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UWAIS QARNI

Hadhrat Uwais Qarni (rahmatullh alayh) was surely a true lover of Nabi (Sallallahu alayhi wasallam). It will be of great benefit if we take lesson from his effort to gain the love of Nabi (Sallallahu alayhi wasallam).

Regarding Uwais Qarni (rahmatullh alayh), Rasulullah (Sallallahu alayhi wasallam) said: "Uwais Qarni is the noblest of the Tabieen with Ihsaan."

(The highest stage of Ihsaan is to worship Allah Ta'ala as if you are seeing Him.)

Sometimes Rasulullah (Sallallahu alayhi wasallam) would turn in the direction of Yemen and say: "I perceive the fragrance of love from Yemen."

Rasulullah (Sallallahu alayhi wasallam) said: "Tomorrow on the Day of Qiyaamah Allah Ta'ala will create 70,000 malaa-ikah in the image of Uwais Qarni who will enter in their midst into Jannat. No one will recognise him except those whom Allah wishes."

Since he engrossed himself in ibaadat in concealment, fleeing from people, Allah Ta'ala will preserve his concealment even in the Aakhirah. Allah Ta'ala has said: "My Auliyaa are under My Mantle. None besides Me knows them."

Rasulullah (Sallallahu alayhi wasallam) said: "In my Ummat is a man whose shafaa'at (Intercession) will be accepted on behalf of so many people whose number equals the hairs on the sheep/goats of the tribes of Rabeeh and Mudhir"

These two Arab tribes possessed the most sheep and goats, hence the analogy. When the Sahaabah (radhiallahu anhum) enquired about the identity of this man, Rasulullah (Sallallahu alayhi wasallam) said: "A servant among the servants of Allah."

The Sahaabah (radhiallahu anhu) responded: "We all are the servants of Allah. What is his name?"

Rasulullah (Sallallahu alayhi wasallam): "Uwais Qarni" Sahaabah (radhiallahu anhum): "Where is he?"

Rasulullah (Sallallahu alayhi wasallam): "In Qarn." Sahaabah (radhiallahu anhum): "Has he seen you?"

Rasulullah (Sallallahu alayhi wasallam): "Not with his physical eyes, but he has seen me with his spiritual eyes."

Sahaabah (radhiallahu anhum): "Such an ardent lover, but why has he not entered into your companionship?"

Rasulullah (Sallallahu alayhi wasallam): "There are two reasons. The first is ghalbah haal (i.e. he is always in a high spiritual state which makes him oblivious of everything besides Allah Ta'ala). The second is his profound observance of my Shariat. His mu'minah mother is extremely old and blind. He tends to camels and with his earnings he supports his mother"

Sahaabah (radhiallahu anhum): "Can we see him?"

Rasulullah (Sallallahu alayhi wasallam) said to Hadhrat Abu Bakr (radhiallahu anhu): "You will not see him, but Umar (radhiallahu anhu) and Ali (radhiallahu anhu) will see him. His entire body is covered with hair. On the palm of his hand and left side is a whitespot, the size of a dirham, which is not the mark of leprosy. When you meet him, convey my salaam to him and tell

him to make dua for my Ummat. Among the Auliyaa those who are the Atqiyaa (a very loft category of Auliyaa), he is the holiest."

Sahaabah (radhiallahu anhu): "Where shall we find him?"

Rasulullah (Sallallahu alayhi wasallam): "In Yemen, he is a camel-herder known as Uwais. You should follow in his footsteps."

As Rasulullah's (Sallallahu alayhi wasallam) demise neared, the Sahaabah (radhiallahu anhum): asked: "To whom shall we give your jubbah (cloak)?"

Rasulullah (Sallallahu alayhi wasallam) said: "To Uwais Qarni."

After the demise of Rasulullah (Sallallahu alayhi wasallam) Hadhrat Umar (radhiallahu anhu) and Hadhrat Ali (radhiallahu anhu) journeyed to Kufa. After delivering a Khutbah, Hadhrat Umar (radhiallahu anhu) said: "O people of Najd, all of you stand up." Everyone obeyed. He then enquired: "Is any among you from Qaran?" When they said, "yes," he asked for information about Uwais Qarni.

They replied: "We do not know him. However, there is a madman who has become estranged from people. He flees from people. When Hadhrat Umar (radhiallahu anhu) enquired of his whereabouts, he was told that he (Uwais Qarni) tends to camels in Wadi Urnah. At night he eats dry bread. He does not enter the town. He does not speak to anyone. He does not eat what people generally eat. He does not know what is grief and happiness. When people laugh, he cries. When they cry, he laughs."

Hadhrat Umar (radhiallahu anhu) and Hadhrat Ali (radhiallahu anhu) travelled to that valley (Wadi Urnah). Ultimately when they discovered him, he was engaged in Salaat. By the command of Allah, angels were tending to the camels. On perceiving the presence of human beings, Uwais terminated his Salaat, and said "Assalaamu Alaikum". Hadhrat Umar (radhiallahu anhu) Farooq replied: "Wa-Alaikum Salaam", and asked: "What is your name?"

Uwais: "Abdullah (i.e. a slave of Allah)."

Hadhrat Umar (radhiallahu anhu): "We all are the servants of Allah. What is your, specific name?"

Uwais: "Uwais."

Hadhrat Umar (radhiallahu anhu): "Show me your right hand." When Hadhrat Uwais showed his hand, Hadhrat Umar (radhiallahu anhu) seeing the mark indicated by Rasulullah (Sallallahu alayhi wasallam), kissed his hand, and said: "Rasulullah (Sallallahu alayhi wasallam) has conveyed salaams to you; sent this cloak for you and commanded that you make dua for his Ummah."

Uwais: "You are more qualified to make dua because there is no one nobler than you."

Hadhrat Umar (radhiallahu anhu) "I am always engaged in this duty of dua. However, you have to comply with the order of Rasulullah (Sallallahu alayhi wasallam)."

Uwais: "O Umar! Think carefully. Perhaps Rasulullah (Sallallahu alayhi wasallam) had in mind someone else besides myself."

Hadhrat Umar (radhiallahu anhu): "All the signs indicated by Rasulullah (Sallallahu alayhi wasallam) exist in you."

Uwais: "Give me the cloak of Rasulullah (Sallallahu alayhi wasallam), so that I may make dua." Taking the cloak, Hadhrat Uwais said: "Wait here." He went a distance, fell into Sajdah and supplicated: "O Allah! I shall not don this mantle as long as You do not forgive the entire Ummah of Muhammad (Sallallahu alayhi wasallam), for he has presented this cloak. Rasulullah (Sallallahu alayhi wasallam) Umar Farooq and Ali Murtaza have discharged their duties."

A Voice exclaimed: "We have forgiven a number by virtue of your intercession."

Uwais: "O Allah as long as You do not forgive all, I shall not don this mantle."

The Voice: "I have forgiven thousands."

Uwais: "I am petitioning for the forgiveness of all."

This performance was enacted several times. Each time, The Voice announced an increase in the number of persons forgiven by virtue of Hadhrat Uwais' intercession. Meanwhile Hadhrat Umar (radhiallahu anhu) and Hadhrat Ali (radhiallahu anhu) unable to hold their patience came near to Hadhrat Uwais to see what was happening. When Hadhrat Uwais saw them, he exclaimed: "Why have you come? I would not have donned this mantle as long as Allah Ta'ala had not forgiven the entire Ummah of Rasulullah (Sallallahu alayhi wasallam)."

Gazing at Hadhrat Uwais with deep intent and concern, Hadhrat Umar (radhiallahu anhu), perceived 18,000 spiritual kingdoms under the simple shawl Hadhrat Uwais was wearing at the time. Hadrat Umar (radhiallahu anhu), now overwhelmed by spiritual enthusiasm, lost complete interest in himself and his Khilaafat. In an ecstatic mood he cried out: "Is there anyone prepared to accept my Khilaafat in exchange for a piece of bread?"

Hadhrat Uwais said: "Only a man lacking in intelligence, will purchase it. What are you talking of buying and selling! Abandon it! Whoever wishes, can pick it up."

Then donning the mantle of Rasulullah (Sallallahu alayhi wasallam) Hadhrat Uwais said: "As a result of the barkat of this mantle and my intercession, the number of people of the Ummah of Muhammad (Sallallahu alayhi wasallam) forgiven, equals the number of hairs on the bodies of the goats of the tribes of Rabeeah and Mudhir."

Hadhrat Umar (radhiallahu anhu): "O Uwais, why did you not meet Rasulullah (Sallallahu alayhi wasallam)?"

Uwais: "Perhaps you saw the blessed forehead of Rasulullah (Sallallahu alayhi wasallam). Tell me, were Rasulullah's (Sallallahu alayhi wasallam) eye-brows fine or broad?" Surprisingly, neither Hadhrat Umar (radhiallahu anhu), nor Hadhrat Ali (radhiallahu anhu), was able to describe Rasulullah's (Sallallahu alayhi wasallam) eye-brows.

Uwais: "You are the Companions of Muhammad? (Sallallahu alayhi wasallam)"

Hadhrat Umar (radhiallahu anhu): "Most certainly we are." Uwais: "On the day when the blessed tooth of Rasulullah (Sallallahu alayhi wasallam) was martyred, why did you not martyr your own teeth? The requirement of love was that you conformed."

Hadhrat Uwais(rahmatullh alayh) opened his mouth and they observed that all his teeth were missing. He said: "I broke my teeth without seeing the mubaarak face of Rasulullah (Sallallahu alayhi wasallam). After having broken a tooth, I was not satisfied. Perhaps another tooth of Rasulullah (Sallallahu alayhi wasallam) was martyred, not the one I broke in my mouth. In this way I continued breaking my teeth until all were removed."

Both Hadhrat Umar (radhiallahu anhu) and Hadhrat Ali (radhiallahu anhu), were overcome with emotion. Now they learnt a new concept of love and devotion. They resolved to learn this devotion from Hadhrat Uwais. Hadhrat Umar (radhiallahu anhu), then said: "O Uwais, make dua for me." Uwais: "I have already made dua. You should not desire more. In the Tashahhud of every Salaat I say: "O Allah! Have mercy on all the believing men and women and forgive them." If you reach the grave with the safety of Imaan, then most certainly, you have obtained my dua. I do not want to destroy my dua." Hadhrat Umar (radhiallahu anhu): "Counsel me."

Uwais: "Umar, have you recognized Allah Ta'ala?"

Hadhrat Umar (radhiallahu anhu): "Yes, I recognized Him." Uwais: "It is best that you recognize only Allah Ta'ala and no one besides Him."

Hadhrat Umar (radhiallahu anhu): "Say something more." Uwais: "Allah Ta'ala knows you. It is best that besides Allah Ta'ala, no one else knows you."

Hadhrat Umar (radhiallahu anhu) then attempted to present a gift of some money to Hadhrat Uwais. Hadhrat Uwais producing two dirhams from his pocket, said: "This is my earning for tending camels. If you can vouch that these dirhams will be depleted before my death, I shall then accept more."

Obviously, Hadhrat Umar (radhiallahu anhu) could not comply, hence Uwais refused the gift.

Hadhrat Uwais: "Both of you had undergone considerable hardship to reach me. Now return Qiyaamat is near. We shall then meet where there shall no longer be any separation. Presently I am in a dilemma. I am concerned with the preparations for this journey."

They bid farewell and took leave with heavy hearts.

PRAISES OF OUR NABI

"I could not praise Rasulullah (sallallahu alayhi wasallam) with my words; rather, my words were made praiseworthy by asulullah (sallallahu alayhi wasallam)"

wa ahsanu minka lam tara qattu 'aini وأحسن منك لم تر قط عيني
wa ajmalu minka lam talidin nisaau وأجمل منك لم تلد النساء
Huliqta mubarra-an min kulli 'aybin خلقت مبرءاً من كل عيب
ka-annaka qad khuliqta kamaa tashaau كأ نك قد خلقت كما تشاء

I have never seen anyone better than you nor did any woman give birth to anyone more beautiful than you. You have been created free from any faults just as you yourself wished to be created.

When I saw his light shining forth, in fear I covered my eyes with my palms, afraid for my sight because of the beauty of his form. So I was scarcely able to look at him at all. The lights from his light are drowned in his light and his face shines out like the sun and moon in one. A spirit of light lodged in a body like the moon, a mantle made up of brilliant shining stars. I bore it until I could bear it no longer. I found the taste of patience to be like bitter aloes. I could find no remedy to bring me relief other than delighting in the sight of the one I love. Even if he had not brought any clear signs with him, the sight of him would dispense with the need for them. Muhammad is a human being but not like other human beings. Rather he is a flawless diamond and the rest of mankind is just stones. Blessings be on him so that perhaps Allah may have mercy on us on that burning day when the fire is roaring forth its sparks.

THE AUSPICIOUS BIRTH

Our Habib (Sallallahu alayhi wasallam) was and will always be most beautiful and blessed. From the time that Allah Ta'ala has decided to create our Beloved (Sallallahu alayhi wasallam), he was Allah's Beloved. His birth was in Rabi ul Awwal. Rabee' means the Spring season, which denotes life, happiness and excitement. Our Habib (Sallallahu alayhi wasallam)'s coming into this world brought joy, pleasure and all blessings.

The greatest of humans, the leader of the children of Adam, Muhammad Mustafa Ahmad Mujtaba (Sallallahu alayhi wasallam) made his blessed appearance fifty to fifty five days after the incident of the elephants at dawn on Monday 8th/12th Rabi ul Awwal corresponding to April 570 A.D in Makkah in Abu Talib's house.

The Mother of Uthman Bin Abul Aas (radhiallahu anhu), Fathimah Bintu Abdullah says, "During the blessed Birth of Nabi (Sallallahu alayhi wasallam) I was with the mother of Nabi (Sallallahu alayhi wasallam) Amina. I clearly noticed the whole house radiant with Nur (brilliance) and I also saw the stars stooping so low down that I thought it would come crashing down onto me."

Irbad Bin Sariya (radhiallahu anhu) relates that during the blessed birth, Nabi (Sallallahu alayhi wasallam) mother observed a Nur (brilliance) that illuminated the palaces of Syria.

The stooping down of the stars towards the earth (as mentioned in the previous narration) is an indication that soon the darkness of disbelief and polytheism will be eradicated from the earth to be absolutely replaced by the illumination of spiritual guidance. As Allah Ta'ala says: "Indeed there has come to you a light (Rasulullah-Sallallahu alayhi wasallam) and a plain book (the Quran) with which Allah guides those who seek His pleasure towards pathways of peace, and He extracts them from darkness towards light by His will." (Surah AI-Maidah verses 15-16)

It is reported on the authority of K'ab Ahbar (radhiallahu anhu), that the old scriptures portray the destiny of Rasulullah (Sallallahu alayhi wasallam) thus: "Muhammad, the Prophet of Allah; his birthplace will be Makkah and his migration will be towards Yathrib (Madinah) and his rule will be over Shaam"

Hazrat A'ishah (radhiallahu anha) narrates: "For purposes of business, a Jew was residing in Makkah. On the night Rasulullah (Sallallahu alayhi wasallam) was born, he asked the Quraish if a baby boy was born that night. The Quraish dismissed him by indicating their ignorance but he was adamant and insisted: 'At least make some basic enquiries because the Prophet of this Ummah was born tonight. This child has a symbol (seal) of prophethood between his shoulder blades. He would not be able to drink any milk for two days because a jinni has placed a finger over his mouth.' Without further delay the people got to their feet to investigate this matter thoroughly. They discovered that a boy was born to Abdullah bin Abdul Muttalib. The Jew begged to be taken along with them. When he caught sight of the symbol (seal)

of prophethood between the shoulder blades, he fell down unconscious. As he regained consciousness he asserted 'Prophethood has vanished from the Bani Israil. O People of Quraish! By Allah! This infant will launch such an attack on you that news of this attack will rapidly spread from East to West'" (this attack was a reference to the Conquest of Makkah).

On the same night an earth tremor struck the palace of Chosroes causing all fourteen turrets of the palace to crumble. Furthermore, the fire that was perpetually blazing for over a thousand years in the Persian fire-temple abruptly extinguished itself. Lake Sawah also unexpectedly dried up. The morning found Chosroes awfully distressed. His royal elegance constrained him from revealing his utter despair. He eventually convened court by assembling his ministers and other pillars of state. During the course of this assembly, he was informed that the "holy fire" has mysteriously gone out. This fuelled his anguish even further. What further intensified his agony was when one of the Zoroastrian priests stood up before him in court and said "I saw a dream last night in which powerfully built camels are dragging along some Arabian horses. I then witnessed them crossing over the Tigris River and fanning out to each and every country in the world."

"So what is the interpretation of the dream then?" asked the emperor. The priest replied: "Perhaps a momentous incident is about to occur from the direction of Arabia."

In order to investigate further and to put his mind to rest, the emperor dispatched a royal edict to Nu'man bin Munzir instructing him to send him an eminent scholar who would be able to answer all his questions adequately.

Nu'man bin Munzir promptly despatched a celebrated scholar by the name of 'Abdul-Masih Gassani to the emperor. When 'Abdul-Masih Gassani appeared in court, the emperor asked: "Do you have any knowledge of whatever I wish to ask of you?" 'Abdul-Masih respectfully replied: "You may disclose to me whatever is distressing. If I have any knowledge I will gladly assist you otherwise I will direct you to someone more enlightened than I am."

The emperor then brought him up to date by describing in detail what was bothering him. 'Abdul-Masih advised him: "Perhaps my uncle, my mother's brother, Satih, who presently resides in Sham would be able to assist you. Perhaps he has some information on this matter."

"You go ahead to your uncle," commanded the emperor, "and investigate this matterfully."

'Abdul-Masih set out for Sham but reached his uncle Satih whilst he was in the agony of death. He was still in his senses though. 'Abdul-Masih greeted him with Salam and recited a few couplets to him. When Satih heard him reciting these couplets, he turned towards him and said: "Abdul-Masih comes dashing to Satih when he is about to breathe his last."

"Have you been sent by the Sassanidae emperor because of the tremor that struck his palace, because the fire of the Zoroastrians inexplicably went out and because the priest saw a dream wherein powerfully built camels are dragging Arabian horses over the Tigris River and then fanning out across all cities? Is this why you have come? O 'Abdul-Masih! Bear in mind that when the word of Allah is recited in abundance, when the personality carrying

the asa (staff) becomes apparent when the valley of Samawah is gushing forth, the lake of Sawah dries up and the Persian fire is extinguished, then Syria will not remain Syria for Satih anymore. A few men and women from the Sassanid dynasty will rule for a few years. The events that were ordained to happen, regard them as already coming to pass." Saying this, Satih breathed his last.

'Abdul-Masih returned to the emperor and fully apprised him of what transpired. Upon hearing this, the emperor exclaimed: "The elapse of fourteen kingdoms takes a period of time but how long does it take for the passage of time? Time glides by rather rapidly."

