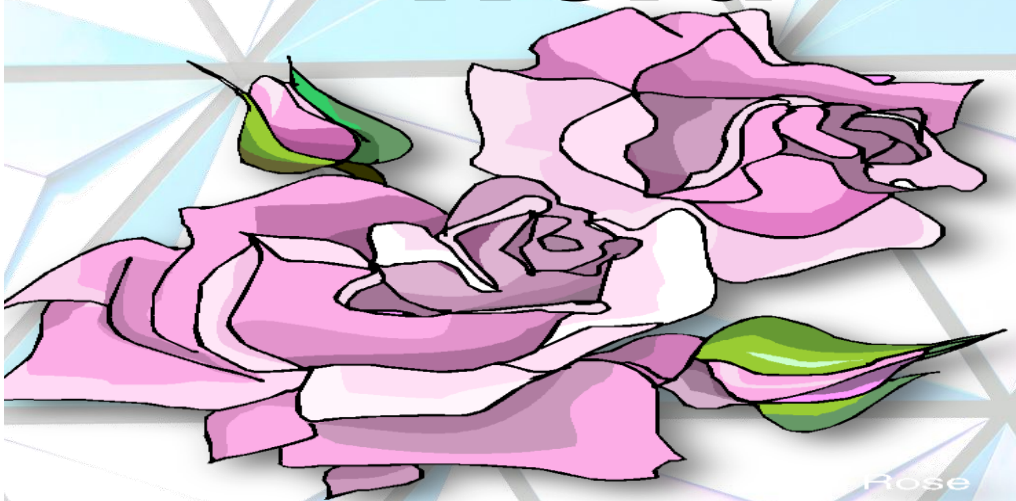


Kalimah Tayyibah The Wholesome Word



Rose

Published By:
MUJLISUL ULAMA OF SOUTH AFRICA
P.O.BOX 3393, PORT ELIZABETH, 6056
, SOUTH AFRICA



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KALIMAH TAYYIBAH-
THE WHOLESOME WORD

***“Do you not see how Allah
explains the example of the Pure
(Wholesome) word as a
wholesome tree? Its roots are
firmly grounded and its branches
reach into the sky.
(Ibraaheem, Aayat 24)***

***It yields its (wholesome) fruit
each season by the permission of
its Rabb.
Allah cites examples for people so
that they may ponder.”
(Ibraaheem, Aayat 25)***

INTRODUCTION

*“Offer naseehat (advice), for Naseehat
benefits the Mu’mineen.”
(Thaariyaat, Aayat 55)*

Rasulullah (Sallallahu alayhi wasallam) said that the *Deen is Naseehat*. Offering *Naseehat* is the incumbent duty of every Mu’mín. *Naseehat* benefits the Mu’mineen. It reminds them of Allah Ta’ala and the objectives of the Aakhirat for which Allah Ta’ala has created us.

Rasulullah (Sallallahu alayhi wasallam) said: *“The world has been created for you, but you have been created for the Aakhirat.”*

This Kitaab is a treasure of *Naseehat* which will most assuredly benefit the Mu’mineen who read and reflect with the intention of gaining moral reformation.

The Wholesome Words of *Naseehat* of the Auliya narrated in this Kitaab are like the

Wholesome Tree, the roots of which are firmly embedded in the ground and its branches reach into the sky. The words and episodes of the Auliya generate in the hearts of the Mu'mineen the yearning for Allah Ta'ala and a disinclination for the world.

In these times, due to the absence of true Saaliheen, it is of greater importance to daily read a few pages of their lives and their advices. This is the only way to stay on course of *Siraatul Mustaqeem*. Without the *Suhbat* (*companionship*) of the Saaliheen, attainment of moral reformation and spiritual elevation is normally not possible. In the absence of the Saaliheen, their Kitaabs will be an adequate substitute for their *Suhbat*.

The world today is morally and spiritually barren and bankrupt. The Saaliheen have all departed from this world. About them Rasulullah (Sallallahu alayhi wasallam) said:

“The Saalihoon are departing one after the other (in quick succession). Then there will

remain only ghuthaa (flotsam/chaff/waste matter) such as the chaff of barley or dates. Allah will have no care whatsoever for them”

We are today in the era of *ghuthaa*.

ISM-E-A’ZAM – ITS QUALIFICATIONS

ISM-E-A’ZAM (*Allah’s Greatest Name*) is a secret possession of some select Auliya. With this Greatest Name wonderful supernatural feats are accomplished. Only an extremely few, select Auliya are qualified to bear this Amaanat (Trust).

Once a Faqeer came to a Shaikh who was aware of the Ism-e-A’zam. He begged the Shaikh to impart this glorious Name to him. The Shaikh asked: “Do you possess the qualifications for this Name?” The Faqeer said: ‘Yes.’ The Shaikh: “Go to the city gate. Sit there and report back to me what has transpired there.”

The Faqeer complied. Soon he saw an old man on a donkey with a load of firewood. A policeman grabbed the pile of wood, whipped the old man and chased him away. The old man meekly went away, not saying a word of protest. The Faqeer witnessing this injustice was greatly grieved. He

returned to the Shaikh and reported what he had seen.

The Shaikh asked: “If at that time you were aware of the *Ism-e-A’zam*, what would you have done?” The Faqeer: “I would have supplicated through the medium of that glorious Name that the oppressor be destroyed.”

The Shaikh: ‘Know, that the old woodcutter (on the donkey) had taught me the *Ism-e-A’zam*. He reacted with *Sabr* (patience) and did not supplicate for the destruction of his oppressor.”

In this manner did the Shaikh convey to the Faqeer that he lacked the qualifications for the Trust of the *Ism-e-A’zam*.

THE GRAVE’S ATHAAB – AN EPISODE

A BUZRUG narrated the following fearful episode of *Athaab* (*Punishment*) in the *Qabr* (grave):

“A traveller passing through Mount Baitil Maqdis was the guest of a man who said to him. ‘Come with me to my neighbour. His brother has recently died.’ They found the neighbour grieving excessively. He was unable to restrain his grief. They said to him: ‘Fear Allah! Know that *Maut* is the path which all of us have to tread. It is the

inescapable reality.’ The neighbour said: ‘I know that what you have said will surely happen. But I am grieved by the plight which my brother is suffering morning and evening.’

They said: ‘Subhaanallaah! Did Allah reveal to you the unseen?’ The neighbour said: ‘No! But after we had just covered my brother with sand, I heard him groaning. In shock I exclaimed: ‘My brother! My brother! And, I madly started to open the grave, but the people prevented me. After the sand was again filled, I once more heard my brother groaning. I was beyond myself. I again started to open the grave. Again the people admonished me, and the sand was replaced. Then for the third time, I heard my brother groaning. Ignoring the protests of the people I dug open the grave.

Fear and shock overtook me. A fiery iron weight was on my brother’s back and the whole grave was ablaze. Without thinking I stretched my hand to reach for the fiery iron weight. Instantaneously my fingers burnt off.” He showed his hand to the visitors. Four fingers were missing.

The narrator went to Hadhrat Imaam Auzaai (rahmatullah alayh) and said: ‘O Abu Umar! The Yahood, the Nasaara and all kuffaar die, but such

signs of punishment have not been observed among them. On the contrary, this man died in the state of Tauheed and Islam. Despite this, he is being punished so severely.’ Imaam Auzaai (rahmatullah alayh) said: ‘Yes! They (the kuffaar) are confirmed inmates of Jahannum. There is therefore no need to display their condition. Whereas for you, the People of Tauheed, Allah Ta’ala reveals such punishment being administered so that you derive admonition and lesson.’ ”

FOLLOWING THE SUNNAH

ONCE HADHRAT Basheer Ibn Haarith (rahmatullah alayh) saw Rasulullah (sallallahu alayhi wasallam) in a dream. Nabi (sallallahu alayhi wasallam) said: “O Basheer! Do you know why Allah Ta’ala has elevated you above your contemporaries?” Basheer said: ‘O Rasulullah! I do not know.’ Rasulullah (sallallahu alayhi wasallam) said: “Your following my Sunnah, being of service to the Saaliheen, admonishing brothers and love for my Sahaabah and Family have elevated you to the stage of the Abraar.”

SIN IS NEVER OLD – SIN IS NEVER FORGOTTEN

THAKWAAN was a chief in Basra. He was a man of Taqwa. A Buzrug narrates: “After Thakwaan was buried and the people departed from the grave, I fell asleep near to one grave. Suddenly I observed an Angel descending from the heaven. He proclaimed: ‘O Inmates of the Graves! Rise and take your rewards.’ The graves split open and all the inmates emerged. Within a short while they all disappeared back into their graves.

Then they appeared again. This time Thakwaan was with them. He was exquisitely dressed in heavenly garments and several servants were escorting him. A Voice proclaimed: ‘This servant (i.e. Thakwaan) is from among the People of Taqwa. However, on account of one evil gaze a calamity is descending on him. The command of Allah must be fulfilled.’ Thus, he was taken in proximity to Jahannum. Suddenly a massive serpent emerged from the Fire and bit him on the face. The bitten portion of his face blackened. Then the Voice proclaimed: “O Thakwaan! Not a single act of yours was concealed from your Rabb. This (punishment) is the compensation for

that evil gaze. If you had increased on it, We too would have increased the punishment.”

Suddenly another inmate of a grave protruded his head from the Qabr and said: “Wallaah! Ninety years have passed since my death, but the bitterness (pain) of Maut is still in my throat.” From between his eyes, the impression of Sajdah was conspicuous.” He too was a man of piety.

These fearful episodes of punishment relate to even men of high Taqwa. Sometimes a sin is committed and forgotten. Years pass by without Taubah. The pious man or the reformed man is lulled into complacency by his Taqwa and he forgets about the sin/s he had committed years ago. Its retribution is in Barzakh. Sin is never stale and old nor is it ever forgotten by Allah Azza Wa Jal. Always repent and recite Istighfaar. May Allah Ta’ala forgive all our sins – the sins we recall and the sins we are unable to remember, Aameen.

THE APPOINTMENT OF HADHRAT UMAR BIN ABDUL AZEEZ

THE *KHILAAFAT* of Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) was proverbial for its justice and piety. He had restored the Khilaafat to

the mode of the *Khilaafat of* Hadhrat Umar (radhiyallahu anhu), the Second Khalifah.

The *Taqwa* (Piety) and *Roohaaniyat* (Spirituality) of Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) extended over the entire empire of Islam, including the animals. His brief *Khilaafat* was surpassed only by the Khulafa-e-Raashideen.

In the year 99 Hijri, Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) mounted the stage of *Khilaafat* in compliance with the *wasiyyat* (directive) of the Khalifah Abdul Malik Bin Marwaan who had passed away.

After burial of Khalifah Abdul Malik Bin Marwaan, Hadhrat Umar Abdul Azeez (rahmatullah alayh) set off for the Musjid with a big crowd following. In the Musjid, he mounted the mimbar. Addressing the gathering he said:

"O Assembly of People! The trust of Khilaafat is a trial imposed on me. I have neither desire nor quest for it. I have been appointed without the consultation of the Muslims. (He was appointed by a directive of Khalifah Abdul Malik Marwaan). I therefore remove from your necks the burden of my appointment. Select another person to be your Khalifah."

There was pandemonium. With one voice the entire assembly thundered: "We have selected you, O Ameerul Mu'mineen. We are pleased with your Khilaafat."

When the voices died down and there was silence, Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) recited the praises of Allah Azza Wa Jal, and Durood and Salaam on our Nabi (sallallahu alayhi wasallam). Then addressing the people, he said:

"I urge you to adopt fear for Allah (Taqwa). Nothing is superior to the Taqwa of Allah. Practise deeds of virtue for adorning your lives in the Hereafter. Allah Ta'ala suffices for the worldly needs of those whose quest is the Akhirah. Reform your moral life, Allah will then rectify your mundane life. Whoever is proud of his ancestry, will be apprehended on earth in the pangs of death.

By Allah! I shall not make awards to anyone in illegal ways nor usurp the rights of anyone. I am not a treasurer (to hoard public wealth). I shall expend the wealth wherever I am entitled to.

As long as I am obedient to Allah Ta'ala, obey me. If I abandon obedience to Allah Ta'ala, obeying me no longer remains incumbent on you. I have said what I deemed appropriate for you. I

seek forgiveness from Allah Ta'ala for myself and for yourselves."

After he had completed his address, he suddenly heard a thunderous sound from the ground. With surprise, he asked: "What are these sounds?" The people said: "These are the royal horses brought to welcome you." Declining the horses with their accompanying pomp and splendour, he said: "I have no need for these horses. Bring my mule. It is adequate for me."

His *Khilaafat* was short, a brief two and a half years. It is said that with the aid of his slave, his enemies had him poisoned. During his last illness, he summoned the slave and questioned him. It transpired that his enemies had given the slave a thousand dinars (gold coins) to poison his master, the Khalifah. Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) confiscated the 1000 dinars and had the gold entered into the Baitul Maal. Then he said to the slave: "Flee before the people discover your crime. They will slay you." Thus, he pardoned his murderer. The slave took flight.

THE SUCCESS OF THE WORLD AND THE HEREAFTER

HADHRAT ALI Bin Abi Taalib (radhiyallahu anhu) said: "Whoever, has achieved four things, has attained the success of the world and the Hereafter:

1. Such *Taqwa* which prevents him from the prohibitions of Allah.
2. A beautiful character for dealing with people.
3. Such tolerance with which he wards off the ignorance of the jaahil (ignoramus).
4. A pious wife who aids him in his worldly and Deeni affairs."

