!" "O dear!" his mother sighed, "Awf is suffering the pain of the straps (it cannot be him)!" his father and servant however leapt towards the door, where Awf had already filled the yard with camels. Hadhrat Awf رَوَى اللَّهُ تَعَالَى then related his experience to his father together with the details of how he came by the camels. His father then went to Rasulullaah ﷺ and related to him what had happened to Awf and how he brought the camels along. "Do as you please with the camels," Rasulullaah ﷺ advised, "and treat them as you treat your own camels." It was then that Allaah revealed the verse:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ يَتَوَكَّلْ

عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ﴾ (سورة طلاق: آيت ٣)

Allaah shall create an escape (*from difficulties*) for the one who fears (*disobeying*) Allaah (*one who has Taqwa*) and shall provide for him (*what he requires*) from sources that he never expected. Allaah is Sufficient (*to solve all problems*) for the one who trusts in Him (*who is convinced that only Allaah can assist him*). {Surah Talaqa, verses 2,3}(2)

Another narration states that whenever Hadhrat Awf رَوَى اللَّهُ تَعَالَى's father went to Rasulullaah ﷺ, he lamented about the situation his son was in and the difficulty he was suffering. Rasulullaah ﷺ advised him to exercise patience, saying, "Allaah shall soon create an escape for him." (3)

(1) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.114).

(2) Aadam bin Abu Ayaas in his *Tafseer*, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.105). Ibn Abi Haatim has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.380).

(3) Ibn Jareer (Vol.28 Pg.89).

What Happened to the Transgressors who Harmed Rasulullaah ﷺ and the Sahabah رَضِيَ اللهُ عَنْهُمْ

What Happened to Two Persons who Disobeyed Rasulullaah ﷺ

Hadhrat Abbaas bin Sahl bin Sa'd Saa'idi reports that when Rasulullaah ﷺ was passing by the area of *Hijr* (where the Thamud tribe were destroyed), he dismounted and the Sahabah رَضِيَ اللهُ عَنْهُمْ drew water from the well that was there. When they were done, Rasulullaah ﷺ instructed the Sahabah رَضِيَ اللهُ عَنْهُمْ saying, "Do not drink from this water, do not make wudhu with it for salaah and if any dough was made with it, it should be fed to the animals. In addition to this, none of you should leave the camp tonight unless accompanied by another."

All of the Sahabah رَضِيَ اللهُ عَنْهُمْ complied with the instruction except for two of them, both of whom belonged to the Banu Saa'idah tribe. While one left the camp to relieve himself, the other went out in search of his camel. The one who went out to relieve himself was throttled (by a Jinn) and the other who was searching for his camel was swept up by a tempest and thrown between the two mountains of the Banu Tay tribe (in Yemen). When Rasulullaah ﷺ was informed of this, he said, "Did I not forbid you all from leaving the camp unless accompanied by another?" Rasulullaah ﷺ then made du'aa for the one who was throttled and he was cured. The other Sahabi رَضِيَ اللهُ عَنْهُمْ rejoined Rasulullaah ﷺ at Tabook. Another narration states the Banu Tay tribe sent him back to Rasulullaah ﷺ after Rasulullaah ﷺ had returned to Madinah. (1)

What Happened to Jahjaa Ghifaari because he Harmed Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ reports that Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ was delivering a sermon from the pulpit when Hadhrat Jahjaa Ghifaari رَضِيَ اللهُ عَنْهُ stood up, grabbed Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ's staff and struck his knee so hard that the staff broke and Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ's knee was seriously injured. Within the same year, Allaah afflicted Hadhrat Jahjaa رَضِيَ اللهُ عَنْهُ with a disease that affected his arm and actually ate away the flesh. He passed away with this condition. (2)

Another narration states that Hadhrat Jahjaa bin Sa'eed Ghifaari رَضِيَ اللهُ عَنْهُ once confronted Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ, snatched his stick from his hand and struck him so hard on his knee that the stick broke. The people were outraged, but Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ merely got off the pulpit and went home. Allaah then afflicted Hadhrat Jahjaa Ghifaari رَضِيَ اللهُ عَنْهُ's knee with a disease that killed him before the year had ended. (3)

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.11). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.190).

(2) Abu Nu'aym in his *Dalaa'il* (Pg.221).

(3) Ibnus Sakan and Baawardi, as quoted in *Isaabah* (Vol.1 Pg.253).

What Happened to a Man who Hurt Hadhrat Sa'd ﷺ during the Battle of Qaadisiyyah

Hadhrt Abdul Malik bin Umayr reports that a Muslim man once came up to Hadhrt Sa'd bin Abi Waqqaas ﷺ and directed the following couplets at him (which mean):

*"We fight until Allaah sends his assistance
whereas Sa'd clings on to the gate of Qaadisiyyah
When we return, many of our wives have become widows
whereas no wife of Sa'd's has been widowed"*

When Hadhrt Sa'd ﷺ heard this, he raised his hands and made du'aa saying, "O Allaah! You restrain his hand and tongue against me in a manner You see fit." It then happened that during the Battle of Qaadisiyyah, the man was struck by an arrow, his tongue was cut out, his hand was cut off and he was killed. (1)

Another narration quotes the same two couplets, but the first line of the couplets read:

"Do you not see that Allaah has sent His assistance?"

It states further that when Hadhrt Sa'd ﷺ heard the man's words, he remarked, "May his tongue and hand be paralysed." It then occurred that an arrow struck the man's mouth, rendering him dumb, after which his hand was cut off in the battle. (During the fighting) Hadhrt Sa'd ﷺ asked the others to carry him to the gate (of the city) and when he was carried there, his back was exposed, revealing many injuries. In this way, the people came to know that he was truly excused from fighting and they regarded him as such, knowing with certainty that he was not a coward (as the man had claimed). (2)

A Previously Quoted Incident in this Regard Concerning Hadhrt Sa'd ﷺ

In the chapter entitled "Getting Annoyed for the Sake of One's Elders", the narration of Hadhrt Aamir bin Sa'd has passed which states that Hadhrt Sa'd bin Abi Waqqaas ﷺ cursed a man who was speaking ill of Hadhrt Ali ﷺ, Hadhrt Talha ﷺ and Hadhrt Zubayr ﷺ. (As a result of his curse) A Bactrian camel then came running and the people gave her way until she trampled the man (and killed him)."

Another narration from Hadhrt Qais bin Abu Haazim speaks about how Hadhrt Sa'd ﷺ cursed a person who reviled Hadhrt Ali ﷺ. In the narration, Hadhrt Qais says, "By Allaah! We had not yet dispersed when the animal started sinking in the ground and it threw him off. He landed head first on the stones, causing him to die as his head burst open."

A narration from Hadhrt Sa'eed bin Musayyib states that an infuriated camel then ran through the people and when it reached the man (who spoke ill of

(1) Abu Nu'aym in his Dalaa'il (Pg.207).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.154).

the Sahabah رَضِيَ اللهُ عَنْهُمْ), it struck him down, sat on him and continued crushing him between its chest and the ground until it broke his body into bits. Hadhrrat Sa'eed says, "I then saw the people running up to Hadhrrat Sa'd رَضِيَ اللهُ عَنْهُ, saying, 'Congratulations on the acceptance of your du'aa.'"(1)

What Happened to Ziyaad because of the Du'aa of Hadhrrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ

Hadhrrat Ibn Showdhab reports that when Hadhrrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ heard that Ziyaad wanted governorship over Hijaz, he disapproved of his being governor. He therefore made du'aa, saying, "O Allaah! Verily you make the killing of whomsoever You wish a means of atoning for their sins. Therefore grant death to the (Ziyaad) the son of Sumayya without him being killed." A debilitating infection then started on Ziyaad's thumb and he died before the next Friday arrived. (2)

What Happened to the Person who Harmed Hadhrrat Husayn رَضِيَ اللهُ عَنْهُ

Hadhrrat Ibn Waa'il or Hadhrrat Abu Waa'il who was present at Karbala reports, "A man then stood up and said, 'Is Husayn amongst you?' When the people replied that he was, the man remarked, 'The good news is that you will be ending up in Jahannam!' Hadhrrat Husayn رَضِيَ اللهُ عَنْهُ replied, 'I have been given the good news of a Merciful Rabb and an intercessor (Rasulullaah ﷺ) whose intercession is certainly accepted.' 'Who are you?' the people asked the man. He informed them that he was Ibn Juwayra or Ibn Juwayza. Hadhrrat Husayn رَضِيَ اللهُ عَنْهُ then made du'aa saying, 'O Allaah! Take him in pieces to Jahannam!' Just then, his animal bolted and when the man fell off, his foot got caught in the stirrup. By Allaah! (As the animal ran off) There was eventually nothing of the man apart from his leg."(3)

Hadhrrat Kalbi reports that Hadhrrat Husayn رَضِيَ اللهُ عَنْهُ was drinking water when a man shot an arrow at him, which paralysed his jaw. "May Allaah never quench your thirst!" Hadhrrat Husayn رَضِيَ اللهُ عَنْهُ said. (Unable to quench his thirst) The man then drank so much water that his stomach actually burst. (4)

Ubaydullah bin Ziyaad's doorkeeper reports, "After Ubaydullah had martyred Hadhrrat Husayn رَضِيَ اللهُ عَنْهُ, I entered the palace behind. A flame suddenly leapt into Ubaydullah's face and he had to shield it with his sleeve. 'Did you see that?' Ubaydullah asked the doorkeeper. When I replied that I did, he told me to keep it a secret." (5)

Hadhrrat Sufyaan reports from his grandmother that there were two men from the Ju'fi tribe who participated in the martyrdom of Hadhrrat Husayn رَضِيَ اللهُ عَنْهُ. The private organ of one of them became so grotesquely large that he had to fold it,

(1) Abu Nu'aym in his Dalaa'il (Pg.206).

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.231).

(3) Tabraani. Haythami (Vol.9 Pg.193) has commented on the chain of narrators.

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.193).

(5) Tabraani. Haythami (Vol.9 Pg.196) has commented on the chain of narrators.

while the other would suffer such great thirst that he would finish a large jar of water in a gulp. Hadhrrat Sufyaan says that he also saw that the son of one of them was insane. (1)

Hadhrrat A'mash narrates that when a man once defecated on the grave of Hadhrrat Husayn رَضِيَ اللهُ عَنْهُ, his entire family was struck with insanity, leprosy, white liver and poverty. (2)

The Environmental Changes that Took Place when the Sahabah رَضِيَ اللهُ عَنْهُمْ were Killed Fresh Blood Rains down during the "Year of Jamaa'ah"

Hadhrrat Rabee'ah bin Qusayt reports, "I was with Hadhrrat Amr bin Al Aas رَضِيَ اللهُ عَنْهُ during the "Year of Jamaa'ah" (the year in which the armies of Hadhrrat Ali رَضِيَ اللهُ عَنْهُ and Hadhrrat Mu'aawiya رَضِيَ اللهُ عَنْهُ clashed in battle). The army was returning when there came a downpour of fresh blood. I saw myself holding up a utensil that was filled with blood and everyone knew that this was the blood of each other that they had spilled. Hadhrrat Amr bin Al Aas رَضِيَ اللهُ عَنْهُ then stood up, duly praised Allaah and said, 'O people! Mend your relationship with Allaah and even if these two mountains have to collide, you will not be harmed in the least.'" (3)

Blood is Discovered beneath Stones when Hadhrrat Husayn رَضِيَ اللهُ عَنْهُ was Martyred

Hadhrrat Zuhri reports, "Abdul Malik once said to me, 'If you can tell me what was the sign of Hadhrrat Husayn رَضِيَ اللهُ عَنْهُ's martyrdom, you can truly be called a great scholar.' I replied, 'Fresh blood was found beneath every stone lifted in Baytul Maqdas.' Abdul Malik then said to me, 'You and I are contemporaries in this narration.'" (4)

Another narration, he says, "The day Hadhrrat Husayn رَضِيَ اللهُ عَنْهُ was martyred, every stone lifted in Shaam gave way to blood." (5)

The Sky Turns Red and Eclipses the day Hadhrrat Husayn was Martyred

Hadhrrat Ummu Hakeem رَضِيَ اللهُ عَنْهَا says, "I was still a little girl when Hadhrrat Husayn رَضِيَ اللهُ عَنْهُ was martyred. For a few days afterwards, the sky remained the colour of a blood clot." (6)

Hadhrrat Abu Qubayl says, "When Hadhrrat Husayn رَضِيَ اللهُ عَنْهُ was martyred, the sun eclipsed so extraordinarily that stars were visible at noon and we really thought

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.291).

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

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

(6) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).

that Qiyaamah had arrived." (1) In his *Al Bidaayah wan Nihaayah* (Vol.8 Pg.201), Allaama Ibn Katheer has cited all the above narrations apart from the first as weak, categorising them as fabrications of the Shias. Allaah knows best.

The Jinn Wail and Lament the Death of the Sahabah رَضِيَ اللهُ عَنْهُمْ

The Jinn Mourn the Death of Hadhrat Umar

رَضِيَ اللهُ عَنْهُ

Hadhrt Maalik bin Dinaar reports that when Hadhrt Umar رَضِيَ اللهُ عَنْهُ was martyred, a voice (of a Jinn) was heard coming from the Tabaalah mountains (in Yemen). It recited the following couplets (which mean):

"I stand at the service of whoever wished to weep over (the adherents to) Islaam because their destruction is imminent even though much time has not yet elapsed

This world is leaving with all its good

And those people have lost interest in this world who aspire for the Akhirah"

When the people looked to see where the voice came from, they could see no one. (2)

Hadhrt Ma'roof Mowsili narrates that he heard a voice reciting some couplets when Hadhrt Umar رَضِيَ اللهُ عَنْهُ was martyred. The narration then proceeds to quote the above two couplets. (3)

Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا says, "Although I could see no one, I heard someone lamenting the death of Hadhrt Umar رَضِيَ اللهُ عَنْهُ one night as he recited the following couplets (which mean):

"May Allaah reward the Ameerul Mu'mineen with the best rewards

and may Allaah's hand bless the skin that has been ripped apart

(O Ameerul Mu'mineen) Whoever walks or rides to achieve the accomplishments you have attained

to catch up with what you have accomplished in the past, he will surely be beaten

You have accomplished tremendous feats but then left behind

such tragedies, the buds of which have still to bloom" (4)

Hadhrt Sulaymaan bin Yasaar reports that the Jinn mourned the death of Hadhrt Umar رَضِيَ اللهُ عَنْهُ by reciting the following couplets (which mean):

"Peace be on the Ameerul Mu'mineen

and may Allaah's hand bless the skin that has been ripped apart

(O Ameerul Mu'mineen) You have accomplished tremendous feats but then left behind

such tragedies, the buds of which have still to bloom

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).

(2) Haakim (Vol.3 Pg.94).

(3) Abu Nu'aym in his *Dalaa'il* (Pg.210). Tabraani has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.79).

(4) Ibn Sa'd (Vol.3 Pg.374).

Whoever walks or rides to achieve the accomplishments you have attained to catch up with what you have accomplished in the past, he will surely be beaten. The martyrdom of such a personality in Madinah has caused darkness to loom over the earth

After this, can the acacia tree ever allow its branches to sway in the breeze?"(1)

In another narration, Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا quotes the above four couplets in a different sequence, but then adds another couplet (which means):

"(O Ameerul Mu'mineen) May my Rabb meet you with salutations in Jannah and with the garments of Firdous that never tear"(2)

The Jinn Mourn the Death of Hadhrat Husayn bin Ali رَضِيَ اللهُ عَنْهُمَا

(Ummul Mu'mineen) Hadhrat Ummu Salamah رَضِيَ اللهُ عَنْهَا says, "The Jinn were heard bewailing the death of Husayn bin Ali رَضِيَ اللهُ عَنْهُ." (3)

Another narration states that Hadhrat Ummu Salamah رَضِيَ اللهُ عَنْهَا once said, "Since the demise of Rasulullaah ﷺ, I have never heard the Jinn lament the death of anyone as I hear them do tonight. I think that my son (Hadhrt Husayn رَضِيَ اللهُ عَنْهُ) is now deceased." She then instructed her maid servant to make enquiries, after which she learnt that Hadhrt Husayn رَضِيَ اللهُ عَنْهُ had been martyred. She further reports that a lady from the Jinn was then heard reciting the following couplets (which mean):

"O my eye! Take careful note of my exertion because (if I do not) who will weep after me over that group of people whose deaths lead them to tyrants in the service of mere slaves"(4)

(Ummul Mu'mineen) Hadhrt Maymoona رَضِيَ اللهُ عَنْهَا says, "The Jinn were heard lamenting the death of Husayn bin Ali رَضِيَ اللهُ عَنْهُ." (5)

The Sahabah رَضِيَ اللهُ عَنْهُمْ See Rasulullaah ﷺ in their Dreams

Hadhrt Abu Moosa رَضِيَ اللهُ عَنْهُ Sees Rasulullaah ﷺ in a Dream

Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ says, "I saw myself at place where there were many roads. All the roads started to vanish until there was only one left. I then took the road, which led me to a mountain. On top of the mountain stood Rasulullaah ﷺ, with Abu Bakr رَضِيَ اللهُ عَنْهُ beside him. Rasulullaah ﷺ was gesturing to Hadhrt Umar رَضِيَ اللهُ عَنْهُ to come there. I then said to myself, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! I swear by Allaah that Ameerul Mu'mineen will

(1) Ibn Sa'd (Vol.3 Pg.374).