Ten out of the fourteen kingdoms ceased to exist in just four years and the remaining four were reduced to oblivion by the time Hadhrat Uthman (radhiallahu anhu), ascended the office of Khilafat.

Said bin Muzahim narrates from M'aruf bin Kharrabuz who narrates from Bashir bin Taym (radhiallahu anhu) who said: "On the night Rasulullah (Sallallahu alayhi wasallam) was born, the Zoroastrian priest saw a dream wherein camels and horses are leaping over the Tigris River."

Allahu Akbar the Mubarak Birth of our Habib (Sallallahu alayhi wasallam) already was a sign to the world that darkness, tyranny, idol worship and evil was to be eradicated from this world and be replaced with nur, justice, tawheed (worship of one Allah) and peace. Our Nabi (Sallallahu alayhi wasallam) meant happiness for all.

Hadhrat Anas (radhiallahu anhu) narrates that Rasulullah (Sallallahu alayhi wasallam) said: "Amongst the miracles and

divine bounties of Allah Ta'ala, one of them is that I was born circumcised, and nobody had the opportunity to view my satr (private parts)."

Hadhrat Abbas (radhiallahu anhu) narrates that Rasulullah (Sallallahu alayhi wasallam) was born circumcised and furthermore, his navel was neatly cut. When his grandfather Abdul Muttalib caught sight of this, he was amazed and remarked: "Verily, this son is bound to become a man of lofty status."

Ishaq bin Abdullah narrates from Hadhrat Aaminah that when Rasulullah (Sallallahu alayhi wasallam) was born, he was exceptionally clean and dirt free. He had no muck or any form of dirt on his blessed body. Everything of our Habib (Sallallahu alayhi wasallam) is beautiful and blessed.

AQIQAH AND NAMING

On the seventh day of Rasulullah's (Sallallahu alayhi wasallam) birth, Abdul Muttablib performed the Aqiqah and invited all the Quraish to this function. He then proposed to keep the child's name Muhammad. The Quraish startled by such an innovative name enquired: "OAbu Al-Harith (this was the appellation of Abdul Muttalib) why do you propose to keep a name that was certainly not kept by your forefathers or any of your family members?" Abdul Muttalib replied: "I propose to name him Muhammad (the praised one) because I want Allah Ta'ala in the sky and His creation on the earth to praise him." Before the birth of Rasulullah (Sallallahu alayhi wasallam) Abdul Muttalib actually saw a dream that inspired him to keep the

newborn child's name Muhammad. He dreamt that an iron chain is being extracted from his back. One end of the chain is towards the sky and the other end is towards the earth. One end is towards the west and the other towards the east. A little while later, the chin transforms itself into a huge tree. Every leaf of the tree was glittering with luminosity seventy times more intense than the brilliance of the sun. People from the east as well as the west are clinging onto its branches. Some of the Quraish are also clinging onto this tree whilst a few others from the Quraish are determined to chop it down. Whenever this group decides to approach the tree with this intention, a handsome young man puts paid to their intentions by thrusting them aside.

In interpretation of this dream, the interpreters informed Abdul Muttalib that amongst his descendants, a boy will be born. People from the east to the west will follow him devotedly. The beings of the sky as well as the earth will sing his praises. That is why Abdul Muttalib kept his name Muhammad. Whilst Abdul Muttalib was reflecting over the name Muhammad, Rasulullah's (Sallallahu alayhi wasallam) mother, on the other hand, saw a pious dream in which she was informed that she is carrying the most saintly creation and the most supreme leader of the nations. She was directed to keep his name Muhammad or according to another narration she was instructed to name him Ahmad.

Imam Bukhari says in Tarikhe Saghir on the authority of Ali bin Zaid that Abu Talib would often recite the following stanza:

Allah has extracted his (Muhammad's) name from His own so that he may be exalted, so the one on the throne is Mahmud whilst this is Muhammad.

Surely our Habib (Sallallahu alayhi wasallam) will always be praised.

A DESCRIPTION OF HADHRAT MOUHAMMED (SALLALLAHU ALAYHI WASALLAM)

An orphan born in the dessert who's father predeceases him, every aspect of his birth is recorded.

- -Born, according to the Christian calendar $22^{\rm nd}$ April 571, according to popular opinion Islamic calendar, $12^{\rm th}$ Rabi-ulawwal. *Aamul Feel* the year of the elephant, the year when Abraha attempted to attack Baitullah.
- -Fathers name Abdullah, Mothers name Aaminah. This also not coincidence. Fathers Name Abdullah, his inception occurred in the oven of Abdiyat. Mothers name Aaminah, he was nurtured in the womb on *aman* and peace.
- -The midwife, Shifaa the mother of Abdurahmaan bin Auf who gave assistance in his birth. Her name was Shifaa, that personality who was going to give Shifaa and cure for the maladies of humanity was being born.
- -Foster mother Haleemah, he drank milk from the breasts of Hilm and Akhlaaq. Haleemah belonged to Banu Saad, the perfection of Saadit and dignity was going to come into this world.

- -Born in the month of Rabi-ul-awwal. Why not Ramadhaan? Why not Muharram? Why Rabi-ul-Awwal? Ulama explain, our Nabi (Sallalahu alayhi wasallam) did not need a sacred month to be born, his Zaat and personality was sacred enough. He didn't need a month of Barkat, he gave Barkat.
- -Born in the dessert he did need vegetation, he was the vegetation. Born in the dessert he did not need water, he was the water.
- -Rabi-ul-awwal, 'rabi' the word 'rabi' means spring. After the dark winter of zulm and kufr and baatil. After the dark winter of ignorance, the spring of Noor, of hidaayat, of life, Muhamadur Rasulullah (Sallallahu alayhi wasallam) has come.

Every aspect of his existence is recorded. To minute details of his appearance.

Hassan bin Thaabit (radhiallahu ta'ala anhu) how beautifully he describes Janaabe Rasullulah (Sallallahu alayhi wasallam). He says, "more magnificent than you my eyes have never seen, more beautiful than you no women has ever given birth to a child. You have been created free from every blemish. It appear to me oh my beloved Nabi, As if you told Allah how to create you and on your desires Allah created you."

Such a Nabi! Minute detail of his appearance.

Sahaabah describe,

-His face was moderately large. He did not have a completely round face nor and elongated face, but it was between the two.

- -His forehead was broad.
- -His appearance was luminous, shining. There was tinge of redness in it.
- -His eyebrows -the hair was thin, it was dense, it would not meet in the middle. In the middle there was a gap in which a vein would run. When he would become angry it would become apparent.
- -His eye lashes were long. The pupils of his eyes were very black. In the whiteness there were thin red veins that would run.
- -His nose was slightly elongated and pointed, behind it there was a Noor, a luster, a light. Someone who was not looking carefully, because of the light would think that the nose was large but the nose was not large.
- -His mouth was generous. His teeth were thin and long. Between the teeth there was a gap from which a light would shine.

Abu Hurairah (Radialahu ta'ala anhu) says.He says, "I have never seen anything more magnificent than Janaabe Rasulullah (Sallallahu alayhi wasallam), it was as if the sun would shine from his face. And when he would smile a light would shine onto the wall."

Ayesha (Radialaahu anha) says, "one day I was sewing, it was dusk, twilight. There wasn't much light. My needle fell down. I couldn't find it. Rasulullah (Sallallahu alayhi wasallam) entered the hujrah. He smiled at me, when he smiled a light shone out from between his teeth as a result of which I saw my needle. I

related to him what had happened. He said, 'Yaa Humairah (it was an affectionate term he would use to address Ayesha) what greater loss can there be than the loss of that person who is deprived of being able to look at my noble countenance on the day of Judgement."

Ali (Radiallahu anhu) says, "any one who saw Rasulullah (Salallahu alayhi was allam) all of a sudden would be over awed, when he would inter mingle with him automatically he would love him. And the one who described him would say, before this and after this I have never seen anything more magnificent than Janaabe Rasulullah (Sallallahu alayhi wasallam)."

[Description by: Ml.S Katani]

10 MIRACLES OF HADHRAT MOUHAMMED (SALLALLAHU ALAYHI WASALLAM)

1. The eye of Hadhrat Rifaa'ah (Radiallhu anhu) is cured

Hadhrat Rifaa'ah (Radiallhu anhu) reports that when his eye was pierced by an arrow during the Battle of Badr, Rasulullaah (Sallahu alayhi wasallam) applied some of his blessed saliva to the wound and made du'aa for it. It was immediately healed and appeared as if nothing had ever happened to it.

2. Rasulullaah (Sallahu alayhi wasallam)'s prediction about Hadhrat Abu Dharr (Radiallhu anhu)

Rasulullaah (Sallahu alayhi wasallam) once said, "May Allah have mercy on Abu Dharr. He lives by himself, will pass away by himself and be resurrected by himself." Hadhrat Abu Dharr (Radiallhu anhu) lived by himself in a place called Rabdha, where he passed away with none present at his death apart from his wife and slave.

3. The pain Hadhrat Ali (Radiallhu anhu) suffered is cured

Hadhrat Ali (Radiallhu anhu) reports that he was once in so much pain that he thought he would die. When he reported it to Rasulullaah (Sallahu alayhi wasallam), the Nabi of Allah (Sallahu alayhi wasallam) made du'aa saying, "O Allah! Do cure him." Hadhrat Ali (Radiallhu anhu) relates that the pain immediately vanished and he never suffered the same pain ever again.

4. A branch becomes a sword

When the sword of Hadhrat Abdullaah bin Jahash (Radiallhu anhu) broke during the Battle of Uhud, Rasulullaah (Sallahu alayhi wasallam) handed him a branch, which then transformed into a sword.

5. The branch of a date palm walks up to Rasulullaah (Sallahu alayhi wasallam)

A Bedouin once approached Rasulullaah (Sallahu alayhi wasallam) and asked, "How will I know for certain that you are the messenger of Allah?"

"Will you accept it if I call that branch of the palm to come to me?" Rasulullaah (Sallahu alayhi wasallam) asked. "Certainly," the man replied. Rasulullaah (Sallahu alayhi wasallam) then called the branch and it immediately detached itself from the palm, came up to Rasulullaah (Sallahu alayhi wasallam) and then returned when he instructed it to return. When he saw this miracle, the man accepted Islaam immediately.

6. Curing a ringworm

Hadhrat Abyadh bin Hammaal (Radiallhu anhu) reports that he had a ringworm on his face, which he reported to Rasulullaah (Sallahu alayhi wasallam). Rasulullaah (Sallahu alayhi wasallam) passed his hand over his face and made du'aa, because of which the ringworm disappeared before the same evening.

7. No white hairs even after 100 years

Hadhrat Amr bin Tha'labah (Radiallhu anhu) reports that he met Rasulullaah (Sallahu alayhi wasallam) at a pace called Sayaalah, where he accepted Islaam. Rasulullaah (Sallahu alayhi wasallam) then placed his hand upon the head of Hadhrat Amr (Radiallhu anhu) and he related further that even after he had reached the age of 100, the hairs upon which

Rasulullaah (Sallahu alayhi wasallam) had placed his blessed hand never turned white.

8. Curing a wound

Rasulullaah (Sallahu alayhi wasallam) was once having a meal when Hadhrat Jarhad Aslami (Radiallhu anhu) arrived. Rasulullaah (Sallahu alayhi wasallam) bade him to join in the meal, which he did. However, because he had injured his right hand, Hadhrat Jarhad (Radiallhu anhu) started to eat with the left hand.

"Eat with the right hand," Rasulullaah (Sallahu alayhi wasallam) said. When Hadhrat Jarhad (Radiallhu anhu) informed Rasulullaah (Sallahu alayhi wasallam) about the injury, Rasulullaah (Sallahu alayhi wasallam) blew upon it, because of which it was cured and never again gave him any trouble until death.

9. Rasulullaah (Sallahu alayhi wasallam) in the Cave of Hira

As the time drew closer for Rasulullaah (Sallahu alayhi wasallam) to announce his Nabuwaat-prophethood, Rasulullaah (Sallahu alayhi wasallam) developed the desire to remain in solitude, when he would attain great peace. He would often take provisions along with him and remain alone in the Cave of Hira, where he would engage in the worship and remembrance of Allaah as he saw fit and guided by the practices of Hadhrat Ibraheem (Alayhis Salaam). Here he would be so engrossed in meditating over the greatness of

Allaah and the decadent state of his people that he would leave only when his food was exhausted. It was during these days that he would hear the trees and rocks of Makkah greet him as he walked by them. He would keep looking to the right and left when he heard their greetings, but would see none about. It was also during those days that the dreams he saw during the night would manifest themselves the following day.

10.The du'aa Rasulullaah (SAW) made for Hadhrat Handhala (RA)

Hadhrat Handhala (Radiallhu anhu) was still a boy when Rasulullaah (Sallahu alayhi wasallam) passed his hand over his head and made du'aa for him.

THE MIRACLE OF MI'RAJ

During the celestial tour of the heavens on the Night of Mi'raaj, Rasulullah (sallallahu alayhi wasallam) observed a huge bull emerging from a small hole in a mountain. After its emergence, the bull was desperately attempting to re-enter the hole, but failed.

When Rasulullah (sallallahu alayhi wasallam) asked Hadhrat Jibraeel (alayhis salaam) for an explanation of the mystery of the bull, he explained that the hole symbolized the human mouth and the bull represented what is called 'slipped tongue'. That is, a hurtful or offensive statement uttered unthinkingly. After making the statement, one realizes its notoriety. One regrets and 'takes back' the statement by means of apologizing.

Remember that no matter how much one tries to withdraw the hurtful statement and no matter how many apologies are offered, the damage has been incurred on the hurt of the person or in society. The bull will not be able to reenter. Therefore, reflect before speaking.

RASULULLAH'S KURTAH

Hadhrat Umme Salmah (radhiyallahu anhaa) narrates:

"The most liked dress by Rasulullah (sallallahu alayhi wasallam) was the qamees (kurtah)." (shamaa-il Tirmizi)

Qamees is a kurtah (the upper garment-a long shirt). The Qamees which has the closest resemblance to the qamees of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah is the kurtah adopted by our senior Ulama and Auliya, namely, the Ulama of Deoband.

The Qamees of Rasulullah (sallallahu alyahi wasallam) in length reached half the forelegs (nisf-e-saaqain)—well below the knees.

It never reached the ankles. It is only the qamees (kurtah) of our Ulama which measure up to the dimensions of Rasulullah's (sallallahu alayhi wasallam) kurtah.

HIS CONSIDERATION FOR OTHERS

According to the Hadith, Rasulullah (Sallallahu alayhi wasallam) would cover his mouth with his hand or a handkerchief when sneezing. In this way he stifled the sound to avoid causing annoyance to others. This establishes that one should not annoy or scare or inconvenience one's companions by means of loudness and shouting.

• In Sunan Nisaai there appears a narration in which Hadhrat Aishah (Radiallahu anha) speaks of Rasulullah's (Sallallahu alayhi wasallam) exit from the house on the Night of Baraa'at. He opened the door silently so as not to disturb the sleeping ones. Similarly he closed the door silently. He did not commit any act which produced the slightest noise. He totally

abstained from any disturbance to ensure that no one's sleep is disturbed nor anyone be suddenly awakened.

- In a lengthy Hadith in Sahih Muslim, Hadhrat Miqdaad (Radiallahu anhu) says that once a group of them were the guests of Rasulullah (Sallallahu Alayhi wasallam). After Isha the guests would go to bed. Rasulullah (Sallallahu alayhi wasallam), on arriving much later, would make salaam (greet) in whisper that if anyone was awake he could hear and if anyone was asleep he would not be disturbed thereby. This Hadith as well indicates the lengths to which Rasulullah (Sallallahu alayhi wasallam) would go in order to refrain from causing the slightest inconvenience to others.
- In the Hadith it is narrated that once Hadhrat Jaabir (Radiallahu anhu) came to the house of Rasulullah (Sallallahu alayhi wasallam). On knocking at the door, Rasulullah (Sallallahu alayhi wasallam) enquired: "Who is it?"

Hadhrat Jaabir (Radiallahu anhu) replied : "It is me". Rasulullah (Sallallahu alayhi wasallam) in annoyance said:

"It is me. It is me." From this we learn that statements should not be made ambiguously. One should speak with clarity to enable the listener too fully understand. Ambiguous statements which cause confusion perturb people.

THE BENEFIT OF ABUNDANT DUROOD

A young man who was making tawaaf of the Ka`bah was reciting Durood Shareef in abundance. Someone asked if he experienced any effect of the Durood Shareef. The young man narrated the following episode:

"My father and I went for Hajj. Along the journey my father became ill and died. His face became black; his eyes became horribly contorted and his stomach bloated. I cried and said: 'Inna lillahi wa inna ilayhi raji-oon.' I bewailed my father's death in the journey and his condition. That night when I fell asleep, I saw in a dream Rasulullah (sallallahu alayhi wasallam) approaching my father. He rubbed his blessed hand on my father's face. Immediately it became whiter than milk and glittered. He then rubbed his hand on my father's bloated stomach. His stomach subsided and became normal. When Rasulullah (sallallahu alayhi wasallam) was about to leave, I took hold of his blessed shawl and exclaimed: 'O my chief! Who are you?' He said: 'Do you not recognize me? I am Muhammad, the Rasool of Allah. This, your father, was grossly disobedient and a sinner. However he recited Durood in abundance. I have therefore come to his aid when this calamity befell him."

THE BLESSINGS OF OUR HABIB (SALLALLAHU ALAYHI WASALLAM)

Hadhrat Abu Bakr (radhiallahu anhu), once remarked to Rasulullah (Sallallahu alayhi wasallam) that he is a man of eloquence and purity in language. Rasulullah (Sallallahu

alayhi wasallam) admitted: "I am after all firstly from the Quraish tribe. Moreover, I was suckled amongst the Banu S'ad tribe."

According to this established custom of the Arabs, the women of the Banu S'ad would make an annual journey to Makkah in search of suckling infants. Halimah recalls: "A few women from the Banu S'ad and I set out for Makkah in search of suckling infants. Accompanying me on this journey was my husband and my infant son (Masruh) who was still breastfeeding. As our conveyance, we had an emaciated donkey and a camel that wouldn't provide a single drop of milk. We were unable to fall asleep all night due to acute hunger. To add to our distress, the child, also suffering from pangs of hunger, whimpered and cried in anguish all night long. I didn't even have sufficient breast milk to satiate the child. Every single one of us women was offered to take Rasulullah (Sallallahu alayhi wasallam) with her but the moment she discovered that the infant is an orphan she would bluntly refuse. After all, what remuneration can one expect from a child who does not have a father? But who knew that this child is not a Yatim (orphan) but he is a Durre Yatim (a rare pearl). Who knew that the keys to the treasures of Chosroes and Caesar would be awarded to this child? Who knew that although the child has no apparent guardian and mentor who will award a meaningful remuneration but Allah Ta'ala in whose hands lies the incalculable treasures of the earth and skies is the guardian of this child. He would bestow upon those who nurture and nurse this child farmore than the remuneration they had ever imagined possible."