PROCLAMATION OF THE HAQQ

ONCE HADHRAT Hasan Basri (rahmatullah alayh) in the presence of Hajjaaj Bin Yusuf, the notorious blood-shedder, said:

"O enemy of Allah! O perpetrator of *fisq and fujoor* (evil and immorality)! O lover of sin and disobedience! Of what benefit will be this worldly pomp and splendour? The inmates of the Heavens

are cursing and reviling you. The inhabitants of the earth have reached their limits of toleration regarding your tyranny and oppression. They have reached the end of the tether with their wrath and hatred for you."

After administering this stern admonition to the tyrant Hajjaaj, Hadhrat Hasan Basri (rahmatullah alayh) then said: *"Verily, Allah has taken a pledge from the Ulama that most certainly they should proclaim the Haqq to the people."* Then he abruptly departed.

AN AALIM OF THE HAQQ IS CAST TO A LION

IN EGYPT during the brutal reign of repression and tyranny of Ahmad Bin Tuloon, an Aalim of the Haqq, Hadhrat Abul Hasan Bunaan Bin Muhammad Bin Sa'd (rahmatullah alayh), went to confront this tyrannical ruler. When he proclaimed the Truth and admonished the ruler for his cruelty and oppression, Ibn Tuloon became enraged. He ordered the arrest of Hadhrat Abul Hasan who was thrown into a dungeon. Thereafter Ibn Tuloon ordered that he be fed to a hungry lion.

The occasion was announced to the public. The appointed day arrived. A huge crowd had gathered in the arena to observe the lion devouring Hadhrat Abul Hasan (rahmatullah alayh). A huge lion was held hungry in captivity for a few days. Hadhrat Abul Hasan was brought in chains and pushed into the centre of the arena, and the cage was opened. The lion leaping from the cage went straight to the prey. However, when the lion reached Hadhrat Abul Hasan, he displayed an uncanny timidity and began smelling him. Then the lion went and stood wagging its tail at a distance.

Spontaneously from the crowd came loud cries of *Laailaaha il lallaah Allahu Akbar!* Ibn Tuloon who was present was thus humiliated. He issued instructions for Hadhrat Abul Hasan to be released with honour and be treated with respect. He had realized that he had no power to thwart the Order of Allah Azza Wa Jal.

When some of Hadhrat Abul Hasan's close associates asked him about his condition at the time when the lion was running towards him, he said: *"I was wondering about the mas'alah of the saliva of wild animals. Is the lion's saliva taahir (pure) or najis (impure)?"*

AN EPISODE OF GENEROSITY

ASH'AB BIN JUBAIR narrated that once while walking in a narrow lane he was met by a man who asked: "How many children do you have?" After he was informed, the stranger said: "I have been instructed to see to all the expenses of your family life-long."

Ash'ab: "Who has instructed you?"

Stranger: "He does not want to be known."

Ash'ab: "It is incumbent on me to thank him for his generosity."

Stranger: "He is not in need of your thanks."

The stranger regularly, without fail, delivered the family's provisions. After some years, a person by the name of Khalid Bin Abdullah Bin Umar Bin Uthmaan died. Ash'ab also attended the Janaazah. There he met the stranger. Tears streaming down his cheeks, the stranger said: "O Ash'ab! He was your benefactor who used to spend on you."

THE IMPORTANCE OF RECITING THE QUR'AAN

A MAN from the tribe of Bani Makhzoom once came to Hadhrat Uthmaan (radhiyallahu anhu)

and complained of his inability to pay his debts. He requested financial assistance. Hadhrat Uthmaan (radhiyallahu anhu) said: "If you are truly deserving, arrangements will be made to settle your debts."

The man said: "O Ameerul Mu'mineen! "Why should I not be deserving when you are aware of my family and tribe."

Hadhrat Uthmaan: "Can you recite the Qur'aan?"

The Man: 'No.'

Hadhrat Uthmaan: "Come near to me."

When the man was close to him, Hadhrat Uthmaan (radhiyallahu anhu) with his spear ignominiously stripped the man of his turban. Removing the turban in this manner was to publicly disgrace a man who could not recite the Qur'aan Majeed. Then he called one of his companions and instructed: "Take this buffoon and don't allow him to leave you as long as he has not learnt to recite the Qur'aan."

Thereafter another person appeared and also explained his inability to pay his debts. Hadhrat Uthmaan (radhiyallahu anhu) asked him to recite 10 verses from Surah Anfaal and 10 verses from Surah Baraa-ah. When he had satisfactorily recited these verses, Hadhrat Uthmaan

(radhiyallahu anhu) commented: "We shall settle your debts. You are deserving."

THE JUSTICE OF A CHINESE KING

A MAN addressing the Khalifah Abu Ja'far Mansoor, the second Khalifah of the Banu Abbaasi dynasty, said: "Ameerul Mu'mineen! On one of my tours of China, I learnt that the king had suddenly lost his hearing. He had become deaf. When this happened, the king cried profusely. When his companions tried to console him, he said: 'I am not crying because of this calamity which has descended on me. My concern is for the oppressed. I fear that an oppressed may come and knock on my door while I am unable to hear, and attend to him.' "

Then the king said: "It matters not. I am deaf but not blind. Henceforth no one in my kingdom is allowed to wear red garments except those who are oppressed. This will enable me to recognize the oppressed and attend to them".

It was the practice of the king to daily come out of his palace during the evening time on horseback and look at his subjects. When he saw anyone with a red garment, he immediately attended to the oppressed person.

HADHRAT UMAR BIN ABDUL AZIZ

THE KHALIFAH Sulaimaan Bin Abdul Malik had appointed his nephew, Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) to be the Khalifah after him. After the Khalifah's burial, his sealed letter in which he had made the appointment was read out in the Jaami' Musjid.

From the day of his appointment he underwent a massive spiritual transformation. Before his appointment he was a luxury conscious person. Being a member of the royalty he would change his garments thrice daily. The sudden change he underwent was purely the grace of Allah Ta'ala. Upon his appointment he emptied his home of all the valuables and denuded it of every vestige of pomp and wealth. He spent the days of the Khilaafat as a true faqeer and zaahid.

The first official duty which he discharged after becoming the Khalifah on the very first day was to dismiss all the oppressive governors whom his predecessor, Khalifah Sulaiman Abdul Malik had appointed. He summoned the governor Shareek Bin Ardhaa' and said to him: *"O you tyrant! Disappear from my sight! I had witnessed that you had made people sit in the blazing sun and had them whipped severely. You kept them*

starving whilst you enjoyed yourself in the comfort of silken garments."

To another governor, he said: *"Get away from me! By Allah! You are not deserving of being a ruler. I have seen you spill the blood of Muslims for the sake of Sulaiman Bin Abdul Malik."*

In this manner, Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) castigated every unjust, oppressive governor whom he summoned and dismissed.

Thereafter, the Khalifah dispatched letters to the senior Ulama of the Islamic empire. Among them were Hadhrat Hasan Basri, Mutrif Bin Abdullah Bin Shakheer and Saalim Bin Abdullah Bin Umar. He exhorted them to counsel him and to admonish him for his errors, and to supplicate that he faithfully discharges the rights of Allah's servants, and that at the time when he has to meet Allah Ta'ala, his name will not be in the roll of the oppressors.

In his response, Hadhrat Hasan Basri (rahmatullah alayh) wrote: *"O Ameerul Mu'mineen, fast every alternate day."*

In his response, Hadhrat Saalim Bin Abdullah Bin Umar (rahmatullah alayh) stated an eerie prediction. He wrote: *"O Ameerul Mu'mineen! You are the last link in the Chain of Khulafa-e-*

Raashideen. Soon you too will die as those before you had died."

Just as Hadhrat Saalim Bin Abdullah had predicted, there never again was a Khalifah of his calibre. His Khilaafat was a replica of the Khilaafat of Hadhrat Umar (radhiyallahu anhu), the Second Khalifah of Islam.

MUZAAHIM THE SLAVE

AFTER HIS appointment, Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) summoned his black slave and said to him: *"O Muzaahim! By Allah! I love you for the sake of Allah. From today you are my Wazeer (Prime Minister)." Muzaahim said: "O Ameerul Mu'mineen! Why do you appoint me?" Hadhrat Umar Bin Abdul Aziz said: "One day I saw you alone in the wilderness performing Salaat. I also observed your love for the Qur'aan Shareef. Therefore, henceforth you will be with me."*

UMAR BIN ABDUL AZIZ – HUMILITY

ONE NIGHT while some guests were with Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) the lamp went out. As he rose to light the lamp, a guest said: "O Ameerul Mu'mineen, you remain seated, I shall light the lamp." Declining the offer, Hadhrat Umar Bin Abdul Aziz went and lit the lamp. On returning, he commented: "Before lighting the lamp, I was Umar Bin Abdul Aziz, and after lighting the lamp I was still Umar Bin Abdul Aziz."

UMAR BIN ABDUL AZIZ – HIS SERVICES

DURING HIS nocturnal wandering in the streets, he would proclaim: "Is there any one sick whom I may visit? Is there any widow in need of aid? Is there any hungry one whom I may feed?"

Once Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) dispatched a governor with a considerable amount of Zakaat to distribute to the needy in Africa. The governor said: "By Allah!

Along the entire journey I did not find a single needy person."

The Khalifah would constantly ensure that the poor, needy, destitute, the widows and the orphans were well-cared for. He would bestow wealth generously to them every Friday after Jumuah Salaat.

UMAR BIN ABDUL AZIZ – HIS SONS

HADHRAT UMAR Bin Abdul Aziz (rahmatullah alayh) had twelve sons. On his death bed, a close relative lamented that he has left no wealth for his sons. Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) called all his sons. When they were in his presence, he looked at them, and tears flowed profusely from his eyes. Then he said: "By Allah! I have not left for you anything of this world. If you are pious, Allah suffices for you as a Friend. If you are evil, I have no relationship with you." Then every son stepped forward and kissed their father.

HADHRAT UMAR AND AMR BIL MA'ROOF

WHILST LEADING the Fajr Salaat, Hadhrat Umar Ibn Khattaab, the Second Khalifah of Islam, was stabbed with a dagger in Ruku' by the accursed Majusi (Fire-Worshipper), Abul Lu'lu. As he was about to collapse, He held the hand of Hadhrat Abdur Rahmaan Bin Auf (radhiyallahu anhu) and beckoned to him to complete the Salaat.

After the Salaat, Hadhrat Umar (radhiyallahu anhu) with blood gushing profusely from his wounded body was carried to his home. When he was laid down, a pillow was brought. He refused the pillow and instructed that his head be laid on the sand on the bare ground.

During this final stage of his life, gravely wounded and with blood flowing, he repeatedly enquired whether he had completed his Fajr Salaat. He did not enquire about his family or about any worldly issue. His primary concern was his Salaat. In that delicate condition, he performed Fajr Salaat before the rising of the sun. This brought great satisfaction and peace to him.

After Salaat, he instructed that a few children of the Mu'mineen be brought to him. A group of children was ushered into his presence. Hadhrat

Umar (radhiyallahu anhu) fondly kissed each child on the forehead and gently stroked their heads with his hand.

Thereafter a group of young men entered to pay their respects. When Hadhrat Umar's gaze fell on one young man he saw that his trousers was below his ankles. Immediately he said: "O Son of my Brother! Raise your trousers." It is most significant that whilst Ameerul Mu'mineen is in the state of *sakraat* (*the pangs of death*), blood profusely flowing from the gaping wounds, becoming weaker by the moment, he discharges the obligation of *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding righteousness and forbidding sin). In his last moments he instructs the young man to raise his trousers above his ankles, for it is haraam for males to wear the trousers on or below the ankles. Discharging his obligation, Hadhrat Umar (radhiyallahu anhu) said: "*Raise your trousers, for verily in it (in raising it) is greater Taqwa for the sake of your Rabb, and it is cleaner for your garment.*"

HADHRAT UMAR'S PLACE OF BURIAL

DURING HIS final moments of life, Hadhrat Umar (radhiyallahu anhu) asked the Sahaabah who were present: "Where will you bury me?" The Sahaabah said: "Next to Rasulullah (sallallahu alayhi wasallam)." Hadhrat Umar said: "I do not claim myself to be pure. I am nothing but an ordinary man among the Muslimeen. Regarding this matter (of my burial) seek the permission of Aishah (radhiyallahu anha)."

Even as he was departing from this earthly life, this illustrious Sahaabi, Ameerul Mu'mineen, Umar (radhiyallahu anhu) had the greatest regard for the wisdom of Hadhrat Aishah (radhiyallahu anha). When the Sahaabah sought her permission to bury Hadhrat Umar (radhiyallahu anhu) alongside Nabi-e-Kareem (sallallahu alayhi wasallam), she said: "I had reserved this place for myself. But, By Allah! I shall give preference to Umar over myself. Bury him alongside his two companions (Rasulullah – sallallahu alayhi wasallam – and Hadhrat Abu Bakr – radhiyallahu anhu).

HADHRAT ABU HAZIM IN THE COURT OF SULAIMAN IBN ABDUL MALIK.

IT IS RECORDED in Musnad Daarmi that once the Khalifah Sulaiman Bin Abdul Malik arrived in Madinah Tayyibah and stayed for a few days. He enquired from the people if there still was among them any man who had attained the companionship of any Sahaabi. He was informed that Abu Hazim (rahmatullah alayh) was a companion of the Sahaabah. Sulaiman sent for him.

Upon Abu Hazim's arrival, Sulaiman said:
“O Abu Hazim! Why this impoliteness and ingratitude?”

ABU HAZIM: “What impoliteness and ingratitude have you discerned in me?”

SULAIMAN: “All the dignitaries and well-known people of Madinah have come to meet me and pay their respects and homage, but not you.”