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

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.199).

(4) Tabraani. Haythami (Vol.9 Pg.199) has commented on the chain of narrators.

(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.199).

be leaving this world."

To this, Hadhrat Anas رضي الله عنه said, "Why do you not write to Ameerul Mu'mineen about this." Hadhrat Abu Moosa رضي الله عنه replied, "I cannot inform him of his own death." (1)

Hadhrat Uthmaan رضي الله عنه Sees Nabi صلى الله عليه وسلم in a Dream

Hadhrt Katheer bin Silt narrates, "On the day Hadhrt Uthmaan رضي الله عنه was martyred, he happened to fall asleep (during the day). He then woke up and said, 'I would inform you of something had it not been for people saying that Uthmaan wishes to stir trouble.' 'May Allaah mend your affairs,' we said, 'Please do inform us because we will not say what other people say.' He then related, 'I saw Rasulullaah صلى الله عليه وسلم in the sleep I just had and he said to me, 'You will be with us this Friday.'" (2) Another narration adds that that very day was Friday. (3)

Hadhrt Abdullaah bin Umar رضي الله عنهما reports that Hadhrt Uthmaan رضي الله عنه related to them one morning that he saw Nabi صلى الله عليه وسلم telling him in a dream, "O Uthmaan! Terminate your fast with us." Hadhrt Uthmaan رضي الله عنه therefore fasted that day and it was on that very day that he was martyred. (4)

Hadhrt Muslim Abu Sa'eed who was a freed slave of Hadhrt Uthmaan bin Affaan رضي الله عنه says, "Hadhrt Uthmaan رضي الله عنه set twenty slaves free and then asked for a pair of trousers, which he wore, even though he never wore trousers at any time before Islaam or after becoming a Muslim. He then said, 'Last night I saw Rasulullaah صلى الله عليه وسلم, Abu Bakr رضي الله عنه and Umar رضي الله عنه. They said to me, 'Be patient because you will terminate your fast with us tomorrow evening.' He then asked for his Qur'aan and opened it before him (to recite). He was later martyred with the Qur'aan still in front of him." (5)

Hadhrt Ali رضي الله عنه Sees Nabi صلى الله عليه وسلم in a Dream

Hadhrt Hasan رضي الله عنه or Hadhrt Husayn رضي الله عنه reports that (their father) Hadhrt Ali رضي الله عنه once said, "I met my beloved friend (Nabi صلى الله عليه وسلم) in a dream and when I complained of the problems I am having with the people of Iraq after he had left this world, he promised me deliverance from them in the near future." It was barely three days later that he passed away. (6)

Hadhrt Abu Saalih says, "Hadhrt Ali رضي الله عنه once said, 'I saw Nabi صلى الله عليه وسلم in a dream and complained to him about the way in which his Ummah are falsifying me and harming me. When I started to cry, Rasulullaah صلى الله عليه وسلم said, 'Do not cry, O

(1) Ibn Sa'd (Vol.3 Pg.332).

(2) Haakim (Vol.3 Pg.99), reporting from reliable sources as confirmed by Dhahabi.

(3) Ibn Sa'd (Vol.3 Pg.75). Abu Ya'la has reported a similar narration, but Haythami (Vol.7 Pg.232) has commented on the chain of narrators.

(4) Haakim (Vol.3 Pg.103), reporting from reliable sources as confirmed by Dhahabi. Abu Ya'la and Bazaar have reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.232). Ibn Sa'd (Vol.3 Pg.74) has also reported a similar narration.

(5) Abdullaah and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.232). *Majma'uz Zawaa'id* and *Al Bidaayah wan Nihaayah* state several other narrations of the same.

(6) Adani.

Ali. Turn around.' When I turned around, I saw two men⁽¹⁾ bound in fetters, whose heads were being crushed by boulders. Each time, their heads were crushed, they were then restored, after which the process continued.'

The following day, I was proceeding on my way to meet Hadhrat Ali رَضِيَ اللهُ عَنْهُ as I did every day, but as I was passing by the place where butchers gathered, I met some people who informed me that the Ameerul Mu'mineen had been assassinated." (2)

Hadhrat Hasan bin Ali رَضِيَ اللهُ عَنْهُ sees Nabi ﷺ in a Dream

Hadhrat Filfila Ju'fi reports that he heard Hadhrat Hasan bin Ali رَضِيَ اللهُ عَنْهُ say, "I saw in a dream that Nabi ﷺ was holding on to the Arsh. I then saw that Abu Bakr رَضِيَ اللهُ عَنْهُ was holding on to Nabi ﷺ's waist, that Umar رَضِيَ اللهُ عَنْهُ was holding on to Abu Bakr رَضِيَ اللهُ عَنْهُ's waist and that Uthmaan رَضِيَ اللهُ عَنْهُ was holding on to Umar رَضِيَ اللهُ عَنْهُ's waist. Then I saw blood extending from the sky to the earth." When Hadhrat Hasan رَضِيَ اللهُ عَنْهُ was relating this dream, there happened to be some members of the Shia sect with him, who then asked, "Did you not see Ali رَضِيَ اللهُ عَنْهُ?" Hadhrat Hasan رَضِيَ اللهُ عَنْهُ replied, "There is none I would not have loved to see holding Nabi ﷺ's waist more than Ali رَضِيَ اللهُ عَنْهُ. Nevertheless, that was the dream that I saw..." The narration continued further. (3)

Hadhrat Hasan رَضِيَ اللهُ عَنْهُ once said, "O people! I saw a most remarkable thing in my dream last night. I saw the Rabb the Most High upon the Arsh. Rasulullaah ﷺ then arrived and stood by one of the feet of the Arsh. Thereafter, Abu Bakr رَضِيَ اللهُ عَنْهُ arrived and placed his hand upon Rasulullaah ﷺ's shoulder. He was followed by Umar رَضِيَ اللهُ عَنْهُ, who placed his hand upon Abu Bakr رَضِيَ اللهُ عَنْهُ's shoulder, after which Uthmaan رَضِيَ اللهُ عَنْهُ arrived and placed his hand upon Hadhrat Umar رَضِيَ اللهُ عَنْهُ's shoulder. Uthmaan رَضِيَ اللهُ عَنْهُ then gestured with his hand and said, 'O my Rabb! Ask Your servants why they killed me.' Two downpipes of blood then started to flow from the sky to the earth."

Someone reported this to Hadhrat Ali رَضِيَ اللهُ عَنْهُ, saying, "Do you not see what (your son) Hasan رَضِيَ اللهُ عَنْهُ is saying?" Hadhrat Ali رَضِيَ اللهُ عَنْهُ's reply was, "He is only relating what he saw."

Another narration states that Hadhrat Hasan رَضِيَ اللهُ عَنْهُ added, "I shall not fight again after the dream that I saw..." The narration then proceeds like the one above, but with the difference that he said, "I then saw Uthmaan رَضِيَ اللهُ عَنْهُ with his hand upon Umar رَضِيَ اللهُ عَنْهُ's shoulder. Thereafter, I saw a lot of blood behind them. 'What is this?' I enquired. I was then informed that this was the blood of Uthmaan رَضِيَ اللهُ عَنْهُ, for which he was asking redress from Allaah." (4)

(1) These two were probably Hadhrat Ali رَضِيَ اللهُ عَنْهُ's assassin Ibn Muljim and his accomplice.

(2) Abu Ya'la, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).

(3) Tabraani in his *Awsat* and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.96).

(4) Abu Ya'la. Haythami (Vol.9 Pg.96) has commented on the chain of narrators.

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ Sees Nabi ﷺ in a Dream

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ reports, "In my afternoon sleep, I saw Rasoolullah ﷺ with dishevelled hair and with a glass in his hand. 'What is this glass for?' I asked. 'The blood of Husayn رَضِيَ اللهُ عَنْهُ and his companions. I have been picking it up all day.' When we then saw the date, we found it to be the same day in which Husayn رَضِيَ اللهُ عَنْهُ was martyred." (1)

The Sahabah رَضِيَ اللهُ عَنْهُمْ See Each other in their Dreams

Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ and his son Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ see Hadhrat Umar رَضِيَ اللهُ عَنْهُ in their Dreams

Hadhrat Abbaas bin Abdul Muttalib رَضِيَ اللهُ عَنْهُ says, "I was the neighbour of Umar bin Khattaab رَضِيَ اللهُ عَنْهُ and have never seen anyone better than him. His nights were spent in salaah and his days were spent fasting and tending to the needs of people. When he passed away, I asked Allaah to show him to me in a dream. In a dream one night I saw him coming from the marketplace of Madinah with his shawl draped over his neck. After exchanging greetings, I asked, 'How are you?' 'I am well,' he replied. 'What did you find?' I asked further. He replied, '**My reckoning is now over. Had I not found a Merciful Rabb, my honour would have fallen.**'" (2)

Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ relates, "Umar bin Khattaab رَضِيَ اللهُ عَنْهُ was my very good friend. After he passed away, I made du'aa to Allaah for a complete year to show me Umar رَضِيَ اللهُ عَنْهُ in a dream. **The year had just come to an end when I saw him wiping perspiration from his forehead.** 'O Ameerul Mu'mineen!' I said, 'How did your Rabb treat you?' 'My reckoning is now over,' he replied, 'Had I not found a Forgiving and Merciful Rabb, I would have fallen in honour.'" (3)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ says, "I made du'aa to Allaah for a year to show me Umar bin Khattaab رَضِيَ اللهُ عَنْهُ in a dream. When I saw him in a dream, I asked, 'How was your experience?' He replied, 'I found a Most Forgiving and Merciful Rabb. Had it not been for His mercy, I would have fallen in honour.'" (4)

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ and an Ansaari see Hadhrat Umar رَضِيَ اللهُ عَنْهُ in a Dream

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ says, "There was nothing I wanted more than to know what had happened to Umar رَضِيَ اللهُ عَنْهُ (in the next life). I then saw a

(1) Khateeb in his Taareekh (Vol.1 Pg.142). Ibn Abdul Birr has reported a similar narration in his *Isti'aaab* (Vol.1 Pg.381).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).

(3) Ibn Sa'd (Vol.3 Pg.375).

(4) Ibn Sa'd (Vol.3 Pg.375).

palace in a dream and when I asked whom it belonged to, I was informed that it belonged to Umar bin Khattaab رَضِيَ اللهُ عَنْهُ. He then came out of the palace wearing a shawl, appearing as if he had just taken a bath. 'What has happened to you?' I asked. 'I have been well,' he replied, 'but had I not found a Forgiving Rabb, I would have fallen in honour.' He then asked, 'How long ago did I separate from you?' 'It is twelve years now,' I replied. He then said, 'I have just now returned from my reckoning.'⁽¹⁾

Hadhrat Saalim bin Abdullaah reports that he once heard an Ansaari رَضِيَ اللهُ عَنْهُ say, 'I had always prayed to Allaah to show me Umar bin Khattaab رَضِيَ اللهُ عَنْهُ in a dream. It was after ten years that I did see him wiping perspiration from his brow. 'O Ameerul Mu'mineen!' I said, 'What has happened to you?' He replied by saying, 'I have just completed my reckoning and had it not been for the mercy of my Rabb, I would surely have been destroyed.'⁽²⁾

Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللهُ عَنْهُ sees Hadhrat Umar رَضِيَ اللهُ عَنْهُ in a Dream

Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللهُ عَنْهُ was returning from Hajj when he (set up camp and) fell asleep at a place called Suqya. When he woke up, he said, "I just saw Umar رَضِيَ اللهُ عَنْهُ (in a dream). He walked up to me and used his foot to nudge (my wife) Ummu Kulthoom bint Uqba who was asleep beside me. This woke her up and he then went away. As the others went out in search of him, I also got my clothing, dressed and went out to search with them. Although I was the first to catch up with him, I swear by Allaah that I found him only after I had thoroughly exhausted myself. 'O Ameerul Mu'mineen!' I said, 'You have really made it difficult for the people (to keep up with you). By Allaah! One can only catch up with you after thoroughly exhausting themselves. In fact, it was only after I had thoroughly exhausted myself that I managed to catch up with you.' To this, he said, 'But I do not think that I had been going fast at all.'

I swear by the Being Who controls the life of Abdur Rahmaan that this (lead over the rest of us) was because of his deeds."⁽³⁾

Hadhrat Abdullaah bin Salaam رَضِيَ اللهُ عَنْهُ sees Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ in a Dream

Hadhrat Abdullaah bin Salaam رَضِيَ اللهُ عَنْهُ reports that Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ once said to him, "Dear brother! Whichever of us dies first should make an attempt to see his brother." "Is such a thing possible?" Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ asked. Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ replied, "Certainly. (After death) The soul of a Mu'min is free to roam wherever it wills on earth, whereas the soul of a Kaafir is locked in captivity."

Hadhrat Abdullaah bin Salaam رَضِيَ اللهُ عَنْهُ says, "Salmaan رَضِيَ اللهُ عَنْهُ passed away and I was lying on my bed one afternoon when I happened to fall asleep. Salmaan

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).

(2) Ibn Sa'd (Vol.3 Pg.376).

(3) Ibn Sa'd (Vol.3 Pg.376).

رَضِيَ اللهُ تَعَالَى عَنْهُ then appeared in my dream and greeted me saying, 'As Salaamu Alayka wa Rahmatullaah.' I responded by saying, 'As Salaamu Alayka wa Rahmatullaah, O Abu Abdullaah. How have you found your destination?' He replied, 'It is excellent. Hold fast to Tawakkul because Tawakkul is a most excellent virtue! Hold fast to Tawakkul because Tawakkul is a most excellent virtue! Hold fast to Tawakkul because Tawakkul is a most excellent virtue!'"⁽¹⁾

Another narration states that when Hadhrat Abdullaah رَضِيَ اللهُ تَعَالَى عَنْهُ saw Hadhrat Salmaan رَضِيَ اللهُ تَعَالَى عَنْهُ in a dream, he asked, "How are you faring, O Abu Abdullaah?" "I am well," came the reply. "Which deed did you find to be most virtuous?" Hadhrat Abdullaah رَضِيَ اللهُ تَعَالَى عَنْهُ asked. Hadhrat Salmaan رَضِيَ اللهُ تَعَالَى عَنْهُ replied, "I have found Tawakkul to be most remarkable."⁽²⁾

Hadhrt Auf bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ sees Hadhrt Abdur Rahman bin Auf رَضِيَ اللهُ تَعَالَى عَنْهُ in a Dream

Hadhrt Auf bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ relates, "I saw a leather tent and a green pasture in a dream. Around the tent there sat goats that ruminated and excreted Ajwa dates. When I asked whom the tent belonged to, I was informed that it belonged to Abdur Rahman bin Auf رَضِيَ اللهُ تَعَالَى عَنْهُ. We then waited for him to emerge and when he did, he said, 'O Auf! This is what Allaah has given me because of the Qur'aan. If you look yonder over that valley, you will see things that your eyes have never seen before, that your ears have never heard of and the thought of which has never crossed your heart. Allaah has prepared it for Abu Dardaa رَضِيَ اللهُ تَعَالَى عَنْهُ because he used to shove the world away with both his hands and chest.'"⁽³⁾

Hadhrt Abdullaah bin Amr bin Haraam رَضِيَ اللهُ تَعَالَى عَنْهُ sees Mubashir bin Abdul Mundhir رَضِيَ اللهُ تَعَالَى عَنْهُ in a Dream

Hadhrt Abdullaah bin Amr bin Haraam رَضِيَ اللهُ تَعَالَى عَنْهُ says, "Before the Battle of Uhud I saw Mubashir bin Abdul Mundhir رَضِيَ اللهُ تَعَالَى عَنْهُ in a dream. He said to me, 'You will be coming to us in a few days.' 'Where are you?' I enquired. He replied, 'In Jannah where we are able to roam wherever we please.' I then asked him, 'Were you not killed in the Battle of Badr?' 'Yes,' he replied, 'but we were then brought back to life...'" When this was reported to Rasulullaah ﷺ, he remarked, 'Such is martyrdom, O Abu Jaabir.'⁽⁴⁾

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

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

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.210).

(4) Haakim (Vol.3 Pg.204).

Chapter Nineteen

The Chapter Concerning the Reasons behind the Unseen Assistance that the Sahabah رَضِيَ اللهُ عَنْهُمْ Received

This chapter discusses the reasons why Nabi ﷺ and the Sahabah رَضِيَ اللهُ عَنْهُمْ received unseen assistance, how they adhered to these and turned their gazes away from the material means and the temporary commodities of this world.