All the women obtained at least one infant to return home with. Only Halimah was left empty handed. As the hour of departure drew closer, Halimah found it somewhat punishing to return home empty handed. All of a sudden, an impulsive but passionate urge to go back and pick this poor orphan up divinely developed within her anxious heart. She leaped to her feet saying to her husband: "By Allah! I will go to this orphan and I will by all odds take him with me."

Her husband responded: "This wouldn't be a problem. Perhaps Allah Ta'ala will render this child a source of immense blessing (Barakoh) for us."

Barakah actually refers to good provided by Allah Ta'ala. In other words, Barakah refers to divine beneficence and goodness that appears directly from Allah Ta'ala without any apparent exterior cause. It appears in a Hadith-e-Qudsi that Allah Ta'ala says: "I will deal with my servant in the manner he expects Me to deal with him."

In fervent anticipation of this Barakah, Halimah went to fetch Rasulullah (Sallallahu alayhi wasallam). In conformity to this expectation, Allah Ta'ala threw open the doors of Barakah for them; Halimah and her family. The other women of Banu S'ad pinned their hopes on the creation whilst Halimah pinned her hopes on Allah Ta'ala alone. Halimah recounts: "I Just grasped this blessed child to my dried-out bosom when they started filling up with milk. I produced so much of milk that both he and his milk brother were able to drink to their fill. As we chanced to milk the scraggy camel, we saw its udders full of milk. My husband and I both satiated ourselves with its milk. We passed the night in splendid comfort."

The next morning her husband commented: "Remember, O Halima! By Allah! You have taken an exceptionally blessed child." To this she replied: "By Allah! With all true faith, I anticipate nothing but Barakah from Allah Ta'ala."

Now it was time to depart. All the travellers of the caravan mounted their conveyances and set out. Halimah also mounted her camel with this blessed infant grasped to her bosom. Her emaciated camel, which previously would be repeatedly whipped to spur it forward, was now darting ahead in speed without a moment's pause. It was, at that moment in time, witnessing the conveyance of the blessed Nabi of Allah Ta'ala the other women of the caravan remarked: "Halimah! Is this the same camel you came with? By Allah! it now has a wholly different deportment". This is how we arrived in Banu S'ad.

At that time no other region was affected by drought as severely as Banu S'ad. However, my goats would return home in the evening with udders swollen with milk whilst the other goats would return hungry without a drop of milk in their udders. On witnessing this, the people urged their shepherds to graze their goats where Halimah's goats grazed. They complied with this request but all the same, their goats returned hungry whilst Halimah's goats returned at the end of the day with their udders bursting with milk. Halimah says: "Allah Ta'ala continued exhibiting His Khair and Barakat (divine blessings and celestial favours) in this manner whilst we continued witnessing this Khair and Barakat before our eyes. It continued like this until I weaned him at the end of the two years."

At the end of the two years, Halimah returned to Makkah to surrender this charge back to his mother Aaminah. However due to the profuse divine blessings she had observed due to the presence of Rasulullah (Sallallahu alayhi wasallam) in her home, Hadhrat Halimah requested Hadhrat Aaminah to allow this orphan to stay on a few more days with her. On the one hand, Halimah's persistent entreaties made the mother relent and she permitted the child to be taken away for a few more days Halimah then returned home with this blessed infant. After a few months he also started accompanying his milk-brothers to the grasslands to graze the family goats.

Yaa Allah Halimah (radhiallahu anha) took our Habib (Sallallahu alayhi wasallam) and Allah Ta'ala blessed her, Yaa Allah, help us to embrace the Deen of our Habib (Sallallahu alayhi wasallam) and drown us in His love Aameen.

THE FIRST JOURNEY TO SYRIA AND HIS ENCOUNTER WITH THE MONK BAHIRA

When Rasulullah (Sallallahu alayhi wasallam) turned twelve, his uncle Abu Talib decided to travel to Syria with a trade caravan of the Quralsh. Owing to the arduous challenges of the long journey, Abu Talib did not want to take him along but at the actual moment of departure, noticing signs of heartbreaking gloom and sorrow on his face, he finally relented and took him along. En route to Syria, they halted at a city called Busra where a Christian monk lived by the name of Jarjis popularly known as Bahira the monk. He was well acquainted with the signs of the final Prophet as mentioned in

the divine books of yore. The moment this trade caravan halted before Bahira's cloister and his gaze fell on Rasulullah (Sallallahu alayhi wasallam) he at once recognised him as the Prophet referred to in the previous books. Bahira then grasped Rasulullah's (Sallallahu alayhi wasallam) hand in his own.

In Jam'i Tirmizi (the prophethood of Rasulullah -Sallallahu alayhi wasallam- volume 2 page 202) it is narrated on the authority of Abu Musa Ash'ari -radhiallahu anhu- that once Abu Talib travelled with some high ranking elders of the Quraish to Syria. A Christian priest was living in the vicinity of the area they had halted over for the night. They passed this priest on numerous occasions in the past but he never cast a glance in their direction whenever they passed through. This time though, when the trade caravan broke their journey, the monk unexpectedly emerged from his quarters and started to scrutinise each one of the travellers until he came to Rasulullah (Sallallahu alayhi wasallam). The moment he laid eyes on Rasulullah (Sallallahu alayhi wasallam), he grasped Rasulullah (Sallallahu alayhi wasallam) by the hand and exclaimed: "This is the leader of the worlds. This is the messenger of the worlds. Allah Ta'ala will commission him as the embodiment of mercy for the people of the world."

The elders of the Quraish, quite dazed at this, asked: "How do know this? What emboldens you to make such a claim?"

The monk replied: "When you emerged from the valley of the mountain, every single boulder and tree stooped down in prostration. And trees and boulders don't bow down to anybody but a Prophet. Furthermore, I recognise him from his seal of

prophethood that is similar to an apple and appears just below his shoulder blade."

Saying this, the monk departed. Because of Rasulullah (Sallallahu alayhi wasallam) he prepared a meal for the whole caravan of travellers. When all of them turned up to eat, Rasulullah (Sallallahu alayhi wasallam) was conspicuously absent. When he enquired, the monk established that Rasulullah (Sallallahu alayhi wasallam) was out herding the camels. He sent for him. When Rasuiullah (Sallallahu alayhi wasallam) appeared, a cloud was sheltering him from the fierce rays of the sun. As he approached his people, he noticed that they had already taken whatever available shade there was under a tree. Since there was no shade available. Rasulullah (Sallallahu alayhi wasallam) sat down to one side. The moment he sat down the tree stooped in his direction to offer him some shade. The monk remarked: "Look at this tree; how it is bending towards him." The monk then got to his feet committing the travellers by force of oath not to take the young boy with them to Rome. If they catch sight of him, the monk explained, they would identify him from his attributes and features and they would surely put him to death. Whilst pleading with them, the monk suddenly noticed a group of seven Romans coming his way searching for something. The priest asked them what they were searching for. They replied: "We are hunting for that messenger (whose glad tidings have been cited in the Torah and Injil and whom we have learnt will be travelling sometime this month). We have despatched men in all directions and launched an extensive manhunt for him." The

priest responded: "Okay, tell me if the Almighty has already decreed something, is anyone able to prevent it happening?"

They replied in the negative. The seven Romans thereafter pledged before Bahira that they would refrain from hounding him. Furthermore, they eventually resolved to settle down with Bahira because the very reason they set out for, unexpectedly underwent rapid transformation. They reckoned it to be unbecoming to return home. Hence, the decision to settle down with Bahira.

Swearing an oath to the travellers, the monk then enquired who his guardian was. They pointed towards Abu Talib. The monk pleaded with Abu Talib to send him back to Makkah. Abu Talib sent him back to Makkah with Abu Bakr and Bilaal. The monk also provided some bread and olive oil as provisions for the return journey.

According to the narration of Bayhaqi, Bahira rose to inspect Rasulullah's (Sallallahu alayhi wasallam) blessed back where he noticed the seal of prophethood between his shoulder blades. He discovered it to be exactly like how he imagined it to be.

Subhannallah even the Christians knew how great our Habib (Sallallahu alayhi wasallam) was.

BLESSING FOR KHADIJA (RADHIALLAHU ANHA)

Hadhrat Khadija (radhiallahu anha) was an exceedingly wealthy woman of one of the noblest clans of the Arabs. Due to her noble lineage and her chaste demeanour, she was titled as Tahirah (pure) during the times of ignorance as well as the

era of Islam. When the Quraish despatched their trade caravans, Hadhrat Khadija (radhiallahu anha) would also despatch her trade goods with some reliable people as a form of Mudarabah (business partnership). Her goods were equal to all the goods of the Quraish put together. When Rasulullah (Sallallahu alayhi wasallam) turned twenty five and his trustworthiness became a talk of town and when not a single person of Makkah failed to refer to him with the title of Al Amin, Hadhrat Khadijah (radhiallahu anha) sent him a message requesting him to take her goods to Syria with an offer to double his share of the profits in relation to her other normal business partners. Due to the financial constraints of his uncle Abu Talib, Rasulullah (Sallallahu alayhi wasallam) gladly accepted the offer and in the company of Hadhrat Khadija's (radhiallahu anha) slave, Maysarah, he set off for Syria.

When Rasulullah (Sallallahu alayhi wasallam) reached Busra, he took a seat under the shade of a tree. A monk by the name of Nastura lived in the vicinity of this tree. On seeing Rasulullah (Sallallahu alayhi wasallam) beneath this tree, he approached him and said: "From Isa bin Maryam (Alayh salaam) right up to this present moment, besides you no other prophet has sat beneath this tree." He then remarked to Maysarah: "He (Rasulullah-Sallallahu alayhi wasallam) has this redness in his eyes."

Maysarah responded by revealing: "Yes, this redness has never left his eyes." The monk exclaimed: "Yes, surely this is the prophet. This is the final messenger."

Rasulullah (Sallallahu alayhi wasallam) thereafter continued engaging in his trading activities. During this time, a person once started wrangling with Rasulullah (Sallallahu alayhi wasallam). The man demanded that Rasulullah (Sallallahu alayhi wasallam) swear an oath on the idols of Lat and Uzza. Rasulullah (Sallallahu alayhi wasallam) very calmly replied: "I have never taken an oath on Lat and Uzza. In fact, even if I perchance come across these idols, I try to avoid them altogether." The man replied: "Indisputably, you are right." In other words, you are truthful and trustworthy. The man then commented: "By Allah! This is a man whose description and attributes our Ulama find inscribed in their religious manuscripts."

Maysarah says: "In the severe heat of the afternoon, I would notice two angels offering shade to Rasulullah (Sallallahu alayhi wasallam)."

As he was returning from Syria, whilst the two angels were busy shading him from the fierce midday sun, Hadhrat Khadija (radhiallahu anha) witnessed this extraordinary scene as she was sitting in one of the upper floors of her house. She summoned the women around her to come and view this incredible spectacle as well. This took all of them by surprise. Soon after, Maysarah gave her a detailed account of the strange phenomena and particulars of the journey. He then made over her goods and money to her. Due to the barakah (blessings) of Rasulullah (Sallallahu alayhi wasallam) this time round, Hadhrat Khadija (radhiallahu anha) realized such a huge profit from this trade caravan that she had never

before made such a huge profit from a single trade caravan. Hadhrat Khadija (radhiallahu anha) awarded Rasulullah (Sallallahu alayhi wasallam) much more than the initial profit she had originally promised him.

How great our Nabi (Sallallahu alayhi wasallam) that even the angels are at his service.

THE HIJRAH (MIGRATION) OF OUR HABIB (SALLALLAHU ALAYHI WASALLAM) TO MADINAH SHAREEF

The immense love and devotion that Sayyidina Abu Bakr (radhiallahu anhu) had for our Habib (Sallallahu alayhi wasallam) can be witnessed on the occasion of Hijrah to Madinah Shareef. Furthermore the jubilance, happiness and joy that the inhabitants of Madinah Shareef, the Ansaar had expressed upon the arrival of Habib (Sallallahu alayhi wasallam) into Madinah Shareef must bring every ashiq of Habib (Sallallahu alayhi wasallam) to tears.

The miracles (mu'jizaat) of our Habib (Sallallahu alayhi wasallam) witnessed by Sayyidinna Abu Bakr (radhiallahu anhu), by Umm Mabad and Suraqa bin Malik all testify to the greatness of our Habib (Sallallahu alayhi wasallam). The king of Yemen, Tubba, building a house for Habib's (Sallallahu alayhi wasallam) further illustrates that surely our Habib (Sallallahu alayhi wasallam) is the most praiseworthy of all Allah's creations.

When the Quraish realised that gradually all the Sahabah (radhiallahu anhum) had migrated to Madinah and Rasulullah's (Sallallahu alayhi wasallam) departure was also imminent, a number of chieftains convened in Darun Nadwah to deliberate over this predicament. Amongst the chieftains gathered at this meeting were: Utbah bin Rabi'ah, Shaybah bin Rabi'ah, Abu Sufyan bin Harb, Ta'imah bin 'Adi, Jubair bin Mut'im, Harith bin Amir, Abdul Bakhtari bin Hisham, Zam'ah bin Aswad, Hakim bin Hizam, Abu Jahal bin Hisham, Nabihah and Munabbihah sons of Hajjaj and Umayyah bin Khalaf.

Iblis the accursed appeared in this gathering in the form of an old man. As he turned up at the door people asked him who he was. He replied: "I am a sheikh from Najd. I wish to listen to your discussion, and if possible, I would assist you by voicing my personal opinion and counsel."

The people allowed him entry and the discussion got underway. One of them suggested that Rasulullah (Sallallahu alayhi wasallam) should be incarcerated within a fully enclosed closet. To this, the Najd Sheikh responded: "No, this is not the ideal solution because if his companions learn of his incarceration, they would overwhelm you and release him." Someone else proposed to banish him from Makkah altogether. To this the Najd Sheikh countered: "No! This opinion is definitely not acceptable. Are you not aware of the sweetness, allure and captivating nature of his speech? If you drive him out of here, perhaps the inhabitants of another city would listen to his sweet words and believe in him. Then all of them may just get together and launch an attack against us."

Abu Jahal said: "I am of the opinion that neither should we incarcerate him nor should we banish him. Rather we should select a young man from each and every tribe and all of them should jointly assassinate him. In this manner, his blood will be fanned out over all the tribes and his tribe, Banu Abdu Manaf would not be able to hit back against any particular tribe. They will be forced to settle the matter by accepting blood money."

The Najdi Sheikh responded quite excitedly to this proposal. With fervent enthusiasm he said: "By Allah! This seems like the most excellent plan." Other members of the meeting also sanctioned this proposal.

It was also agreed in this meeting that this baneful plan be carried out that very night.

This assembly barely dispersed when Hadhrat Jibraeel (Alayhis salaam) appeared before Rasulullah (Sallallahu alayhi wasallam) with divine revelation enlightening him about their evil plot in the following verses: "And remember when the disbelievers were conspiring against you either to incarcerate, kill or banish you. They were plotting and Allah was plotting but Allah is the best of Plotters." (Surah Anfal, verse 30)

He was then fully apprised of the sinister plot of the disbelievers and he was divinely commanded to emigrate to Madinah Munawarrah. Rasulullah (Sallallahu alayhi wasallam) was also advised to recite the following dua: "And say: My Lord! Let my entry (into Madinah) be good and

(similarly) let my exit (from Makkah) be good. And grant me from Your side a dominion and assistance." (Surah Isra, verse 80)

Hadhrat Ali (radhiallah anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) asked Jibraeel (Alahis salaam) who would accompany him in the emigration. Jibraeel (Alahis salaam) replied: "Abu Bakr will emigrate with you."

It is mentioned in Sahih Bukhari that Hadhrat A'ishah (radhiallah anha) narrates: "Right at high noon, Rasulullah (Sallallahu alayhi wasallam) appeared to Abu Bakr's (radhiallah anhu), house and informed him that his emigration to Madinah had been divinely sanctioned by Allah Ta'ala."

Overcome with excitement, Abu Bakr (radhiallah anhu) asked: "May my parents be sacrificed for you. O Prophet of Allah! Will this unworthy man get the honour of travelling with you?" Rasulullah (Sallallahu alayhi wasallam) replied: "Yes, surely."

According to Ibn Ishaq's narration, on hearing this elating news, Abu Bakr (radhiallah anhu) burst into tears. Hadhrat A'ishah (radhiallah anha) says: "Before this, I never knew that anyone could cry out of downright elation and joy." Long before this, Abu Bakr (radhiallah anhu) in anticipation of this impending Journey, had set aside two camels, which he was feeding with acacia leaves for the last four months. He offered one of these camels to Rasulullah (Sallallahu alayhi wasallam) saying: "O Prophet of Allah! May my parents be sacrificed for you! Please select one of these camels, it is a gift for you."

Rasulullah (Sallallahu alayhi wasallam) said: "No I will not accept it without paying for it."

Ibn Abbas (radhiallah anhu) narrates that Jibraeel (Alayhis salaam) informed Rasulullah (Sallallahu alayhi wasallam) about the resolution reached by the Quraysh and he then advised him to refrain from spending that night in his own home.

That night as darkness spread across the land, the Quraysh, as per their predetermined resolution, besieged the house of Rasulullah (Sallallahu alayhi wasallam) planning to attack him later that night. Rasulullah (Sallallahu alayhi wasallam) directed Hadhrat Ali (radhiallahu anhu) to don his green sheet and lie down on his (Nabi's —Sallallaahu ayahi wasallam) bed. He also advised him saying: "Do not panic. Nothing will happen to you."

Although the Quraysh were his nasty enemies, they still regarded him as trustworthy and honest. They would customarily entrust their valuables to his care. Rasulullah (Sallallahu alayhi wasallam) handed over these entrusted items to Hadhrat Ali (radhiallahu anhu) advising him to return them to their rightful owners.

Abu Jahal, the accursed, was standing outside and with riotous laughter he was mockingly telling his cohorts: "Muhammad is under the impression that if you follow him you will become the rulers of the Arabs and non Arabs alike and you will get eternal paradise after your death. And if you fail to follow

him, you will be killed at the hands of his companions and thereafter you will burn in the fire of Hell."

Whilst he was scornfully saying this, Rasulullah (Sallallahu alayhi wasallam) emerged from the door. Taking a handful of sand, he said: "Yes, this is what I assure you would happen. You are also one of those who are destined to die at the hands of my companions and to burn in the fire of Hell." Over this handful of sand, Rasulullah (Sallallahu alayhi wasallam) recited the opening verses of Surah Yaseen until the verse: "Fa Agh shay naahum Fa Hum la Yubsiroon" (and We have swathed them so they cannot see), and hurled this sand over their heads. Allah Ta'ala placed a veil over their eyes. He then passed right before their very eyes without them realising it.