ABU HAZIM: “Ameerul Mu'mineen! I entrust you into the refuge of Allah before you utter a statement contrary to fact. Before this day neither you were aware of me nor have

I ever seen you. The question of coming to meet you, therefore, does not arise. What then is the ingratitude?"

Upon hearing this reply, Sulaiman glanced askance to those assembled. Imam Zuhri (rahmatullah alayh) said: "Abu Hazim is correct. You have erred".

Khalifah Sulaiman then changing his tune of discussion proceeded to ask some questions.

SULAIMAN: "O Abu Hazim! Why do we fear death?"

ABU HAZIM: "Because you have ruined your Aakhirah and developed your world. You therefore do not prefer to go from the developed place to the abode of desolation."

Acknowledging this, Sulaiman asked:

"Tomorrow, how will the attendance in Allah's presence be?"

ABU HAZIM: "The doer of virtue will go into the presence of Allah Ta'ala like a traveller returning from his journey reaches his house-folk. On the other hand, the perpetrator of evil will be ushered into Allah's presence like an absconded slave who has been apprehended."

Hearing this, Sulaiman wept and exclaimed:

"Would that we knew what Allah Ta'ala has in store for us?"

ABU HAZIM: “Examine your actions on the standard of the Book of Allah and you will discover this.”

SULAIMAN: “From which aayat of the Qur’aan could this be discovered?”

ABU HAZIM: “*Verily, the pious will be in the luxury of Jannat and the evil in the Fire of Jahannam*”.

SULAIMAN: “The Mercy of Allah Ta’ala is indeed limitless. It encompasses even evil-doers.”

ABU HAZIM: “*Verily, the Mercy of Allah is near to the doers of good*”.

SULAIMAN: “O Abu Hazim! Among the servants of Allah, who is the most respectable?”

ABU HAZIM: “Those who possess culture and correct intelligence.”

SULAIMAN: “Which deed is the noblest?”

ABU HAZIM: “Discharge of Faraa-idh and Waajibat and abstention from Haraam.”

SULAIMAN: “Which Dua is most readily acceptable?”

ABU HAZIM: “The Dua which a person makes for his benefactor who has been kind to him. Such a Dua is closest to acceptance.”

SULAIMAN: “Which Sadaqah (charity) is the noblest?”

ABU HAZIM: “That given by one in adversity inspite of one’s poverty, and given without ostentation (riya), and which is not followed by talking about the favour done.”

SULAIMAN: “Which talk is the noblest?”

ABU HAZIM: “To utter the truth in the presence of one for whom you fear or with whom any of your needs or affairs are connected.”

SULAIMAN: “Which Muslim is the most alert?”

ABU HAZIM: “He who acted in obedience of Allah's command and called others towards such obedience.”

SULAIMAN: “Among Muslims who is an ignoramus?”

ABU HAZIM: “He who assists his brother in injustice. In so doing, he has destroyed his Deen (spiritual life) for the betterment of another's dunya (worldly life).”

SULAIMAN: “Well said!”

SULAIMAN: “What is your opinion about myself?”

ABU HAZIM: “It will be best if you pardon me from this question.”

SULAIMAN: “No! Speak a word of Naseehat (advice, admonishment).”

ABU HAZIM: “O Ameer al Mu'mineen! Your forefathers gained domination over the people by the sword and by force established their reign over them against their wishes. They have killed many. After perpetrating all this, they had to depart from this earthly abode: Oh! Would that you know what they have to say now after death and what is being spoken of them.”

One of the nobleman sitting in attendance, hearing this, straight, hard-hitting talk remarked: “Your statements are vile.”

ABU HAZIM: “You are wrong. I have not spoken wrongly. I have uttered that which we have been commanded to speak. Allah Ta'ala has taken a pledge from the Ulama that they will speak the truth and conceal it not.”

“That you most certainly declare (the truth) to people and conceal it not”.

SULAIMAN: “Well, what is the way of our cure?”

ABU HAAZIM: “Abstain from pride; inculcate culture and discharge with justice the rights of people.”

SULAIMAN: “Is it possible for you to take up residence with us?”

ABU HAZIM: “I seek the protection of Allah.”

SULAIMAN: “What for?”

ABU HAZIM: “I fear that I shall incline towards your wealth, pomp and fame, the consequence of which will be *athaab* (Divine Punishment) for me.”

SULAIMAN: “If you have any need, mention it so that it could be fulfilled.”

ABU HAZIM: “I have but one need. Save me from Jahannum and enter me into Jannat.”

SULAIMAN: “That is not within my power.”

ABU HAZIM: “I have no other desire of you.”

SULAIMAN: “Make dua for me.”

ABU HAZIM: “O Allah ! If Sulaiman is your beloved, make the success of this world and the Hereafter easy for him. If he is your enemy, catch hold of his forelock and direct him towards activities of your Pleasure.”

SULAIMAN: “Give me some advice.”

ABU HAZIM: “In brief: Inculcate the fear and dignity of your Rabb to a degree which will not permit you to be at a place which He detests nor will you be absent from a place the attendance of which He has commanded”.

After this meeting Sulaiman sent a hundred dinars (gold coins) as a gift to Abu Hazim.

However, he returned the gift with a covering letter. In his letter he wrote:

"If these 100 dinars are the price of my words then in my opinion blood and the flesh of a pig are superior to this price. If the 100 dinars were sent by virtue of any right which I may possess in the Baitul Maal (state treasury) then know that there are thousands of Ulama like myself engaged in the service of the Deen. If you have given them all the sum sent to me then I could accept it. If not, then I have no use for it".

The statement of Abu Hazim viz. blood and pig are superior to the remuneration for his words of Naseehat – clarifies the question of wages for Ibaadat: that according to him it is not lawful.

Rasulullah (sallallahu alayhi wasallam) said: *"The noblest Jihad is to proclaim the Truth in the presence of a tyrannical ruler."*

'MY NOBLEST PEOPLE'

RASULULLAH (sallallahu alayhi wasallam) said: "On the Day of Qiyaamah, Allah Ta'ala will proclaim: 'Where are the noblest people of My creation?' The Malaaikeh (Angels) will respond: 'Who are they, O our Rabb!' Allah Ta'ala will answer: 'They are the Fuqara (the uprighteous

poor Muslims) who were contented with whatever I had provided for them, and pleased with whatever I had decreed for them. Admit them to Jannat.' Thus, they will be admitted to Jannat, and while they will be enjoying themselves with eating and drinking, the rest of mankind will be in uncertainty with regard to their Hisaab (Reckoning) of deeds.”

This will be the wonderful and lofty rank of the contented Fuqara on the Day of Qiyaamah when they will enter Jannat without Reckoning, while mankind will be languishing in fear, uncertainty, anxiety and the massive hardships of Qiyaamah while they will be awaiting their fate to be decided by Hisaab (The Divine Reckoning).

Hadhrat Yahya Bin Muadh (rahmatullah alayh) said: "Your love for the Fuqara is among the characteristics of the Ambiya (alayhimus salaam). Sitting in the company of the Fuqara is among the signs of the Auliya. Fleeing from the company of the Fuqara is among the signs of the Munaafiqeen (Hypocrites).

Hadhrat Ibn Abbaas (radhiyallahu anhu) said: “Cursed is he who considers affluence to be an honour and poverty to be a disgrace.”

MY REFUGE?

ONCE ALONG his travels through the wilderness, Hadhrat Nabi Isaa (alayhis salaam) was caught in a fierce storm. It was raining in torrents. Thunder and lightning were striking all around. While Nabi Isaa (alayhis salaam) was searching for a place to shelter, he observed a tent in the distance. On reaching the tent, he saw a woman inside. He turned and went away.

Soon Nabi Isaa (alayhis salaam) saw a cave. When he reached the cave, he saw a lion inside. Patting the lion on the head, Nabi Isaa (alayhis salaam) supplicated: 'O Allah! You have made a place of refuge for everything, but for me.' Allah Ta'ala sent *Wahi (Revelation)* to him, saying: "Your refuge is in the abode of my Mercy. On the Day of Qiyaamah, I shall marry you to a hundred Houris (Damsels of Jannat) whom I have created with My own Hands. For your waleemah (wedding fest) I shall feed for a period of 4000 years. Each day of these years will be the equivalent of the entire life-span of the earth. I shall order an announcer to proclaim: "Where are all the people of abstinence of the world? Attend the waleemah of Isaa Ibn Maryam, the illustrious Zaahid (abstemious personality) of the world."

Allah has power over all things. The life of the Aakhirah is a never-ending existence. Billions and trillions of years pale into insignificance and oblivion. The time of the Aakhirah cannot be quantified with regard to limit, for there will be no limit to that timeless celestial dimension of existence, of everlasting pleasure, peace and comfort.

SERVANTS OF THE AULIYA

ONCE HADHRAT Sahl Bin Abdullah (rahmatullah alayh) found himself in a lonely, secluded wilderness where he experienced a wonderful state of peace and tranquillity. It was time for Salaat. Although he was in the state of wudhu, it was his permanent practice to renew wudhu for every Salaat. However, there was no water in sight. While he was grieving over the lack of water, he suddenly saw a big bear walking on its two hind legs approaching him. From a distance, it appeared as a human being. As the bear neared, Hadhrat Sahl saw it holding a green jug full of water. The bear placed the jug in front of Hadhrat Sahl and greeted with Salaam.

In surprise Hadhrat Sahl asked: “Where does this jug of water come from?” The bear

responded: “O Sahl! We are wild animals. Today we were discussing amongst ourselves about the People of Allah (Ahlullah) who have renounced worldly relationships for the sake of Allah’s love, and have adopted tawakkul. Suddenly we heard a Voice saying: ‘Sahl is searching for water to renew his wudhu.’ Then I took this jug and two Angels alighted. Whilst in the air, they filled the jug with water.”

Hearing this explanation from the bear, Hadhrat Sahl fell down unconscious. When he regained consciousness, the bear had disappeared, but the jug of water was there. Hadhrat Sahl made wudhu. When he was about to drink from the water, he heard a Voice saying: “O Sahl! It is not yet your time for drinking this water.” Suddenly the jug moved and disappeared into thin air.

THE VEIL OF SHAITAAN

RASULULLAH (sallallahu alayhi wasallam) said: *"If it was not for shaitaan's rotation around the heart of man, the celestial realm of the Angels would have been visible to him (man)."*

NABI ZAKARIYYAH (ALAYHIS SALAAM)

HADHRAT IBN ABBAAS (radhiyallahu anhu) narrated:

“On the Night of Mi’raaj, Rasulullah (sallallahu alayhi wasallam) saw Zakariyya (alayhis salaam) in heaven. After greeting him, Rasulullah (sallallahu alayhi wasallam) said: ‘O Father of Yahya, tell me about your killing. How and why did Bani Israaeel kill you?’ Zakariyya (alayhis salaam) said: ‘O Muhammad! Verily, Yahya was the noblest of the people of his age. He was the most beautiful and his face was the most handsome. He was just as Allah Ta’ala says (in the Qur’aan): ‘He (Yahya) was a leader and chaste.’

He (Yahya) did not concern himself with women. The wife of the king of Bani Israaeel was captivated by him (by his beauty). She was an immoral woman. She sent for him, but he spurned her, and Allah Ta’ala protected him (from her evil designs). Then she resolved to have Yahya (alayhis salaam) killed.

Bani Israaeel had an annual festival. On this day it was the practice of the king to fulfil all promises and not to speak a lie. The king told her

to ask anything her heart desires, for he would fulfil her wish. She said: ‘I want the blood of Yahya the son of Zakariyya.’ The king said: ‘Ask something else.’ However, her persistence overwhelmed the king. The executioner was sent to Yahya. When he arrived, he (Yahya – alayhis salaam) was performing Salaat, and I was alongside him also performing Salaat. He was slaughtered and his blood gathered in a container. His head and blood were taken to the woman (the queen).

Nabi (sallallahu alayhi wasallam) said: ‘What was the state of your Sabr?’ Zakariyya (alayhis salaam) said: ‘I did not turn away from my Salaat.’ (So deeply was he absorbed in Salaat that he was not even aware of what had happened).

During the evening after the presentation of Yahya’s head to the woman, Allah Ta’ala caused the king with his family and courtiers to be swallowed by the earth. In the morning, Bani Israaeel said: ‘Verily, for the sake of Zakariyya, the God of Zakariyya has displayed His Wrath. Come, let us kill Zakariyya for the sake of our king.’ They set out in search of me so that they could kill me. A warner came to inform me. I then fled from them. Iblees was ahead (leading) and directing them towards me. When I feared that I

would not be able to elude them, a (nearby) tree called to me, and split open for me. As I entered the tree, Iblees appeared and grabbed the end of my shawl. As the tree closed, a portion of my shawl remained outside. When Bani Israaeel arrived on the scene, Iblees said to them: ‘Do you not see that he has entered this tree by means of his sihr (magic)? This is a portion of his shawl.’ They exclaimed: ‘We shall burn this tree!’ Iblees said: ‘Cut it with a saw from above.’

Then I was cut with the tree with the saw.’ Nabi (sallallahu alayhi wasallam) said: ‘Did you not feel any pain?’ He said: ‘No. Allah took my rooh while I was inside the tree.’ ”

THE BID'ATI

A BID'ATI is he who persists in sin while hoping for the mercy of Allah." (Hadrath Mueenuddin) Rasulullah (sallallahu alayhi wasallam) described such a person as an ignoramus.

DIVINE MYSTERY

ONCE IN bygone ages a Nabi walking along the sea shore, observed a fisherman. While casting his net into the sea, the fisherman recited:

'Bismillaah! (In the Name of Allah!). When he retrieved his net, there was not a single fish. The Nabi walked on and came by another fisherman who said: *'In the name of shaitaan!'* When he cast his net into the water. Soon he retrieved his net full of fish. The fisherman had to bend backwards while hauling the net due to the weight of the fish.