Enduring Difficulties and Hardships

The Narration of Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللهُ عَنْهُ about how the Sahabah رَضِيَ اللهُ عَنْهُمْ found Good in Difficulties and Hardships

Hadhrt Abdur Rahmaan bin Auf رَضِيَ اللهُ عَنْهُ says, "Islaam came with many hardships and difficulties, but we always found the best of the good in things that seem unpleasant. When we left Makkah with Rasulullaah ﷺ, we found status and victory. Then we marched to Badr. Allaah describes it in the words:

﴿وَأَنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرِهُونَ ﴿٧﴾ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٨﴾ وَأَذْ يَعِدُكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ﴾ (سورة انفال: آيت ٧ تا ٧)

...while there was certainly a group of the Mu'mineen who were unhappy. They (*some Sahabah رَضِيَ اللهُ عَنْهُمْ*) differed with you (*O Rasulullaah ﷺ*) regarding the truth (*the necessity to fight*) after it was made clear to them (*that they had to face the enemy in battle*), as if they were being driven towards death while they looked on (*as if they were looking at their deaths approaching*). (Remember the time) When Allaah promised you (*Muslims*) that one of the two groups (*either the caravan or the Mushrikeen army*) will certainly be yours and you wished that the one without strength (*the Quraysh caravan*) be yours (*rather than fighting a heavily armed army*). {Surah Anfaal, verses 5-7}

The party without strength refers to (the caravan of) the Quraysh. Allaah then gave us status and victory in this. We therefore found the best of the good in

such things that seemed most unpleasant." (1)

The Letter Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ Wrote to Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ in this Regard

In his narration discussing the time when Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ was finished with the Battle of Yamaamah, Hadhrat Muhammad bin Is'haaq bin Yasaar continues to narrate that Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ was still camped at Yamaamah when Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ wrote a letter to him saying:

"From the servant of Allaah Abu Bakr

To Khaalid bin Waleed, the Muhaajireen and Ansaar with him and all those who follow them with devotion

Salaamun Alaykum

Before you do I praise that Allaah besides Whom there is none worthy of worship

All praise belongs to Allaah Who has fulfilled His promise, assisted his servant, honoured His friend, humiliated His enemy and defeated the opposing armies by Himself.

That Allaah besides Whom there is none worthy of worship declares:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾﴾ (سورة نور: آیت ٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors (*of the rulers*) on earth just as He had made those before them successors. And He will certainly grant (*great*) strength to the Deen that He has chosen for them and will certainly replace their fear with peace (*on condition that*) they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. {Surah Noor, verse 55}

This is a promise from Allaah, which will never be broken and a statement in which there can be no doubt. Allaah has made Jihaad compulsory on the Mu'mineen. He says:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ ۗ﴾ (سورة بقره: آیت ٢١٦)

Jihaad (*for the pleasure of Allaah against the enemies of Islaam*) has been made obligatory for you (*when necessary*) though you may dislike it (*because of the hardship involved*). {Surah Baqara, verse 216}

You must therefore seek to have Allaah's promise to you fulfilled (by fulfilling the necessary requirements). Obey Him in all that He has

(1) Bazaar. Haythami (Vol.7 Pg.27) has commented on the chain of narrators.

made compulsory for you even though you may have to undergo difficulty, tolerate calamities, undertake arduous journeys or even suffer losses to your wealth and health. These are all insignificant in comparison to the tremendous rewards from Allaah. May Allaah shower His mercy on you all! Fight in the path of Allaah whether you are enjoying prosperity or poverty and strive with your wealth and lives. (Hadhrat Abu Bakr رضي الله عنه then included relevant verses of the Qur'aan).

I have given Khaalid bin Waleed رضي الله عنه the command to march to Iraq and to remain there until he receives my next command. You should all march with him and not cling heavily to the ground because this is a path in which Allaah grants immense rewards for those whose intentions are good and who aspire for good. When you arrive in Iraq, remain there until further instructions from me.

May Allaah take care of all our and your concerns for this world and the Akhirah. Was Salaamu Alaykum wa Rahmatullaahi wa Barakaatuh." (1)

Narrations concerning the difficulties and hardships that the Sahabah رضي الله عنهم bore have already been quoted in the chapter discussing enduring difficulties and hardships, the chapter discussing *Hijrah*, the chapter discussing *Nusrah*, the chapter discussing Jihaad and several others, which provide much detail.

Carrying out Orders even though they Appeared to Contradict what was Apparent

Hadhrat Utba bin Abd Sulami رضي الله عنه reports that when Rasulullaah ﷺ instructed the Sahabah رضي الله عنهم to stand up and fight in battle, they responded by saying, "Certainly, O Rasulullaah ﷺ! We will not tell you what the Bani Israa'eel told Hadhrat Moosa عليه السلام when they said:

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هُنَا قَاعِدُونَ﴾ (سورة مائدة: آيت 24)

So you and your Rabb both go ahead and fight. We shall remain sitting here. {Surah Maa'idah, verse 24}

You and your Rabb go ahead, O Muhammad ﷺ, and we will be there to fight right beside you." (2)

A similar statement of Hadhrat Miqdaad رضي الله عنه has passed in the chapter of Jihaad, as reported by Ibn Abi Haatim, Ibn Mardway and others. Also quoted earlier⁽³⁾ is the statement of Hadhrat Sa'd bin Ubaadah رضي الله عنه who said, "I swear by the Being Who controls my life! If you command us to ride our animals into the sea, we shall readily do so and if you command us to travel to (the distant city of) Barkul Ghimaad (in Yemen), we shall certainly do so."

(1) Bayhaqi in his Sunan (Vol.9 Pg.179).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.75).

(3) Under the heading "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and the subheading "Rasulullaah ﷺ leaves for the Battle of Badr after Consulting with the Sahabah رضي الله عنهم".

The statement of Hadhrat Sa'd bin Mu'adh رَضِيَ اللهُ عَنْهُ has also passed, when he said to Rasulullaah ﷺ, "I swear by the Being Who has honoured you and revealed the Qur'aan to you that although I have never travelled the road and have no knowledge about it, we shall definitely travel with you even if you were to travel up to Barkul Ghimaad which lies in Yemen. We shall also not be like those people who said to Moosa عَلَيْهِ السَّلَامُ, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' We shall rather say, 'You and your Rabb both go ahead and fight. We shall be there right behind you.' You had possibly left for a purpose after which Allaah intended you to do something else. Look into the matter that Allaah intends you to do and then do it. You may join ties with whoever you please, sever ties with whoever you please, initiate hostilities towards whoever you please, enter into peace treaties with whoever you please and take as much of our wealth as you please." It was with reference to this statement of Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ that Allaah revealed the following verse of the Qur'aan:

﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكُرِهُونَ﴾

(سورة انفال: آية ٥)

Just as your Rabb took you (O Muhammad ﷺ) from your home (Madinah) with the truth (with good cause to fight the battle) while there was certainly a group of the Mu'mineen who were unhappy (to fight the Kuffaar because they were not prepared for battle). {Surah Anfaal, verse 5}

Another narration states that Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ also said to Rasulullaah ﷺ, "Take as much of our wealth as you please and leave as much as you please but what you take from us is more beloved to us than what you leave. Our wills are subservient to the commands you give us."

Trusting in Allaah and Disbelieving what the People of Falsehood Propagate

The Incident of Ameerul Mu'mineen Hadhrat Ali رَضِيَ اللهُ عَنْهُ and a Fortune Teller in this Regard

Hadhrot Abdullaah bin Auf bin Ahmar reports that when Hadhrot Ali رَضِيَ اللهُ عَنْهُ was leaving Ambaar to go to Nahrwaan, Musaaafir bin Auf bin Ahmar said to him, "O Ameerul Mu'mineen! Do not leave right now, but leave after three portions of the day have passed." "Why is that?" Hadhrot Ali رَضِيَ اللهُ عَنْهُ enquired. Musaaafir replied, "If you leave right now, you and your companions will come to harm. However, if you leave in the time I have suggested to you, you will be successful, victorious, earn plenty of booty and achieve your objectives."

Hadhrot Ali رَضِيَ اللهُ عَنْهُ remarked, "Neither did Muhammad ﷺ have a fortune teller, nor do we need any after him. Do you know what is in the belly of this horse of mine?" "I will be able to know by my calculations," came the reply. Hadhrot Ali رَضِيَ اللهُ عَنْهُ then asserted, "Whoever believes you disbelieves in the Qur'aan because

Allaah says:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ط﴾ (سورة لقمان: آيت ٣٤)

Verily the knowledge of the Hour is only with Allaah. He sends the rains and knows *(the details of)* what is in the wombs. {Surah Luqmaan, verse 34}

Muhammad ﷺ never claimed to know what you claim to know. Do you claim to possess the knowledge of what good or harm will come to someone who travels in any given hour?" "Yes, I do," he replied. Hadhrat Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ then said, "Whoever believes you seems to have no need for Allaah to avert harm from his way. Furthermore, the one who does not travel because of your instruction has handed over his affairs to you rather than to his Rabb. This is because you claim that you are able to show him that hour in which no harm will come to the person who travels in it. I fear that the person who believes in your word is just like the one who ascribes a counterpart and partner to Allaah. O Allaah! There is no evil foreboding except that which You decree, there is no good except that which You ordain and there is none worthy of worship but You. (O MUSAAFIR!) We do not believe in what you say. In fact, we shall oppose you and travel in the very hour that you are stopping us from."

Hadhrt Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ then addressed the people saying, "O people! Be warned against studying the stars unless it be for the purpose of navigating in the darkness of land and sea. The astrologer⁽¹⁾ is like a Kaafir and the Kaafir shall end up in Jahannam. (He then addressed MUSAAFIR saying,) By Allaah! If the news ever reaches me that you are still practising and implementing your findings in astrology, I shall have you imprisoned for as long I live and as long as you live. I shall also deprive you of all state allowances for as long as I am in authority."

Hadhrt Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ then marched in the very hour that MUSAAFIR was stopping him from and then marched to Nahrwaan, where he defeated the enemy. Thereafter, he said, "Had we set out during the time that he advised us to and attained victory, people would have said, 'Ameerul Mu'mineen left at the time that the fortune teller advised (because of which he was victorious).'

Neither did Muhammad ﷺ have a fortune teller, nor do we need any after him. Despite this, Allaah has given us victory over the emperors of Rome and Persia and various other lands. O people! Trust in Allaah and rely only on Him because with Him you will need no other." (2)

Seeking Honour Where Allaah has Placed Honour

Incidents of Ameerul Mu'mineen Hadhrt Umar bin Khattaab رَضِيَ اللَّهُ تَعَالَى عَنْهُ in this Regard

Hadhrt Taariq bin Ziyaad reports that when Hadhrt Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ was travelling

(1) Note that there is a marked difference between astrology and astronomy, thus the like difference between an astrologer and an astronomer.

(2) Haarith and Khateeb in his Kitaabun Nujoom, as quoted in *Kanzul Ummaal* (Vol.5 Pg.235).

to Shaam, Hadhrat Abu Ubaydah bin Jarraah ﷺ was accompanying him. When they arrived at a point where they had to wade across, Hadhrat Umar ﷺ alighted from his camel, removed his leather socks and threw them over his shoulders. He then took hold of the reins of the camel and waded through.

"O Ameerul Mu'mineen!" Hadhrat Abu Ubaydah ﷺ said, "Are you doing that?! Do you also remove your leather socks, throw them over your shoulders, take hold of the reins of the camel and then wade through?! I would not like the people of that city (where we are headed) to see you like this."

"O, Oh!" Hadhrat Umar ﷺ exclaimed, "Had anyone other than Abu Ubaydah made such a statement, I would have made him a lesson for the Ummah of Muhammad ﷺ. **We were once amongst the lowest of people, but Allaah gave us honour because of Islaam. As soon as we start to seek honour in avenues other than that in which Allaah has granted us honour, Allaah will then humiliate us.**" (1)

Another narration states that when Hadhrat Umar ﷺ arrived in Shaam and was to be received by the army, he was wearing his loincloth, leather socks and a turban. He was holding the head of his camel and wading across some water. Someone then said, "O Ameerul Mu'mineen! The army and the general of Shaam's army are here to meet you and you are in this condition?" Hadhrat Umar ﷺ remarked, "**We are a nation whom Allaah has given honour through Islaam, so we shall not seek honour in other avenues.**" (2)

Yet another narration states that Hadhrat Abu Ubaydah bin Jarraah ﷺ said to Hadhrat Umar ﷺ, "O Ameerul Mu'mineen! You have done something that the people of these parts regard as a something degrading. **You have removed your socks, led your camel while on foot and waded through water on foot.**" Hadhrat Umar ﷺ struck Hadhrat Abu Ubaydah bin Jarraah ﷺ on the chest and said, "O dear! If only someone other than you had made that statement, O Abu Ubaydah! **You people (Arabs) were the smallest in number and the most degraded of people before Allaah gave you honour through Islaam. When you start to seek honour in anything else other than Islaam, Allaah will certainly degrade you.**" (3)

Hadhrt Qais narrates that when Hadhrt Umar ﷺ arrived in Shaam and was received by the people, he was riding a camel. "O Ameerul Mu'mineen!" someone said, "If only you would ride a Turkish horse because the leaders and prominent people of the city would be meeting you." To this, Hadhrt Umar ﷺ remarked, "I do not see your honour lying here (in the things of this world), but (pointing to the sky) everything comes from there. Let my camel go." (4)

Hadhrt Abul Aaliya Shaami reports that Hadhrt Umar ﷺ arrived in Jaabiya from the Aleppo road, riding a brown camel. The bald part of his head

(1) Haakim (Vol.1 Pg.61). reporting from reliable sources as confirmed by Dhahabi.

(2) Haakim (Vol.1 Pg.62).

(3) Haakim (Vol.3 Pg.82). Abu Nu'aym in his *Hilya* (Vol.1 Pg.47) has reported a similar narration, as have Ibn Mubaarak, Hannaad and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.400).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.47).

shone in the sun because he wore neither a hat nor a turban. Since there were no stirrups, his legs dangled loosely on either side of the carriage. His saddle blanket when he rode was a woollen blanket made in Ambijaan, which doubled as a bedding when he camped. His satchel was striped cloth filled with the bark of a date palm, which doubled as his pillow when he was not riding. He wore a thick white cotton Qamees which was patched and torn on the side.

"Send the leader of these people to me," Hadhrat Umar ﷺ commanded. When the people sent for the head priest, Hadhrat Umar ﷺ said to him, "Please wash my Qamees, mend it and borrow me a Qamees or some clothing. A Qamees made from *Kattaan* (a very fine and expensive cloth) was then brought to Hadhrat Umar ﷺ. "What is this?" Hadhrat Umar ﷺ enquired. When the people told him that it was *Kattaan*, he asked, "And what is *Kattaan*?" After they explained to him what it was, he removed his Qamees and it was washed and patched. When it was returned to him, he took off the *Kattaan* one and wore his own.

The head priest then said to him, "Because you are the king of the Arabs, it is not befitting that you ride a camel in these parts. If you ride a Turkish horse and wear some other clothing, it would command more respect in the eyes of the Romans. Hadhrat Umar ﷺ however said, "We are people who have been given respect because of Islaam and therefore do not wish any substitute."

A Turkish horse was then brought and rather than a saddle or carriage, a mere saddle blanket was thrown over it. Hadhrat Umar ﷺ rode it but (when it started to strut) he called out, "Stop it! Stop it! I have never seen people riding a Shaytaan before this (because riding it brings pride in the rider)." Hadhrat Umar ﷺ's camel was then brought and he rode it. (1)

Giving Consideration to the Dhimmi Community when in a position of Honour

Hadhrat Abu Nuhaik and Hadhrat Abdullaah bin Handhala report, "We were with Hadhrat Salmaan ﷺ in an army when someone recited Surah Maryam. Another man (probably a Jew) then started to vilify Hadhrat Maryam ﷺ and her son (Hadhrat Isa ﷺ). We then assaulted the man and hit him until he was bleeding. Since every person who was wronged in any way complained to Hadhrat Salmaan ﷺ, this man also complained to him even though he had never done so before. Hadhrat Salmaan ﷺ therefore approached us and asked why we had assaulted the man. 'We were reciting Surah Maryam,' we explained, 'when he started to vilify Hadhrat Maryam ﷺ and her son (Hadhrat Isa ﷺ).' Hadhrat Salmaan ﷺ rebuked us saying, 'Then why did you make him listen to it? Did you not hear what Allaah ﷻ says? (Allaah says:)

﴿وَلَا تَسْبُوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسْبُوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ﴾ (سورة انعام: آيت ١٠٨)

(1) Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol. 7 Pg.60).