Passing right before them, Rasulullah (Sallallahu alayhi wasallam) proceeded to Hadhrat Abu Bakr's (radhiallahu anhu) house. Together they left home and headed off to the road leading to Mount Thawr. They ascended the mountain and took cover in one of its caves. During this time, a man passed the house of Rasulullah (Sallallahu alayhi wasallam) and saw a number of the Quraysh moving about. When he enquired what they were waiting for, they replied: "We are waiting for Muhammad to emerge. The moment he sets foot out of his house, we will kill him." The man countered: "May Allah Ta'aa make your efforts go in vain. Muhammad has hurled sand over your heads and passed by."

The next morning when they saw Hadhrat Ali (radhiallahu anhu) rising from Rasulullah's (Sallallahu alayhi wasallam)

bed, they exclaimed: "By Allah! That man was right." With untold misery dripping from their voices, they asked: "Where is Muhammad?" Hadhrat Ali (radhiallahu anhu) replied: "I have no idea."

Thereafter Rasulullah (Sallallahu alayhi wasallam) continued his journey. As he was leaving the environs of Makkah, he ascended a hillock and addressed Makkah lamentably saying: "By Allah! You are the best of lands. You are the most dear to Allah. If I was not expelled from you, I would never have left you."

Ibn Abbas (radhiallahu anhu) narrates that Rasulullah (Sallallahu alayhi wasallam) addressed the land of Makkah saying: "What a pure land you are. You are enormously dear to me. If my people did not expel me from you, l would not take up residence but in you."

Abdullah, the son of Abu Bakr (radhiallahu anhu), who was still a young man, would spend the day in Makkah and in the evenings he would come to his father in the cave and give a report on the activities of the Quraysh. Amir bin Fuhayrah, who was the emancipated slave of Abu Bakr (radhiallahu anhu) would graze goats all day long and at Esha time he would come to the cave and feed Rasulullah (Sallallahu alayhi wasallam) and Abu Bakr (radhiallahu anhu) with goats milk.

Abdullah bin Ariqat was hired as a guide to take the pair of them via the relatively unknown route to Madinah. Although the guide Abdullah bin Ariqat was a disbeliever and polytheist, Rasulullah (Sallallahu alayhi wasallam) and Abu

Bakr (radhiallahu anhu) still trusted him and counted upon him (his navigational skills). They entrusted the camels to the guide requesting him to meet them on the third day at the Cave of Thawr from where they would set out for Madinah.

In short both of them left home the same night and set out for the Cave of Thawr. In Dalailu Bayhaqi, a Mursal narration is mentioned by Muhammad bin Sirin. He says, when Rasulullah (Sallallahu alayhi wasallam) proceeded towards the cave, his cave companion, his devoted disciple, his dedicated companion, his sincere devotee incomparable friend Hadhrat Abu Bakr (radhiallahu anhu) was struck with an eccentric sense of restlessness. Sometimes he would walk behind Rasulullah (Sallallahu alayhi wasallam) and sometimes in front of him. At times he would walk to his right and sometimes to his left. In due course, Rasulullah (Sallallahu alayhi wasallam) asked: "What is the matter Abu Bakr? Sometimes you walk ahead of me and sometimes behind me?" Abu Bakst replied: "O Rasulullah (Sallallahu alayhi wasallam)! When I envision someone hunting for you from the back, I promptly move behind you. When I dread someone waiting in ambush for you, I reposition myself to get ahead of you." Rasulullah (Sallallahu alayhi wasallam) asked: "Abu Bakr! Your purpose for acting in this manner is to sacrifice your life for mine?" Abu Bakr (radhiallahu anhu) replied: "Yes, O Prophet of Allah! I swear by the Being who has commissioned you with he truth, I wish to sacrifice my life in favour of yours." As they reached he cave, Abu Bakr (radhiallahu anhu) said: "O Prophet of Allah! Just hold a moment. I will enter the cave and clean it for you."

It is narrated in Musnad Ahmad bin Hambal (rahmatullah alayh) that Ibn Abbas (radhiallahu anhu) narrates: "The Quraysh surrounded Rasulullah's (Sallallahu alayhi wasallam) house all night long. The next morning they were startled to notice Ali (radhiallahu anhu) awakening from Rasulullah's (Sallallahu alayhi wasallam) bed. When they enquired from Hadhrat Ali (radhiallahu anhu) about his whereabouts, he replied: "I have no idea." They promptly scurried about in all directions hunting for him until they reached the cave. When their glances fell onto the web screening the mouth of the cave, they said: "This web would not have been here if he had entered the cave."

Abu Mus'ab Makki says: "I have heard Anas bin Malik, Zaid bin Arqam and Mughirah bin Shubah (radhiallahu anhum) saying: 'Whilst Rasulullah (Sallallahu alayhi wasallam) sought refuge in the cave of Thawr with the will of Allah, a tree miraculously sprouted up before him. A pair of wild doves then laid their eggs in the nests that were on the tree. Whilst the polytheists were hunting for Rasulullah (Sallallahu alayhi wasallam), they came across the cave but when they caught sight of the nests covering the tree, they retreated.' Rasulullah (Sallallahu alayhi wasallam) says: 'Allah Ta'ala defended us from their(evils).'"

In Bukhari, Muslim and Musnad Ahmad it is mentioned that Hadhrat Anas (radhiallahu anhu), relates that Abu Bakr (radhiallahu anhu) recounted to me: "When Rasulullah (Sallallahu alayhi wasallam) and I were in the cave whilst the Quraysh were frenziedly searching for us and they somehow

managed to get to the mouth of the cave, I anxiously submitted: 'O Prophet of Allah! If one of them has to lower his gaze, he is certainly bound to spot us.' "Rasulullah (Sallallahu alayhi wasallam) replied, "What is your opinion, O Abu Bakr of those two people amongst whom the third is Allah." In other words, we ore not alone. Allah is with us and He will shield us from their evil.

According to the narration of Zuhri and Urwah bin Zubair, when Rasulullah (Sallallahu alayhi wasallam) noticed Abu Bakr (radhiallahu anhu) looking miserably sad, he said: 'Do not grieve, certainly Allah is with us.'

He also made special dua for Abu Bakr's (radhiallahu anhu) purification after which a unique form of tranquillity and serenity descended over Abu Bakr (radhiallahu anhu). In this regard Allah Ta'ala states in the Holy Quran: "When both of them were in the cave, when he (Rasulullah (Sallallahu alayhi wasallam) told his companion; 'Do not grieve. Certainly Allah is with us.' So Allah transmitted His special tranquillity over him and strengthened him with forces (angels) that you were unable to see and He rendered the word of the disbelievers the lowermost, and the word of Allah is always uppermost. And Allah is All-Mighty, All-Wise." (Surah Tawbah verse 40)

For three long days, Rasulullah (Sallallahu alayhi wasallam) stayed hidden in the cave. Abdullah, the son of Abu Bakr (radhiallahu anhu) would spend the day in Makkah amassing information about the polytheists and in the evenings, he

would give them a detailed report of the happenings in Makkah and rapidly depart as early as possible.

Amir bin Fuhayrah (the emancipated slave of Abu Bakr - radhiallahu anhu) would come daily to the cave after Esha when it was somewhat dark. He would come with a few shegoats so that Rasulullah (Sallallahu alayhi wasallam) could drink whatever milk they required. This is how they passed three nights in the cave.

On the fourth morning, Abdullah bin Ariqat (who was appointed as their guide to Madinah), as per his pledge, turned up at the cave with two she-camels. Casting aside the normal route to Madinah, he took them on the more unfamiliar Madinah Munawwarah. Rasulullah coastal route to (Sallallahu alayhi wasallam) mounted one camel whilst Abu Bakr (radhiallahu anhu) mounted the other. In order to serve them, Abu Bakr (radhiallahu anhu) also took his emancipated slave, Amir bin Fuhayrah, along with him and seated him behind him on the same camel. Abdullah bin Ariqat mounted his own camel and since he was the guide he would walk slightly ahead of them. Back in Makkah Shareef, the disbelievers laid siege to his home but when they failed to locate him, a comprehensive search was launched. They frantically dispatched trackers to all areas and some of them eventually landed at the mouth of the cave but to no avail. Allah Ta'ala availed the services of a spider that could not have been provided by a hundred coats of mail. He remained concealed within this cave for three long days while the disbelievers kept up their exhaustive search for this period as

well. When they ultimately became despondent of finding him, they sat down in frustration. In spite of their substantial offers of reward of one hundred camels for the person who locates Rasulullah (Sallallahu alayhi wasallam) and Abu Bakr (radhiallahu anhu), all their efforts went in vain. Exasperated by these turn of events, the intensity of their search subsequently subsided. This is when Rasulullah (Sallallahu alayhi wasallam) and Abu Bakr (radhiallahu anhu), slipped out of the cave and taking the coastal route, set out for Madinah Munawarrah.

Abu Bakr (radhiallahu anhu) was well recognized amongst the people whilst Rasulullah (Sallallahu alayhi wasallam) was not as well recognized as him. So whenever they encountered anyone en route who asked Abu Bakr (radhiallahu anhu) who this man accompanying him was, he would reply: "This is the man showing me the way." In his mind, he would mean that this is the man showing me the proper road to goodness and to the hereafter. Asma bint Abu Bakr says: "After the departure of Rasulullah (Sallallahu alayhi wasallam), some people came to my father's house enquiring about the whereabouts of Abu Bakr. Amongst them was Abu Jahal. When he asked me about the whereabouts of my father, I responded: 'By Allah! I have no idea whatsoever.' Abu Jahal delivered such an awful slap to my face that my ear ring fell off."

STORY OF UMMU MA'BAD

As he slipped out of the cave en route to Madinah Munawarrah, Rasulullah (Sallallahu alayhi wasallam) passed

the tent of Ummu Ma'bad. She was a remarkably noble and incredibly hospitable woman. She would often sit on the porch of her tent. People of Rasulullah's (Sallallahu alayhi wasallam) caravan approached her to purchase some dates and meat but she had nothing to offer them. Rasulullah's (Sallallahu alayhi wasallam) glance fell onto a young goat in the corner of the tent. When he enquired about it, Ummu Ma'bad replied: "This goat is dreadfully frail and weak. This is why it is unable to graze with the rest of the herd out in the fields." Rasulullah (Sallallahu alayhi wasallam) asked: "Does she have any milk?" She replied: "How can she ever have milk in this condition?" Rasulullah (Sallallahu alayhi wasallam) asked: "Do I have permission to milk her?" She replied: "May my parents be sacrificed for you. If there is any milk in them, you are more than welcome to help yourself." Reciting Bismillah, Rasulullah (Sallallahu alayhi wasallam) placed his blessed hands over its udders, which miraculously started filling up with milk. Rasulullah (Sallallahu alayhi wasallam) then set about milking the goat. A huge container, from which about eight to ten people could satiate themselves, filled up with its milk. Rasulullah (Sallallahu alayhi wasallam) offered the milk to Ummu Ma'bad first. She drank to her fill. He then offered the container to his companions and then he drank right at the end. He once again milked the goat until the container was brimming with milk again. He then handed the container over to her and after taking Bay'at from her (a pledge of allegiance), he set out on his Journey once more. In the evening, when Abu Ma'bad returned home after grazing the goats, he noticed a huge container of milk lying there. Taken aback by this startling spectacle, he asked: "Where did this

milk come from, Ummu Ma'bad? This goat had not a drop of milk." She replied: "Today an exceptionally blessed man happened to pass this way. By Allah this is due to his Barakah (blessings)." She then went on to recount what transpired, Abu Ma'bad remarked: "Enlighten me a bit more about this man." Ummu Ma'bad recounted Rasulullah (Sallallahu alayhi wasallam) countenance, his divine nobility, his awe inspiring nature and his indefinable dignity. Details of this are mentioned in Mustadrak. Abu Ma'bad remarked: "Okay, now I know who you are talking about. This is the same man from the Quraysh tribe. I will certainly present myself before him as well."

INCIDENT OF SURAQAH BIN MALIK

The Quraysh publicly proclaimed a reward of one hundred camels each for the person who kills or captures either Muhammad (Sallallahu alayhi wasallam) or Abu Bakr (radhiallahu anhu).

Suraqah bin Malik bin Ju'sham narrates: "I was sitting in my usual place when a man came up to me saying that he caught sight of a few people sneaking off onto the coastal route, he also added that he believes that these people were Muhammad and his companions."

Suraqah continues: "I was positive that these people were really Muhammad and his friends but out of trepidation of this man collecting the coveted prize of one hundred camels instead of myself I somehow skirted the whole issue and convinced him that it was someone else and not Muhammad."

Suraqah continues: 'A little while later, I got up from my place and asked my slave girl to take the horse to a certain hillock and wait for me there. I clutched my spear and crept out of the back of the house. I reached the horse and with lightning speed I mounted the horse and shoved him into full gallop.'

As Suraqah reached Rasulullah (Sallallahu alayhi wasallam) Abu Bakr (radhiallahu anhu) noticed someone riding fast in their direction. Abu Bakr (radhiallahu anhu) anxiously submitted: "O Rasulullah (Sallallahu alayhi wasallam) now we will really be captured. This man is coming in search of us." Rasulullah (Sallallahu alayhi wasallam) responded: "Never, certainly Allah is with us." He then cursed Suraqah. He barely uttered the curse when Suraqah's horse slumped into the rocky ground right up to its knees. Suraqah submitted: "I am certain that this happened because of your curse. I beseech both of you to make dua for me. ByAllat! I swear that I will turn back whoever is hunting for you."

Rasulullah (Sallallahu alayhi wasallam) prayed for him and Suraqah's horse was forthwith released by the ground. Suraqah says: "From this I promptly gathered that Allah Ta'ala was bound to grant Rasulullah (Sallallahu alayhi wasallam) dominance. I went on to inform him about the Quraysh's insidious plot to assassinate him and I also apprised him of the reward of one hundred camels offered by them. I then offered him whatever food provisions I had on me but he declined to accept it. However, he requested me not to disclose his condition to anyone. As an added precautionary measure, I asked him to write out a note of security and pardon in my favour. With Rasulullah's (Sallallahu alayhi wasallam) directive, Amir bin Fuhayrah

wrote out a note of clemency on a piece of leather. Issuing the note to me, they set forth. Clutching the note of clemency I also headed off towards Makkah. Whenever I came across anyone searching for Rasulullah (Sallallahu alayhi wasallam) I would turn them back saying: 'There is no need for you to go this way. I have already searched this area.'"

In this same regard Suraqah poeticaly addresses Abu Jahal as follows: "By Allah! Abu Hakam (Abu Jahal), if you were present when my horse's legs sank into the ground, you would have been convinced without a shadow of doubt that Muhammad is a messenger who has come with indisputable proofs. So, who will be able to oppose him?"

Note: This miracle of Rasulullah (Sallallahu alayhi wasallam) was similar to the miracle of Hadhrat Musa (Alayhis salaam). Just as Qarun was suncun into the earth with the curse of Musa (Alayhis salaam), similarly, Suraqah's horse sank into the ground with the dua of Rasulullah (Sallallahu alayhi wasallam).

Nonetheless, without further incident and fear, they proceeded with the rest of the journey. As they drew closer to Madinah Munawwarah, Rasulllah (Sallallahu alayhi wasallam) met Hadhrat Zubair (radhiallahu anhu) who was returning with a trade caravan from Syria. Hadhrat Zubair (radhiallahu anhu) presented Rasulullah (Sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) with white clothing.

ARRIVAL IN QUBA

The delightful news of Rasulullah's (Sallallahu alayhi wasallam) departure and his imminent arrival in Madinah Munawwarah had already reached the inhabitants of Madinah. Driven by an ardent yearning to lay eyes on him, every single individual of Madinah came and awaited his arrival at a pace called Harrah (on the outskirts of Madinah). This was their daily ritual. One day, as they were leaving without catching sight of him, a Jew who was atop one of the hillocks of Madinah, ecstatically and inadvertently shouted out: "O children of Qilah! Here comes your source of good fortune and blessings."

POEM

The beloved is about to make a grand appearance, The beloved with cheeks like rose-petals is about to materialize full of smiles.

Bravo! 0 you who is wounded by the calamities of Hajar! You are certainly going to receive medication for your pain.

0 Nightingale of the garden of love! Boost your enthusiasm because the provider of the garden is about to arrive.

He will blow souls into snuffed-out hearts and give life to lifeless bodies.

O thirsty one of the valley of grief! Freshen yourself because the elixir of life is about to reach you.

0 darkness of the night of separation be gone with you. The radiant sunshine of harmony is about to shimmer.

The moment the Ansar heard this delightful news, they were overcome with euphoric joy and in unreserved exhilaration, they hastened to welcome him. The entire locality of Bani Amr bin Awf reverberated with the cries of Takbir.

Approximately three miles (south of) Madinah is a locality called Quba. Here, a few families of the Ansar resided. These inhabitants were predominantly made up of the family of Amr bin Awf and the chieftain of this family was Kulthum bin Hadam. When Rasulullah (Sallallahu alayhi wasallam) landed at Quba, he put up at the house of Kulthum bin Hadam whilst Abu Bakr (radhiallahu anhu) stayed at the house of Khabib bin Isaf. The Ansar came to him in droves from all around the vicinity and with fervent conviction they would present themselves to offer their enthusiastic and passionate Salaam.

After the departure of Rasulullah (Sallallahu alayhi wasallam) from Makkah, Hadhrat Ali (radhiallahu anhu) stayed over in Makkah for another three days. Once he surrended the property of the people entrusted to him by

Rasulullah (Sallallahu alayhi wasallam) just before he set out for Hijrah, Hadhrat Ali (radhiallahu anhu) also left Makkah. He joined Rasulullah (Sallallahu alayhi wasallam) in Quba and he also put up with Rasulullah (Sallallahu alayhi wasallam) at the house of Kulthum bin Hadam.

FOUNDATION OF MUSJIDUT TAQWA

Subsequent to his arrival in Quba, the first task Rasulullah (Sallallahu alayhi wasallam) undertook to do was the laying of the foundation of a Musjid. He brought a stone with his own blessed hands and placed it in the direction of the Qiblah. Abu Bakr and then Umar (radhiallahu anhum) also placed a stone each in the same direction. After them, the other Sahaabah fetched a stone each and then the actual construction of the Musjid started in earnest. With the Sahabah (radhiallahu anhum), Rasulullah (Sallallahu alayhi wasallam) would also lug heavy boulders at times, to clutch it more firmly, he would hold it close to his blessed stomach. The Sahabah (radhiallahu anhum) would urge him to leave it alone but Rasulullah (Sallallahu alayhi wasallam) would not yield to their appeals.

In regards to this very Musjid, the following verse was revealed: "Surely the Musjid that was erected upon Taqwa (Allah consiousness) from the first day is more befitting that you stand (for Salah) within it. In it are men who love (physical and spiritual) cleanliness. And Allah loves those who purify themselves." (Surah Tawbah verse 108)

When this verse was revealed, Rasulullah (Sallallahu alayhi wasallam) asked Amr bin Awf, "on what type of Tahaarat (purity)did you attract the praise of Allah?"