The Nabi supplicated: "O my Rabb! Everything is in Your control. Unravel this mystery for me." Allah Ta'ala commanded the Angels: "Reveal to My servant the abodes of these two fisherman." When the veil of mystery was uplifted and he saw the lofty and honourable station (in Jannat) of the first fisherman, and the abode of humiliation and punishment (in Jahannum) of the second fisherman, the Nabi exclaimed: "O my Rabb! I understand. I am satisfied."

Our created minds with their finite understanding are unable to fathom divine mysteries. The Mu'min should therefore never doubt in any of the decrees of Allah Azza Wa Jal. Always say: Allah knows best.

THE WONDERS OF THE KA'BAH SHAREEF

A BUZRUG narrated that he had observed Ambiya and Malaaikeh around the Ka'bah. They usually frequent the Ka'bah Shareef on the nights of Jumuah, Mondays and Thursdays. He saw Rasulullah (sallallahu alayhi wasallam) with a huge gathering of Auliya. Hadhrat Ibraahim (alayhis salaam) assembles with his progeny at the door of the Ka'bah in line with Maqaam-e-Ibraahim. Hadhrat Nabi Musa (alayhis salaam) and some other Ambiya (alayhimus salaam) assemble between Rukn-e-Yamaani and Rukn-e-Shaami. Hadhrat Nabi Isaa (alayhis salaam) with a group of his followers was seen sitting in the proximity of Hajr-e-Aswad. Rasulullah (sallallahu alayhi wasallam) assembles near to Rukn-e-Yamaani with his Family, Sahaabah and senior Auliya. Hadhrat Ibraahim (alayhis salaam) and Hadhrat Isaa (alayhis salaam) appeared to be the happiest among them all. Besides this, the Buzrug said that there are numerous other wonders which are inexplicable and beyond comprehension.

THE SACRIFICE OF A CHAPERON

A WOMAN HIRED by Fir'oun to be the chaperon of the princess (Fir'oun's daughter) had secretly embraced Islam at the hands of Nabi Musa (alayhis salaam). One day while combing the hair of the princess, the comb slipped from her hand. Saying '*Bismillaah*', the chaperon picked up the comb. Surprised, the princess demanded: "What did you say?" Whose name did you mention?"

Chaperon: "It is the Name of the Being Who has created your father and who has bestowed kingdom to him."

The surprised and shocked princess hastily reported the incident to Fir'oun. The enraged Fir'oun immediately summoned the chaperon to appear in his presence. He severely reprimanded her and threatened her with dire consequence if she does not renounce her belief. Allah Ta'ala had fortified her heart. He had made her His close Waliah. Such instantaneous production of Auliya is mentioned in the following Qur'aanic aayat: "*Allah selects (and draws) to Him whomever He wishes.*"

The chaperon fearlessly spoke: "Do as you please. I shall not abandon my Imaan."

The cruel Fir'oun had her impaled and nails knocked into her body. Burning embers were showered on her, and thorns were driven into her. But to no avail. She remained firm on her Imaan. Then, her infant child was grabbed and flung into a blazing fire specially prepared for this torture in the satanic bid to compel the mother to renounce her Deen. From within the blazing furnace, the infant miraculously proclaimed: "O my Beloved Mother! Hold on firmly to your Imaan. Beware! Never renounce your Imaan."

When all this brutality had no effect, the chaperon was grabbed and flung into the furnace. Thus she offered the supreme sacrifice for the wonderful treasure of Imaan which Allah Ta'ala had bestowed to her."

Herein is a lesson for all of us. In our era, Allah Ta'ala does not demand such supreme sacrifices from us. The only sacrifice we have to make to gain Allah's Proximity and Pleasure is to burn and eliminate the evil of our nafs, adhere to the Shariah, inculcate the Sunnah and adorn ourselves with Taqwa.

THE ANGELS OF THE HEAVENS

IN A LENGTHY Hadith of Rasulullah (sallallahu alayhi wasallam) narrated by Allaamah Jalaaluddin Suyuti (rahmatullah alayhi) the following description of the various classes of Malaaikeh (Angels) inhabiting the different levels of the Heavens is given:

1) The first heaven (*Samaa-e-Dunya*) has been created a powerful solid structure. The inhabitants occupying this heaven are powerful beings having the form of cattle. Each one has wings. Some have two, some three and some four wings. Their number equals the number of the stars. They perpetually recite Tasbeeh, Kalimah Tayyibah and Takbeer.

2) The Angels inhabiting the second heaven are as numerous as raindrops. They are in the form of scorpions. Neither do they sleep nor pause a moment in their recitation of Tasbeeh.

3) The Angels of the third heaven have human form and they are as numerous as the grains of sand. They perpetually seek refuge with Allah Ta'ala.

4) The Angels inhabiting the fourth heaven are in the form of Hoor-e-Een (Damsels of Jannat).

They are as numerous as all the leaves on all the trees. They stand in rows shoulder to shoulder. Some are in Ruku' while others are in Sajdah. Noor emanating from the Tasbeehaat which they recite permeates the heavens and the earth.

5) The Angels of the fifth heaven are twice the number of the entire animal kingdom. They have the form of eagles. They are engaged in recording divine laws. Some are supervisors of others.

6) The Angels occupying the sixth heaven have the form of beautiful horses. They are called Hizbullaah (The Army of Allah).

7) The inhabitants of the seventh heaven are the Muqarrab Angels. They enjoy a very close relationship with Allah Ta'ala. Among them are the Angels who deliver the manuscripts of deeds. Above them are the Angels who bear aloft the Divine Throne.

Above the seventh heaven is another huge, wondrous specimen of creation known as Karubi. There are many levels among them as well.

A MURTAD IS PUNISHED

DURING THE TIME of Rasulullah (sallallahu alayhi wasallam) there was a man who used to write the Qur’aan while it was being revealed. He always recited Surah Baqarah and Surah Aal-e-Imraan. Whoever recited these Surahs regularly was regarded as a *buzrug* (*saint*) by the Sahaabah.

This ‘*buzrug*’ was overtaken by the calamity of kufr. He became a *murtad* and joined the ranks of the mushrikeen. Rasulullah (sallallahu alayhi wasallam) said: “The earth will not accept him.” Hadhrat Abu Talhah (radhiyallahu anhu) narrated that he went to the place where this murtad had died and found his body decomposing on the surface of the earth. When he made enquiries, he was informed that this murtad was buried several times. Each time he was buried, the earth expelled his body. No grave would retain the body of the murtad.

May Allah Ta’ala save us from the calamity of kufr and irtidaad. Rasulullah (sallallahu alayhi wasallam) said: “*Imaan is suspended between fear and hope.*”

Those who interpolate, distort, and mutilate the Qur’aan should take particular note of the calamities which will overtake them at the time of

Maut, in the Qabr and in Qiyaamah. The Qur’aan is for *Tilaawat* and to practise its teachings as explained by the Sahaabah and the Aimmah Mujtahideen. The Qur’aan is not meant for interpretation.

CALAMITY OF A POLICEMAN

WHENEVER A policeman or tax collector or some security officer would pass near to Hadhrat Sufyaan Thauri (rahmatullah alayh), he (Hadhrat Sufyaan) would fall into Sajdah and supplicate: “Shukr unto Allah Ta’ala who has not made me a policeman or a tax collector.” Then he would comment to his associates: “When you see a person apprehended by afflictions, and who will be rewarded by Allah for his patience, then you seek protection from Allah Ta’ala from the hardship in which this person finds himself. However, when you pass by a *zaalim* (such as a policeman or tax collector) who will be punished for his calamity of sin, then you do not seek aafiyat (protection) from Allah Ta’ala?”

Generally when people see others in unfortunate and difficult circumstances, they ask Allah Ta’ala for protection despite the fact that the afflicted ones who are saabir (patient) will be

rewarded abundantly. On the other hand, while an oppressor such as a policeman, tax collector or government official is afflicted with a great calamity, viz. the calamity of oppression and sin, for which he will be severely punished, no one supplicates for protection and safety since they are oblivious of the calamity of sin in which the zaalim is entangled.

SPEAKING FROM THE CRADLE

RASULULLAH (sallallahu alayhi wasallam) said: “None but three persons spoke in the cradle.” Only three persons had spoken miraculously during infancy. One was Nabi Isaa (alayhis salaam). The second was an infant of a prostitute who had falsely accused the Saint, Juraij. The third was an infant of a woman, also of Bani Israaeel.

When Hadhrat Maryam (alayhas salaam) first appeared to her people cradling her newborn baby, Nabi Isaa (alayhis salaam), the people were shocked. When they began interrogating her, she pointed to the baby who then miraculously spoke and said that he was the Nabi of Allah.

Hadhrat Juraij (rahmatullah alayh) was a Saint among Bani Israaeel. He lived in the wilderness

on the outskirts of the town having dedicated his life to the worship of Allah Ta'ala. Once while engaged in Salaat in his hut, his mother appeared and called him. Juraij was not an Aalim. When he heard his mother's call, he said to himself: "Should I answer her or continue with the Salaat?" Annoyed at the delay, his mother in anger cursed: "May you see the face of a prostitute."

Soon thereafter, a prostitute had an illicit affair with a shepherd. A child was born. When the people interrogated her, she said that Juraij was the father of the infant boy. The enraged community descended on Juraij, demolished his hut and assaulted him. Juraij made wudhu, performed Salaat, then turned to the infant boy and said: "Who is your father, O boy?" The infant spoke and pointed out the shepherd who was present.

The people were full of remorse and vowed to rebuild Juraij's hut with gold, but he declined. He told them to rebuild it with mud as it had been.

Once while a woman from Bani Israaeel was breast-feeding her baby, a nobleman gaudily adorned with the best of garments passed by on horseback. The woman supplicated: "O Allah! Make my son like this man." The infant

immediately disengaged from his mother's breast and supplicated: "O Allah! Don't make me like him." Then he continued drinking. Soon thereafter a slave-girl passed by with people taunting and abusing her. The mother making dua, said: "O Allah! Don't make my son like her." Again the baby stopped drinking and said: "O Allah! Make me like her."

In astonishment, the mother said to her baby: "Why do you say so?" The baby responded: "The horseman is among the oppressors. The slave girl has been accused of theft and fornication when in reality she is innocent."

CONVERSATION AFTER ISHA'

"HADHRAT ABU BARZAH Aslami (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) detested sleeping before Isha and speaking after Isha."

Commenting on this Hadith Mullah Ali Qaari says:

"This discussion deals with such talk which is prohibited after Isha' Salaat. The reference here (in the Hadith) to detestable talk is to such conversation which is (normally) permissible. As far as haraam conversation is concerned, it

remains haraam at all times, not only after Isha'." (Umdatul Qaari)

It is because of the detestation for conversation after Isha' that it is Mustahab to delay Isha' Salaat until one third of the night has passed. Commenting on this fact, *Badaaius Sanaa'* states: "If Isha' is performed early during winter, people will generally indulge in futile conversation after the Salaat because people usually do not go to sleep before one third of the night has passed on account of the long nights (of winter). Thus they will indulge in futile talk as is their habit, and this is forbidden. Furthermore, it is best that a person's Book of Deeds (for the day) closes with worship than with sin (such as indulgence in futile talk).

All acts of futility even if permissible at other times, are prohibited after Isha' Salaat. The Qur'aan Majeed in several aayaat emphasizes that Allah Ta'ala has created the night for rest and sleep. The night is not for indulgence in futility and nonsensical activities. Squandering the time with friends, fishing, sport and idle conversation are not permissible.

Deeni activity as well as beneficial worldly activity are permissible after Isha'. The night is also the right of the wife and the family. Conversation with the wife and children after

Isha' is excluded from the prohibition. Commenting on the practice of idle conversation after Isha', Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"According to the Hadith conversation after Isha' is prohibited and Makrooh. This was my belief even during my student days. However, I did not at that time understand the harm of this prohibition. But, now, Alhamdulillah, I have developed such an aversion (for conversation after Isha') that, in all truth, if someone after Isha' comes and even stands in front of me, anger overwhelms me so much that I feel like putting a bullet through him. This is the effect of the *suhbat* (companionship) of the illustrious seniors."

WOMAN'S STAGES

RASULULLAH (sallallahu alayhi wasallam) said:

"The immorality of a woman is the equivalent of the immorality of a thousand immoral men, and piety of a pious woman is the equivalent of the piety of seventy Auliya."

THE AALIM OF HAQQ

HADHRAT MAULANA Ashraf Ali Thaanvi (Rahmatullah alayh) said:

“The Salient Characteristic of an Aalim of the Haqq is that *in matters of the Deen he has no consideration for anyone. He is unconcerned of anyone’s support or opposition. For the sake of the Ridhaa (Pleasure) of Allah, he will kick away the entire world. Even if the whole world becomes his adversary/opponent, then too, he will not transgress the Shariah regardless of whether this stance entails honour or disgrace for him.*”

The Ulama who have an understanding of the Deen should heed and reflect on this *Malfooth* of Hakimul Ummat.

SILENCE AND MINGLING OF THE ULAMA

SOME PEOPLE ARE ostensibly pious, practising virtue and abstaining from vice. However, despite their piety, they mingle with those who are disobedient to Allah Ta’ala. They participate in the misdeeds and sinful acts of the disobedient ones. They justify this stance with the argument of

avoiding discord (disunity) with the family (relatives and friends).