Do not insult (*abuse, swear*) those whom they (*the non-Muslims*) worship instead of Allaah, for then they shall insult (*speak ill of*) Allaah out of enmity and without knowledge (*without realising the consequences of their actions*). {Surah An'aam, verse 108}

O assembly of Arabs! Did you not have the worst of religions, the most inhospitable of lands and the worst lives? Did Allaah not then grant you honour and give you in abundance? Do you now wish to pick on people because Allaah had given you honour? By Allaah! You must stop this, otherwise Allaah shall take away everything in your hands and give it to someone else.'

Hadhrat Salmaan رضي الله عنه then started to teach us. He said, "Perform (Nafl) salaah between the Maghrib and Isha salaahs because (by reciting extra Qur'aan during these Rakaahs) this will lighten the fixed daily recitations (of the Qur'aan) that he recites. It will also safeguard against wasting time during the beginning of the night because this time-wasting destroys one's Aakhirah." (1)

Taking a Lesson from those who have Forsaken Allaah's Commands

Hadhrat Jubayr bin Nufayr رضي الله عنه says, "When Cyprus was conquered, its inhabitants were separated from each other, because of which they cried for each other. I then saw Hadhrat Abu Dardaa رضي الله عنه sitting alone and weeping. 'O Abu Dardaa رضي الله عنه,' I said, 'What makes you weep on a day in which Allaah has granted honour to Islaam and its adherents?' 'Shame on you, O Jubayr,' he said, 'How disgraced is that nation in the sight of Allaah who forsake His commands! These people were once a powerful and victorious nation who possessed sovereignty. However, once they forsook Allaah's commands, they were degraded to the state you can now see.'" (2) Another narration states that Hadhrat Abu Dardaa رضي الله عنه added, "They were then degraded to the state you can now see. They became obsessed with taking others as their slaves and as soon as a nation takes to this obsession, Allaah has no need for them." (3)

Making the Intention Solely for Allaah and Making the Aakhirah the Objective

What Hadhrat Mu'aadh رضي الله عنه told Hadhrat Umar رضي الله عنه in this Regard

Hadhrat Ibn Abu Maryam reports that when Hadhrat Umar رضي الله عنه once passed by Hadhrat Mu'aadh bin Jabal رضي الله عنه, he asked, "What are the factors that will hold the foundations of this Ummah steady?" Hadhrat Mu'aadh رضي الله عنه replied, "There are three factors and they will ensure salvation. (The first is) Sincerity, which is the nature upon which Allaah has created people, (the second is) salaah,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.201).

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

(3) Ibn Jarreer (Vol.3 Pg.318).

which is a fundamental pillar of Deen and (the third is) **obedience** (to the Muslim leader), in which lies one's protection." "What you say is true," Hadhrat Umar رضي الله عنه acknowledged.

When Hadhrat Umar رضي الله عنه had passed by, Hadhrat Mu'aadh رضي الله عنه turned to those sitting with him and said, "(O Umar!) Your time is better than those afterwards because great disputes shall arise after you. (Then addressing those with him, he said) He (Hadhrat Umar رضي الله عنه) will be living on for only a short while." (1)

The Incident of Hadhrat Aamir bin Abd Qais in this Regard

Hadhrt Abu Abdah Ambari reports that when the Muslims arrived (as conquerors) in Madaa'in and were gathering the booty together, a man arrived with a dish (full of precious gems) and handed it over to the person in charge of the distribution of the booty. Those with him exclaimed, "We have never seen anything like this! Let alone equalling the value of everything else we have gathered, all of it does not even come close to the value of this!" They then asked the man, "Have you taken anything from this?" "Listen well!" he said to them, "By Allaah! Had it not been for the fear of Allaah, I would not have brought this to you in the first place."

When they realised that this was a very special person, they asked who he was. "By Allaah!" he responded, "I shall not inform you for you to praise me, nor shall I inform anyone else for them to praise me falsely. I prefer to rather praise Allaah and be content with His rewards." One of the people however followed the man to his companions and asked them who he was. He turned out to be none other than Aamir bin Abd e Qays. (2)

Hadhrt Sa'd رضي الله عنه and Hadhrt Jaabir رضي الله عنه

Attest to the Integrity of the Army at Qaadisiyyah

Hadhrt Muhammad, Hadhrt Talha, Hadhrt Muhallab and several others reports that Hadhrt Sa'd bin Abi Waqqaas رضي الله عنه said (on the occasion of the Battle of Qaadisiyyah), "By Allaah! This army is a truly trustworthy one. Had it not been for the excellence that the veterans of Badr have already been noted for, I would swear by Allaah that the men in this army also have the same excellence. After closely examining many groups of people, I found that they were deficient in distributing booty. I have however neither seen nor heard of such deficiencies in this army." (3)

Hadhrt Jaabir bin Abdullaah رضي الله عنه said, "I swear in the name of Allaah besides Whom there is none worthy of worship that we found no one amongst the army fighting at Qaadisiyyah who desired the world together with the Aakhirah. We did however have doubts about three of them (from amongst the many thousands),

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.226).

(2) Ibn Jareer (Vol.3 Pg.128).

(3) Ibn Jareer (Vol.3 Pg.128).

but they also turned out to be most trustworthy and abstinent. They are Tulayha bin Khuwaylid رَضِيَ اللهُ عَنْهُ, Amr bin Ma'dikarib رَضِيَ اللهُ عَنْهُ and Qais bin Makshooh رَضِيَ اللهُ عَنْهُ." (1)

Hadhrat Umar رَضِيَ اللهُ عَنْهُ's Statement about those who Brought to him the Jewels and Sword of the Persian Emperor

Hadhrat Qais Ijli narrates that when the Persian Emperor's sword, belt and jewels were brought to Hadhrat Umar رَضِيَ اللهُ عَنْهُ, he remarked, "Those who have brought this must truly be trustworthy people." To this, Hadhrat Ali رَضِيَ اللهُ عَنْهُ pointed out, "It is because you are trustworthy that your subjects are also trustworthy." (2)

Seeking Allaah's Assistance through the Glorious Qur'aan and Adhkaar

The Letter Hadhrat Umar رَضِيَ اللهُ عَنْهُ Wrote to Hadhrat Amr bin Al Aas رَضِيَ اللهُ عَنْهُ Concerning Seeking Assistance from Allaah

Hadhrat Zaid bin Aslam رَضِيَ اللهُ عَنْهُ reports that when Hadhrat Umar رَضِيَ اللهُ عَنْهُ felt that Egypt was taking too long to conquer, he wrote the following letter to Hadhrat Amr bin Al Aas رَضِيَ اللهُ عَنْهُ (who led the military operations in Egypt):

"It surprises me to see how long it is taking you to conquer Egypt. You are already fighting there for several years now. The only reason for this is because you people have started to do things differently and have developed love for this world just as your enemy has. Allaah assists people only when their intentions are sincere.

I am sending four persons to you and am informing you that as far as I know, each of them is worth a thousand others, unless they are also affected by that which affects others. When this letter reaches you, I want you to address the people, to encourage them to fight the enemy, to be steadfast and to correct their intentions. Keep these four ahead of all the others and command the army to attack the enemy all at once like a single person. The attack should take place just after midday on Friday because this is the time when Allaah's mercy descends and du'aas are accepted. Everyone should cry before Allaah and beg His assistance against the enemy."

When the letter reached Hadhrat Amr رَضِيَ اللهُ عَنْهُ, he gathered the army, read the letter out to them and then sent for the four men. He placed them in front of the others, commanded everyone to make wudhu, to perform two Rakaahs salaah, to turn to Allaah and to beg Him for assistance. When this was done, Allaah granted them victory.

(1) ibn Jareer (Vol.3 Pg.128).

(2) ibn Jareer (Vol.3 Pg.128).

Another narration states that when Hadhrat Amr bin Al Aas ﷺ felt that it was taking too long for him to conquer Egypt, he wrote to Hadhrat Umar ﷺ to ask for reinforcements. Hadhrat Umar ﷺ sent four thousand troops, with a commander appointed over every thousand troops. Hadhrat Umar ﷺ also wrote to Hadhrat Amr bin Al Aas ﷺ saying:

"I have sent you four thousand troops as reinforcements and appointed a commander for every thousand troops. The commander of every thousand troops is a man who is himself equivalent to a thousand troops; (they are) Zubayr bin Awaam ﷺ, Miqdaad bin Aswad bin Amr ﷺ, Ubaadah bin Saamit ﷺ and Maslamah bin Mukhallad ﷺ. Remember that you have twelve thousand troops with you and an army of twelve thousand can never be defeated for want of numbers." (1)

The Letter Hadhrat Umar ﷺ Wrote to the Commanders in Shaam in this Regard

Hadhrt Iyaadh Ash'ari reports that he was present during the Battle of Yarmook where there were five commanders over the Muslim army (because the five armies had merged there to fight together); (the five were) Hadhrt Abu Ubaydah ﷺ, Hadhrt Yazeed bin Abu Sufyaan ﷺ, Hadhrt Shurahbeel bin Hasanah ﷺ, Hadhrt Khaalid bin Waleed ﷺ and Hadhrt Iyaadh ﷺ (who is not the one reporting this narration). Hadhrt Umar ﷺ's instruction was that Hadhrt Abu Ubaydah ﷺ should be the commander-in-chief if a battle took place. The army then wrote a letter to Hadhrt Umar ﷺ, informing him that death was storming towards them (because the enemy outnumbered them) and he should reinforce them with more troops.

Hadhrt Umar ﷺ replied to their letter by writing:

"Your letter requesting me for reinforcements has reached me. I shall therefore refer you to one who is a more powerful helper and who has a ready army. He is Allaah ﷻ. Ask Him for assistance because Muhammad ﷺ was assisted at Badr when his forces were less than yours." (2)

Another narration states that Hadhrt Umar ﷺ added, "When this letter reaches you, I want you to fight them without writing back to me." The narrator says, "We then fought them and defeated all of them within a distance of four *Farsakh* (approximately twelve miles). We also earned a large amount of booty. When we discuss the matter, Hadhrt Iyaadh ﷺ proposed that we exchange ten of the enemy prisoners for each one of ours.

Hadhrt Abu Ubaydah ﷺ then asked for someone to race him. A youngster volunteered saying, 'I would like to, if you don't mind.' The youngster managed to beat Hadhrt Abu Ubaydah ﷺ and I watched him trail behind on his bare-backed horse with his two locks of hair flying furiously behind him." (3)

(1) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.151).

(2) *Kanzul Ummaal* (Vol.3 Pg.145).

(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.213) and Ibn Kather in his *Tafseer* (Vol.1 Pg.400).

The Muslims Seek Allaah's Assistance using the Qur'aan during the Battle of Qaadisiyyah

Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad all report that after leading the Zuhr salaah, Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ instructed a youngster to recite the Surah of Jihaad (Surah Anfaal). The youngster was from amongst the *Qurra* (learned scholars of the Qur'aan) and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had appointed him to be with Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ all the time. All the Muslims there had learnt the Surah of Jihaad and when the youngster recited it to the soldiers beside him, soon it was recited in the entire regiment. This lighted up the hearts and eyes of the Muslims and they all derived tranquillity from reciting it.

Another narration states that because the Muslims had learnt the Surah of Jihaad, Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ commanded them to recite it to each other. (1)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Teaches the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Seek Allaah's Assistance Through the Verses of the Qur'aan

Hadhrat Ibraheem bin Haarith Tameemi رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once sent them on an expedition and instructed them to recite the following verse every morning and evening:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا﴾ (سورة مؤمنين: آيت ١١٥)

Did you think that We had created you in vain (for no purpose). {Surah Mu'minoon, verse 115}

When they recited the verse, they earned plenty of booty and remained safe. (2)

Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ Commands the Muslims to Seek Allaah's Assistance by Reciting "Allaahu Akbar" and "Laa Howla wa Laa Quwwata Illa Billaah" during the Battle of Badr

Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad all report that Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ commanded the Muslims saying, "Remain in your positions and do not move until after you have performed the Zuhr salaah. When I call out اللَّهُ أَكْبَرُ ('Allaahu Akbar'), you should all also say اللَّهُ أَكْبَرُ ('Allaahu Akbar') and then start preparation for the battle. Remember that the words اللَّهُ أَكْبَرُ ('Allaahu Akbar') was not granted to any nation before you and it was granted to you to give you strength. When you then hear me call out اللَّهُ أَكْبَرُ ('Allaahu Akbar') for the second time, you should again call out the same and complete your preparations. Thereafter when I call out اللَّهُ أَكْبَرُ ('Allaahu Akbar') for the third time, you should again call out the same and those on horseback should proceed to the battlefield and launch the offensive to give courage to the infantry. When I then call out

(1) Ibn Jareer (Vol.3 Pg.47).

(2) Abu Nu'aym in his *Ma'rifah* and Ibn Mandah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.327) and *Isaabah* (Vol.1 Pg.15).

('Allaahu Akbar') for the fourth time, you must all assault the enemy and engage them in close combat. You should also then recite:

(لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) ('Laa Howla wa Laa Quwwata Illa Billaah')."⁽¹⁾

Another narration states that when the Qurraa had completed (reciting the verses of Jihaad), Hadhrat Sa'd ﷺ called out (اللَّهُ أَكْبَرُ) ('Allaahu Akbar'). Those closest to him then also called out the *Takbeer* (اللَّهُ أَكْبَرُ) and in this manner, the rest of them called out the *Takbeer* by hearing it from the others. The soldiers were then mobilised (and started preparing). When the second *Takbeer* was called out, the preparations were rounded up and when (اللَّهُ أَكْبَرُ) ('Allaahu Akbar') was called out for the third time, the most courageous ones confronted the enemy and started the battle... The narration still continues further.⁽²⁾

Seeking Allaah's Assistance through the Agency of Rasulullaah ﷺ's Hair

Hadhrt Ja'far bin Abdullaah bin Hakam reports that when Hadhrt Khaalid bin Waleed ﷺ lost his hat during the Battle of Yarmook, he gave the order for it to be found. When the people failed to find it, he again gave the command for them to search for it. This time, they managed to find it. It happened to be an old hat, so Hadhrt Khaalid ﷺ explained. He said, "When Rasulullaah ﷺ performed Umrah and had his hair shaved off, people raced around him (to get some of it). I managed to beat them to the forelocks and kept it in this hat. Whenever I participate in battle with these hairs on me, I am always granted victory."⁽³⁾

Another narration states that Hadhrt Khaalid bin Waleed ﷺ had a hat in which were the hairs of Rasulullaah ﷺ. Hadhrt Khaalid ﷺ used to say, "Whenever I confront an enemy with this hat on my head, I am always granted victory."⁽⁴⁾

Competing with Each other in Doing Good Deeds

Hadhrt Shaqeeq says, "We started off the Battle of Qaadisiyyah at the beginning of the day and the time for Zuhr had arrived by the time we returned (from the battlefield). Since the *Mu'adhin* was injured, all the others wanted the opportunity (to call out the Adhaan). They were all so keen that they were close to coming to blows with their swords. Hadhrt Sa'd ﷺ then drew lots and the opportunity fell to the lot of someone, who then called out the Adhaan."⁽⁵⁾

Thinking Nothing of the Glamour and Glitter of this World

The Incident of Hadhrt Mughiera bin Shu'ba ﷺ and the Persian Ruler Dhul Haajibayn

Hadhrt Ma'qal bin Yasaar ﷺ reports a lengthy narration concerning the

(1) Ibn Jareer (Vol.3 Pg.47).

(2) Ibn Jareer (Vol.3 Pg.47).

(3) Tabraani and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.349).

Haakim (Vol.3 Pg.299) has reported a similar narration, as has Abu Nu'aym in his *Dalaa'il* (Pg.159).

(4) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.31).

(5) Ibn Jareer (Vol.3 Pg.70).

conquest of Isfahaan which took place under the command of Hadhrat Nu'maan bin Muqarrin رضي الله عنه. Part of the narration states that when Hadhrat Nu'maan رضي الله عنه (and his army) arrived (at Isfahan), there was a river separating him from the city. Hadhrat Nu'maan رضي الله عنه sent Hadhrat Mughiera bin Shu'ba رضي الله عنه as an envoy.

The Persian ruler of the area was Dhul Haajibayn. He consulted with his courtiers saying, "Do you think that I should sit before him in battledress or with the pomp and splendour of a king?" When they advised him to rather sit with the pomp and ceremony of a king, he did so. He sat on his throne, placed his crown upon his head and was surrounded by two rows of his courtiers dressed in velvet and wearing earrings and bangles.

When Hadhrat Mughiera رضي الله عنه arrived, he walked briskly with his head lowered. He carried a spear and shield with him and started poking holes in the carpet upon which the courtiers stood in their rows. In this way, he tore the carpet so that the people may take it as an ill omen (a foreboding that their kingdom will also be torn apart).

Addressing Hadhrat Mughiera رضي الله عنه, Dhul Haajibayn said, "You Arabs have been afflicted with starvation and hardships, because of which you have left your land (and come here). If you please, we shall supply you with grains and you may return to your land."