The people of Bani Amr replied: "O Rasulullah (Sallallahu alayhi wasallam), after using clods of earth, we make istinja (cleansing of the private parts) with water as well. Perhaps this type of twofold Taharat (purity) appeals to Allah Ta'ala. Hence our commendation in the Qur'an."

Rasulullah (Sallallahu alayhi wasallam) remarked: "Yes, this is the practice which has attracted divine applause. You should stick firmly to this custom and remain attached to it."

Bukhari and Muslim narrate that Abdullah bin Umar (radhiallahu anhu) relates, "Rasulullah (Sallallahu alayhi wasallam) would visit Musjidul Quba every Saturday. Sometimes he would go on foot and at times he would go mounted on a conveyance, he would offer two rak'at Salah in the Musjid." Suhail bin Hunaif (radhiallahu anhu) narrates: "Rasulullah (Sallallahu alayhi wasallam) said: 'He who performs Wudhu at home and performs two rak'at Salah in Musjidul Quba will acquire the thawab of an Umrah.'"

Following a short stay of a few days in Quba, Rasulullah (Sallallahu alayhi wasallam) mounted his camel and departed for Madinah on a Friday. En route lies the locality of Banu Salim. Since the time of Jumuah had set in, Rasulullah (Sallallahu alayhi wasallam) performed Jumuah here. This was the first Khutbah and Jumuah in Islam.

WHAT A WELCOME, WHAT HAPPINESS IN MADINAH SHAREEF

Upon the completion of Jumuah, Rasulullah (Sallallahu alayhi wasallam) mounted his camel and set out in the direction of Madinah. He seated Abu Bakr (radhiallahu anhu) directly behind him on the camel. A vast number of Ansar, armed with their weaponry, were walking to his right, to his left and behind him. Every single resident of Madinah cherished a hope of entertaining Rasulullah (Sallallahu alayhi wasallam) in his home. From every corner, fervently excited and impassioned, pleas of invitation were extended to Rasulullah (Sallallahu alayhi wasallam). Each resident implored him to come to his house. Rasulullah (Sallallahu alayhi wasallam) would make dua for them and reply: "This camel is commanded by Allah, wherever she sits down with the decree of Allah, I will put up there."

"My companion tied a rope to my neck, now he may steer me in whichever direction his heart desires."

Rasulullah (Sallallahu alayhi wasallam) left the reins absolutely loose. He would not even nudge the animal in any direction. There was such an enthusiastic atmosphere in the air that to catch glimpse of this prophetic magnificence, the ladies clambered upon roofs of their houses singing:

"The full moon has glowed upon us from the valley of Wad'a. Gratitude towards Allah is essential upon us as long as there remains a caller to Allah. 0 you who has been sent unto us! You hove come to us with something that has to be adhered to."

The younger girls of Banu Najjar were chanting:

"We are the lasses of Banu Najjar, Oh! What a pleasure having Muhammad (Sallallahu alayhi wasallam) as a neighbour."

Unable to control their delight, every single tongue was exclaiming: "Here comes the Nabi (Sallallahu alayhi wasallam) of Allah. Here comes the Rasul of Allah, (Sallallahu alayhi wasallam)"

In Sahih Bukhari it is narrated that Bara bin Azib (radhiallahu anhu) says: "I have not witnessed the people of Madinah as ecstatic as they were on the day Rasulullah (Sallallahu alayhi wasallam) appeared in Madinah."

It is narrated in Sunan Abi Dawud that Anas (radhiallahu anhu) says: "When Rasulullah (Sallallahu alayhi wasallam) appeared in Madinah, the Abyssinians, as an expression of their delight, put on a demonstration of skillful archery."

Hadhrat Anas (radhiallahu anhu), says: "When Rasulullah (Sallallahu alayhi wasallam) appeared in Madinah, every single particle glowed with radiance and the day he passed away, everything was looking gloomy. We barely dusted our hands after burying him when we found that our hearts have already gone (some spiritual) transformation."

Nonetheless, this blessed camel with its majestic mount forged ahead with these enthusiasts thronging around him from the right and left. These were the chosen souls whom Allah Ta'ala had selected for the fervent love and sincere devotion of His beloved Rasul (Sallallahu alayhi wasallam). Their love for him

was so intense that not an iota of space was left for anyone else. By Allah! What I am saying is unquestionably true. This is not merely metaphorical language and an occasion for figurative expressions. The Sahabah (radhiallahu anhum) were incontestably like this. Whilst Rasulullah (Sallallahu alayhi wasallam) was riding his camel, each one of them lowered his gaze in longing as though they 'spread their eyes as a carpet' before him.

Overwhelmed with unbridled joy and overcome with irrepressible emotions of love, some of the Sahabah would attempt to seize the reins of the camel but Rasulullah (Sallallahu alayhi wasallam) would gently advise them: "Leave her alone as she is divinely commanded."

In due course, the camel ended up in the locality of Banu Najjar (Rasulullah's maternal relatives) where, without any prompting she halted right at the spot where the door of the Masjidun Nabawi would be. However, Rasulullah (Sallallahu alayhi wasallam) did not alight. The camel then got up and proceeded to sit down at Abu Ayyub Ansari's (radhiallahu anhu) door. A little while later, she arose and proceeded to sit at the first location where she lowered her head onto the ground. At this moment, Rasulullah (Sallallahu alayhi wasallam) alighted from his camel and Abu Ayyub (radhiallahu anhu) carried his goods into the house.

"Blessed is the home in which dwells a moon like him (Rasulullah - Sallallahu alayhi wasallam). Fortunate is the country in whose courtyard is a king like Humayyun."

Rasulullah (Sallallahu alayhi wasallam) also felt predisposed to residing in the locality of Banu Najjar who was Rasulullah's (Sallallahu alayhi wasallam) grandfather, Abdul Muttalib's mother's brother. Rasulullah (Sallallahu alayhi wasallam) aimed to enhance their status and reverence as well, as evident from the narration of Sahih Muslim. However, Allah Ta'ala also fulfilled Rasulullah's (Sallallahu alayhi wasallam) heartfelt desire in a rather miraculous manner. Rasulullah (Sallallahu alayhi wasallam) was made to let the reins of the camel hang loose so that it appeared that he had no say in the direction the camel took. Furthermore, Rasulullah (Sallallahu alayhi wasallam) did not target any specific house to settle in. This was done to ensure that his enthusiasts' hearts remain devoid of any form of personal rivalry and contention and so that they appreciate the fact that Rasulullah (Sallallahu alayhi wasallam) himself had no part in this decision. The camel was divinely commanded by Allah Ta'ala. It would halt wherever it was directed to. Rasulullah (Sallallahu alayhi wasallam) was merely waiting for Allah Ta'ala's signal.

So in this manner Allah Ta'ala fulfilled the aspiration of Rasulullah (Sallallahu alayhi wasallam) and in regards to the Sahabah (radhiallahu anhum), Allah Ta'ala rendered this descent miraculous feat that ensured that their hearts remain free of rivalry, jealousy and malice. All of them realised that choosing Abu Ansari's home was not of his own accord but this was pre-ordained by Allah Ta'ala.

"That is the Fadl (grace) of Allah that He bestows upon whosoever He wishes. And Allah magnificent, great."

Furthermore, when Tubb'a, the emperor of Yemen happened to pass by the land of Madinah, four hundred Ulama of the Tawrat were also with him. They requested the king to allow them to settle down in this area. When he enquired the reason, they replied: "We find in the manuscripts of the Prophets that towards the end of time, a Prophet by the name of Muhammad will appear. This region is reported to be his Darul Hijrah (place of migration). The emperor allowed them to settle down there. He constructed a separate house for each one of them. He got them all married and liberally provided them with ample wealth. He put up a home especially for Rasulullah (Sallallahu alayhi wasallam) with the belief that when the final messenger migrates to this area, he may reside therein. He even composed a letter to Rasulullah (Sallallahu alayhi wasallam) in which he expressed his faith in him and his ardent desire to behold him."

The focus of the letter is summed up in the following poetic words: "I bear testimony upon Ahmed that he is the messenger of Allah, the creator of life. If my era has to connect with this era I would certainly become his supporter and devotee. I would challenge his enemies with the sword and I would eliminate all woe from his heart."

Tubb'a, the emperor then sealed the letter with a royal seal. Entrusting the letter to one of the Ulama he said: "If you happen to come across the era of this final messenger, hand this

epistle over to him otherwise hand it over to your children and enjoin them with the same advice I am imparting to you."

Hadhrat Abu Ayyub Ansari (radhiallahu anhu) is a descendant of this very Aalim and his house was the very same house which Emperor Tubb'a constructed for the final messenger to reside in whenever he happened to migrate this way. The Ansar were descendants of these four hundred Ulama.

Nonetheless, the camel went and halted at the door of the house, which Tubb'a had constructed with Rasulullah (Sallallahu alayhi wasallam) mind.

It is said that on the arrival of Rasulullah (Sallallahu alayhi wasallam) in Madinah Munawarrah, Abu Ayyub Ansari presented the royal poetic epistle of emperor Tubb'a to Rasulullah (Sallallahu alayhi wasallam). And Allah Ta'ala knows best.

Abu Ayyub Ansari (radhiallahu anhu), insisted that Rasulullah (Sallallahu alayhi wasallam) reside on the upper floor and he and his family would reside on the lower floor. However, Rasulullah (Sallallahu alayhi wasallam) felt that since he would be getting a stream of visitors all the time, it would be inconvenient for Abu Ayyub Ansari (radhiallahu anhu) and his family to reside on the lower floor. This is why Rasulullah (Sallallahu alayhi wasallam) did not agree to reside on the upper floor. He preferred the lower floor.

Hadhrat Abu Ayyub Ansari (radhiallahu anhu) says: "This is how we came to live on the upper floor. One day a water container fell and broke. Flushed with agitation, we swiftly spread our blanket over it to absorb the water before it seeped down to the lower floor. Ummu Ayyub and myself promptly mopped up the area with our blanket. This was the only blanket we possessed."

"Daily we would prepare meals for Rasulullah (Sallallahu alayhi wasallam) and send it down to him. He would send the leftover back to us. As a form of acquiring his Tabarruk (blessings), Ummu Ayyub and I would search for the spot he ate from and we would also eat from there as well. One day we added a bit of garlic and onions to the food. When he sent it back to us, we were quite perturbed to find no impressions of his fingers on any part of the food. Overcome with agitation, I went to Rasulullah (Sallallahu alayhi wasallam) and submitted: 'O Rasulullah (Sallallahu alayhi wasallam)! You sent the food back to us without partaking any morsel of it. We found no impression of your fingers in it. Ummu Ayyub and I deliberately eat from the spot that your blessed fingers left impressions on.'"

Rasulullah (Sallallahu alayhi wasallam): "I perceived the odour of garlic and onions in the food. You may go ahead and eat it Since I communicate with the angels, I abstain from such food stuffs."

Hadhrat Abu Ayyub Ansari (radhiallahu anhu) says: "From that day on, we did not add onions and garlic to his food."

BLESSED FACE OF NABI (SALLALLAHU ALAYHI WASALLAM)

Ummul Mu'minin, Sayyidah Aayesha (radhiallahu anha) narrates that one night whilst she was sewing, the needle slipped from her hands, and she could not find it. A short while later Nabi (Sallallahu alayhi wasallam) entered, and by the glow radiating from his blessed countenance, she managed to find the needle all at once. (Ibn Asakir/Khasa'sul Kubra, Vol.1, page 63/Bayhaqi, Vol.2, Page40)

How beautiful the countenance of our Habib (Sallallahu alayhi wasallam) that even when the sun sets he brings light to all.

THE BLESSED BODY OF NABI (SALLALLAHU ALAYHI WASALLAM)

Sayyidina Anas (radhiallahu anhu) narrates, " I smelt all the beautiful fragrances, but the fragrant smell that emanated from the blessed mouth of Nabi (Sallallahu alayhi wasallam) excelled them all."- Sirat, page30/Ibn Sa'd

Sayyidina Anas Ibn Malik (radhiallahu anhu) narrates: "Never did I smell musk or Amber, or any other fragrance that was sweeter than Nabi's (Sallallahu alayhi wasallam) natural fragrance."

In his Tarikhul Kabir, Imam Bukhari (rahmatullah alayh) has quoted Sayyidina Jabir ibn Abdullah (radhiallahu anhu), as saying that people would know if Nabi (Sallallahu alayhi

wasallam) had walked anywhere, due to the sweet fragrance that emitted from his body. — Nasimur Riyadh, Page 351

Imam Suyuti narrates that people would know when Nabi (Sallallahu alayhi wasallam) was arriving, due to the fragrance that preceded him (Sallallahu alayhi wasallam). — Khasaisul Kubra, Vol. 1, Page 67

Note: Allamah Nawawi has written that Nabi (Sallallahu alayhi wasallam) was the embodiment of sweet fragrance. However, Nabi (Sallallahu alayhi wasallam) used perfume regularly and excessively, as he (Sallallahu alayhi wasallam) was constantly visited by angels, and divine revelation was in progress all the time. This proves the importance of using 'itar. Nabi's (Sallallahu alayhi wasallam) blessed perspiration was sweeter than musk and 'Amber.

Sayyidah Ummu Sulaym (radhiallahu anha) narrates that once Nabi (Sallallahu alayhi wasallam) visited her, and took his afternoon rest at her home. Whilst sleeping, Nabi (Sallallahu alayhi wasallam) began perspiring. She narrates that she took a small bottle, and began collecting his blessed perspiration. Nabi (Sallallahu alayhi wasallam) awoke suddenly and asked what she was doing. She informed Nabi (Sallallahu alayhi wasallam) that she was collecting his perspiration, as there is no fragrance sweeter. — Sahih Muslim, Vol. 2, Page 257

Sayyiduna Anas Ibn Malik (radhiallahu anhu) narrates that the beads of perspiration upon Nabi's (Sallallahu alayhi

wasallam) blessed forehead used to shine like pearls. — al-Bidayah, Vol. 6, Page 23

O Allah how we wish to embrace our Habib (Sallallahu alayhi wasallam)—He is so beautiful.

FRAGRANCE EMITTING AFTER DEMISE

Sayyidah A'aishah (radhiallahu anha) reports that when the soul of Nabi (Sallallahu alayhi wasallam) departed, the room was filled with fragrance, "I have not found a better smell." Sayyidah Umme Salamah (radhiallahu anuha), the wife of Nabi (Sallallahu alayhi wasallam) had placed her hand on the Mubarak chest of our beloved Habib (Sallallahu alayhi wasallam) on the day he left this world. Thereafter, she ate with the same hand and performed Wudhu (ablution), yet for many weeks the beautiful fragrance remained. Sayvidina Ali (radhiallahu anhu) narrates that a fragrance unlike one that was ever smelt before, emerged from that portion of the house from where Nabi (Sallallahu alayhi wasallam) was given ghusl. Mulla Ali Qari (rahmatullah alayh) has written that this fragrance spread throughout the city of Madinah Munawwarah, which forced the following words from the lips of Sayyiduna Abu Bakr (radhiallahu anhu) and Sayyiduna Ali (radhiallahu anhu), 'You were fragrant whilst alive and even after death.'

FRAGRANT HANDS AFTER SHAKING HANDS WITH NABI (SALLALLAHU ALAYHI WASALLAM)

Qadhi Iyah (rahmatullah layh) has written that whenever somebody shook the hand of Nabi (Sallallahu alayhi wasallam), his hand would become fragrant. Sayyidah A'ishah (radhiallahu anha) narrates that no matter how many times Nabi (Sallallahu alayhi wasallam) shook peoples hands in a single day; his blessed hand would still be fragrant as ever. Sometimes Nabi (Sallallahu alayhi wasallam) would pass his hand over the head of a child, and the child would be distinguished among his friends due to the fragrance. — Nasimur Riyadh, Vol. 1, Page 349

****How beautiful my Habib (Sallallahu alayhi wasallam) that every part of his mubaarak body was blessed and beautiful but over and above that even the smell that emanated from him was so beautiful. *****

THE MUBARAK HAIR OF OUR HABIB (SALLALLAHU ALAYHI WASALLAM)

Sayyidina Anas ibn Malik (radhiallahu anhu) says, "I witnessed the scene when the hair of Nabi (Sallallahu alayhi wasallam) was being shaven, (on the occasion of the farewell pilgrimage). The Sahabah (radhiallahu anhum) thronged around Nabi (Sallallahu alayhi wasallam), waiting for every strand to fall into their hands (instead off falling to the ground)."—Sahih Muslim, Vol. 2, Page 256

Note: Allamah Nawawi (rahmatullah alayh) has written that it is understood from the above hadith, that the Sahabah (radhiallahu anhum) revered the blessed hair of Nabi (Sallallahu alayhi wasallam), and regarded it as a tool for deriving blessings. — Sahih Muslim, Vol. 2, Page 256

Uthman Ibn Mawhab (rahmatullah alayh) narrates that his family members sent him to Ummul Mu'minin, Sayyidah Ummu Salimah with a utensil containing water. She took out a silver utensil which contained a few strands of Nabi's (Sallallahu alayhi wasallam) blessed hair. Whenever anybody became ill, or would be afflicted with the evil eye, they would go to Sayyidah Ummu Salimah (radhiallahu anha) with a utensil containing water, and she would immerse the blessed hair of Nabi (Sallallahu alayhi wasallam) into it. The ill person thereafter drank this water, and would be cured. Uthman (rahmatullah alayh) says that he noticed that the hair was reddish in colour, (probably due to it being preserved in 'Itar/perfume). — Sahih Bukhari, Vol. 2, Page 875

The author of Dalail an-Nubuwwah writes that any person afflicted with fever would drink this blessed water and he would be cured. — Dalailun Nubuwwah, Vol. 1, Page 236

Note: Sayyidah Ummu Salimah (radhiallahu anha) had preserved a few strands of Nabi's (Sallallahu alayhi wasallam) blessed hair in a small silver container. It used to be dipped into water and it used to be a definite cure for illnesses. The water was either drunken, or sprinkled on to the sick person's body.

Allamah Ayni (rahmatullah alayh), has also affirmed that people would derive blessings from this blessed hair, and they would be cured through it as well. — Vol. 22, Page 49

The Sahabah (radhiallahu anhum), as well as the Tabi'in showed great reverence for the hair of Nabi (Sallallahu alayhi wasallam). Imam Nawawi (rahmatullah alayh) writes that Ibn Sirirt (rahmatullah alayh) had obtained a few strands of Nabi's (Sallallahu alayhi wasallam) blessed hair from the family of the great Sahabi, Sayyidina Anas Ibn Malik (radhiallahu anhu). He would often remark that the few strands of Nabi's (Sallallahu alayhi wasallam) hair was more beloved to him than the entire world and its contents. — Vol. 1, Page 29

VICTORY IN BATTLE DUE TO THE BLESSED HAIR

Sayyidina Khalid (radhiallahu anhu), narrates, "When Nabi (Sallallahu alayhi wasallam) shaved his blessed hair on the occasion of 'Umrah, I obtained a few strands from the forelock, and put them into my hat(topi). Whenever I fought a battle with this blessed hair tucked in my hat, I returned victorious."—Khasais al-Kubra, Vol. 1 Page 68

O Allah increase the Azmat (greatness) of Nabi (Sallallahu alayhi wasallam) in us.