Others again, although not participating, have no aversion for the evil actions which they observe. They live together with such people (the *fussaaq* and *fujjaar*) in the manner of dissolved sugar (as sugar is dissolved in water). They do not abstain from eating and drinking with them. In brief, they do not express any aversion in their relationship with these (flagrant sinners). For such people (ostensibly pious and learned), their very silence is sinful. (*Hadhrat Maulana Ashraf Ali Thanvi*)

THE ILLUSTRIOUS IMAAM SARAKHSI (Rahmatullah alayh)

Such were our Fuqaha

IMAAM MUHAMMAD AHMAD Bin Abu Sahl Abu Bakr Shamsul Aimmah As-Sarakhsi (Rahmatullah alayh) – died 482 Hijri – was imprisoned by the tyrannical ruler for his (the Imaam's) *Amr Bil Ma'roof Nahy Anil Munkar*. The illustrious Imaam was imprisoned in a deep well.

However, students would assemble at the mouth of the well, and Imaam Sarakhsi would conduct his *dars* (*class*) from within the well. His

students would commit to writing the discourses on Fiqh delivered by the great Imaam. in this manner 16 volumes were compiled. The Imaam did not teach from kitaabs. Whatever he imparted was from his mind and heart. *Ilm* is a *Noor* from Allah. It resides in the purified heart of the Mu'min.

His Taqwa

Once when the Imaam from inside the well did not hear the voice of one student, he enquired about his whereabouts. A student responded saying that he has gone to make wudhu. At the same time this student informed the Imaam that due to the extreme cold he had not made wudhu. Imaam Sarakhsi (Rahmatullah alayh) reprimandingly commented:

“Do you not have any shame for not being able to make wudhu in this degree of cold? (In other words, the Imaam did not accept the cold to be a valid justification for a student in dars being without wudhu). Once during my student days I was afflicted with a severe fever which caused diarrhoea. I was constrained to relieve myself 40 times. Each time I would make wudhu at the water-channel. On reaching home, the ink in the inkpot had frozen due to the intensity of the cold. I

would clasp the inkpot to my breast for the ink to melt with the warmth of my (feverish) body. When the ink melted, I would commence writing.”

His Karaamat

When Imaam Sarakhsi (Rahmatullah alayh) was arrested, he was transported in chains to Oozjand for imprisonment in the well. Along the journey when it was time for Salaat, the fetters would miraculously fall from his hands and feet. He would make wudhu or tayammum, then proclaim the Athaan and commence the Salaat.

When the Salaat commenced, the dumbfounded guards observe a jamaa't of musallis dressed in green performing Salaat behind the Imaam. These were Malaaikeh. After completion of the Salaat, he said to the guards: 'Now tie me.' The guards responded: 'O Khwaajah! We have seen your miracle. We cannot fetter you.' Imaam Sarakhsi said: "I am under the command of Allah's laws. I have fulfilled His command so that I may not be put to shame on the Day of Qiyaamah. On the other hand, you are the subordinates of the oppressor. Therefore, obey his order (and tie me) to escape his oppression.

His Observance of the Sunnah

On reaching the city of Oozjhand where he would be imprisoned in a well, Imaam Sarakhsi (Rahmatullah alayh) went into a Musjid for Salaat (i.e. prior to his confinement inside the well). The Imaam of the Musjid recited Takbeer Tahrimah with his hands tucked inside his sleeves due to the cold. From the back saff (row) where Imaam Sarakhsi was, he called out loudly: “Repeat the Takbeer”.

The Imaam repeated the Takbeer again with his hands inside his sleeves. Imaam Sarakhsi again called out loudly for the Takbeer to be repeated. The Imaam repeated the Takbeer. After the third occasion, when Imaam Sarakhsi repeated his instruction, the Imaam turned around and said: “Perhaps you are the illustrious Imaam Sarakhsi”. When Imaam Sarakhsi confirmed his identity, the Imaam asked: “Was there any deficiency in my recitation of the Takbeer?” Imaam Sarakhsi said: “No! But it is Sunnat for men to keep their hands outside their sleeves when reciting the Takbeer. I find it disgraceful to follow a man who enters the Salaat with the Sunnat of females.”

COMMENT: FIQHI TECHNICALITIES

News of the illustrious Imaam's arrival for imprisonment in the city had reached all the people. The Imaam was famous for his Amr Bil Ma'roof and for his fearless and uncompromising style of acquittal, hence the Imaam of the Musjid was convinced that it can only be Imaam Sarakhsi who was the person to repeatedly draw his attention to the discrepancy in this manner.

The meticulous observance of the Sunnah by Imaam Sarakhsi is noteworthy. In fact, this was the attitude of all the Fuqaha, the staunchest in this observance being Imaam Abu Hanifah (Rahmatullah alayh). Despite all the Fiqhi technicalities on which many masaa-il are based, by the Fuqaha, they were Sufiya of the loftiest calibre, never resorting to the loopholes and latitude percolating from the technicalities. Thus, we find Imaam Abu Hanifah (Rahmatullah alayh) on an extremely hot day, standing in the blazing sun despite the presence of a big house providing shade. He abstained from standing in the shade of the wall because the owner of the house was his debtor. He justified his stance with the Hadith: "A benefit from every qardh (loan given) is riba."

Imaam Abu Hanifah (Rahmatullah alayh) did not seek the latitude of the Fiqhi definition of riba.

He adopted for his personal practice the spiritual meaning of ‘benefit’. Every zaahir word of the Qur’aan and Hadith has a baatini meaning as well.

We therefore find Imaam Sarakhsi adopting a stern method of Amr Bil Ma’roof bereft of the kind of ‘hikmat’ (diplomacy) which the ulama-e-soo’ of our era promote in terms of their convoluted concept of ‘hikmat’. A faqeeh who is not a Sufi is a jaahil who belongs to the fraternity of the ulama-e-soo’.

BETWEEN FEAR AND HOPE

ONCE A VISITING Buzrug was sitting in conversation with Hadhrat Hasan Basri (Rahmatullah alayh). From the window of the house they observed a crowd dragging a headless body. Seeing this, Hadhrat Hasan fell down unconscious. After some time when he regained consciousness, the Buzrug asked Hadhrat Basri to explain the episode. Hadhrat Hasan said:

“The slain man was a great, well-known Zaahid and Aabid. (He was known to be a Wali). One day when he left his home to go to the Musjid, his eyes fell on a Christian woman. His nafs overwhelmed him, and he fell madly in love with her. He passed many days in restlessness.

When lust overwhelms him, he went to the woman and proposed marriage. She refused and said that she would marry him on condition that he embraces Christianity. His intellect was overwhelmed by lust. After a few days he accepted Christianity. He went to the home of the woman, announced his presence and that he had accepted Christianity as his religion.

The lady rebuking him said that she will not marry such a despicable man who had bartered away his everlasting salvation of the Hereafter for the miserable temporary pleasure of the world. She informed him that whilst he had become a Christian, she had adopted Islam, the path of everlasting salvation.

This man (the former ‘wali’) was executed because of his *irtidaad*. (Islam’s punishment for a murtad is execution). The crowd was dragging his corpse to dump it. A murtad does not deserve a burial.

When the people asked the former Christian to explain her acceptance of Islam, she recited Surah Ikhlaas. Astonished, they asked how she had learnt this Surah. She said:

“One night in a dream, I saw myself being taken to Jahannam. I was smitten with terror. But before I was cast into the Fire, an Angel came,

took me by the hand and assured me: ‘Have no fear. You have been substituted by this man.’ (i.e. the murtad) He will be cast into the Fire in your place while you will enter Jannat. I was then taken into Jannat. As I entered, I saw written on a wall the aayat: *“Allah prevents (from Imaan) whoever He will, and He established whomever He wills. By Him is the Grand Record (Ummul Kitaab).”*

Then the angel taught me to recite Surah Ikhlaas. My eyes opened, and I had memorized Surah Ikhlaas.”

Rasulullah (Sallallahu alayhi wasallam) said: *“Imaan is suspended between fear and hope.”* We supplicate to Allah Ta’ala to keep our Imaan intact until the very last moment when the Rooh takes leave from this earthly body. No one knows his ultimate fate. It is only on Allah’s Rahmat that we depend.

HARMFUL FRIENDSHIP

HADHRAT BAAQIR (rahmatullah alayh) said: “My father (Hadhrat Zainul Aabideen) instructed me to refrain from befriending four types of people:

A faasiq. He will betray you for a morsel of food.

A liar. He will deceive you.

A stupid person. He will harm you even if his intention is to benefit you.

A person who severs family ties. In three places, the Qur’aan describes him as *mal-oon* (one on whom settles Allah’s curse).

BAYAZID BUSTAAMI’S PENANCE

HADHRAT BAAYAZID Bustaami (rahmatullah alayh) narrated the following episode:

“One night it was intensely cold. Late in the night I intended to wake up for Tahajjud Salaat, but my nafs refused to co-operate and I lingered under the blanket. Soon thereafter I was overcome with thirst. I went to drink water. After quenching my thirst, I was overwhelmed with remorse. While I left the warmth of the bed for my own need, I was indolent when I had to discharge my duty to Allah Ta’ala. Spontaneously, with this self-reproach, I vowed not to drink water for a whole year.

I then regretted this rash vow. How was it possible for me to honour such a vow? However, Allah Ta’ala pervaded my heart with serenity. An inner voice admonishing me said: ‘O Bayazid! Something may be impossible for you. It may be impossible for entire creation, but it is not impossible for the Creator of the universe and of

all creation. Whenever He intends to do something, He says to it: ‘Be!’, and it comes into reality.”

By the grace of Allah, my Qasam (Oath) was fulfilled. For a whole year I abstained from drinking water. Whenever thirst appeared to be intense, I would reproachfully address my nafs: ‘Do not be indolent in the matter of ibaadat. If you fail to co-operate, I shall prevent you from drinking water lifelong.”

NASOOH’S TAUBAH

“Say: ‘O My servants who have committed excesses on their souls! Do not despair of the rahmat (mercy) of Allah, for verily Allah forgives all sins.’” – Qur’aan

ONCE THERE WAS a man whose name was Nasooh. Although he was a male, his facial appearance and voice were completely feminine. Nasooh was not a *khuntha* (hermaphrodite). All his male faculties and abilities were fully functional and intact. However, he dressed like a female. He was engaged by the king as the supervisor of the bathrooms of the ladies of the palace. Since he had successfully impersonated as a female, one of his duties was to massage the

daughters and wives of the king. No one ever dreamt that he was a male.

NasooH derived considerable pleasure from his work of massaging and bathing the royal ladies. For a long while he gratified his carnal lusts by deriving pleasure from massaging the females in the palace. However, occasionally he was smitten by remorse. At times, his villainy overwhelmed him, and he would sincerely repent. But his Taubah would not endure. Every time he violated his Taubah pledge and continued giving expression to his lust and carnality.

One day an *Aarif Billaah* (a Devotee of Allah Ta'ala) happened to visit the city. When NasooH heard of the arrival of the Wali, he was again overcome with remorse. He went to the Buzrug and implored him to make dua for him. The Aarif supplicated to Allah Ta'ala for NasooH's maghfirat (forgiveness). The Aarif departed and NasooH continued with his evil occupation of massaging the females of the palace, deriving much sexual gratification from his work.

One day an extremely valuable pearl of one of the royal ladies was missing. Despite a thorough search, the pearl was not found. The doors of the palace were ordered to be closed. An order was issued that every female employee would be

undressed and searched. Nasooh went into a state of shock and panic. His secret would now be exposed. He knew the consequences would be immediate execution for his treachery and the disgrace to which he had submitted the royal ladies.

Nasooh went into a spot of seclusion somewhere in the palace, fell into Sajdah, and cried out his heart to Allah Ta'ala, pleading forgiveness and sincerely pledging to abandon his evil way. He implored Allah Ta'ala to give him one more chance and to save him from humiliation and a terrible death which will most certainly be the punishment which the king would order. Frantically crying and panicking, Nasooh pleaded with Allah Ta'ala.

Meanwhile all the female employees had been searched, but the pearl was not found. Then came the dreadful call: "Nasooh, undress!" Nasooh promptly fainted. In his state of unconsciousness, Nasooh perceived his soul shrouded by the Mercy of Allah Ta'ala. As he came to his senses, he suddenly heard another announcement in the palace: "All relax! The pearl has been found."

Nasooh's fear dissipated and his eyes brightened. The royal ladies came to Nasooh profusely apologizing for having inconvenienced

‘her’. They pleaded with ‘her’ for forgiveness for having wrongly suspected ‘her’ of having stolen the pearl. The princess pleaded with ‘her’ (NasooH), to give her a massage. But NasooH had already been accepted in the Divine Presence. The acceptance of his Taubah and the mercy of Allah Ta’ala now made his crime abhorrent and noxious to him. He could perceive the foul ‘stench’ of his misdeeds. NasooH, addressing the princess, said: “O Princess! My hands have become weak and a sort of paralysis is creeping into them. I can no longer render this service.” In this way, NasooH saved himself from the sin. Enshrouded with the Rahmat of Allah Ta’ala, NasooH left the despicable service and devoted himself to Allah Ta’ala.

The sign of acceptance of Taubah, is abhorrence for the sin, and a revulsion for it whenever it comes to mind.

PUNISHMENT FOR ABSTAINING FROM THIKRULLAH

A MAN PRESENTED to Hadhrat Junaid Baghdaadi (rahmatullah alayh) a wild bird which he had caught in a net. The bird remained in the cage by

Hadhrat Junaid for a very long time. One day Hadhrat Junaid opened the cage and the bird flew away.

Someone enquired from him the reason for having released the bird. Hadhrat Junaid (rahmatullah alayh) explained:

"Today the bird spoke to me (miraculously).