Hadhrot Mughiera رضي الله عنه then started to talk. After duly praising Allaah, he said, "We, the Arab people, used to consume carrion and although others wielded power over us, we never wielded power over anyone. Allaah then raised a Nabi from amongst us, who was amongst our most noble people, of the highest lineage and the most truthful. He promised us that these lands will fall to us and we have always found his promises to be true. Now that I have seen the exquisite garments you have here and the fine luxuries, I do not think that any of the people with me will want to leave without them..." The narration still continues further. (1)

The Incidents of Hadhrot Rib'ee رضي الله عنه, Hadhrot Hudhayfah رضي الله عنه and Hadhrot Mughiera رضي الله عنه with Rustam at Qaadisiyah

Hadhrot Muhammad صلى الله عليه وسلم, Hadhrot Talha, Hadhrot Amr and Hadhrot Ziyaad all reports that Hadhrot Sa'd bin Abi Waqqaas رضي الله عنه sent for Hadhrot Mughiera رضي الله عنه and few others and said to them, "I intend sending you to those people (the Persians). What have you to say about it?" They all said in one voice, "We shall do as you command and do no more. If a situation arises concerning which there are no directives from you, we shall look for what is best and most beneficial for the people and discuss that with them."

Hadhrot Sa'd رضي الله عنه then said to them, "Such is the behaviour of intelligent and

(1) Haakim (Vol.3 Pg.293). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.6 Pg.217).

experienced people. Go and get ready." Hadhrat Rib'ee bin Aamir ﷺ then said, "The non-Arabs have their own peculiar ideas and etiquette and if we all go to them, they will feel that we are placing them on a pedestal. Do not send more than one person." When the other agreed with this, Hadhrat Rib'ee ﷺ volunteered to go first. Hadhrat Sa'd ﷺ then sent him and Hadhrat Rib'ee ﷺ left to meet Rustam in his cantonment.

However, the sentries at the bridge stopped Hadhrat Rib'ee ﷺ and sent a message to Rustam, informing him of the arrival. Rustam consulted with some leaders of Persia, asking, "What are your opinions? Should we boast only about our military superiority or should we make them feel worthless (by displaying our wealth and riches)?" They were all unanimous about making the Muslims seem worthless, so they made a display of their opulent commodities, they laid out exquisite carpets and cushions and spared nothing in their effort. A golden throne was made for Rustam and he dressed most lavishly. Expensive rugs and cushions woven with gold thread were also laid out.

Hadhrat Rib'ee ﷺ arrived on his short, long-haired horse, carrying a shining sword. His scabbard was a pouch made of old cloth and his spear was tied with a leather strap. He also carried a shield made of cow's hide, the face of which had round patches of red leather that resembled rotis⁽¹⁾. He also carried his bow and arrows with him. When he came to the court and reached the first of the rugs, he was told to alight from his horse. He however rode the horse on the rug and alighted only when it stood properly on the rug. He then tore up two cushions, pierced the horse's reins through them and tied the horse up. All this while, the people there were unable to stop him. Hadhrat Rib'ee ﷺ knew well that they were displaying everything to him to make him feel inferior, so he wished to get the upper hand over them (because of which he did what he did to show them that their wealth held no attraction for him).

The armour Hadhrat Rib'ee ﷺ was wearing flowed over him like a dam and he wore the hide of a camel over it like a cloak. He had made a hole in the hide, drew it over his head and tied it about his waist with a cord made from plant fibres. Hadhrat Rib'ee ﷺ was amongst the hairiest of all Arabs and his hair was tied with the leather reins of a camel. His hair was separated into four locks that stood like the horns of a mountain goat.

The people told him to put down his weapons, to which he replied, "I have not come here by my own accord, so you cannot instruct me to drop my weapons. It is you who have sent for me, so if you do not want me to come as I please, I might as well go back." When this was reported to Rustam, he said, "Allow him in. He is but one person." Hadhrat Rib'ee ﷺ arrived, leaning on his spear that had a sharp head. He took short steps and tore the rugs and cushions (with the spear) as he walked. There was no cushion or rug that he did not ruin, leaving them all torn and tattered after him.

When he came up to Rustam, the sentries surrounded him. Hadhrat Rib'ee

(1) Round unleavened bread commonly eaten in Eastern countries.

ﷺ then sat on the ground and stuck his spear into the rug. "What made you do that?" they asked, Hadhrat Rib'ee ﷺ replied, "We do not like to sit on those decorated places of yours." Rustam then addressed Hadhrat Rib'ee ﷺ saying, "What brings you here?" "Allaah has sent us," Hadhrat Rib'ee ﷺ replied, "Allaah has sent us to remove whoever He wills from servitude to man and to lead him to the servitude of Allaah. Allaah has sent us to remove them from the narrowness of this world towards its vastness and from the oppression of other religions towards the justice of Islaam..." The narration then continues, as has been quoted in the chapter discussing the Da'wah that the Sahabah ﷺ gave during the Khilaafah of Hadhrat Umar ﷺ. The narration proceeds to state that Rustam said to the courtiers (when they criticised Hadhrat Rib'ee ﷺ's appearance), "Shame on you! Do not look at clothing but rather look at the prudence, the speech and the personality. The Arabs care little for clothing and food but are covetous about their lineage. They do not dress like you and have different tastes."

The Persians then approached Hadhrat Rib'ee ﷺ to have a look at his weapons, regarding them to be inferior. He said to them, "Do you wish to show me your military prowess and I shall show you mine?" He then drew his sword from his cloth pouch and it flashed like a flame of fire. "Sheath it!" they called out (in terror). He then sheathed his sword. They then fired arrows at his shield while he fired arrows at theirs. Their shield was shattered while his shield remained intact. He then addressed them saying, "O Persians! While you have given great importance to food and drink, we treat it with little ceremony." He then went back after giving them time (three days) to consider their position.

The following day, the Persians sent a message saying that they wanted the same person sent back to them. Hadhrat Sa'd ﷺ however sent Hadhrat Hudhayfah bin Mihsin ﷺ. He also arrived in simple attire as Hadhrat Rib'ee ﷺ wore. When he also came to the first rug, he was told to alight from his animal. He however said, "That I would have done if I had come to you for my own needs. Ask your king whether I have come for his need or for mine. If he says that it is for my own need, he is lying and I shall return and leave you alone. However, if he says that it is for his own need, then I shall come as I please."

Rustam instructed the sentries to allow Hadhrat Hudhayfah ﷺ in and he rode up to Rustam who was seated on his throne. "You may get off your animal," Rustam said. "I shall not," Hadhrat Hudhayfah ﷺ replied. When he saw that Hadhrat Hudhayfah ﷺ would not get off the animal, Rustam asked, "What is the matter that you have come and not your companion who came yesterday?" Hadhrat Hudhayfah ﷺ replied, "Our leader wishes to treat us equally in favourable and adverse conditions. It is my turn today."

"What brings you people here?" Rustam asked. Hadhrat Hudhayfah ﷺ replied, "Allaah ﷻ has favoured us with His religion and shown us His signs until we realised that it was the truth even though we had been opposed to it. He then commanded us to invite people to one of three options. We shall accept any of

the three options they choose. Either you accept Islaam and we shall leave you alone. Otherwise, you may choose to pay the Jizya and we shall stand in your defence whenever the need arises. The next option is battle." "Do we have a few days to enter into an agreement?" Rustam asked. Hadhrat Hudhayfah ﷺ replied, "You have three days which started yesterday."

When Rustam received from Hadhrat Hudhayfah ﷺ nothing more than he got from Hadhrat Rib'ee ﷺ, he sent him away and addressed his companions saying, "Shame on you people! Do you not see what I see? The first man came to us yesterday and defeated us on our premises. He degraded what we were enamoured with, stood his horse on our opulence and even tied his horse to it. He took a good omen from what he did and returned to his people, taking some of our soil with him. That was apart from his superior intelligence. Today this other man arrived and stood over us, also taking a good omen from it by taking our land after expelling us from it." Rustam however infuriated the others and they also infuriated him (by refusing to listen to him).

The following day, the Persians again asked for someone to be sent to them and this time, Hadhrat Mughiera bin Shu'ba ﷺ was sent. ⁽¹⁾ Another narration continues the narrative, stating that when Hadhrat Mughiera ﷺ reached the bridge to cross over into Persian territory, he was halted by the sentries who first sought permission from Rustam to allow him in. The Persians, however, did not leave out any of the pomp and ceremony in their effort to make the Arabs feel inferior. Therefore, when Hadhrat Mughiera ﷺ arrived, the Persians still boasted their opulence. They wore crowns, garments woven from gold threads and carpets were laid out the distance that an arrow travelled. The only way to reach the king was over this length of carpet.

Hadhrat Mughiera ﷺ who also wore four locks of hair walked up to Rustam and sat with him on his throne and cushion. The courtiers sprang up, grabbed at him and brought him down, even hitting him mildly. Hadhrat Mughiera ﷺ addressed them saying, "We have always heard that you people were intelligent, but I do not think that there is any nation more foolish than you. We Arabs treat each other as equals and do not make slaves of each other unless circumstances of war demand. I had always thought that you people also practice equality amongst yourselves just as we do. Rather than doing what you just did, it would have been better if you just told me that some of you prevail as masters over others. If sitting beside Rustam was not palatable to you, we will then not do so again. I would have not come to you had you not sent for me, but today I can see that your sovereignty is soon to vanish and that you will be vanquished because no power can survive with such a way of life and with such a mentality."

(Hearing this) The common people shouted, "The Arab is right!" To this, the leaders remarked, "By Allaah! He has made a statement towards which our slaves will always be referring us! May Allaah destroy our elders! How foolish were they to regard these people (the Arabs) as insignificant (they should have realised the

(1) Ibn Jareer (Vol.3 Pg.33).

threat and wiped them out a long time ago)...” The narration then continues to mention the questions Rustam asked and the replies Hadhrat Mughiera رضي الله عنه gave him. (1)

Paying no Heed to the Numbers of the Enemy and their Resources

What Hadhrat Thaabit bin Aqram رضي الله عنه said to Hadhrat Abu Hurayrah رضي الله عنه about this on the Occasion of the Battle of Mu'ta

Hadhrt Abu Hurayrah رضي الله عنه reports, "I participated in the Battle of Mu'ta. When the Mushrikeen arrived, we saw what none of us could ever hope to match. Their numbers were overwhelming, as were their weapons, their horses, their velvet, silk and gold. The sight actually made my eyes squint. It was then that Thaabit bin Aqram رضي الله عنه said, 'O Abu Hurayrah! It appears that you are seeing an overwhelming adversary?' 'I certainly am,' I replied. He then said, 'You were not with us at Badr. It is not with large numbers that we are assisted (but by the power of Allaah).'" (2)

The Letter Hadhrt Abu Bakr رضي الله عنه Wrote to Hadhrt Amr bin Al Aas رضي الله عنه in this regard

Hadhrt Abdullaah bin Amr bin Al Aas رضي الله عنه reports that Hadhrt Abu Bakr رضي الله عنه wrote the following letter to Hadhrt Amr bin Al Aas رضي الله عنه:

"Salaamun Alayk

Your letter detailing the enormous force that the Romans have gathered has reached me. When we were with Nabi ﷺ, Allaah never assisted us with large numbers and a large concentration of troops. There were times when we fought with Rasulullaah ﷺ with only two horses and our condition was so poor that we had to share camels. When we were with Rasulullaah ﷺ in the Battle of Uhud, we had only one horse, which Rasulullaah ﷺ rode. Despite this, Allaah granted us victory and assistance against our enemies. O Amr! Remember that the one who is most obedient to Allaah is the one who most detests sin. Obey Allaah and command your companions to obey Allaah as well." (3)

The Statement of Hadhrt Khaalid bin Waleed رضي الله عنه about this on the Occasion of the Battle of Yarmook

Hadhrt Ubaadah رضي الله عنه and Hadhrt Khaalid رضي الله عنه both report that a man

(1) Ibn Jareer (Vol.3 Pg.36).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.244). Waaqidi has reported a similar narration in brief, as quoted in *Isaabah* (Vol.1 Pg.190).

(3) Tayaalisi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135). Tabraani has reported a similar narration in his *Awsat* but Haythami (Vol.6 Pg.117) has commented on the chain of narrators.

once said to Hadhrat Khaalid ﷺ, "The Romans are so many and the Muslims so few!" To this, Hadhrat Khaalid ﷺ remarked, "The Muslims are so many and the Romans so few! An army is large only when they receive Allaah's assistance and they are few when Allaah does not assist them. Numbers do not matter. By Allaah! I wish that my (horse) Ashqar recovers from his injury (incurred because of the long and speedy journey from Iraq to Shaam) and that the Romans were double in number." (1)

What the Enemy had to Say about the Sahabah ﷺ Gaining Victory over them

The Statement of one of the Apostates Concerning the Valour of the Sahabah ﷺ

Hadhrt Zuhri reports that after Hadhrt Abu Bakr ﷺ assumed the office of Khilaa'fah, some Arabs left the fold of Islaam. Hadhrt Abu Bakr ﷺ then personally marched against them, but when he reached a watering place near Baqee, he sensed that the safety of Madinah would be jeopardised. He therefore returned to Madinah and placed Allaah's Sword Hadhrt Khaalid bin Waleed bin Mughiera ﷺ in command of an army. Others were recruited to join him and Hadhrt Abu Bakr ﷺ's instruction to him was to march to the locality of the Mudhar tribe, where he was to wage war against all those who forsook Islaam. He was then to march to Yamaamah to fight Musaylama Kadhaab (false prophet). Hadhrt Khaalid ﷺ left and it so happened that he first fought Tulayha Kadhaab Asadi (another false prophet), who was joined by Uyaynah bin Hisn bin Hudhayfah Fazaari. Allaah gave the Muslims victory. When Tulayha saw how badly defeated his troops were, he exclaimed, "Shame on you! Why are you being defeated so?" One of his men replied saying, "I shall inform you of the reason for our defeat. There is not a single man amongst us who does not want his companion to be killed before him. On the other hand, we are fighting people who would love to be killed before their companions."

Tulayha was a furious fighter and martyred both Hadhrt Ukaasha bin Mihsin ﷺ and Hadhrt Ibn Aqram ﷺ on that day. However, when the truth dawned on Tulayha, he left the battlefield on foot and went on to accept Islaam and enter into the Ihraam for Umrah... The narration still goes on. (2)

The Statement the King of Alexandria made to Hadhrt Amr bin Al Aas ﷺ in this regard

Hadhrt Amr bin Al Aas ﷺ says, "I was the commander of the Muslim army that marched to Alexandria. The king of the city made a request saying, 'Send out one of your men to me so that I can speak to him and he can speak to me.' 'None but I shall go to him,' I said and I left. Both he and I had a translator and two

(1) Ibn Jareer (Vol.2 Pg.594).

(2) Bayhaqi (Vol.8 Pg.175).

stages were set up for us. 'Who are you people?' he asked. My reply was: 'We are Arabs. We are people accustomed to thorns and acacia trees (not lush gardens). We are also the custodians of Allaah's House. We had the most inhospitable of lands, led the harshest of lives, ate carrion and looted each other. We led the worst of lives anyone could ever lead until a man emerged from amongst us. He was not the most prominent of us, neither was he the wealthiest. He told us that he was Allaah's Nabi and commanded us to do things that we did not know about. He also forbade us from doing what we had been doing and what our forefathers had been doing. We therefore opposed him, falsified him and refused to accept his words.

Eventually people from outside came out and said to him, 'We believe in you, we believe what you say, are prepared to follow you and to fight whoever fights you. He therefore went to them. We then went after him and fought him, but he prevailed over us and defeated us. He then turned to the other Arabs around him and defeated them as well. If those behind me know what luxurious lives you people lead, every one of them would come here to you and join you in it.'

The king laughed and said, 'Your prophet told you the truth. Our prophets also came to us with the same message your prophet brought and we remained steadfast on their teachings until kings started to preside over us. Their behaviour with us conformed with their whims rather than with the teachings of the prophets. If you people adhere to the teachings of your prophet, you will prevail over everyone you engage in battle and you will defeat anyone who tries to attack you. However, as soon as you do what we did by forsaking the teachings of the prophets and by acting on your desires, you will become just like us. You will then neither be more than us in number nor any stronger.'

Hadhrat Amr bin Al Aas رَوَاهُ says, "I have not spoken to anyone afterwards who gave me any better advice than he." (1)

A Roman Leader's Statement to Heraclius concerning the Reasons for Triumphs of the Sahabah رَوَاهُ

Hadhrat Abu Is'haq reports that no enemy could stand his ground before any of the Sahabah رَوَاهُ for even the time it took between two successive squeezes of a camel's teats when it is milked. Heraclius was in Antioch at the time when his Roman army returned defeated from a battle (against the Muslims). "Shame on you!" Heraclius said to them, "Tell me about those people you were fighting against. Are they not humans like you?" "They certainly are," the men replied. "Then were you more in number or were their numbers more?" "On every occasion we were several times more in number than they," came the reply. "Then what is the matter," Heraclius asked, "Why were you still defeated?"