BEAUTIFUL QUALITIES

AYAAT AND AHADEETH ON THE GOOD CHARACTER THAT OUR HABIB (SALLALLAHU ALAYHI WASALLAM) POSSESSED

Allah says:

"You have been created on a sublime standard of character." (Surah al-Qalam, 68:4)

"And suppress their anger, and pardon the people." (Surah al-Imran, 3:134)

Anas (radhiallahu anhu) said: "The Habib of Allah (Sallallahu alayhi wasallam) possessed the best character from among the people." (al-Bukhari: 6033. Muslim, Kitab al-adab:30).

Anas (radhiallahu anhu) said: "I never touched any silk brocade nor any silk softer than the palm of the Habib of Allah (Sallallahu alayhi wasallam). I never inhaled a fragrance better than the fragrance that emanated from the body of the Habib of Allah (Sallallahu alayhi wasallam). I was in the service of the Habib of Allah (Sallallahu alayhi wasallam) for ten years. He never ever said "Ugh" to me. If I did anything (which was not to be done), He never asked: "Why did you do it?" Nor with regard to something which I did not do (and which I was supposed to have done), 'Why did you not do it like this?' " (al-Bukhari:3561. Muslim, Kitab al-fada'il: 81, 82)

As-Sa'b ibn Jath-thamah (radhiallahu anhu) narrates: "I gave a wild donkey to the Habib of Allah (Sallallahu alayhi wasallam) as a gift, but he gave it back to me. When he saw my discontent on my face, he said: 'The only reason why I returned it to you is because I am in the state of Ihram.' "(al-Bukhari: 2573. Muslim, Kitab al-hajj: 50)

An- Nawwas ibn Sam'an of Allah narrates: "I asked the Habib of Allah (Sallallahu alayhi wasallam) about righteousness and sin. He said: 'Righteousness is good character, while sin is that which creates doubt in your heart and you dislike that people become aware of it.'" (Muslim, Kitab al-birr: 14,15)

Abdullah ibn Amr ibn al-'As (radhiallahu anhu) said: "The Habib of Allah (Sallallahu alayhi wasallam) was neither naturally lewd nor did he adopt superficial lewdness. He used to say: 'The best of you are those who have the best character.'" (al-Bukhari: 3559. Muslim, Kitab al-fadail: 68)

Abu ad-Darda (radhiallahu anhu) narrates that the Habib of Allah (Sallallahu alayhi wasallam) said: "There is nothing that will be heavier in the scale of a believer on the day of resurrection than good character. Allah abhors the person who is lewd and vulgar." (at-Tirmidhi: 2002)

Abu Hurayrah (radhiallahu anhu) narrates that the Habib of Allah (Sallallahu alayhi wasallam) was asked about what would be most instrumental in admitting the people into Jannah. He said: "The fear of Allah and good character." He

was asked about what would be the most instrumental in casting the people into Jahannum. He said: "The mouth and the private part." (at-Tirmidhi: 2004)

Abu Hurayrah (radhiallahu anhu) narrates that the Habib of Allah (Sallallahu alayhi wasallam) said: "The most perfect believers are those with the best character. And the best of you are those who are best to their wives." (at-Tirmidhi: 1162)

A'ishah (radhiallahu anha) narrates: "I heard the Habib of Allah (Sallallahu alayhi wasallam) saying: 'The believer attains the rank of a person who spends his night in worship and the day fasting through his good character.' "(Abu Da'ud:4798)

Abu Umamah al-Bahili (radhiallahu anhu) narrates that the Habib of Allah (Sallallahu alayhi wasallam) said: "I guarantee a house on the outskirts of Jannah for the person who abandons argumentation even though he may be correct. I guarantee a house in the middle of Jannah for the person who abandons speaking lies even if he is joking. I guarantee a house in the highest level of Jannah for the person who has good character." (Abu Da'ud: 4800)

Jabir (radhiallahu anhu) narrates that the Habib of Allah (Sallallahu alayhi wasallam) said: "The most beloved of you to me and the one who will enjoy the closest seat with me on the day of resurrection will be those who have the best character. The most abhorred of you to me and the one who will be furthest away from me on the day of resurrection will be those who talk excessively,

who talk with their mouths puffed up, who adopt a haughty tone in their speech in order to display their superiority."

The Sahabah asked: "O Habib of Allah (Sallallahu alayhi wasallam)! We know the meaning of those who talk excessively and with their mouths puffed up. What is the meaning of those who adopt a haughty tone in their speech to display their superiority?" He replied: "They are the proud and haughty people." (at-Tirmidhi: 2018)

Imam Tirmidhi (rahmatullah alayh) narrates the explanation of good character from Abdullah ibn Mubarak (radhiallahu anhu). He said: "It refers to having a smiling face, generosity, and abstaining from causing harm to anyone."

A'isha (radhiallahu anuha), narrates that she asked the Habib of Allah (Sallallahu alayhi wasallam), "Did you experience any day that was more severe than the (battle of) Uhud?"

He replied: "I bore many hardships from your people. The severest hardship which I bore from them was on the day of Aqabah. I presented myself to Ibn Abd Yalil ibn Abd Kulal (who was the leader of Ta'if). He did not accept my invitation. I therefore departed from there with much grief. I only recovered when I reached Qarn ath-Tha'alib. I raised my head and saw a cloud shading me. When I looked carefully, I saw Jibra'il (Alayh Salaam). He called to me saying: 'Allah heard the response of your people to you. He sent the angel of the mountains to you so that you may command him to do whatever you like to these people.' The angel of the mountains called me and greeted me. He then said: 'O Muhammad! Allah heard the response of your people to you. I am the angel of the mountains. My Sustainer sent me to

you so that you may command me to do whatever you like. If you wish, I can reduce them to smithereens between al-Akh-shaban (the two mountains surrounding Makkah): The Habib of Allah (Sallallahu alayhi wasallam) said: 'I hope that Allah may produce from their progeny someone who worships Allah alone, without ascribing any partners to him."' (al-Bukhari: 3231. Muslim, Kitab al-Jihad: 111)

A'ishah (radhiallahu anha) narrates: "The Habib of Allah (Sallallahu alayhi wasallam) never struck anyone with his hand — not a woman — nor a servant — except when he was waging jihad in the cause of Allah. And never did he take revenge from anyone who caused him personal harm. However, if any command of Allah was broken, he would take revenge for the sake of Allah." (Muslim, Kitab al-fadail: 79)

Anas (radhiallahu anhu), narrates: "I was walking with the Habib of Allah (Sallallahu alayhi wasallam) and he was wearing a Najrani sheet which had thick edges. A Bedouin met him and tugged his sheet with full force. When I looked at the shoulder of the Habib of Allah (Sallallahu alayhi wasallam) I saw a mark on it because of the force with which the Bedouin had tugged it." The man then said: 'O Muhammad! Order some of the wealth of Allah which you have to be given to me.' The Habib of Allah (Sallallahu alayhi wasallam) turned towards him, smiled at him, and then ordered that something be given to him." (al-Bukhari: 5809. Muslim, Kitab az-zakah: 128)

NOBLE TRAITS FOR US TO EMULATE

Our Habib (Sallallahu alayhi wasallam) was very generous. He never said 'No' to anyone asking him for anything. If he had it, he would give it at once, if not, he would gently ask the man to come for it some other time. (lbn Sa'ad)

He was true to his word. In all matters he chose ease and convenience. He took care of all his companions and often inquired about their circumstances. If he had to go out at night, he would rise, put on his sandals, open the door and step out, all soquietly as to disturb no one. Similarly, whenever he re-entered the house he would walk slowly and greet in a low tone, so that no one was disturbed in his or her sleep. (Zad-ul-Ma'ad)

Whenever anyone came to him cheerful and happy, he would hold the man's hand in his own to promote affection. (lbn Sa'ad)

He would not get annoyed if anyone broke or spoiled anything. But he did become indignant if there was anything against the faith. (Nashrut-Tib)

He never lost his temper about any personal matter nor did he ever revenge himself on anyone. If he was annoyed with one, he would turn. away his face but would never express displeasure in words. When pleased he would lower his eyes. He was extremely modest — indeed more modest than a virgin behind her veil. Because of his deep modesty he would never stare at anyone's face. (lbn Sa'ad)

If by any chance anyone received an injury at his hands, he would, without hesitation, offer an opportunity for taking revenge or would present something in recompense. (Zad-ul-Ma'ad)

If any poor man or a maid or an old woman wanted to have a word with him, he would stand aside, off the road, or would sit down there to listen to the person. He would inquire about the health of any sick person and would always accompany a funeral procession. (Ibn Sa'ad)

When he came across his companions, he would shake hands with them and would pray for them. (Nasai)

If he intended to call someone whose name he did not know, he would say: 'O Abdullah!' (Servant of Allah) (lbn Sa'ad).

While walking he would not look to his right or left. (Hakam-lbn-Sa'ad)

Our Habib (Sallallahu alayhi wasallam) consoled and comforted everybody. He never treated anyone harshly. He defended himself against his cruel and mischievous foes with propriety but treated all with courtesy. Everything he did was according to well thought out plan. He remembered Allah constantly. If he went to a gathering, he would sit down wherever there was room. When addressed by several people, he would reply to everyone in turn. (Nashrut Teeb)

For a complete recitation of the Quraan, he never took less than three days. (lbn Sa'ad)

Our Habib (Sallallahu alayhi wasallam) never forbade anyone from doing what was permissible (by the law of faith). If anyone asked him for something which he was in a position to give, he would say yes, otherwise he would remain silent. (ibn Sa'ad)

Hazrat A'ishah (radhiallahu anha) has related that there was no one equal to him in nobility of character. Whenever he was called by a companion or a member of the family he invariably answered with 'Labbaik'(here I am at your service). (Zad-ul-Ma'ad)

He used to perform Nafl Salaah in privacy so that Salaah to that extent might not be trying for the ummah to follow. (Zad-ul-Ma'ad)

Our Habib (Sallallahu alayhi wasallam) has said: "I have made a covenant with Allah that if I abuse or curse anybody, my abuse should become an expiration of his sins and a means of access to Allah." (Zad-ul-Ma'ad)

It was a habit of our Habib (Sallallahu alayhi wasallam) that if any of his companions met him and stopped him on the way, he himself would also stop and not move until the man took leave of him. If anyone wanted to shake hands with him, he would extend his hand and would not withdraw his hand until the man himself did so. (lbn Sa'ad)

According to a tradition, he never turned his face from anybody unless the man himself turned his own face. If

anybody wanted to whisper something to him, he would turn his ear to him and would not turn away until the man finished his say. (lbn Sa'ad)

Whenever our Habib (Sallallahu alayhi wasallam) passed by children, he would greet them. (Zad-ul-Ma'ad)

Hazrat Ali (radhiallahu anhu) has related: Anybody coming face to face with our Habib (Sallallahu alayhi wasallam) would be struck with awe, and whoever met him with cheerful intention would love him. I did not see a person so handsome and accomplished either before or after him. (Nashrut Tib)

If he came to know of some failing of anyone he would not say, 'What is wrong with this man that he does so and so?, but rather what is wrong with the people that they do so and so?' (Shamaaile-Tirmidhi, Abu Dawood)

He would only say such things as would get a reward from Allah. If any stranger came to him he would take care of him. He treated all and sundry so well that everybody thought he loved him the most. If anyone talking to him sat down, our Habib (Sallallahu alayhi wasallam) would not rise until the man himself rose. (Nashrut Tib)

If anyone asked him for something he would not allow him to go away without satisfying his need or would express his inability courteously. Our Habib (Sallallahu alayhi wasallam) was all the time cheerful, had gentle manners and was easy to propitiate. He was harsh neither in manners nor in words. He neither spoke loudly nor said anything improper. If anybody desired anything which was to his disliking, he would overlook it (i.e. would not take him to task) and would not interrogate

him (explicitly) but would keep silent. He kept himself clear from three things; 1. False professions 2. Talkativeness and 3. Unfruitful talk. He had similarly secured others in three respects. He neither talked ill of anyone, nor disgraced any one, nor found fault with anyone. He would say only those things as could be expected to bring thawab in return. When he spoke, all those in his company would sit bowing their heads as if birds had perched on their heads, and nobody would speak until he had finished. They never entered into any dispute in his presence. If anyone was speaking to him, everyone else would remain quiet and no one would interrupt. The point of view of everyone in the gathering was heard with as much attention and willingness as was paid to the man who had the opportunity to speak first (i.e. nobody was ignored). Habib (Sallallahu alayhi wasallam) laughed everything which made others laugh, would express surprise at what surprised others, and thus participated with those present up to the permissible limit. He would be forbearing at the unmannerly talk of the strangers. His maxim was: Help anybody who asks for help.

If anybody praised him he would not appreciate it. However, if anybody praised him in return for any act of benevolence he would allow it only to the extent that it did not cross the limits. He would not interrupt anyone so long as he was pertinent. If anybody was unmindful of the limits he would either ask him to put an end to it or would himself do so by getting up. (Nashrut Tib)

Our Habib (Sallallahu alayhi wasallam) had made it a point not to enter his house all of a sudden and disturb the peace of

mind of his family members. He would rather come in such a way that they knew about it in advance. First of all he would make salaam and enquire about something or the other. Quite often he would ask whether there was something to eat. Equally often he would remain silent till whatever was available was placed before him.

Hazrat Al-Aswad (radhiallahu anhu) has narrated, I asked A'aishah, (radhiallahu anha) "What did our Habib (Sallallahu alayhi wasallam) do while he was among his family members?", she replied, "He used to assist the family members in housekeeping. He did not take the attitude of a conspicuous and dignified figure but took part in domestic jobs. For instance, he would milk the goat and cobble his shoes." (Nashrut Tib) (This does not, of course, preclude his participation in other matters and occupations). (Musnad Ahmed)

The behaviour of our Habib (Sallallahu alayhi wasallam) with his family members and servants was excellent. He never reprehended and dealt with anyone harshly. Our Habib (Sallallahu alayhi wasallam) was extremely careful that no inconvenience was caused to his family members. While he was with his wives, he would treat them with great tenderness and regard. He conversed with them cheerfully. (lbn Asakar)

While our Habib (Sallallahu alayhi wasallam) was indoors, he occupied himself in housekeeping, never sitting idle without work. He carried out petty house jobs himself, e.g, cleaning the house, feeding the cattle, tending the camel and goat. He would even milk the goat himself. He would work together with his servant and helped him in kneading the flour. He himself used to go to the bazaar to make purchases which he

brought tied in a piece of cloth. He cobbled his shoes himself and himself put patches on his clothes. (Zad-ul-Ma'ad, Madarij-un-Nubawah)

It has been narrated by a man of Bani Sawa, I asked Hazrat A'aishah (radhiallahu anha) about the disposition of our Habib (Sallallahu alayhi wasallam). She replied, "Do you not find in the Quraan, 'You are of a high standard of character'?" (meaning that the Quraan bears testimony that his disposition was of the highest standard. This description of his manners is enough). Then I asked her to tell me something about it which may come as a commentary on this verse. Hazrat A'aishah (radhiallahu anha) said, "Once I cooked some food for him and Hafsa (radhiallahu anha) also did the same. I asked my maid servant to go (and see) if Hafsa brings meals and serves it before mine is served. Hafsa brought the meals and my maid servant upset the plate, which fell down and broke. (However the food fell on the piece of leather spread for serving meals and the eatables were not wasted). Our Habib (Sallallahu alayhi wasallam) collected the food and told Hafsa 'Settle your account with A'aishah" (i.e. take a plate in replacement of your one).

Note: The intention behind compensation was to comfort Hafsa (radhiallahu anha) so that she may not have the impression that Our Habib (Sallallahu alayhi wasallam) had tolerated the action of Aa'ishah (radhiallahu anuha). Giving so much consideration to such petty matters is a positive proof of his extreme kindness, civility, and farsightedness.

Hazrat A'aishah (radhiallahu anha) has related: "I brought some Harirah (a preparation of dryfruits, milk and sugar) which I had prepared for him. I asked Sauda (radhiallahu anha), who

happened to be there to join us but due to some reason she refused to take. I told her 'Either you eat or I shall apply it on your face. Still she did not agree. So I took some Harirah in my hand and applied it on her face. Our Habib (Sallallahu alayhi wasallam) saw this and laughed. Then he pressed me with his hand, (so that I might not be able to resist and directed Hazrat Sauda (radhiallahu anha) to do the same and accordingly she also applied the paste on my face. Our Habib (Sallallahu alayhi wasallam) then laughed." (Jam 1-ul-Fawaid of Mousli)

SOFTNESS OF HEART

Usamah Ibn Zayd Ibn Harithah (radhiallahu anhu), the freed slave, beloved and the son of the Messenger of Allah (Sallallahu alayhi wasallam) narrates: "The daughter (Zainab-radhiallahu anuha) of the Messenger of Allah (Sallallahu alayhi wasallam) sent a message to him saying: "My son is on the verge of dying. Please come." He sent a message conveying his greeting and said: "To Allah alone belongs whatever He takes away, and to Him alone belongs what He bestows. Everything has an appointed time with Him. You should therefore remain patient and hope for reward (for your patience)."

She sent a message taking an oath that he should most certainly come to her. The Messenger of Allah (Sallallahu alayhi wasallam) left with Sa'd ibn Ubadah, Mu'adh ibn Jabal, Ubayy ibn Ka'b, Zayd ibn Thabit and other companions (radhiallahu anhum). On reaching there, the child was given to the Messenger of Allah (Sallallahu alayhi wasallam). He placed the child in his lap and it was panting for breath. The eyes of the Messenger of Allah (Sallallahu alayhi wasallam)

began flowing with tears. Sa'd (radhiallahu anhu) asked: "What is this, O Messenger of Allah?" He replied: "This is the mercy which Allah placed in the hearts of the servants." Another narration states: "This is mercy which Allah places in whichever of His servants He wills. Allah nost certainly shows mercy to those servants of His who are themselves merciful."

Salaat and Salaam upon Rahmatul lil Aalemeen (Mercy to the worlds).