It said: 'O Junaid! You speak to friends and derive solace while I languish alone in captivity.' Hearing the bird's lament, I released it. As it took flight, it said: 'O Junaid! As long as an animal is in Thikrullaah, it does not fall in the hunter's trap. The moment it is oblivious of Allah's remembrance, it is trapped. I was forgetful of Allah's Thikr just once. In consequence, I was caught and spent all this time in captivity. I shudder to think of the fate of those who are oblivious of Thikrullaah for years. How long will they languish in captivity! O Junaid! I now pledge never to be forgetful of Allah's remembrance."

The bird then flew away. It would occasionally return and eat the crumbs on the *dastarkhwaan* (food cloth spread on the ground) of Hadhrat Junaid. When Hadhrat Junaid passed away, the bird arrived. Smitten with grief, it fell on his body and died.

The people buried the bird together with Hadhrat Junaid. After some time, a mureed saw Hadhrat Junaid in a dream. The mureed enquired: "How did you fare by Allah?" Hadhrat Junaid (rahmatullah alayh) said: "Allah, Rabbul Izzat forgave me, and said: 'You had taken pity on the bird for My Sake. Mercy has therefore been shown to you.'"

NO DEED IS INSIGNIFICANT

RASULULLAH (Sallallahu alayhi wasallam) said that once there was a man who removed from the pathway a tree-twigg with the intention of protecting people from its hindrance. Allah Ta'ala forgave all his sins because of this good deed.

FORLORN GRAVES AND FORGIVENESS

WHEN HADHRAT NABI ISAA (Alayhis salaam) once passed through a Qabrustaan, he saw some newly made graves. When he went near to the graves it was revealed to him that the inmates were being severely punished. He made dua for them, then proceeded with his journey. On his

return he saw that the same graves had caved in, unkept and desolate. It was a forlorn sight. When he went near to the graves, it was revealed to him that all had been forgiven and were in enjoyment in gardens of flowers.

Bewildered and astonished, Nabi Isaa (Alayhis salaam) supplicated: “O Allah! After death they had not rendered any good deeds. What is the reason for their forgiveness?” Allah Ta’ala revealed: “When their graves became dilapidated and desolate, and there was no one to show any concern for them, I became merciful on them and forgave them.”

TEACHING MASAA-IL

HADHRAT ABU SAEED Shuhhaam (Rahmatullah alayh) narrated:

“Once I saw Hadhrat Sahl after his demise in a dream and asked him how had he fared by Allah Ta’ala. He replied: ‘Nothing benefited me except the few masaa-il of the Shariah which I used to daily teach to an old lady who would come to learn.’ By virtue of this act, Allah Ta’ala forgave me.

THE VALUE OF SURAH IKHLAAS

ONCE WHEN A WALI was passing through a Qabrustaan, he saw numerous *Amwaat* (inmates of the grave), i.e. in some spiritual form, gathering something. Each one was collecting something which the Buzrug could not see. He supplicated to Allah Ta’ala to explain the mystery to him. He received *Ilhaam* (*Revelation*) in which Allah Ta’ala said: “*Ask them what they are collecting?*” The Buzrug then asked one of the souls. He explained: “Last Friday, an Aalim happened to pass through this Qabrustaan. He recited Surah Ikhlāas thrice for our sake. The *thawaab* (*reward*) was so abundant that since last Friday to this Friday we are still collecting from it.”

HADHRAT AMR BIN SA’D’S TAQWA AND JUSTICE

AMONG THE SAHAABAH, Hadhrat Amr Bin Sa’d (Radhiyallahu anhu) was a great Aabid. Hadhrat Umar (Radhiyallahu anhu) appointed him to be the governor of the City of Hims. Hadhrat Amr accepted the post on condition that he will not accept a salary.

One day a Christian annoyed him. Hadhrat Amr in anger rebuked: “May Allah disgrace you!” Afterwards he reflected: “Did I have the right to rebuke him in this manner?” He concluded that he had no such right and that he had committed an injustice. He set off immediately for Madinah, presented himself to Hadhrat Umar and said: *“Had I not accepted the post, I would not have committed the injustice.”* Then he resigned.

HIS TOLERANCE FOR EVEN A DOG

THERE WAS A ZAAHID Buzrug who always criticized Hadhrat Muhammad Bin Tirmizi (Rahmatullah alayh). He always targeted Hadhrat Tirmizi for criticism, and it seemed as if this Buzrug’s occupation was to only criticize Hadhrat Tirmizi.

Hadhrat Tirmizi went on a journey to Hijaaz. On his return he discovered that a dog had given birth to a litter of puppies in his hut. However, he did not entertain the idea of expelling the dog with her puppies. He went out and after a while entered and looked at the dog, then he left the hut. He repeated his entry and exit 70 times thinking that the dog would leave his hut with her puppies.

That very night, Rasulullah (Sallallahu alayhi wasallam) appearing in a dream to the Zaahid said: “You desire to equate yourself to a man who has tolerated a dog 70 times (i.e. he did not expel the dog. The dog with her litter left of her own accord). If you desire everlasting fortune, go and be of service to him.”

Henceforth the Zaahid who had an aversion for even greeting Hadhrat Tirmizi remained lifelong in his service.

THE EMOTION OF TRUE IMAAN

HADHRAT KHWAAJAH NIZAAMUDDIN Auliya narrated: “Once Hadhrat Maulana Khateli came to visit me, I instructed the khaadim (servant) to dish out the food. When the khaadim delayed, I struck him on his back with a light cane.

As I struck him, Maulana Khateli let out a painful groan as if I had struck him. I asked him: ‘What is the matter with you.’ He immediately lifted his kurtah. I was astonished to see the mark of the cane on his back. Then Maulana commented: “Regard these servants to be better than yourself. They lack the ability to retaliate.”

When Imaan has reached the loftiest stages of *roohaaniyat* (*spirituality*), then the Muslim feels genuine pain and grief for the suffering of others.

BEWARE OF THE CURSE OF THE MAZLOOM

A WOMAN HAD ACCUSED Hadhrat Sa’d Bin Zaid (Radhiyallahu anhu) of having usurped her plot of land. This false accusation grieved Hadhrat Sa’d so much that he supplicated to Allah Ta’ala: “O Allah! If this woman is a liar, make her blind and let her death be in this very land.”

Muhammad (Rahmatullah alayh), the grandson of Hadhrat Umar (Radhiyallahu anhu) narrated that he had seen this woman in her old age. She was blind. She would feel her way along the alleyways touching the walls. In that land was a well which had no protective fencing around it. One day this old woman whilst walking in the land fell into the well. Therein she died and that well became her grave. Her body was not retrieved.

HADHRAT SUFYAAN THAURI'S CURSE

THE KHALIFAH MANSOOR had a great aversion for Hadhrat Sufyaan Thauri because of his harsh criticism. Once when the Khalifah was on his way for Hajj, he was informed that Hadhrat Sufyaan was also in Makkah. The Khalifah issued instructions for Hadhrat Sufyaan to be arrested and executed.

When this information reached Hadhrat Sufyaan he was in the Haram Shareef with Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) and Hadhrat Sufyaan Bin Uyainah (Rahmatullah alayh). Hadhrat Sufyaan went to the Multazam and made Dua: *“I take oath by the Rabb of the Ka’bah that Mansoor will not be able to enter Makkah.”* Precisely at that time, the Khalifah had reached Jabal Hujoon which is a mountain close to Makkah. His horse slipped, and he fell to ground and died. Hadhrat Sufyaan Thauri (Rahmatullah alayh) was informed. He came forward and performed the Janaazah Salaat of the Khalifah.

THE CONSEQUENCE OF INSOLENCE

ONCE DURING THE *dars* of Bukhaari Shareef conducted by Hadhrat Maulana Abdul Jabbaar Ghaznawi (Rahmatullah alayh), a student insolently remarked: “Imaam Abu Hanifah knew only 15 Ahaadith. I know more Ahaadith than him.” Maulana Abdul Jabbaar’s face lit up with rage. He immediately expelled the student from the Madrasah, and commented: “His end will not be on Imaan.” Only a week had passed when it became known that the insolent student had become a *murtad*. May Allah Ta’ala save us from an evil death.

AVERSION FOR IMAAM ABU HANIFAH

MEER IBRAAHEEM SIYALKOTI narrated: “Once while I was studying some kitaabs with the intention of compiling a treatise against Imaam Abu Hanifah, an aversion for him developed in my heart. During midday suddenly it became intensely dark for me. It was darkness piled on darkness. I was perplexed and became very

scared. It suddenly dawned on me that this was the effect of my aversion for Imaam Abu Hanifah (Rahmatullah alayh). I immediately lapsed into *Istighfaar*. The darkness was dispelled and the environment then glittered radiantly. Since that time I became a devotee of Imaam Abu Hanifah (Rahmatullah alayh).”

THE CONSEQUENCE OF DISTRESSING IMAAM ABU HANIFAH

ONCE A MAN who had an aversion for Imaam Abu Hanifah (Rahmatullah alayh) came to his house and with audacity said to Imaam Sahib: “I want to marry your mother.” Imaam Abu Hanifah (Rahmatullah alayh) calmly said to him: My mother is an adult. I shall convey your proposal to her. If she consents, I shall perform the Nikah otherwise not.” He then went into the house.

After a few minutes when Imaam Abu Hanifah returned, he found the man dead with his head cut off. A sword from the *Ghaib* had appeared and executed the man for his insolence. Rasulullah (Sallallahu alayhi wasallam) said that Allah Ta’ala said: “*He who distresses My Wali, I give*

him notice of war.” When Imaam Abu Hanifah (Rahmatullah alayh) beheld the scene, he sadly commented: “My Sabr (patience / toleration) has killed him.”

THE CONSEQUENCE OF SLANDERING A CHASTE WOMAN.

ONCE IN MADINAH, a very pious lady passed away. The woman who was giving ghusl to the body of the lady, placed her hand on the private part of the body and remarked: “*This organ must have committed numerous acts of zina.*” As she completed her slander, her hand stuck to the dead lady’s private part. Despite all efforts, her hand could not be released.

The matter was reported to many Ulama. All were helpless in offering a solution for securing the release of the evil woman. Finally this issue was taken to Imaam Abu Hanifah. He said that the penalty of *Hadd-e-Qazf* (i.e. 80 lashes for slandering a chaste woman) be meted out. The sentence was carried out. Upon the last lash, the woman’s hand became released from the vice-like grip.

ADVICE OF HADHRAT LUQMAAN

OFFERING ADVICE TO his son, Hadhrat Luqmaan (Alayhis salaam) said: “O my son? Before befriending any one, incite him. If in his state of anger he acquits himself with justice, befriend him otherwise stay far from him.”

“Refrain from futile talk and you will be safe. Speak only what is beneficial.”

THE TWO FUNDAMENTALS OF WISDOM

ONCE WHILE HADHRAT LUQMAAN (Alayhis salaam) was giving a discourse to people, a man came and asked: “Are you not the same person who had been a goatherd with me tending to goats in the field?” Hadhrat Luqmaan said: “Yes, I am that very same person.” The man enquired: “What is the reason for your present lofty rank among the people? How did you acquire all this wisdom which draws people from far and wide to sit in your discourses? Hadhrat Luqmaan said: “By always speaking the truth and abstaining from futility.”

According to another narration, Hadhrat Luqmaan (Alayhis salaam) had also mentioned

the following requisites for the attainment of the ranks of Wisdom:

- * Always lower the gaze.
- * Control the tongue
- * Consume halaal rizq
- * Save yourself from immorality (of all kinds).
- * Honour promises
- * Honour the guest
- * Protect your neighbour
- * Abandon futile talk and futile acts
- * Always proclaim the truth.

THE BENEFIT OF EMULATION

RASULULLAH (Sallallahu alayhi wasallam) said: *“Whoever emulates (imitates) a people, is of them.”* One who emulates evil people becomes evil. On the contrary, one who emulates the pious ones, becomes of them.

When the *saahireen* (magicians of Fir’oun) had come to challenge Nabi Musaa (Alayhis salaam) they were dressed with such clothes which resembled the dress of Hadhrat Musaa (Alayhis salaam). After their defeat at the hands of Nabi

Musaa (Alayhis salaam), they fell into Sajdah having accepted Imaan in Allah Ta'ala. But Fir'oun had intransigently remained a kaafir.

When Nabi Musaa (Alayhis salaam) asked Allah Ta'ala the reason for the magicians accepting Imaan and not Fir'oun, Allah Ta'ala said to him that the magicians with their dress had the appearance of His beloved one (i.e. Nabi Musaa –alayhis salaam), hence Allah Ta'ala gave them the *hidaayat* of Imaan.

REFORMATION OF THE ROBBERS

A BAND OF ROBBERS entered a city with the intention of robbing. To avoid detection, their chief ordered his men to be dressed like the Sufiya. They donned the garments of the Sufiya and everyone held a tasbeeh in his hand. The chief instructed them to abstain from all conversation and to only engage in the thikr of *Subhaanallaah*.

The bogus sufis took up residence in a Musjid engaging in nothing but the recitation of Subhaanallaah. Soon the word spread far and wide that a group of Auliya had come to the city. Crowds of people from the city flocked to meet the 'sufis' and to request them to make dua for them.

The news of the arrival of the group of ‘sufis’ reached the king who came with his entourage to pay homage to the ‘saints’. The king expressed his delight and gratitude to the group for having graced the city with their august presence. He invited the group for meals at his palace. After meals the king explained that he has only one son who is paralysed. All physicians had failed to cure him. He implored the ‘sufis’ to supplicate to Allah Ta’ala to cure the prince.