An elderly leader explained. He said, "It is because they stand in salaah all

(1) Tabraani. Haythami (Vol.6 Pg.218) has commented on the chain of narrators. Abu Ya'la has reported a similar narration, but Haythami (Vol.8 Pg.238) has commented on the chain of narrators.

night, they fast all day, they fulfil their promises, they enjoin good, they forbid from evil and are just towards each other. It is also because we drink wine; we fornicate, we do what is prohibited, we break our promises, we rob, we oppress, we enjoin what is forbidden, prohibit people from acts that please Allaah and we spread anarchy on earth." Heraclius said, "You are telling me the truth." (1)

A Christian Arab Describes the Sahabah ﷺ to the Commander of Damascus

Hadhrat Yahya bin Yahya Ghassaani reports that two men from his tribe reported, "When the Muslims set up camp outside Jordan, we talked amongst ourselves that Damascus would soon be under siege. We therefore went to do our business in Damascus before that happened. We were still there when the commander of Damascus sent for us.

When we came before him, he asked, 'Are you two Arabs?' When we replied in the affirmative, he asked further, 'Are you Christians?' 'Yes,' we replied. He then said, 'One of you will have to spy on them to learn about their intentions. The other will stay behind to look after his companion's belongings.' One of us then went and stayed with the Muslims for some time before returning.

He said, 'I have come to you from people who are thin and who ride fine horses. They are monks by night, brave horsemen by day and can even attach feathers to their arrows, carve them out by themselves and straighten their spears to perfection. If you were to speak to someone sitting beside you, he would be unable to hear you because they were always reciting the Qur'aan and engaging in Dhikr in loud voices." The commander then turned to his companions and said, "Such people have come to you against whom you can offer no resistance." (2)

A Christian Arab Describes the Sahabah ﷺ to Qubuqalaar

Hadhrat Urwa رضي الله عنه reports that when the two armies confronted each other (during the Battle of Yarmook), Qubuqalaar (the Roman general) sent for an Arab man whom the narrator believes was a man from the Yazeed bin Haydaan family of the Qudhaa'ah tribe. His was known as Ibn Huzaarif. Qubuqalaar's instruction to the man was, "Infiltrate the ranks of these people, stay with them for a day and a night and then report their condition to me."

Because he was Arab, he blended into the Muslim army undetected and stayed with them for a day and a night. When he then returned, Qubuqalaar asked him what he had found out. He replied, "They are monks by night and valiant horsemen by day. Even if their king's son had to steal, they would amputate

(1) Ahmad bin Marwaan Maaliki in his Mujaalasa, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.15). Ibn Asaakir (Vol.1 Pg.143) has reported a similar narration.

(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.15). Ibn Asaakir (Vol.1 Pg.143) has reported a similar narration.

his hand and should he commit adultery, he will be stoned so that the law is enforced."

To this, Qubuqalaar remarked, "If what you say is true, then being underground is better than clashing with them above the ground. I wish that Allaah would leave me alone with them, without assisting either me against them or them against me (in which case our larger numbers would win the day)." (1)

A Persian Spy Describes the Sahabah رَوَى اللَّهُ عَلَيْهِمُ to Rustam

Hadhrat Ibn Rufayl narrates that when Rustam camped at Najaf, he sent a spy from there to the Muslim army. The spy infiltrated their ranks so well at Qaadisiyyah that he appeared to be one of them. He saw them brushing with the Miswaak before every salaah, performing salaah and then dispersing to their respective tents. He then returned and informed Rustam about their condition and about the lives they led.

Rustam interrogated him thoroughly, even asking what it was that the Sahabah رَوَى اللَّهُ عَلَيْهِمُ ate. To this the spy replied, "By Allaah! Although I stayed with them an entire night, I did not see them eat anything. All I saw them do was to suck on some sticks in the evening, when they went to sleep and just before dawn.

Rustam then proceeded and when he camped somewhere between Hisn and Ateeq, he happened to cross paths with the Muslim army. Hadhrat Sa'd رَوَى اللَّهُ عَلَيْهِمُ's Mu'addhin had just called out the Adhaan for the Fajr salaah and Rustam saw them all preparing. He then instructed the Persians to mount their animals. When they asked him the reason, he said, "Did you not see that when the announcement was made amongst your enemy, they all started to prepare to fight you." The spy corrected him saying, "They are only preparing for salaah."

Rustam then said the following words in Persian, the translation of which is: "A voice came to me in the morning. It was the voice of Umar, talking to those dogs (the Arabs) and teaching them some wisdom." After they had crossed the river, they again happened to cross paths as Hadhrat Sa'd رَوَى اللَّهُ عَلَيْهِمُ's Mu'addhin called out the Adhaan for salaah. Hadhrat Sa'd رَوَى اللَّهُ عَلَيْهِمُ then led them in salaah. This time, Rustam remarked, "Umar has now eaten my liver." (2)

A Roman Describes the Sahabah رَوَى اللَّهُ عَلَيْهِمُ to Heraclius

Hadhrat Abu Zahraa Qushayri reports from a man of the Qushayr tribe that as Heraclius was leaving for Constantinople, he met with a Roman who had been held captive by the Muslims and who had subsequently escaped. "Tell me about these people," Heraclius asked the man. The man said, "I shall describe them to you as if you are actually looking at them. **They are valiant horsemen by day, monks by night and they never take anything from their non-Muslim subjects without paying its full price. They never see anyone without first greeting with**

(1) Ibn Jareer (Vol.2 Pg.610)

(2) Ibn Jareer (Vol.3 Pg.45)

Salaam and they remain glued to anyone they meet in combat until the matter is settled." To this, Heraclius remarked, "If what you say is true, they will certainly be the inheritors of this land beneath my feet." (1)

The Statement that the Emperor of China made about the Sahabah رَوَاةُ السَّاهِبَاتِ

(The Emperor of Persia) Yazdgird once wrote to the Emperor of China to seek reinforcements. Addressing the Persian envoy, the Chinese Emperor said, "I know well that it is the duty of any Emperor to assist another against those who are overpowering him. However, I want you to describe to me these people who are driving you out of your lands because I gather from what you said that they are fewer in number than you. From what you have described to me, people as few as them cannot overpower an adversary as many as you unless there is tremendous good in them and rot within you." "You may ask me whatever you please about them," the envoy said.

The Emperor then asked, "Do they fulfil their promises?" "Yes," the envoy replied. The next question was, "What do they tell you before they engage you in combat?" "They invite us to accept one of three options. We either accept their religion, in which case they treat us as they treat each other. Otherwise, we may accept to pay the Jizya and thus receive their protection. The final option is to face them in battle."

The Emperor then asked, "How obedient are they towards their leaders." "They are the most obedient of all people towards their leaders," came the reply. The Emperor further asked, "What do they regard as lawful and what do they regard as unlawful?" When the envoy gave him a detailed reply, the Emperor asked, "And do they forbid what has been made lawful for them or make lawful what has been forbidden for them?" "This they do not do," the envoy replied. The Emperor then said, "Such a nation will never be destroyed as long as they regard what is lawful as lawful and what is unlawful as unlawful."

The next question the Emperor asked was about the clothing the Sahabah رَوَاةُ السَّاهِبَاتِ wore. When the envoy described it to him, he then asked about the modes of transport the Sahabah رَوَاةُ السَّاهِبَاتِ used. The envoy described the Arab horses that the Sahabah رَوَاةُ السَّاهِبَاتِ used in detail, after which the Emperor remarked, "Those make excellent fortresses." The envoy then went on to describe the camels that they used and even explained how they sit and then get up with their loads. The Emperor (who had probably never seen a camel before) notes, "That is common with all animals that have long necks."

The Chinese Emperor then wrote back to Yazdgird saying, "It is not ignorance of my duty that prevents me from sending to your aid an army so large that while the first of it is in (the Persian city of) Marw, the last is still here in China. However, the description of these people whom your envoy has described to me tells me that if they had to come up against a mountain, they would certainly

(1) ibn Jareer (Vol.3 Pg.99)

shatter it. If they are left to advance and retain their qualities, they will soon remove me from my kingship. Enter into a treaty with them and be content to abide by the clauses of the treaty. You should however never attack them as long as they do not attack you." (1)

This is the last narration that I wish to include in this book.

”الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ“

All praise is for Allaah, Who has guided us to this because we would never have been rightly guided had Allaah not guided us.

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَأَنْزِلْ سَكِينَةً عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً آيُنَا

*"O Allaah! Had it not been for you, we would never have been guided
neither would we have given charity or performed salaah
So shower Your peace upon us*

Whenever they (the Kuffaar) intend any acts of anarchy, we will oppose them"

With these words this book **Hayaatus Sahabah** ﷺ ("The Lives of the Sahabah ﷺ) is completed by the hand of the weak servant Muhammad Yusuf (May Allaah safeguard him against lamentation and grief) on this Wednesday of Allaah's month of Muharram, 1379 years after the Hijrah of Rasulullaah ﷺ (may Allaah shower a million mercies and greeting upon him).

Compiled on 10th Muharram 12 midnight 1426.

18 February 2005

A.H.Elias(Mufti)

Ismail Ebrahim (Moulana)

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## Glossary of Terms

**NOTE:** This glossary has been made brief so that readers may have an easy understanding of the context in which the various terms appear. Refer to the Ulema for details of the various terms.

### A

**A.H.:** "After Hijrah" When preceded by a number, this abbreviation denotes a specific year of the Islaamic calendar. For example, 5 A.H. means five years after the Hijrah took place. **See Hijrah**

**Aakhirah:** The Hereafter, referring to the period after people have been brought back to life on the Day of Qiyaamah. This existence will be both physical as well as spiritual.

**Aaliha:** see Ilaah

**Aalim (plural - Ulema):** Literally means "a learned man". This title is used for a person who has studied the various branches of Islaamic knowledge.

**Aameen:** An expression said at the end of a du'aa, meaning, "O Allaah! Accept this du'aa." Similar to the expression "Amen", which affirms the content of a said prayer.

**Aayah (plural - Aayaat):** This word literally means "a sign" but has the following three meanings:(1) the verses of the Qur'aan (2) the natural signs in the universe that inform one about the existence and Oneness of Allaah (3) miracles of the prophets. In many verses, all three meanings can be assumed at the same time.

**Aayatul Kursi:** Literally translated as 'Verse of the Throne', this is the name of verse 255 of Surah Baqarah.

**Abdul Muttalib:** The paternal grandfather of Rasulullaah ﷺ.

**Abu Bakr** رَضِيَ اللهُ عَنْهُ: Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ (bin Abu Quhaafah رَضِيَ اللهُ عَنْهُ) was the most eminent of the Sahabah رَضِيَ اللهُ عَنْهُمْ, the father-in-law of Rasulullaah ﷺ and the first Khalifah of Islaam.

**Abu-:** A prefix meaning "father of". Therefore, Abu Muhammad would mean "The father of Muhammad".

**Adhaan:** The public call made before every Fardh salaah to inform Muslims that salaah is soon to take place.

**Ahaadeeth:** see Hadith

**Ahlul Kitaab:** The term literally means "People of the Book" and refers to the Jews and the Christians because they received books from Allaah, namely the Torah and the Injeel respectively.

**Ahzaab:** see Battle of Ahzaab

**Ali** رَضِيَ اللهُ عَنْهُ (Hadhrat Ali bin Abi Taalib رَضِيَ اللهُ عَنْهُ): He was one of the most eminent Sahabah رَضِيَ اللهُ عَنْهُمْ, the son-in-law and cousin of Rasulullaah ﷺ and the fourth Khalifah of Islaam.

**Al-Ameen:** A title given to Rasulullaah ﷺ even before he announced his Nabuwwaat. It means "the Trustworthy".

**Allaah:** Commonly spelt "Allah", He is the One and Only being worthy of worship Who has no partners or children and is unlike anything we know. He is the Creator and Sustainer of all creation and controls everything in the universe. Only He knows, sees and hears everything and will only be seen by the people of Jannah. Non-Muslims refer to Him as "the God of the Muslims".

**Allaahu Akbar:** An Arabic expression translated as "Allaah is the Greatest". This expression is referred to as the "Takbeer".

**Ambiyaa:** see Nabi

**Amaanah:** Literally translated as "trust" and refers to something given as a trust for another to keep until the owner wants it back.

**Ameer:** The word means "leader" and may refer to any Muslim leader or commander appointed to lead others. See also Ameerul Mu'mineen

**Ameerul Mu'mineen:** The term means "Leader of the Mu'mineen" and is a title reserved for someone who leads the Muslims. It was first used for Hadhrat Umar رضي الله عنه.

**Ansaar:** Literally means "helpers". This term refers to those Muslims during the time of Rasulullaah ﷺ who were native inhabitants of Madinah and who helped the Muhaajireen who migrated to Madinah. A single person from amongst the Ansaar is referred to as an Ansaari.

**Ansaari:** see Ansaar

**Asr:** One of the five Fardh salaahs. It is performed between late afternoon and sunset.

**Aws:** One of the two prominent tribes of the Ansaar. The other was the Khazraj tribe.

**Awqiya:** The equivalent of 40 Dirhams, with one Dirham equal to approximately 3.1g of silver.

## B

**Badr:** A place approximately 160 km south of Madinah where the Muslim army led by Rasulullaah ﷺ fought the Mushrikeen army in the first battle that the Muslims ever fought. Although only 313 in number and extremely short of arms and transport, the Muslims convincingly defeated the Mushrikeen, who numbered more than a thousand and were armed to the teeth. This battle took place two years after Rasulullaah ﷺ migrated to Madinah and is known as the Battle of Badr.

**Bani Israa'eel:** Literally translated as "The children of Israa'eel". Israa'eel was the title of Hadhrat Ya'qoob عليه السلام, who was the son of Hadhrat Is'haaq عليه السلام and the grandson of Hadhrat Ibraheem عليه السلام. The Bani Israa'eel are therefore the descendants of Hadhrat Ya'qoob عليه السلام. They are more commonly known as the Jews.

**Baqi:** Also known as Jannatul Baqi or Baqi'ul Gharqad. This is the graveyard of Madinah.

**Barzakh:** The stage of existence between the time when a person passes away

until the time when he is resurrected on the Day of Qiyaamah. It is commonly referred to as a person's "existence in the grave".

**Battle of Ahzaab:** Also called the Battle of the Trench or the Battle of Khandaq, which was fought in 5 A.H. When the combined armies of the Jews and various Mushrikeen tribes decided to attack Madinah, the Sahabah ﷺ dug a trench around the city to keep them at bay. The word "Ahzaab" refers to many groups or armies, while the word "Khandaq" means "trench" - hence the names of the battle.

**Battle of Badr:** see Badr

**Battle of Tabook:** see Tabook

**Battle of Uhud:** see Uhud

**Bay'ah:** A pledge of allegiance, referring to the pledge people take at the hand of their leader, vowing to remain loyal to him.

**Baytul Maal:** The public treasury of a Muslim country.

**Baytul Maqdas** or **Baytul Muqaddas** (Al Quds/Jerusalem): This ancient city is famous in the Muslim world because the Masjidul Aqsa is located in it.

**Bid'ah:** An act or a belief that is not part of Deen, but understood as such.

**-bin-:** This word appearing between two names means "the son of". Therefore, Muhammad bin Abdullaah would mean "Muhammad the son of Abdullaah."

**-bint-:** This word appearing between two names means "the daughter of". Therefore, Aa'isha bint Abu Bakr would mean "Aa'isha the daughter to Abu Bakr".

**Bismillaah:** *The act of reciting "Bismillaah" or "Bismillaahir Rahmanir Raheem" (In the name of Allaah, The Beneficant, The Merciful).*

**Book of Allaah:** see Qur'aan

**Bridge of Siraat:** This is an extremely precarious bridge spanning Jahannam, which every person will have to cross on the Day of Qiyaamah. Those who fall off will remain either permanently or temporarily in Jahannam, while those destined for Jannah will cross over speedily and enter Jannah.

**Bukhari:** The most authoritative compilation of Ahadeeth.

## C

**Conquest of Makkah:** This refers to the time when the Muslims under Rasoolullaah ﷺ marched into Makkah and captured the city without a war. This occurred in the 8th year after the Hijrah.

## D

**Dajjaal:** Literally translated as "great deceiver". He is referred to in the present Bible as "man of sin" or "the lawless one" (2 Thessalonians 2:8-11). Rasoolullaah ﷺ mentioned that he will appear before the Day of Qiyaamah and lead the Kuffaar armies against the Muslim armies. Isa ﷺ will eventually kill him.

**Da'wah:** Although the word literally refers to an invitation, it is specifically used to describe the act of inviting people towards Islaam.

**Day of Qiyaamah:** Also known as the Last Day. It is on this day that the world

will come to an end and everything besides Allaah will die. It is described in many verses of the Qur'aan.