NEVER GOT ANGRY

Anas (radhiallahu anhu) narrates that our Habib (Sallallahu alayhi wasallam) passed by a woman who was crying at a grave. He said: "Fear Allah and remain patient." She said: "Get away from me. You have not been afflicted by the calamity that struck me." She did not know that he was Nabi (Sallallahu alayhi wasallam). (Later on), someone informed her thus: "That was the Habib of Allah (Sallallahu alayhi wasallam)." She came to the door of the Habib of Allah (Sallallahu alayhi wasallam) and found no guards there. She then said to him: "I did not recognize you." He (Sallallahu alayhi wasallam) said: "(The reward for) patience is at the beginning of the calamity." Ibn Mas'ud (radhiallahu anhu) narrates that after the battle of Hunayn, the Habib of Allah (Sallallahu alayhi wasallam) gave preference to some people (over others) in the distribution (of the booty). He gave 100 camels to al-Agra' ibn Habis. He gave a similar number to Uyaynah ibn Hisn. He also gave to some noblemen from the Arabs and gave them preference (over others) in the distribution (of the booty). (On

seeing this), a man said: "By Allah, there was no justice in this distribution. And the pleasure of Allah was not sought in it." I said to the man: "By Allah, I am going to inform the Habib of Allah (Sallallahu alayhi wasallam) of what you said." I went to him and informed him of what the man said. His face changed colour till it turned like a red dye. He then said: "Who will establish justice if Allah and his Nabi do not establish justice?" he then added: "May Allah shower his mercy on Moosa (Alayh Salaam). He was harmed more than this but he exercised patience." I thought to myself: "I will most certainly not inform him of such things in the future (seeing how angry he became)."

"Surely you (Nabi-Sallallahu alayhi wasallam) are upon the best of character." Quraan

LOOK AT HOW HE (SALLALLAHU ALAYHI WASALLAM) BORE THE INSULTS OF OTHERS

When the Quraysh noticed Islam being proclaimed publicly and idolatry being openly condemned, they could not tolerate this further. They became sworn enemies to anyone engaged in inviting to one Lord. They geared their strains of hostility against the principles of Tauhid (monotheism). They resolved to hound Rasulullah (Sallallahu alayhi wasallam) to such an extent that he capitulates and abandons his mission to invite people towards Islam.

It is mentioned in Mu'jame-Tabrani that Munib Ghamidi relates: "I observed Rasulullah (Sallallahu alayhi wasallam) summoning the people to Islam pleading with them: '0 people! Say

'laa ilaaha illallaah' you will be successful.' But alas, I also witnessed some ill-fated souls hurling abuse at him. Some people were spitting at him whilst others were busy flinging sand at him. In this manner they relentlessly abused him when a young girl carrying water appeared on the scene. She approached Rasulullah (Sallallahu alayhi wasallam) and washed his blessed face and hands. When I enquired who she is, I was informed that she is Rasulullah's (Sallallahu alayhi wasallam) daughter Zainab (radhiallahu anha)'''

Bukhari briefly cites this Hadith with the same Sanad (chain of narrators). This Hadith is also narrated by Harith bin Harith Ghamidi. This version of the Hadith contains the following additional account: "Rasulullah (Sallallahu alayhi wasallam) addressed his daughter Zainab (radhiallahu anha) saying: 'O my beloved daughter! Don't panic over your father's overwhelmed and humiliated condition.""

Tariq bin 'Abdullah Muharibi narrates: "I saw Rasulullah (Sallallahu alayhi wasallam) in the market of Zul-Majaaz exclaiming: 'O people! Say 'laa ilaaha illallaah' you will be successful.' Whilst Rasulullah (Sallallahu alayhi wasallam) was occupied in inviting the people, I noticed another man behind him hurling stones at him, wounding and coating his blessed body in blood. As he was hurling stones, he went on yelling: 'O people! Don't pay any attention to him. He is a liar.'" Narrated by Ibn Abi Shaybah

(A man of the Banu Kinanah tribe narrates that he saw Rasulullah (Sallallahu alayhi wasallam) in the market of Zul-Majaaz proclaiming: 'O people! Say 'laa ilaaha illallaah' you will be successful' whilst Abu Jahal was busy hurling sand at

Rasulullah (Sallallahu alayhi wasallam) saying: 'O people' Do not be hoodwinked by this man's motives. He wants you to sever your connection with Laat and 'Uzzaa. ' However, Rasulullah (Sallallahu alayhi wasallam) persisted with his efforts unflustered without given a glance at Abu Jahal.

Abdullah bin Mas'ud (radhiallahu anhu) narrates: "Rasulullah (Sallallahu alayhi wasallam) was once performing Salah in the Haram area. Abu Jahal and his cronies were also present in the Haram. Abu Jabal challenged his cronies: 'Is there anyone amongst you who has the nerve to go and fetch the tripe of so and so camel and toss it on Muhammad's back as he goes into Sajdah? The most ill-fated of the lot i.e. 'Uqbah bin Abi Mu'ait roused himself to take up this challenge. He fetched a load of tripe and the hurled it on Rasulullah's (Sallallahu alayhi wasallam) back whilst he was in Sojdah."

Abdullah bin Mas'ood (radhiallahu anhu) narrates: "I was busy witnessing this whole scene but I could do absolutely nothing. The disbelievers on the otherhand, glancing at one another, burst out in laughter and were actually falling upon each other in gleeful laughter. In the meantime, Hadrat Fatimah (radhiallahu anha) who was about four or five years old at that time, scampered to the scene and swiftly removed the tripe from his back. Rasulullah (Sallallahu alayhi wasallam) serenely raised himself from Sajdah and thrice invoked the curse of Allah Ta'ala upon these wicked people. This imprecation proved quite punishing upon the Quraysh because they firmly believed that Du'as ore readily accepted in this blessed city. Thereafter Rasulullah (Sallallahu alayhi wasallam) invoked the curses of Allah Ta'ala particularly

upon Abu Jahal, Uqbah bin Rabi'ah, Shaybah bin Rabi'ah, Walid bin 'Utbah, Umayyah bin Khalaf, Uqbah bin Abi Mu'ait and 'Amaarah bin Walid. He imprecated each person by name most of whom were put to death in the battle of Badr."

According to the narration of Bukhari under the chapter of Taharat and Salaah, the verse 'And purify your clothing' was revealed after the aforementioned incident. Hadhrat A'aisha (radhiallahu anha) narrates that Rasulullah (Sallallahu alayhi wasallam) said: "I used to live in the midst of two of the most depraved neighbours; Abu Lahab and Uqbah bin Abi Mu'ait. These two would frequently hurl a mound of impurity at my door."

What sacrifice our Habib (Sallallahu alayhi wasallam) made for us that today we are muslims. O Allah help us to follow the way of life of our Habib (Sallallahu alayhi wasallam) and not the so called celebrities of evil film stars and popstars. Ameen

ISLAM OF DIMAD BIN THALABAH

From the very pre-Islamic days of Ignorance, Dimad bin Th'alabah was a close acquaintance of Rasulullah (Sallallahu alayhi wasallam). He would use incantations and other exorcising techniques to treat people afflicted by sorcery and other such ailments. When he came into Makkah after Rasulullah (Sallallahu alayhi wasallam) was bestowed with prophethood, he caught sight of a throng of people trailing behind Rasulullah (Sallallahu alayhi wasallam). Some were calling him a sorcerer and fortune-teller whilst others proclaimed him a man suffering from dementia and insanity.

Dimad appeared before Rasulullah (Sallallahu alayhi wasallam) and submitted: "I am skillfully competent in treating insanity. Give me your consent to treat you. Perhaps Allah Ta'ala will cure you at my hands." Rasulullah (Sallallahu alayhi wasallam) replied by reciting the following Khutbah:

"All praise is due to Allah! We pay tribute to Him and ask of His assistance and beg His forgiveness. We seek the refuge of Allah from the evils of our base desires. He whom Allah guides none can lead him astray and he whom Allah leads astray, none can guide him. I bear witness that there is none worthy of worship but Allah, He is alone and has no partner and I bear witness that Muhammad is His slave and true messenger."

Dimad relates: "I requested Rasulullah (Sallallahu alayhi wasallam) to repeat his words once again. By Allah! I have come across an abundance of poetry and I have heard a great many exorcising mantras of the fortune-tellers but I have never ever come across such words. I swear by Allah! These words are submerged in the deepest end of the ocean of eloquence. I also declare that I bear testimony that there is none worthy of worship but Allah, He is alone and has no partner and I bear witness that Muhammad is His slave and true messenger."

HADHRAT FAATIMA (RADHIALLAHU ANHA) WEEPS AT THE PALE APPEARANCE OF RASULULLAH (SALLALLAHU ALAYHI WASALLAM) CAUSED BY HIS EXERTION IN THE DUTY ALLAH ENTRUSTED TO HIM

Hadhrat Abu Tha'laba Khushani (radhiallahu narrates that Rasulullah (Sallallahu alayhi wasallam) once returned from a battle and entered the Masjid to perform two Rakaahs of Salaah. Whenever he returned from a Journey, Rasulullah (Sallallahu alayhi wasallam) always liked to proceed first to the Masjid to perform two Rakaahs of Salaah and then go to the house of his daughter Hadhrat Faatima (radhiallahu anha) before proceeding to the homes of his wives. Consequently, he went to the home of Hadhrat Faatima (radhiallahu anha) upon returning from a particular journey before going to see his wives. Welcoming him at the door, Hadhrat Faatima (radhiallahu anha) started kissing Rasulullah (Sallallahu alayhi wasallam) on his face and his eyes. She then began weeping. When Rasulullah (Sallallahu alayhi wasallam) asked her what it was that made her weep, she replied, "O Rasulullah (Sallallahu alayhi wasallam) it is because I see your face so pale and your clothing so tattered (because of the strenuousness of the journey)." To this, Rasulullah (Sallallahu alayhi wasallam) said, "Do not weep, O Faatima. Allah has sent your father with a Deen by means of which He will enter honour or disgrace into every baked and unbaked home and every skin tent on the surface of the earth (those who accept Islam will have the honour while the others will have the disgrace). It (the Deen) shall reach wherever the night reaches (everywhere)."

LOOK AT NABI (SALLALLAHU ALAYHI WASALLAM) FORGIVING THE BEDOUIN

Jabir (radhiallahu anhu) narrates that he accompanied the Habib of Allah (Sallallahu alayhi wasallam) on an expedition towards Najd. When the Habib of Allah (Sallallahu alayhi wasallam) returned, he also returned with him. It was in the afternoon when they reached a valley in which there were many thorny trees. The Habib of Allah (Sallallahu alayhi wasallam) got off and the people scattered about in order to find shady trees. The Habib of Allah (Sallallahu alayhi wasallam) got off beneath an acacia tree and hung his sword on it and fell asleep for some time. Suddenly we heard the Habib of Allah (Sallallahu alayhi wasallam) calling us. On reaching him, we saw a Bedouin next to him. The Habib of Allah (Sallallahu alayhi wasallam) said to us: "This person seized my sword while I was asleep. I woke up and saw the unsheathed sword in his hand. He said to me: 'Who is going to protect you from me?' I replied: 'Allah': This happened three times." The Habib of Allah (Sallallahu alayhi wasallam) did not punish him, and the man sat down.

Another narration states that Jabir (radhiallahu anhu) said: "We accompanied the Habib of Allah (Sallallahu alayhi wasallam) on the expedition of Dhat ar-Riqa'. When we came to a shady tree, we left it for the Habib of Allah (Sallallahu alayhi wasallam). A polytheist came while the sword of the Habib of Allah (Sallallahu alayhi wasallam) was hanging on the tree. He seized the sword and said: 'Do you fear me?' He (Sallallahu alayhi wasallam) replied: 'No.' He asked: 'Who is going to protect you from me? 'He (Sallallahu alayhi wasallam) replied, 'Allah:"

A narration of Abu Bakr al-Ismaili in his Sahih states: "The man asked: 'Who is going to protect you from me?' Nabi

(Sallallahu alayhi wasallam) said: 'Allah.'(No sooner he said this), the sword fell from the man's hand. The Habib of Allah (Sallallahu alayhi wasallam) took the sword and asked: 'Who is going to protect you from me?' The man replied: 'Pardon me.' Nabi (Sallallahu alayhi wasallam) asked: 'Do you testify that there is none worthy of worship except Allah and that I am the Messenger of Allah? 'He replied: 'No. however, I promise you that I will not fight against you nor will I support any people who fight against you.' The Habib of Allah (Sallallahu alayhi wasallam) permitted him to go his way. The man went to his people and said: 'I have come to you from the best of people.'" Look at the forbearance and kindness of our beloved Nabi (Sallallahu alayhi wasallam).

HABIB (SALLALLAHU ALAYHI WASALLAM) ENCOURAGING HAVING MERCY

Abu Hurayrah (radhiallahu anhu) narrates that the Habib of Allah (Sallallahu alayhi wasallam) kissed (his grandson) al-Hasan ibn Ali (radhiallahu anhu). At that time, al-Aqra ibn Habis was sitting with him. Al-aqra said: "I hove ten children. I never kissed any one of them at any time". The Habib of Allah (Sallallahu alayhi wasallam) looked at him and said: "The person who does not show mercy to others will not be shown mercy." (al-Bukhari:599. Muslim al-fadall: 65)

A'ishah (radhiallahu anha) narrates: Some Bedouins came to the Habib of Allah (Sallallahu alayhi wasallam) and asked: "Do you kiss your children?" he replied: "Yes." They said: "By Allah, we do not kiss."The Habib of Allah (Sallallahu alayhi

wasallam) said: "Am I responsible if Allah removed mercy from your hearts?" (al-Bukhari:5998, Muslim, kitabal-fadail:64)

An-Nu'man ibn Bashir (radhiallahu anhu) narrates that the Habib of Allah (Sallallahu alayhi wasallam) said: "The similitude of the believers in their love for each other, their mercy for each other and their affection towards each other is like that of a body. When one part of the body experiences pain, the entire body responds with restlessness and feaver." (al-Bukhari:6011. Muslim, Kitab al-birr 86)

MANNERISM

He was extremely gentle and never addressed anyone harshly, much less abused or cursed him or her. He treated even the unbeliever and the enemy courteously in the hope of winning them over; and overlooked their apparent rudeness. Inside his house he would do domestic work in covering himself with his wrap he would take care not to expose his hands and feet (probably when he was sitting). His kind disposition and impartiality were general for everybody. His anger would never get the better of him. He did not harbour anything about his companions in his heart (against what he professed). He was not habituated to cast shy looks. Of all the ill habits our Habib (Sallallahu alayhi wasallam) abhorred the most was untruthfulness. (Baithaqui, ibn Sa'd)

HOW CONSIDERATE OF EVEN WOMEN IN SALAAH

Abu Qatadah al-Harith ibn Ribi (radhiallahu anhu) narrates that the Habib of Allah (Sallallahu alayhi wasallam) said: "I stood up to perform the Salah and I intended to prolong it, then I heard the crying of a child and I therefore shortened my Salah wanting to cause any anxiety to the child's mother," (al-Bukhari:707)

GIVING OTHERS PREFERENCE OVER HIMSELF

Sahl ibn Sa'd (radhiallahu anhu) narrates: "A woman came to the Habib of Allah (Sallallahu alayhi wasallam) with a specially woven shawl and said: 'I wove it with my own hands so that you may wear it.' The Habib of Allah (Sallallahu alayhi wasallam) accepted it from her as he was in need of it. Later on, he came before us wearing it as a loin cloth (izar, lungi). A certain person said: 'This shawl is so beautiful. Give it to me to wear.' He said: 'Indeed'. The Habib of Allah (Sallallahu alayhi wasallam) then sat down in the assembly. After some time he returned to his house, (removed the shawl), folded it and sent it to the person. The people who were present said to the person: 'You did not do a good thing. The Habib of Allah (Sallallahu alayhi wasallam) wore that shawl having a need to wear it. And yet you asked him for it? And you know that he does not refuse anyone who asks him!' the man replied: 'By Allah, I did not ask him so that I may wear it. I asked him so that it will be my shroud (kafan) (when I pass away)."

Sahl (the narrator) said: "That shawl was used as his shroud (when he passed away)." (al-Bukhari:1277)

Every action only increases in love for you O our Habib (Sallallahu alayhi wasallam).

HUMBLENESS

lyad ibn Himar (radhiallahu anhu) narrates that the Habib of Allah (Sallallahu alayhi wasallam) said: "Allah revealed to me saying: 'Remain humble so that no one will compete in pride over another and no one will commit excesses over another.'" (Muslim, Kitab al-Jannah:64)

SHOWING FRIENDLINESS TO CHILDREN

Anas passed by some children and so he greeted them. He then said: "The Habib of Allah (Sallallahu alayhi wasallam) used to do this." (al-Bukhari: 6247. Muslim, Kitab al-salam: 14)

HELPING IN HOUSEHOLD CHORES

Al-Aswad ibn Yazid narrates: "A'aisha (radhiallahu anha) was asked: "What work did the Habib of Allah (Sallallahu alayhi wasallam) do in his house?" She replied: "He used to be in the service of his house-folk. But when it was the time of Salah, he would go out to offer the Salah." (a I-Bukhari: 676)

CONSIDERATION FOR ALL

Abu Rifa'ah Tamim ibn Usayd (radhiallahu anhu) narrates: "I went to the Habib of Allah (Sallallahu alayhi wasallam) while

he was delivering a sermon. I said: 'O Habib (Sallallahu alayhi wasallam)! I am an outsider who has come to ask about his religion because I do not know what my religion is.' The Habib of Allah (Sallallahu alayhi wasallam) turned towards me, stopped his sermon, and came to me. A chair was brought to him, he sat on it, and began teaching me of that which Allah taught him. He then continued with his sermon till he completed it." (Muslim Kitab al-jumu'ah:60)

Surely if we emulate all these beautiful qualities we will reach high stages in Jannah.

SIMPLICITY

Abu Hurayrah (radhiallahu anhu) narrates that the Habib of Allah (Sallallahu alayhi wasallam) said: "If I am invited for a meal of trotters or shoulder (of a goat, sheep, etc.) I would accept the invitation. If I am given trotters or shoulders as a gift, I would accept them." (al-Bukhari: 5178)

FORBEARANCE

Nabi (Sallallahu alayhi wasallam) was most patient and forbearing when subjected to persecution. He would pardon anyone who had done him wrong and would treat kindly anybody who had maltreated him. To anyone who had refused to give to him, he would give generously. In short he had always repaid evil with good. If he had two alternatives before him, he would adopt the convenient (less difficult) one, provided it was not a sin. (By his example he has permitted

facility and convenience to his followers. It is also a common experience that those who are inclined to ease and convenience by nature, prescribe the same for others.) Nabi (Sallallahu alayhi wasallam) never took revenge from anyone for his own person. Apart from Jihaad he never struck any man or animal a blow. (Shamail-e-Tirmizi, Nashrut-Tib)

Hazrat A'ishah (radhiallahu anha), has related: Nabi (Sallallahu alayhi wasallam), never struck anybody with his own hand, neither a slave nor a woman (wife or bond woman) except in Jihaad. I have never seen him taking revenge for any offence done to him. But if any of the prohibitory commands of Allah was disregarded, his anger would know no bounds. (Shamail-e-Tirmizi)

Once a Bedouin came to Nabi (Sallallahu alayhi wasallam) and, seizing hold of his wrap, tugged at it so hard that his neck was bruised and said, "Have corn loaded on these camels of mine. If you do this, you will not be parting with your own riches or those of your father's (meaning everything available in the Baitul Maal belongs to the public and not you)." Nabi (Sallallahu alayhi wasallam) replied: "I will give you nothing unless you compensate me for tugging at my wrap." The man said that he would give no compensation. Nabi (Sallallahu alayhi wasallam) smiled and ordered corn be loaded on the Bedouin's camels. (Khasail-i-Nabawi)

May my parents be sacrificed for you O our beloved Habib (Sallallahu alayhi wasallam). You have given us an excellent example to follow.