The chief robber with his group raised their hands, and he earnestly supplicated to Allah Ta’ala. In his heart he acknowledged that they were bogus, and he implored Allah Ta’ala to save them from being exposed. Whilst the group of robbers was engaging in dua, Allah’s mercy settled on all of them. The prince was instantaneously cured.

The chief robber said to his men that despite them being bogus and frauds, Allah Ta’ala had accepted their dua. How much more would Allah Ta’ala not have conferred His bounties if they had been sincere. They resolved to abandon their evil profession. They henceforth devoted themselves to Allah Ta’ala. They left the city and set up

residence far from the city in isolation. Soon they attained the ranks of Wilaayat.

It should be clear from these episodes that emulation of the pious people has great beneficial effects. Conversely, imitating evil people and the kuffaar has disastrous consequences for one's Imaan.

THE ATTITUDE FOR HAJJ

A MUREED OF Hadhrat Abu Bakr Shibli (Rahmatullah alayh) was questioned by his Shaikh on his return:

Shibli: “When you went for Hajj, did you firmly resolve to perform Hajj?”

Mureed: “Yes, I had made the firm intention of Hajj.”

Shibli: “Along with your intention, did you resolve to abandon all intentions of the past which are in conflict with the ethos of Hajj?”

Mureed: “No, I did not make this intention.”

Shibli: “In fact you had not pledged to perform Hajj.”

Shibli: “At the time of entering into Ihraam, did you remove your conventional garments?”

Mureed: “Yes, I did so.”

Shibli: “At that time did you alienate from yourself everything else besides Allah Ta’ala?”

Mureed: “No, I did not do so.”

Shibli: “In reality, you did not remove your clothes.” Did you purify yourself with ghusl and wudhu?”

Mureed: “Yes, I thoroughly cleansed myself.”

Shibli: “At that time, did you attain purification from every type of filth and impurity?”

Mureed: “No, I did not do so.”

Shibli: “Then you had not achieved purification. Did you recite the Talbiyah?”

Mureed: “Yes, I recited *Labbaik*.”

Shibli: “Did you perceive the Divine Response to your *Labbaik*?”

Mureed: “No, I did not receive any response.”

Shibli: “Then you did not proclaim ‘Labbaik’. Did you enter into the sacred Haram?”

Mureed: “Yes, I did enter.”

Shibli: “At that time did you firmly pledge to abandon every haraam act?”

Mureed: “No, I did not make this pledge.”

Shibli: “Then you had not entered the sacred Haram. Did you make ziyaarat of Makkah?”

Mureed: “Yes, I made ziyaarat of Makkah.”

Shibli: “At that time were you blessed with the ziyaarat of another realm?”

Mureed: “No, I did not experience ziyaarat of another realm.”

Shibli: “Then, in fact, you did not make ziyaarat of Makkah. Did you enter Musjidul Haraam?”

Mureed: “Yes, I entered Musjidul Haraam.”

Shibli: “At that time did you experience entry into the Divine Presence?”

Mureed: “I did not experience Divine Proximity.”

Shibli: “Then you had not entered Musjidul Haraam. Did you make ziyaarat of the Ka’bah Shareef?”

Mureed: “Yes, I did make ziyaarat of the Ka’bah Shareef.”

Shibli: “Did you see the objective for which for which the journey to the Ka’bah is undertaken?”

Mureed: “No, I did not see it.”

Shibli: “Then you had not seen the Ka’bah Shareef. Did you make *ramal* in Tawaaf?”

Mureed: “Yes, I did make *ramal*.”

Shibli: “In that running did you experience fleeing from the dunya in such a manner that you perceived yourself in total isolation from the world?”

Mureed: “I did not perceive it.”

Shibli: “Then you did not do the *ramal*. Did you place your hands on Hajr-e-Aswad and kissed them?”

Mureed: “Yes, I did so.”

Shibli overcome with fear, drew a deep sigh and said: “You are ruined. Do you not know that when a person places his hands on Hajr-e-Aswad, it is as if he is shaking hands with Allah Ta’ala. The one with whom Allah Jall-e-Shaanuhu makes *musaafahah* (shakes hands), enters into the precincts of safety from all things. Did you perceive the effects of safety?”

Mureed: “No, I did not experience the effects of safety.”

Shibli: “Then you did not place your hands on Hajr-e-Aswad. Did you perform two raka’ts Nafl at Maqaam-e-Ibraaheem?”

Mureed: “Yes, I did so.”

Shibli: “Did you fulfil the right of that elevated stage you had acquired when standing at that Place?”

Mureed: “I did not do anything.”

Shibli: “In fact, you did not perform Salaat at Maqaam-e-Ibrahim. At the time of Sa-ee between Safa and Marwah, did you mount on to Safa?”

Mureed: “Yes, I did.”

Shibli: “What did you do there?”

Mureed: “I recited Takbeer 7 times and made dua for my Hajj to be accepted.”

Shibli: “When you recited Takbeer, did the Angels join you in this recitation, and did you perceive the reality of your Takbeer?”

Mureed: “No, it did not happen.”

Shibli: “Then you had in fact not recited the Takbeer. Did you descend from Safa?”

Mureed: “Yes, I descended from Safa.”

Shibli: “At that time was every vestige of impurity eliminated from you?”

Mureed: “No.”

Shibli: “In reality, you did not descend from Safa. Did you run between Safa and Marwa?”

Mureed: “Yes, I did run.”

Shibli: “Did you flee from everything in the run towards Allah Ta’ala, then reached Him?”

Mureed: “No.”

Shibli: “Then in fact you did not run. Did you mount on to Marwah?”

Mureed: “Yes, I did.”

Shibli: “Did *Sakeenah* (tranquillity) settle on you over there, and did you acquire a considerable share of it?”

Mureed: “No, this was not perceived.”

Shibli: “Then you did not mount onto Marwah. Did you go to Mina?”

Mureed: “Yes, I had gone there.”

Shibli: “Over there was your condition such that along with your hopes in Allah Ta’ala you had resolved perpetual abstention from sins?”

Mureed: “I was not able to make this resolution?”

Shibli: “In fact, you had not gone to Mina. Did you enter Musjid-e-Khaif? At that time you must have been overwhelmed with such fear which you had never experienced?”

Mureed: “No, this was not my condition.”

Shibli: “In that case you had not entered Musjid-e-Khaif. Did you reach the Plain of Arafaat?”

Mureed: “Yes, I was in Arafaat.”

Shibli: “When you were there did you understand why you are in this world? And, where are you heading to? And had you understood the things which alert to this?”

Mureed: “No, I did not gain this understanding.”

Shibli: “Then you had not gone to Arafaat. Did you go to Muzdalifah?”

Mureed: “Yes, I was in Muzdalifah.”

Shibli: “Did you engage there in such Thikrullah which obliterated everything besides Allah Ta’ala from your heart?”

Mureed: “No, I did not do so.”

Shibli: “Then you had not gone to Muzdalifah. Did you make the Qur’baani in Mina?”

Mireed: “Yes, I did.”

Shibli: “At that time did you completely slaughter your nafs?”

Mureed: “No I did not.”

Shibli: “Then you did not make the Qur’baani. Did you make the Rami (pelt the shaitaan)?

Mureed: “Yes, I did.”

Shibli: “With every pebble did you perceive the eradication of your ignorance and increase in Knowledge?”

Mureed: “No, I did not perceive this.”

Shibli: “Then you did not do the Rami. Did you perform Tawaaf-e-Ziyaarat?”

Mureed: “Yes, I did.”

Shibli: “At that time did you experience the revelation of some transcendental realities and the Rain of Allah’s hospitality?”

Mureed: “Nothing of this was revealed to me.”

Shibli: “You had not performed Tawaaf-e-Ziyaarat. Did you become halaal (i.e. release yourself from the state of Ihraam)?”

Mureed: “Yes, I did.”

Shibli: “At that time did you resolve to engage in only halaal earnings for all time?”

Mureed: “No, I did not make this resolution.”

Shibli: “Then you did not become halaal. Did you perform Tawaaf-e-Widaa’?”

Mureed: “Yes, I did.”

Shibli: “At that time did you bid farewell to your nafs for all time?”

Mureed: “I did not do so.”

Shibli: “Then you did not perform Tawaaf-e-Widaa’.

Then Hadhrat Shibli (Rahmatullah alayh) instructed his mureed to repeat his Hajj in the manner he had explained.

WHO ARE HUMAN BEINGS?

ONE NIGHT HADHRAT JUNAID Baghdaadi (rahmatullah alayh} saw in a dream that Shaitaan was strutting naked in the market place. Hadhrat Junaid said to Shaitaan: “O accursed one! Have you no shame? You strut about in nude in the presence of innumerable people.” Shaitaan

replied: “O Hadhrat! Undoubtedly, I do have shame for human beings. But these beings are not human beings. In fact, they are worse than animals. Do you not remember the aayat of the Qur'aan? ‘They are like animals – in fact they are more astray (than animals).’ ” – Surah A’raaf, aayat 8.

In surprise, Hadhrat Junaid said: “Who are human beings and where are they?” Shaitaan responded: “Human beings are like the three men who are at this moment are engrossed in ibaadat in Musjid Shuneeziyah. They are totally absorbed in Divine Love. I had employed a thousand snares to entice them, but despite all my efforts, failed to trap them. They did not lift an eye to see which dog is barking.”

GRIEF FOR THE SAKE OF A DOG

ONCE WHEN MAULANA Jalaluddin Rumi (Rahmatullah alayh) was walking with a group of his mureeds, they approached a very narrow lane. At the head of the lane a dog was sleeping and blocking the way. Maulana stopped with his group. After waiting for a long while, a man entered the lane from the opposite side. He chased the dog away. This grieved Maulana Rumi. He

commented: “Without reason he caused distress to the dog.”

DO NOT REBUFF THE FAQEER

A WEALTHY MAN together with his wife was about to begin his meal. His wife had prepared a roasted fowl. Someone knocked at the door. The husband answered the knock and saw a faqeer (beggar) whom he rebuffed and chased away.

Allah Ta’ala says in the Qur’aan Majeed: *“These are the days which we rotate among the people.”* After some time the vicissitudes of life had rendered this wealthy man a pauper. He lost all his wealth and assets and ultimately divorced his wife. She married another man.

One day the couple (this woman with her new husband) were having meals. There was a roasted fowl as well. Suddenly there was a knock at the door. It was a faqeer begging for food. The husband instructed his wife to give the roasted fowl to the faqeer. When she went to the door to give the faqeer the fowl, she was immensely grieved to see that he was her former husband. She handed him the fowl. Sadness overcame her and she wept.

When she returned to her husband, he noticed that she had been crying. He asked her to explain. She narrated the episode. The husband said: “By Allah! I was that faqeer whom your former husband had rebuffed.”

Rasulullah (Sallallahu alayhi wasallam) said: *“The beggar at your door is Allah’s gift for you.”*

ABSTENTION FROM SIN

HADHRAT ANTAAKI (Rahmatullah alayh) said: “For the acquisition of Allah’s Mercy, abstention from one sin even if it is a *Sagheerah* sin (minor sin), is better than a thousand raka’ts Nafil Salaat, a thousand Hajj and freeing a thousand slaves.”

SERVING A BLIND OLD LADY

ON THE OUTSKIRTS of Madinah Munawwarah there lived a blind old lady. It was during the Khilaafat of Hadhrat Abu Bakr (Radhiyallahu anhu) that Hadhrat Umar (Radhiyallahu anhu) would daily tend to the needs of the old blind lady. He would personally fill her containers with water and see to all her needs. This was his daily routine.

One day when he arrived at her home, he discovered that someone else had already attended to her needs. He was very much surprised. Thereafter, whenever he would arrive at the old lady's home, he would find all her needs attended to. The next day, he arrived very early and remained in hiding as he wanted to see who the benefactor was.

Soon Ameerul Mu'mineen Hadhrat Abu Bakr (Radhiyallahu anhu) arrived and attended to the needs of the old lady. Hadhrat Umar (Radhiyallahu anhu), taking an oath said: "Besides you who else could it have been?"

HADHRAT SALMAAN FAARSI'S SIMPLICITY

HADHRAT SALMAAN FAARSI (Radhiyallahu anhu) was the oldest among the Sahaabah. He lived for 250 years. According to one narration his age was 350 years. He led a life of extreme simplicity and austerity. The changing of circumstances did not affect his life of simplicity.

Hadhrat Umar (Radhiyallahu anhu) had appointed him the governor of Madaa-in. Once whilst walking in the street, a foreign trader who had a bundle of wares thinking him to be a

labourer, ordered him to carry the bundle and deliver it to a certain place. The trader did not know who Hadhrat Salmaan was. Hadhrat Salmaan (Radhiyallahu anhu) without saying a word, lifted the bundle, placed it on his head and walked with the trader alongside.

Along the way, when they passed some people, they informed the trader that the man who was carrying his bundle was in fact the governor of Madaa-in. The trader was astonished and embarrassed. He profusely apologized and pleaded with Hadhrat Salmaan to relinquish the bundle. However, he refused. He said that his intention was to do a virtuous deed, hence he will complete the task by delivering it to the destination.

I'TIKAAF OF TEN YEARS

ONCE WHILE HADHRAT Abdullah Ibn Abbaas (Radhiyallahu anhu) was in I'tikaaf in Musjid-e-Nabawi, a man entered and sat down. Abdullah Ibn Abbaas said to him: "I perceive that you are grief-stricken." The man responded: "O Son of Rasulullah's uncle! Undoubtedly, I am full of grief. I am heavily in debt, and I am unable to fulfil my obligation."

Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) said: “Should I intercede by him (i.e. by the creditor) on your behalf.” The man agreed. Hadhrat Ibn Abbaas stepped out of the Musjid and put on his shoes. The man reminded him: “You have forgotten your I’tikaaf.” Hadhrat Ibn Abbaas said: “I have not forgotten. However, I heard from the Inmate of this Grave (i.e. Rasulullah – sallallahu alayhi wasallam), and it was not very long ago (then tears fell from his eyes):

“Whoever goes for the service of a brother and strives in it, it is better for him than ten years of I’tikaaf.”

The importance of service to others is emphasized in this Hadith, It should not be understood that Hadhrat Ibn Abbaas (Radhiyallahu anhu) had abandoned his I’tikaaf. He was confronted with two good deeds. Hadhrat Ja’far Saadiq (Rahmatullah alayh) said that an intelligent man is he who is able to choose the greater goodness when confronted by two virtuous deeds but is able to adopt only one at that particular time. Thus, Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) adopted the greater virtue of ten years of I’tikaaf. After having rendered the service, he made qadha of the I’tikaaf.

THE VALUE OF SERVICE

HADHRAT KHWAAJAH MUEENUDDIN Chishti (Rahmatullah alayh), emphasizing the importance of service to others said: “The one who aids those in need is Allah’s friend. If someone comes with a need whilst one is engaging in *wazeefah* and *auraad*, then it is incumbent to abandon the *wazeefah* and attend to the need of the person, and to make the utmost effort to fulfil his need.

KHALIFAH MANSUR AND HADHRAT JA’FAR SAADIQ

ONCE THE KHALIFAH Mansur ordered his Wazir to bring Hadhrat Ja’far Saadiq (Rahmatullah alayh) to be executed. The Wazir made every endeavour to convince the Khalifah of the error of his desire. He explained that Hadhrat Ja’far Saadiq (Rahmatullah alayh) was a recluse who did not dabble in the affairs of the state, so why unnecessarily kill him? However, Mansur was adamant and determined to have Hadhrat Ja’far Saadiq put to death.

The Wazir reluctantly obeyed and set off to summon Hadhrat Ja’far Saadiq (Rahmatullah alayh) to appear in the court of the Khalifah.

Meanwhile Mansur had instructed his men in the palace: *“When I remove my topi (headgear), that will be the sign for you to kill Ja’far Saadiq.”*

Soon the Wazir arrived with Hadhrat Ja’far Saadiq (Rahmatullah alayh). On seeing the Hadhrat, the Khalifah alighted from his throne, stepped forward and greeted Hadhrat Ja’far Saadiq (Rahmatullah alayh) with great respect and honour. He seated Hadhrat Ja’far (Rahmatullah alayh) on the throne, then respectfully asked if he had any needs. Hadhrat Ja’far Saadiq (Rahmatullah alayh) said: *“Yes, don’t again call me to come to you.”* Then he left. On his departure, the Khalif fell down unconscious and remained unconscious for several hours.

On regaining conscious, the Wazir asked him to explain what had happened. Khalifah Mansur said: *“When Hadhrat Ja’far Saadiq entered, I saw a huge serpent entering alongside him with its mouth wide open. I understood that if I distressed Hadhrat Ja’far in any way, the serpent would swallow and devour me. That is why I acted in this manner and became unconscious.”*

RESPECT FOR THE NAME OF RASULULLAH

SULTAN NAASIRUDDIN MAHMOOD (d. 664 Hijri) had a close companion whose name was Muhammad. The king always addressed him by this name (Muhammad). One day, Naasiruddin calling his friend, said Taajuddeen, instead of Muhammad. The companion came and attended to the request of the king. However, he thereafter stayed away for three days.

The king became concerned by the absence of his friend. He sent someone to call him. When Muhammad arrived, the Sultan asked the reason for his absence. The friend said: *“It has always been your practice to call me by my name, Muhammad. When instead of my name you said ‘Taajuddeen’, I assumed that you were annoyed with me for some reason. I therefore stayed away.”*

Naasiruddin, taking an oath said: *“I was not at all annoyed with you. At that time I was without wudhu. I detest mentioning the name ‘Muhammad’ when I am without wudhu.”*

TEN DEFENCES

ALLAAMAH JALAALUDDIN SUYUTI (Rahmatullah alayh) said:

- (1) Surah Faatihah saves one from the Wrath of Allah Ta'ala.
- (2) Surah Yaaseen saves from thirst on the Day of Qiyaamah
- (3) Surah Dukhaan saves from the terrors of the Day of Qiyaamah
- (4) Surah Waaqiah saves from grinding poverty
- (5) Surah Mulk saves one from the torments of the grave
- (6) Surah Kauthar saves one from the animosity of enemies
- (7) Surah Kaafiroon saves one from kufr at the time of Maut
- (8) Surah Ikhlaas saves one from nifaaq (hypocrisy)
- (9) Surah Falaq saves one from the envy of the envious people
- 10) Surah Naas saves one from wasaawis (satanic thoughts).

FOUR FATAL POISONS AND THEIR ANTIDOTE

IN *KANZUL UMMAAL* are mentioned the following four poisons and their antidote:

- (1) The dunya (the world) is a fatal poison, and Zuhd (abstinence / renouncing the love of the world) is its antidote.
- (2) Wealth is a fatal poison, and Zakaat is its antidote.
- (3) Abundant of talk is a fatal poison, and Thikrullaah is its antidote.
- (4) Kingdom / leadership is a fatal poison, and justice is its antidote.

ABU BAKR'S WISDOM

HADHRAT ABDULLAH IBN MAS'OOD (Radhiyallahu anhu) said that the wisdom of Hadhrat Abu Bakr (Radhiyallahu anhu) is evidenced by his appointment of Hadhrat Umar (Radhiyallahu anhu) as the Khalifah to succeed him.

THE JUSTICE OF HADHRAT UMAR

ONCE HADHRAT UMAR (Radhiyallahu anhu) saw an old blind man begging. He asked the man: *“Who are you?”*

The Man: “I am a Yahudi”.

Hadhrat Umar: “What has driven you to begging?”

Yahudi: “Payment of Jizyah, the need for food and old age.”

This grieved Hadhrat Umar (Radhiyallahu anhu). He took the Yahudi affectionately by the hand and led him to his (Umar’s) home where he presented to him whatever he had. Then he instructed the keeper of the Baitul Maal: “Investigate this person and other needy ones of this class. By Allah! It is not justice that whilst the Zimmis are young, we impose Jizyah on them. But when they are old and infirm, we leave them to beg.”

Hadhrat Umar (Radhiyallahu anhu) ordered that the Jizyah be waived from poor Zimmis. He further ordered monthly stipends to be paid to them.

SABR INSPIRED BY DIVINE LOVE

HADHRAT ABDUL WAAHID Bin Zaid (d. 176 Hijri – Rahmatullah alayh) narrated:

“One day while I was walking in the marketplace, I came across a leper lying at the side of the road. His body was filled with sores. He was blind and lame. Some street urchins were pelting him with stones. His face was blood-spattered. I noticed his lips moving. I went near to him to listen what he was saying. I heard him supplicate to Allah Ta’ala: *“O my Master! You are aware that if You cut my flesh to pieces with scissors and dismember my bones with a saw, it will only increase my love for You.”*

THE PIETY OF A KING

HADHRAT KHWAAJAH QUTBUDDEEN Bakhtiyaar Kaaki (Rahmatullah) had made wasiyyat (issued a directive) that only such a person should lead his Janaazah Salaat who:

- (1) Is morally pure (i.e. he never committed even zina of the eyes).
- (2) Did not ever miss the four Sunnat raka’ts of Asr

(3) Had always performed Salaat with Jamaat, never missing the first Takbeer.

When the Janaazah was ready, this announcement was made. No one stepped forward although innumerable Ulama and many Auliya were present. But no one fulfilled these criteria. Finally when no one came forward, the king, Sultan Shamsuddeen Altamash reluctantly stepped forward. Circumstances had constrained him to reveal that he befitted the description. Thus, he led the Janaazah Salaat. From this the Taqwa of the King is quite obvious.

THE CLOSENESS OF MAUT

HADHRAT ABDULLAH IBN ABBAAS (Radhiyallahu anhu) narrated that after Rasulullah (Sallallahu alayhi wasallam) answered the call of nature, he would quickly make Tayammum. I queried the reason for this since water was nearby. Rasulullah (Sallallahu alayhi wasallam) said: *“I do not know if I will be able to reach the water.”* This was the vivid perception of the imminence and closeness of Maut.

AN HONEST, PIOUS SHEPHERD

ONCE ON AN INTENSELY hot day, Hadhrat Abdullah Bin Umar (Radhiyallahu anhu) was on the outskirts of Madinah Tayyibah with some of his Students. It was time for meals. The dastrakhwaan was spread. A shepherd with a flock of goats was passing nearby. He made Salaam. Hadhrat Abdullah Ibn Umar (Radhiyallahu anhu) invited him to the meal. The shepherd said that he was fasting.

Surprised, he said to the shepherd: “You fast on such an intensely hot day whilst you are tending to the goats? The shepherd said: “By Allah! I make haste to gain a share (of reward) from these days.”

Putting him to test, Hadhrat Abdullah Bin Umar (Radhiyallahu anhu) said: “Sell me one goat. Part of the meat will be for you for Iftaar.”

Shepherd: “Not a single goat belongs to me. All these goats belong to my master.”

Hadhrat Ibn Umar, testing him further said: “Your master is not here. He will not miss one goat.”

Shepherd, pointing to the sky, said: “What about Allah? Where is He?”

Hadhrat Abdullah Ibn Umar (Radhiyallahu anhu) was profoundly impressed by the honesty and piety of the shepherd. When he returned to Madinah Tayyibah, he bought the entire flock from the owner together with the shepherd (who was a slave). He then set the shepherd free and made a gift of all the goats to him.

UMAR BIN ABDUL AZIZ'S PERCEPTION OF THE AAKHIRAT

HADHRAT UMAR BIN ABDUL Azeez (Rahmatullah alayh), was known as Umar the Second, for having restored the Khilaafat to the style of Hadhrat Umar's Khilaafat. In his house was a staircase. On one of the steps was a loose brick. When mounting the steps, one had to exercise caution to avoid slipping. One day a servant repaired the stairs.

When he found the step no longer moving, he said: *“The movement of the step was a reminder of the Siraat (the Bridge over Jahannam). When caution had to be exercised on mounting this step, what will be our condition in Qiyaamah on the Siraat?”*

IMPLEMENT PRACTICALLY FIVE AHAADITH

IMAAM ABU HANIFAH (Rahmatullah alayh), proffering advice to his son, Hammaad, said: “Make *amal* (*practically implement*) on five Ahaadith from the five hundred thousand Ahaadith which I have compiled:

- (1) “Verily, *a’maal* (*actions*) are with intentions. For every person is what he intends.”
- (2) “Of the beauty of a man’s Islam, is his shunning of futility.”
- (3) “One has not believed (i.e. one is not a perfect Mu’min) as long as he does not love for a brother Mu’min what he loves for himself.”
- (4) “Verily, Halaal is clear and Haraam is clear. In between these two are the Mushtabahaat (that which is doubtful). Numerous among the people are not aware of this. Therefore, whoever abstains from the doubtful things, has saved his Deen and his honour. Whoever plunges into Shubahaat (the doubtful) will plunge into haraam. His similitude is like a shepherd who grazes his flock close to the boundary (of a farm). Soon his flock will enter into the farm (and devour the crop of the owner).

Know that every king has a border line. Know that the boundary line of Allah are His prohibitions. Verily, in the body is a lump of flesh. If it is healthy, the whole body is healthy. If it is diseased, the whole body is diseased. It (the lump of flesh) is the heart.”

(5) A Muslim is he from whose tongue and hands Muslims are safe.”

The Salafi detractors of Hadhrat Imaam Abu Hanifah (Rahmatullah alayh) advertise their ignorance with their ludicrous notion that Imaam Abu Hanifah (Rahmatullah alayh) was aware of only five Hadith. This greatest of the Aimmah Mujtahideen was a Haafiz of 500,000 Ahaadith.

SAAMIRI

SAAMIRI IS THE ONE who had constructed the golden calf for Bani Israaeel during the absence of Nabi Musaa (Alayhis salaam). His name was also Musaa – Musaa Bin Zafar. It was during the time when Fir’oun had ordered all male babies of Bani Israaeel to be slaughtered that his mother hid him in a cave. She left him in a cave on top of a mountain.

Allah Ta’ala ordered Jibrael (Alayhis salaam) to tend to him. Hadhrat Jibrael (alayhis salaam) fed him honey, milk and butter. Saamiri grew up and lived in this cave. Finally he became a kaafir and misled Bani Israaeel to worship the calf. Saamiri was of illegitimate birth. Despite being nurtured by Jibrael (Alayhis salaam), his evil origin manifested itself in his kufr. On the other hand, Hadhrat Musaa (Alayhis salaam) despite being under the care of Fir’oun became the Rasool and Nabi of Allah Ta’ala.

MALAKUL MAUT’S GRIEF

IN THE OCCASION when Malakul Maut had extracted the soul of the tyrant king Namrood, the Malaaiakah asked him if ever he took pity on anyone whose soul he had taken. Malakul Maut that only on one occasion was he grieved. A pregnant woman was one night walking in a forest when Allah Ta’ala ordered that her soul be taken. She had just given birth to the baby in the jungle. The baby was left all alone in that jungle where wild animals roamed. This scenario had caused considerable grief to Malakul Maut. The Malaaiakah then informed him that the great oppressor, Namrood whose soul he had just taken

was in fact that same baby who was left stranded in the jungle. In great astonishment, Malakul Maut exclaimed: “*O Allah, You are Most Merciful. You do as you will.*”