**Deen:** Although this term refers to the religion of Islaam as we know it today, it is also used to refer to any true religion of the past, which Allaah taught man through His Ambiyaa. It should be borne in mind that the religions of the previous prophets are also referred to as Islaam because they all taught people to surrender themselves to Allaah.

**Deeni:** Related to the Deen, e.g. Deeni matters would refer to matters related to the Deen.

**Dhikr:** This word refers to the remembrance of Allaah. However, it is often used for the formal repetition of words by which Allaah is remembered, such as repeating the words (لَا إِلَهَ إِلَّا اللَّهُ) "Laa Ilaaha Illaahaah" ("There is none worthy of worship but Allaah") or "Allaahu Akbar" ("Allaah is the Greatest"), etc.

**Dhimmi:** A non-Muslim citizen of a Muslim country.

**Dhul Hijjah:** The 12th and last month of the Islaamic calendar.

**Dhul Qa'dah:** The 11th month of the Islaamic calendar.

**Dinaar:** A coin made of pure gold that was used as a form of currency. It was equal to approximately 4.25g of gold.

**Dirham:** A coin made of pure silver that was used as a form of currency. It is equal to approximately 3.1g of silver.

**Du'aa:** A supplication or prayer to Allaah.

**Dunya:** Arabic term for this world and also commonly used everything worldly. The term is also used to refer to the life of this world, in which case its antonym will be Aakhirah (the life of the Hereafter).

**Durood:** Also referred to as a salaah on Rasulullaah ﷺ. This term refers to sending salutations to Rasulullaah ﷺ by reciting certain formulations, which all invoke Allaah to shower his choicest mercies on Rasulullaah ﷺ.

## F

**Fajr:** One of the five Fardh salaahs. It is performed between dawn and sunrise.

**Fardh (plural - Faraa'idh):** Those acts that are obligatory for a Muslim to carry out and are clearly mentioned in the Qur'aan.

**Farsakh:** A unit of measurement with one Farsakh being equivalent to approximately three miles.

**Fataawaa:** see Fatwa

**Fatwa (plural - Fataawaa):** A ruling or verdict passed by a Mufti stating the legal status of an act.

**Fay:** The booty received from conquered lands when the enemy surrenders without a fight.

**Fiqh:** Islaamic jurisprudence.

**Fir'oun:** Normally translated as "Pharaoh". In Qur'aanic terms, it refers to the king of Egypt during the time of Moosa ﷺ. He claimed to be Allaah (May Allaah save us from such utterances).

**Fitnah:** The term is used very broadly to refer to temptation, trial, chaos and dissension.

**Fuqahaa (plural of Faqih):** A term used for the recognised jurists of Islaam, who were experts in the science and philosophy of Islaamic law. The term generally refers to the four famous Imaams of the four schools of jurisprudence.

## G

**Ghilaaf of the Kabah:** This is the black drape that covers the Kabah.

## H

**Haafidh (plural - Huffaadh):** A person who has memorised the entire Qur'aan.

**Haaji:** A person performing or who has already performed Hajj.

**Hadhrat:** A term of respect used before the name of a person.

**Hadith (plural - Ahaadeeth):** The words or actions of Rasulullaah ﷺ, which are narrated by his companions ﷺ.

**Hajar Aswad:** Literally translated as "the black Stone". It is a stone mounted on the corner of the Kabah closest to the door. It is highly revered and it is from this point that people begin their Tawaaf.

**Hajj:** The pilgrimage of Muslims that occurs during the month of Dhul Hijjah. During the Hajj, pilgrims are required to abide by certain restrictions and visit specific sites in and around Makkah, carrying out specific acts. It is obligatory only for those Muslims who have the means to perform it. The pilgrimage to the Kabah that the Mushrikeen used to perform before the coming of Rasulullaah ﷺ was also called Hajj. The Qur'aan makes many references to this "Hajj" of theirs.

**Halaal:** Something that is lawful in the Shari'ah.

**Haraam:** Something that the Shari'ah clearly declares unlawful. The prohibition of anything Haraam is mentioned in the Qur'aan.

**Hateem:** A short semi-circular wall around one side of the Kabah.

**Hidaayah:** The Arabic term for guidance, especially the guidance Allaah gives people to do good.

**Hijaaz,** province, western Saudi Arabia, bordering the Red Sea. Makkah and Madinah, are located here. Other population centres in this region include Taa'if and the Red Sea port of Jiddah.

**Hijrah:** To migrate from one place to another for the pleasure of Allaah. Hijrah is compulsory when it is difficult or impossible for a Muslim to practise Islaam in the place where he lives. The term Hijrah (also spelt Hegira) also refers specifically to the migration of Rasulullaah ﷺ from Makkah to Madinah. It is from this important event that the Islaamic calendar begins, which corresponds to the year 622 AD of the Gregorian calendar. When something had occurred five years after this Hijrah (migration) of Rasulullaah ﷺ, it is said that it occurred in 5 A.H.

**Huffaadh:** see Haafidh

**Hudaybiyyah:** A place close to Makkah where the Treaty of Hudaybiyyah was signed by Rasulullaah ﷺ with the Mushrikeen of Makkah. This occurred six years after the Hijrah when the Mushrikeen refused the Muslims entry into Makkah to perform Umrah. Although the clauses of the treaty favoured the Mushrikeen, it was the Muslims who abided by them. Barely a year and a half passed when the Mushrikeen violated the treaty. This violation led to the Conquest of Makkah in the year 8 A.H.

**Hayyaakallaah:** An expression translated literally as "May Allaah keep you alive".

**Hypocrite (known as Munaafiq):** A person who is a Kaaafir but pretends to be a Muslim. Where Ahadeeth refer to specific hypocrites, these will be those hypocrites who lived in Madinah during the time of Rasulullaah ﷺ.

## I

**Ibaadah:** An act of worship e.g. salaah, Hajj, charity, etc.

**Iblees:** see Shaytaan

**Ijtihad:** *Ijtihad* briefly refers to applying one's mind to the source references of the Shari'ah to deduce laws that are not explicitly stated. This is, of course, the work of a person whose proficiency in Islaamic jurisprudence is unquestionable.

**Ilaah (plural - Aaliha):** The Being whom one worships and whom one regards as the being most deserving of worship. Therefore, the Ilaah of Muslims is Allaah and the Ilaah of others are the gods they worship.

**Imaan:** Although this word is normally translated as "belief" or "faith", its meaning is broader. In summary, Imaan means believing in Towheed and the Risaalah of Rasulullaah ﷺ together with everything else that Rasulullaah ﷺ taught. In addition to believing in all of this, Imaan will be complete only when a person verbally admits this belief. The Imaan of nations that lived before the coming of Rasulullaah ﷺ required belief in Towheed together with the Risaalah of the Nabi (prophet) of their time and whatever he taught them.

**Innaa Lillaahi wa Innaa Ilayhi Raaji'oon:** Translated as "To Allaah we belong and to Him shall we return". Although this expression is usually used when a person passes away, it is also used to indicate surprise and when some unfortunate event occurs.

**Insha Allaah:** An Arabic expression meaning, "If Allaah wills". It is commonly used by Muslims when they intend doing something in future. The English equivalent would be "God willing".

**Iqaamah:** A call similar to the Adhaan but given immediately before the salaah begins.

**Isha:** One of the five Fardh salaahs. It is performed at night between the time when all light has vanished from the horizon and the time of dawn.

**Islaam:** (commonly spelt "Islam") The literal meaning of the word "Islaam" is "to surrender" or "to submit" because Islaam teaches one to surrender himself to Allaah's commands. Although the religion taught by Muhammad ﷺ is called Islaam, the religions taught by all the Ambiyaa (prophets) are also referred to as

Islaam because the basic teachings of all prophets were the same. It was the followers of the past religions who changed the teachings of their religions and their names.

**Ismul A'zam:** Literally translated as "The Most Majestic Name", this is that name of Allaah, taking which any du'aa a person makes will definitely be accepted. The precise name is known only to the very chosen servants of Allaah and has always remained a secret to the masses.

**Istighfaar:** The act of begging forgiveness from Allaah.

**Istinjaa:** The act of cleaning one's private areas after relieving oneself.

**I'tikaaf:** Refers to a person's stay in the Masjid for a period of time without coming out at all during this time. There are many specific laws concerning I'tikaaf.

## J

**Jamara:** One of three pillars in Mina representing the Shaytaan which people performing Hajj pelt as one of the requisites of Hajj.

**Jahannam:** Commonly translated as "hell" or "hellfire". This is a physical place where people will be punished after the Day of Qiyaamah.

**Jannah (plural - Jannaat):** Commonly translated as "paradise". It is a physical place of happiness where people with Imaan will live forever after the Day of Qiyaamah.

**Jannaat:** see Jannah.

**Jibra'eel ﷺ:** The archangel Gabriel. He is the leader of all the angels and was responsible for bringing revelation to Allaah's Ambiyaa (prophets.)

**Jihaad:** Although usually translated as a "holy war", the word 'Jihaad' literally means "to make an effort" or "to exert oneself". Therefore, although a physical battle between the Muslims and the Kaafiroon is called Jihaad, any other effort that a Muslim makes for the promotion of the Deen is called Jihaad.

**Jinn:** A creation of Allaah very much like human beings, except that their origin is from fire. They can assume any form, have amazing powers and are invisible to the human eye.

**Jizya:** A sum of money that the non-Muslim citizens of a Muslim country pay to the government in exchange for security and other privileges.

**Jummua:** Friday congregational prayer.

## K

**Kafir (plural - Kaafiroon or Kuffaar):** Commonly translated "disbeliever" or "rejecter of faith". This term refers to any person who does not have Imaan. Therefore, Jews and Christians may be referred to as Kaafiroon. Although all Mushrikeen may be called Kaafiroon, all Kaafiroon cannot be called Mushrikeen. See also Kufr and Mushrikeen

**Kabah:** Also referred to as "Baytullaah" ("Allaah's house"), the Kabah is a cube-shaped building situated in the Masjidul Haraam in the city of Makkah. It is

towards the Kabah that Muslims face when performing salaah.

**Kaffaara:** A penalty that one has to pay for committing acts of sin such as breaking oaths, etc. The Kaffaara for various sins vary according to the sin involved.

**Kalimah:** The testimony of belief that Muslims recite to confirm their Imaan. The words of the Kalimah are "Laa Ilaaha Illal Laahu Muhammadur Rasulullaah" ("There is none worthy of worship but Allaah and Muhammad e is the Rasul (messenger) of Allaah").

**Khadeeja** ﷺ: The first wife of Rasulullaah ﷺ who assisted Islaam tremendously and passed away in Makkah before Rasulullaah ﷺ migrated to Madinah.

**Khalifah (plural - Khulafaa):** A title used for the leader of the Muslims. The title was first used for Hadhrat Abu Bakr ﷺ, who succeeded Rasulullaah ﷺ as the leader of the Muslims. The word 'Caliph' is commonly used.

**Khandaq:** see Battle of Ahzaab

**Kharaaj:** The Zakaah due on crops.

**Khaybar:** A place where the Jews of Madinah took residence after being expelled from Madinah for betraying the Muslims. It is located approximately one hundred miles north of Madinah.

**Khazraj:** One of the two prominent tribes of the Ansaar. The other was the Aws tribe.

**Khilaafah:** Term of serving as Khalifah/position of being the Khalifah.

**Khulafaa:** see Khalifah

**Khulafaa Raashideen:** The term is translated as 'the rightly guided Khulafaa' (see Khalifah above). According to consensus of the Ummah, the "Khulafaa Raashideen" refers to Hadhrat Abu Bakr ﷺ, Hadhrat Umar ﷺ, Hadhrat Uthmaan ﷺ and Hadhrat Ali ﷺ.

**Kisra:** A title used for the emperors of the Persian Empire.

**Kuffaar:** see Kaafir

**Kufr:** Commonly translated as "disbelief". Kufr is the opposite of Imaan so when it is stated that a person commits Kufr, it means that he either disbelieves in Allaah, in the Nabi (prophet) of the time (Rasulullaah ﷺ in our times) or anything that is clearly mentioned in the Qur'aan.

## L

**Laa Ilaaha Illallaah:** The first part of the Kalimah, translated as "There is none worthy of worship but Allaah". see Kalimah and Imaan

**Laat:** One of the idols that the Arab Mushrikeen worshipped during the Period of Ignorance.

**Laylatul Qadr ("The night of Qadr"):** This is an unspecified night during the Ramadhaan of each year in which a person carrying out an act of Ibaadah will receive the reward of doing the act for a thousand months. The virtues of this night are mentioned in *Surah Qadr* (Surah 97).

**Lowhul Mahfoodh:** Translated as the "Protected Tablet". It is a book in the heavens where Allaah has recorded every event that has taken place and that is to take place. Everything written there will definitely take place and none can alter it.

## M

**Madinah:** A city in Arabia. Rasulullaah ﷺ migrated to Madinah after he was compelled to leave Makkah and he lived there until his demise. He is buried in Madinah.

**Maghrib:** One of the five Fardh salaahs. It is performed between sunset and the period when all light vanishes from the horizon.

**Mahr:** The dowry that is paid to the bride upon marriage.

**Mahram (plural - Mahaarim):** Someone whom one is not allowed to marry, such as one's father, mother, brother, sister, etc. A list of Mahaarim is mentioned in verses 22, 23 and 24 of Surah Nisaa (Surah 4). Someone whom one is allowed to marry is referred to as a non-Mahram.

**Makkah:** A city in Arabia where Rasulullaah ﷺ was born. It is also referred to as Bakkah. The Kabah is situated in this city.

**Malaa'ikah:** The Arabic term for the angels. It is the plural of 'Malak'.

**Maqaam of Ibraheem ﷺ:** The word "Maqaam" refers to a place where one stands and is therefore commonly translated as "station". The Maqaam of Ibraheem ﷺ is the rock which Allaah provided for Ibraheem ﷺ to stand on while he was building the Kabah. The rock would rise into the air whenever Ibraheem ﷺ needed to go higher as he built the walls.

**Marwa:** see Safa.

**Masjid (plural - Masaajid):** Normally referred to as a mosque, a Masjid is a place where Muslims perform their salaah in congregation.

**Masjidul Haraam:** The Masjid surrounding the Kabah.

**Masjidun Nabawi:** Translated as the "Masjid of Rasulullaah ﷺ", it is the Masjid in Madinah that was built during the time of Rasulullaah ﷺ and where his grave is today.

**Mayta:** Commonly translated as "carrion", the Arabic word "Mayta" refers to the meat of animals that die without being slaughtered in the name of Allaah as well as the meat of a limb that is removed from a living animal. The only lawful things that can be eaten without slaughtering are fish and locusts.

**Men of Suffa:** see Suffa

**Mina:** A place situated approximately 4 km outside Makkah. People performing Hajj spend most of their time here.

**Mithqaal (plural: Mathaaqeel):** One Mithqaal equals approximately 4.4g of silver

**Mu'adhin:** The person who calls out the Adhaan. see Adhaan

**Mubaahala:** When two conflicting parties collectively make du'aa to Allaah that He should destroy the party that is wrong.

**Mudd:** One Mudd is equal to approximately 800g.

**Muhaajir (plural - Muhaajireen):** This term refers to a person who makes Hijrah i.e. who migrates for the pleasure of Allaah. The term Muhaajireen is generally used to refer to the first Muslims who migrated from Makkah to Madinah.

**Muhaajireen:** see Muhaajir

**Muhammad ﷺ:** The last Nabi (prophet) whom Allaah sent to mankind. He was born in Makkah in 570 AD and passed away in Madinah in 632 AD. All Muslims follow his teachings.

**Muharram:** The 1st month of the Islaamic calendar.

**Mujaahid (plural - Mujaahidoon/Mujaahideen):** Although the word is general used to refer to a person fighting in Jihaad, it also refers to a Muslim who is engaged in any effort to propagates Islaam. This is because it essentially refers to any person engaged in any of various forms of Jihaad. **see Jihaad**

**Mujaahideen:** see Mujaahid

**Mu'min (plural - Mu'minoon or Mu'mineen):** A person who has Imaan.

**Mu'minaat:** feminine of Mu'mineen and Mu'minoon.

**Mu'mineen:** see Mu'min

**Mu'minoon:** see Mu'min

**Munaafiq (plural - Munaafiqeen):** **see hypocrite**

**Murtad (plural - Murtaddeen):** Commonly translated as an apostate or renegade. A Murtad is a Muslim who forsakes Islaam either by adopting another religion, by rejecting a fundamental of Islaam or by doing or saying anything that removes him/her from the fold of Islaam.

**Murtaddeen:** see Murtad

**Musaafir:** Although commonly translated as "a traveller", the word technically refers to a person who has travelled a specific distance. Depending on other factors such as the duration of the person's stay in another place, the Musaafir will perform only two Rakaahs Fardh salaah instead of four Rakaahs. The detail of this are plenty and should be sourced from reliable Ulema.

**Mushrik (plural - Mushrikeen):** A person who commits shirk. **See Shirk**

**Mushrikeen:** see Mushrik

**Muslim <sup>(meaning 1)</sup>:** **Muslim (plural - Muslims):** The word literally means "one who has surrendered his will to Allaah". However, it commonly refers to a person who follows the Deen (religion) of Islaam.

**Muslim <sup>(meaning 2)</sup>:** One of the most authoritative books of Ahadeeth, usually regarded as second only to Bukhari.

**Mutashaabih (plural - Mutashaabihaat):** These are those verses of the Qur'aan that are not as clear as the "Muhkamaat" in their interpretation. Their meanings are best known to Allaah. Allaah says about these verses, "None knows their interpretation but Allaah" [Surah 3, verse 7]. It is necessary to interpret these verses only in a manner that does not contradict what the Muhkam verses mention. When a suitable interpretation cannot be found, one should not delve too deeply into their meanings because the injunctions of Islaam are clearly mentioned in the Muhkamaat verses and failure to perfectly interpret the

Mutashaabihaat will not affect a person's life.

## N

**Nabi (plural - Ambiyaa):** A prophet whom Allaah sends to guide people. The term Nabi is generally regarded to be synonymous with the term Rasool. The Ambiyaa were sinless and fulfilled their duties. See Rasool

**Nabi ﷺ:** Refers to Rasulullaah ﷺ.

**Nafil (plural - Nawaafil):** An act of worship that is optional and not enforced by the Shari'ah. Doing it will earn reward while it will not be sinful to omit it.

**Nafs:** Literally translated as the 'soul', the term more specifically refers to the evil dimension of the soul. It is also translated as 'carnal passions'.

**Nawaafil:** see Nafil

**Non-Mahram:** see Mahram

**Nubuwwah:** synonym of Risaalah, see Risaalah

## P

**Period of Ignorance:** This refers to the period in Arabia before Rasulullaah ﷺ brought the message of Islaam.

## Q

**Qaari (plural - Qurraa):** While the term is generally used to describe person who is proficient in reciting the Qur'aan, during the early days of Islaam, it was used only for people who together with being able to recite the Qur'aan proficiently, also had a deep understanding of the exegesis and interpretation of the Qur'aan.

**Qafeez:** A unit of weight with one Qafeez equal to approximately 19.2kg.

**Qamees:** A long, loose tailored upper garment.

**Qibla:** The direction a person of any religion faces when praying. However, in common usage it refers to the direction Muslims face while performing salaah, which is towards the Kabah in Makkah. When Rasulullaah ﷺ arrived in Madinah, the Qibla of the Muslims was Baytul Maqdas for a short while. Thereafter, the direction of the Qibla was permanently changed to the Kabah.

**Qiraa'ah:** While the term generally refers to the recitation of the Qur'aan, it also refers to the various modes of Qur'aanic recitation.

**Qisaas:** Literally translated as retaliation, Qisaas refers to the punishment meted out to persons who inflict such wounds to others that can be inflicted to them in exactly the same manner. The execution of a murderer is also referred to as Qisaas because it entails taking the murderer's life as retaliation for the life he took.

**Qiyaamah:** see Day of Qiyaamah

**Qiyaamul Layl:** Literally translated as "standing during the night". The term refers to standing in salaah and also engaging in other acts of worship during the night, especially performing the Tahajjud salaah.

**Qur'aan:** The final divine scripture which Allaah revealed to Rasulullaah ﷺ in

the Arabic language. It is also commonly referred to as Kitaabullaah ("The Book of Allaah").

**Quraysh:** The Arab tribe that dominated Makkah during the time of Rasulullaah ﷺ. Other Arab tribes held them in high regard. Rasulullaah ﷺ belonged to this tribe.

**Qurraa:** see Qaari

## R

**Rabb:** Although normally translated as "Lord", this translation falls far short of explaining the meaning of the word Rabb. The word Rabb refers to the Being Who creates, nurtures, sustains, controls and owns the entire creation. There is therefore no English word that can adequately translate it.

**Rajab:** The 7th month of the Islaamic calendar.

**Rakaah:** A unit of salaah. The salaah of a Muslim usually comprises of a few Rakaahs.

**Ramadhaan:** The ninth month of the Islaamic calendar during which Muslims have to fast.

**Rasool (plural - Rusul):** Literally translated as messenger, the term almost always refers to a Nabi (prophet) of Allaah. The term can also refer to others who are sent by another to fulfil a particular task e.g. the angels of death are also referred to as Rusul because they are sent to take the souls of people. While the term Rasool is generally used synonymously with the term Nabi, Ulema generally regard a Rasool to be a Nabi who receives his own Shari'ah. See Nabi

**Rasulullaah ﷺ:** The term literally means "The messenger of Allaah" and is popularly used throughout the Muslim world to refer to Allaah's final Rasul (prophet) Muhammad ﷺ.

**Risaalah:** This term refers to a person's position as Allaah's prophet and is usually translated as Risalaat "prophethood". For a person's Imaan to be valid, s/he has to believe in the Risaalah of Rasulullaah ﷺ i.e. s/he has to believe that Rasulullaah ﷺ is Allaah's final messenger. For the people before Rasulullaah ﷺ, it was necessary for them to believe in the Risaalah of the Nabi (prophet) ﷺ whom Allaah sent during their time.

**Ruku:** The bowing posture in salaah which precedes the prostration.

**Rusul:** see Rasool

## S

**Saa:** One Saa is equal to approximately 3.2kg.

**Sacred Months:** These are the months of Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab. The Arabs always regarded these four months as months in which no warfare should take place. However, this does not apply any longer and fighting a war during these months is not prohibited in Islaam.

**Sadaqah:** Charity given for the pleasure of Allaah other than zakaah.

**Sa'ee:** One of the rituals of Hajj and Umrah in which a person has to proceed

back and forth seven times between the hills of Safa and Marwa.

**Safa and Marwa:** Two hills in Makkah, close to the Kabah. Muslims performing Hajj and Umrah are required to walk between these hills seven times.

**Safar:** The 2nd month of the Islaamic calendar.

**Sahabah** ﷺ: The companions of Rasulullaah ﷺ. The term refers to any person who saw Rasulullaah ﷺ and who lived and died as a Muslim.

**Sahabi:** Singular of Sahabah. *see Sahabah*

**Sajdah:** Technically, Sajdah refers to prostrating before Allaah in salaah and is a form of worship. The act denotes placing the forehead on the ground as a sign of total submission and humility in front of Allaah. However, the term is sometimes used to mean submission and bowing down.

**Sehri:** A meal that a person intending to fast for the day eats just before dawn.

**Shaam:** Although this word is commonly translated as Syria, it refers to a large area of the Middle East including parts of modern-day Syria, Palestine, Israel, Jordan and Lebanon.

**Shahaadah:** A testimony of belief similar to the Kalimah but stated with different words. The words of the Shahaadah are: "Ash Hadu Allaa Ilaaha Illallaahu wa Ash Hadu Anna Muhammadan Abduhu wa Rasooluh" ("I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is His servant and Rasul (messenger)"). *see Kalimah*

**Shaytaan** (plural - *Shayaateen*): This term refers specifically to the devil Satan, who is a Jinn. However, it is also used generally for all other individuals from Jinn and mankind who create mischief among people. He is also referred to as Iblees.

**Shari'ah:** The code of law that governs the lives of Muslims. The term may also be used for the code of religious laws that governed the lives of nations of the past who followed other prophets.

**Shirk:** Usually translated as "polytheism", "Shirk" is the opposite of Towheed. "Shirk" refers to worshipping several deities, whether Allaah is included among these or not. "Shirk" also includes attributing such qualities to others, which belong to Allaah alone. For example, it will be said that a person is committing "Shirk" if s/he believes that a being besides Allaah can see and hear everything. A person who commits "Shirk" is called a Mushrik.

**Siddeeq** (plural - *Siddeeqeen*): Literally translated as "one who is extremely truthful". This title is reserved for people who are extremely true in their beliefs. It is therefore used for people who were closest to the Ambiyaa and who accepted the message of the Ambiyaa without hesitation. This title is sometimes also used for the Ambiyaa themselves.

**Siddeeqeen:** *see Siddeeq*

**Siraat:** *see Bridge of Siraat*

**Subhaanallaah:** A common Arabic term translated as "Glory be to Allaah" which is said to express that Allaah is totally without any partners. The expression is generally referred to as "Tasbeeh" and may also be used to express astonishment.

**Suffa:** A raised platform in the Masjid of Rasulullaah ﷺ where the "men of Suffa" lived. These were poor Muslims who had neither family nor homes nor occupations in Madinah. Their number varied as many more joined and others became independent and left.

**Sunan:** see Sunnah

**Sunnah (plural - Sunan):** The word literally means "a practice" and refers to a practice of Rasulullaah ﷺ. The term "Sunnah" may also be used as a collective noun to refer to all the practices and teachings of Rasulullaah ﷺ. The term may also be used for the practices of other people such as the Sahabah ﷺ. However, in such cases it will not be used by itself e.g. it will be said "the Sunnah of the Sahabah ﷺ" or "the Sunnah of our predecessors".

**Surah:** A chapter of the Qur'aan. There are 114 Surahs in the Qur'aan. (Although the proper plural of the word Surah is "Suwar", we have used the word Surahs to indicate the plural to make understanding easy since the proper plural is not commonly used among English speakers.)

## T

**Taabi'een:** Muslims who saw the Sahabah ﷺ.

**Tableegh:** This term refers to propagating Islaam.

**Tabook:** A place approximately 700km from Madinah where the Muslims camped to meet a large Roman army. However, the Roman army failed to appear and the Muslims consolidated their control over the region. Although no battle took place, the expedition is known as the Battle of Tabook. This took place in the 9th year after the Hijrah. It was the final expedition which Rasulullaah ﷺ personally led and the journey proved to be very tedious and trying for the Muslims because of the extremely long journey and scorching heat.

**Tahajjud:** A non-obligatory salaah performed between the Isha and Fajr salaahs, preferably just before dawn. The merits of this salaah are tremendous.

**Takbeer:** see "Allaahu Akbar"

**Talbiya:** A short Arabic sentence that people continuously recite while performing Hajj and Umrah.

**Taqdeer:** The term refers to predestination. It is one of the core beliefs of a Muslim that everything good and bad has been predestined by Allaah. While Allaah has given man a choice to do good or bad, the outcome is determined by Allaah.

**Taqwa:** Although commonly translated as "fear for Allaah" or "piety", the word Taqwa refers to such consciousness of Allaah or such piety that drives a person to carry out all Allaah's commands and to stay away from everything that Allaah has prohibited.

**Tasbeeh (plural - Tasbeehaat):** The term refers to glorifying Allaah using words like "Subhaan Allaah" ("Glory be to Allaah"), "Subhaana Rabbiyal A'laa" ("Glory be to my Rabb, the Most High") and other similar words.

**Tasbeehaat:** see Tasbeeh

**Tashahhud:** A specific du'aa recited while sitting after every two Rakaahs of salaah.

**Taubah:** Repentance.

**Tawaaf:** The act of walking around the Kabah seven times in an anti-clockwise direction.

**Tawakkul:** The term refers to placing one's trust in Allaah and to rely only on Allaah under all circumstances.

**Tayammum:** A form of ablution that takes the place of Wudhu and Ghusl. One may perform Tayammum only when water for Wudhu or Ghusl is completely unavailable, inaccessible or when its use will cause one severe harm. Tayammum simply comprises of striking one's hands on sand and passing the hands over the entire face and arms. There are many laws attached to its performance and reasons for performance. These laws are mentioned in the detailed books of Islaamic jurisprudence.

**Thareed:** A dish prepared when bread is broken into curried meat.

**Towheed:** Usually translated as "Oneness of Allaah" or "Islaamic monotheism". Towheed refers to worshipping Allaah Only and firmly believing that the qualities of a deity belong only to Him.

**Treaty of Hudaibiyah:** see Hudaibiyah

## U

**Uhud:** The name of a mountain on the outskirts of Madinah which was the site for the Battle of Uhud. This battle took place three years after Rasulullaah ﷺ migrated to Madinah. During this battle, the Muslims numbered about a thousand while the Kuffaar numbered over three thousand. Rasulullaah ﷺ suffered some injuries during this battle.

**Ulema:** see Aalim

**Umar** (Hadhrat Umar bin Khattaab): He was one of the most eminent Sahabah, the father-in-law of Rasulullaah ﷺ and the second Khalifah of Islaam.

**Ummah:** The word literally means "nation". The Ummah of Rasulullaah ﷺ refers to the followers of Rasulullaah ﷺ.

**Ummahaatul Mu'mineen:** see Ummul Mu'mineen

**Ummu-:** A prefix meaning "mother of". Therefore, Ummu Abdillaah would mean "The mother of Abdillaah".

**Ummul Mu'mineen (plural: Ummahaatul Mu'mineen):** A title used for the wives of Rasulullaah ﷺ. It is translated as "Mother of the Mu'mineen".

**Uthmaan** (Hadhrat Uthmaan bin Affaan): He was one of the most eminent Sahabah, the son-in-law of Rasulullaah ﷺ and the third Khalifah of Islaam.

**Uzza:** An idol that the Arab Mushrikeen worshipped during the Period of Ignorance.

**W**

**Wahi:** This refers to the revelation that Allaah sent to His Ambiyaa (prophets.)

**Waleemah:** A meal hosted by the groom to celebrate his marriage.

**Wasaq:** A unit of weight with one Wasaq being equal to approximately 192kg.

**Wudhu:** Generally translated as ablution. It is a form of purifying oneself before performing salaah and before doing certain other acts of worship. There are many details pertaining to wudhu, which are mentioned in the detailed books of Islaamic jurisprudence.

**Y**

**Ya'jooj and Ma'jooj:** Commonly translated as Gog and Magog. Authentic Ahadeeth make it clear that the Ya'jooj and Ma'jooj are powerful human tribes whose numbers are so large that they cannot be counted. They are trapped behind a wall that the king Dhul Qarnayn erected [see verses 92-99 of Surah 18] and they will appear only before Qiyaamah.

**Yathrib:** The old name of Madinah which was used before Rasulullaah ﷺ arrived there.

**Z**

**Zakaah:** Normally referred to as a "poor due". Although the word is sometimes used for charity in general, it refers specifically to the charity which Muslims annually give to the poor. Muslims who possess a specific minimum amount of wealth for an entire year need to pay zakaah, which is calculated at 2.5% of their surplus wealth.

**Zuhr:** One of the five Fardh salaahs. It is performed between midday and late afternoon.

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Glossary of Symbols

- عَلَيْهِ السَّلَامُ**: Read as "Alayhis Salaam", this Arabic term means "Peace be upon him" and is used as a term of respect and a prayer after the names of Allaah's Ambiyaa (prophets) and angels.
- عَلَيْهِمُ السَّلَامُ**: Read as "Alayhimus Salaam", this Arabic term means "Peace be upon them" and is used as a term of respect and a prayer after the names of Allaah's Ambiyaa (prophets) and angels.
- رَضِيَ اللهُ عَنْهُ**: Read as "Radhi Yallaahu Ta'aalaa Anhu", this Arabic term means "May Allaah be pleased with him". It is used as a term of respect and as a prayer after the name of any one of the male Sahabah **رَضِيَ اللهُ عَنْهُمْ**.
- رَضِيَ اللهُ عَنْهَا**: Read as "Radhi Yallaahu Ta'aalaa Anhaa", this Arabic term means "May Allaah be pleased with her". It is used as a term of respect and as a prayer after the name of any one of the female Sahabah **رَضِيَ اللهُ عَنْهُنَّ**.
- رَضِيَ اللهُ عَنْهُمَا**: Read as "Radhi Yallaahu Ta'aalaa Anhumaa", this Arabic term means "May Allaah be pleased with the two of them". It is used as a term of respect and as a prayer after the name of any two male or female Sahabah **رَضِيَ اللهُ عَنْهُمْ**.
- رَضِيَ اللهُ عَنْهُمْ**: Read as "Radhi Yallaahu Anhum", this Arabic term means "May Allaah be pleased with them". It is used as a term of respect and as a prayer after the word "Sahabah" or after the names of a few Sahabah.
- سَلَّمَ اللهُ عَلَيْهِ**: read as "Sallallaahu Alayhi wa Sallam" and is used after the name and titles of Rasulullaah **ﷺ**. The term means "May Allaah shower mercy and peace on him" i.e. on Rasulullaah **ﷺ**.
- رَحِمَهُ اللهُ**: Read as "Rahima Hullaah Ta'aalaa", this Arabic term means "May Allaah have mercy on him". It is used as a term of respect and as a prayer after the name of any pious person.
- تَبَارَكَ**: Read as "Tabarak wa Ta'aalaa", this Arabic term means "The most honoured and mighty". It is used only after the name of Allaah.
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