EXAMPLES OF TRUE AASHIQ OF OUR HABIB (SALLALLAHU ALAYHI WASALLAM):

THE LOVE HAZRAT ABU BAKR (RADHIALLAHU ANHU) HAD FOR NABI (SALLALLAHU ALAYHI WASALLAM) & ABU BAKR'S SUFFERINGS FOR ISLAM

In the beginning, those who embraced Islam had to keep their faith secret, as far as possible. As the Muslims were being constantly persecuted by the Qureysh, even Habib (Sallallahu alayhi wasallam) advised all new converts to practise Islam secretly, so that they might not have to suffer at the hands of the Quraysh. When, however the number of Muslims reached 39 Abu Bakr (radhiallahu anhu) made a suggestion for the open preaching and practising of Islam. Habib (Sallallahu alayhi wasallam) would not agree, but, when Abu Bakr (radhiallahu anhu) insisted, he gave his consent and so all of them went to the Haram for Tabligh. Abu Bakr (radhiallahu anhu) began to speak and the Khutbah given by him was the first ever delivered in the annals of Islam. Hamzah (radhiallahu anhu), the uncle of Nabi (Sallallahu alayhi wasallam) and the Chief of Martyrs embraced Islam on that very day. While 'Umar (radhiallahu anhu) came into the Muslim fold on the third day of this address. No sooner did Abu Bakr (radhiallahu anhu) start speaking than the idolaters and disbelievers from amongst the Quraysh fell upon the Muslims from all sides. Despite the fact that he was considered to be the noblest and most respectable of all the people in Makkah, Abu Bakr (radhiallahu anhu) was beaten to such an extent that his nose and ears and his entire face were

besmeared with blood. He was kicked, thrashed with shoes, trampled under feet and handled most roughly and savagely. He became unconscious and half-dead; none hoped that he would ever survive this brutal onslaught. Banu Teem, the people of his clan came and carried him to his house. They also announced in the Haram that if Abu Bakr (radhiallahu anhu) succumbed to the injuries, they would in retaliation take the life of Utbah bin Rabee'ah, who had taken the most active part in the attack. Abu Bakr (radhiallahu anhu) remained unconscious the whole day. People around him shouted his name again and again to know if he was in senses, but he would not speak. Late in the evening however he opened his eyes and showed signs of consciousness. As soon as he was able to speak, he enquired: "How is Nabi (Sallallahu alayhi wasallam)?"

The people were most disappointed with him and they said: "How is it that despite all this calamity and after virtually remaining in the jaws of death all day long on account of Nabi (Sallallahu alayhi wasallam), as soon as he has come back to consciousness he has nothing else to talk about, but Nabi (Sallallahu alayhi wasallam) himself."

They left Abu Bakr (radhiallahu anhu), much disgusted at his devotion for Nabi (Sallallahu alayhi wasallam), while they were satisfied that he was out of danger. They advised Umme Khair, his mother, to give him something to eat. But least minding his food, Abu Bakr would incessantly and impatiently ask his mother the same question again and again i.e. "How is Nabi (Sallallahu alayhi wasallam)?" On her showing ignorance about the welfare of Nabi (Sallallahu

alayhi wasallam), Abu Bakr (radhiallahu anhu), entreated her to go to Umme Jamil (Umar's-radhiallahu anhu- sister) and find out from her the latest news about Nabi (Sallallahu alayhi wasallam). The mother could not refuse the request of her son in this pitiable condition, and hurried to the house of Umme Jamil (radhiallahu anha) to enquire about the welfare of Muhammad (Sallallahu alayhi wasallam). Like other Muslims of that time, Umme Jamil (radhiallahu anha) was also keeping her faith secret, she therefore concealed her knowledge about Nabi (Sallallahu alayhi wasallam), saying: "Who is Muhammad and who is Abu Bakr? Why should I know anything about them? I am however sorry to learn about the condition of your son; if you like, I can go with you to see him. " Umme Khair agreed and they both came to Abu Bakr (radhiallahu anhu). On seeing Abu Bakr (radhiallahu anhu) in that miserable condition, Umme Jamil (radhiallahu anha) could not control herself and began to cry, saying: "Woe to the ruffians for what they have done to a man like Abu Bakr. May Allah punish them for their misconduct." Regardless of what Umme Jamil (radhiallahu anha) said, Abu Bakr (radhiallahu anhu) had the same words on his lips viz: "How is Nabi (Sallallahu alayhi wasallam)?"

Umme Jamil (pointing towards Umme Khair): "Is it safe to say anything in her presence?"

Abu Bakr (radhiallahu anhu): "Do not worry about her. Tell me quickly how is Nabi (Sallallahu alayhi wasallam)?"

Umme Jamil (radhiallahu anha): "He is quite well."

Abu Bakr: "Where is he at this moment?. "

Umme Jamil: "He is at Argam's place."

Abu Bakr: "By Allah! I will not eat anything until I have looked at him."

Now, his mother was very anxious to feed him. She knew that when he had sworn by Allah he would not break his oath and, therefore, would not eat under any circumstances. She therefore agreed to take him to Arqam's place. She had to wait till the street was least-frequented by the people and she was able to take him to that place undetected by Quraysh. When they both reached Arqam's place, Abu Bakr (radhiallahu anhu) saw Nabi (Sallallahu alayhi wasallam) and clung to him weeping profusely. Nabi (Sallallahu alayhi wasallam) reciprocated, and all the Muslims who were present there also began to weep bitterly over the condition of Abu Bakr (radhiallahu anhu).

Abu Bakr (radhiallahu anhu) then introduced his mother Umme Khair (radhiallahu anha) to Nabi (Sallallahu alayhi wasallam) saying: "She is my mother, O, Prophet of Allah! Pray for her and induce her to accept Islam." Nabi (Sallallahu alayhi wasallam) first prayed for her and then preached to her. She accepted Islam there and then.

Many people can claim to be lovers while in ease and comfort. But a lover is a real lover when he is able to prove his love even in the tribulation and adversity.

Urwah bin Zubair says: "I once asked Abdullah bin 'Amr bin 'As (radhiallahu anhu) to relate to me the polytheist's unrelenting persecution of Rasulullah (Sallallahu alayhi wasallam). Abdullah bin 'Amr bin 'As (radhiallahu anhu)

replied: 'On one occasion, Rasulullah (Sallallahu alayhi wasallam) was engaged in Salaah in the Hatim area when 'Uqbah bin Abi Mu'ait yanked a cloth over Rasulullah's (Sallallahu alayhi wasallam) neck and tugged it so rigidly that he strangled him. Abu Bakr (radhiallahu anhu), unexpectedly appeared on the scene and jostled 'Uqbah aside. He then recited the following verse:

"Are you killing a man who says my only Lord is Allah and he has presented to you corroborating evidence from your Lord?" (Surah Mu'min Verse 28)

When Fir'aun and Haman conspired to kill Hadhrat Musa (Alayh Salaam) one of Fir'aun's people who had secretly embraced Iman upon Musa (Alayh Salaam) exclaimed: "How can you kill someone who declares 'my Lord is Allah'?" Allah Ta'ala recounts this incident in Surah Mu'min as follows:

'A believing man from the folk of Fir'aun who was concealing his Iman said: 'Do you wish to kill a man simply because he says 'My Lord is Allah!'?" [SurahMumin Verse 28]

It is narrated in Musnad Bazzar and Dalaailu Abi Nu'aim by Muhammad bin 'Ali that during the course of his Khutbah (public address), Hazrat 'Ali (radhiallahu anhu) asked the people: "Tell me, who is the most brave and valiant person?" The people replied: "Unquestionably, it is you."

Hadhrat Ali (radhiallahu anhu) responded: "My condition is such that anyone who challenged me, I have settled my scores with him. (In other words, my valour is limited to taking revenge only when someone confronts me.) The most daring and courageous person was Abu Bakr (radhiallahu anhu). I recall one incident

when the Quraysh were battering Rasulullah (Sallallahu alayhi wasallam) around whilst taunting him repeatedly with the words: "So you are the one who has united all the gods into a single deity?"

Whilst they were kicking him around, none of us could marshal the nerve to intervene and fend off the enemy but by good fortune, Abu Bakr (radhiallahu anhu) happened to pass by. He swiftly leaped into the mob and landed a punch here and delivered a blow there and just as that believing man addressed Fir'aun and Haman, Abu Bakr addressed the disbelievers grilling them: "Shame on you! Do you wish to kill a man (simply because) he says Allah is my Lord?"

Recounting this incident, Hadhrat Ali (radhiallahu anhu) burst into tears. He then addressed his audience saying: "I entreat you in the name of Allah, was Abu Bakr more superior or was the believing man from the people of Fir'aun more superior?" When the audience declined to answer and chose to remain silent, Hadhrat Ali (radhiallahu anhu) proclaimed: "By Allah! One moment of Abu Bakr's life was far superior than that of the entire life of that believing man. That man concealed his beliefs whilst Abu Bakr, gallantly exposed his beliefs. Furthermore, that believing man was content with mere verbal advice whilst Abu Bakr, employed his verbal as well as his physical abilities in defense of Rasulullah (Sallallahu alayhi wasallam)."

It is mentioned in Dalailu Bayhaqi on the authority of Dabtah bin Muhassan that when Abu Bakr (radhiallahu anhu) was mentioned before Umar (radhiallahu anhu), he would declare: "Abu Bakr's one day and one night is far better than the entire life of Umar's devotion. That night of Abu Bakr

is the night of the cave." He would then recount the incident of the cave.

"As for the day of Abu Bakr (I am referring to the occasion) when Rasulullah (Sallallahu alayhi wasallam) passed away and a number of Arab tribes had turned apostate. At that moment in time, I went before Abu Bakr and submitted: 'O Successor to Rasulullah (Sallallahu alayhi wasallam)! Be a bit more lenient with the people and deal with them more affectionately.' Spurred by fury, Abu Bakr (radhiallahu anhu) retorted: 'Gallant in the era of ignorance but spineless in the era of Islam! You were a brave man in the pre-Islamic times of ignorance and now you have become a weakling? Tell me, in what should I be affectionate towards them? Rasulullah (Sallallahu alayhi wasallam) has passed away and divine revelation has ceased to exist. By Allah! Even if these people refuse to pay (in Zakah) a thread of string, which they used to pay to Rasulullah (Sallallahu alayhi wasallam) I would go into battle with them. I would wageJihad with them.' Umar (radhiallahu anhu) says: "So, with the decision of Abu Bakr, we engaged them in Jihad. Through the medium of Abu Bakr, Allah Ta'ala restored to Islam those who had earlier renounced their faith. This is the one single day of Abu Bakr (radhiallahu anhu), for which Umar is prepared to sacrifice his entire life of lbaadah."

Subhanallah - what love for our habib (sallallahu alayhi wasallam)

IBN ZUBAIR (RADHIALLAHU ANHU) AND HIS DISPOSAL OF BLOOD

Once Nabi (Sallallahu alayhi wasallam) was bled by cupping. The blood was given to Abdullah bin Zubair (radhiallahu anhu) to bury it somewhere. He returned and informed Nabi (Sallallahu alayhi wasallam) that the blood had been disposed of.

Nabi (Sallallahu alayhi wasallam) inquired: "What did you do with it?"

Ibn-Zubair (radhiallahu anhu) said: "I have swallowed it." Nabi (Sallallahu alayhi wasallam) remarked: "The person who has my blood in his body cannot be touched by fire of Hell. But you will kill people and people will kill you."

Everything coming out of Nabi's (Sallallahu alayhi wasallam) body is clean.

No doubt, therefore, remains in understanding Ibn Zubair's (radhiallahu anhu) action. The last words of Nabi (Sallallahu alayhi wasallam) however, make prophesy about the battles for power, which Ibn Zubair (radhiallahu anhu)- had to fight with Yazid and Abdul Malik. In the later part of his life, Ibn Zubair (radhiallahu anhu), was killed in one of these battles. Even at the time of Ibn Zubair's birth (radhiallahu anhu), Habib (Sallallahu alayhi wasallam) had remarked that he was a sheep among the cloaked wolves. As a young boy, Abdullah bin Zubair understood what were the blessings of our Habib (Sallallahu alayhi wasallam).

SA'AD'S MESSAGE FOR THE MUSLIMS

Nowhere in the annals of history can we find love and devotion for any human being as we find the love that the

Sahabah (radhiallahu anhum) had for our Habib (Sallallahu alayhi wasallam). Even whilst suffering the pains of the wounds of the battle and the pangs of death, Sa'ad bin Rabee (radhiallahu anhu) is expressing his love and concern for out Nabi (Sallallahu alayhi wasallam).

Ya Allah, bless us with such sincere love for our Habib (Sallallahu alayhi wasallam). Ameen

During the battle of Uhud, the Prophet (Sallallahu alayhi wasallam) inquired: "What about Sa'ad bin Rabee? I don't know how things have gone with him." One of the Sahabah was despatched to search for him. He went to the spot where the bodies of martyrs lay in heaps. He shouted Sa'ad's name to know if he was alive. At one place, while he was announcing that he was deputed by the Prophet (Sallallahu alayhi wasallam) to enquire about Sa'ad bin Rabee, he heard a feeble voice coming from one direction. He turned to that direction and found that Sa'ad (radhiallahu anhu) was lying among the killed and was about to breathe his last. Sa'ad (radhiallahu anhu) was heard saying:

"Convey my salaam to the Prophet (Sallallahu alayhi wasallam) with my message 'O Prophet of Allah! May Allah grant you on my behalf reward more exalted and more handsome than the one Allah has ever granted a Prophet on behalf of any of his followers, and tell my Muslim brothers, nothing will absolve you from blame, on the Day of Judgement, if the enemy succeeds in reaching the Prophet (Sallallahu alayhi wasallam) before all of you have fallen."

With these words, Sa'ad (radhiallahu anhu) drew his last breath and passed into the presence of Allah.

As a matter of fact, the Sahabah had given a true proof of their devotion to Habib (Sallallahu alayhi wasallam). While they suffered wound after wound and were on their last breath, they had no complain nor wish on their lips and could not think of anything else except about the safety and welfare of Habib (Sallallahu alayhi wasallam).

Ya Allah increase the love of Habib (Sallallahu alayhi wasallam) in our hearts. Ameen.

THE STORY OF HADRAT UMAIR BIN SAAD ANSAARI (RADHIALLAHU ANHU)

Love for our Nabi (Sallallahu alayhi wasallam) was embedded in the hearts of all; the old, the male, the female and the children. Their Imaan was sincere and true, such that love for Nabi (Sallallahu alayhi wasallam) was greater than every creation. This incident of the young boy, Hadhrat Umair (radhiallahu anuhu), surely proves this. Hadhart Umair bin Saad Ansaari (radhiallahu anuhu) was not yet able to stand upright when he was orphaned. His father had not left any wealth behind which could have been of assistance to this young boy and his mother. After some time his mother remarried a man from the Aus tribe by the name of Jallas Ibn Suwaid. Jallas took this child also into his care. Within a few months the kindness and affection of Jallas caused this child to even forget that he had lost his biological father. Now Umair (radhiallahu anhu) would often go to the Musjid and

be honoured to witness the noble countenance and refined character of Nabi (Sallallahu alayhi wasallam). At a very young age he was blessed with the honour of performing salaah behind Nabi (Sallallahu alayhi wasallam). His mother used to be very happy to see him frequenting the Musjid. While life was carrying on smoothly in this manner, a great test overcame this young boy. Perhaps very few are tested at such a young age.

Details are as follows.....

In the 9th year after migration, Nabi (Sallallahu alayhi wasallam) intended engaging in battle with the Romans at a place called Tabook. He therefore commanded the Muslims to prepare themselves. Despite the intense heat and the orchards ready for harvest, the Muslims began all out preparations. The hypocrites found it very difficult to strive under such conditions and thus, began to put doubts in the hearts and minds of the believers. Nevertheless the Muslim army was prepared. Hadhrat Umair (radhiallahu anhu) watched the Sahabah (radhiallahu anhum) bringing provisions, weapons etc. and presenting these to Nabi (Sallallahu alayhi wasallam). The Ansaari women even brought forth their jewellery, clothes and other items. Seeing this he became very elated and he desired that his father similarly assist financially and even physically participate in this battle. He would come home and mention what he had seen to his father. But to no avail. As an encouragement for his father, he would narrate how he had seen the Sahabah (radhiallahu anhum) bringing forth whatever they could and presenting it to Nabi (Sallallahu alayhi wasallam). When the self-esteem of his father could no longer contain this, he said a few bitter words. He said "If

Muhammad (Sallallahu alayhi wasallam) is true in his claim of Nubuwaah (prophethood), we are worse than donkeys!. "

Hearing these bitter words, Umair (radhiallahu anhu) began to think. It seems my father has been influenced by the hypocrites. Should I keep this a secret or be a true servant of Islam and reveal this to Nabi (Sallallahu alayhi wasallam)? He finally chose to give preference to the love of Nabi (Sallallahu alayhi wasallam) and Islam over the love of his father. He then came and narrated the entire incident to Nabi (Sallallahu alayhi wasallam) who sent for his father. When asked, his father denied any such statement. The Sahabah (radhiallahu anhum) were absolutely amazed, whilst the hypocrites sided with their comrade and swore oaths that it was impossible for him to have said something of that nature. They said that he was definitely speaking the truth and the young boy was lying.

Now the young Umair (radhiallahu anhu) began crying saying in his heart, "O Allah You are well aware that I have spoken the truth, please send down revelation as testimony on my behalf" in due cause revelation began to descend upon Nabi (Sallallahu alayhi wasallam) and the Sahabah (radhiallahu anhum) realised this. Each one of them remained seated in his place and had his gaze fixed on Nabi (Sallallahu alayhi wasallam). Seeing this, signs of fear appeared on the face of Jallas, while signs of joy appeared on the face of Hadhrat Umair (radhiallahu anhu).

Once the revelation had come to completion, Nabi (Sallallahu alayhi wasallam) read the verses, which when translated are as follows, "They take oaths that they had not uttered

these statements of disbelief. They had indeed to do that which they were unable to do. Their anger (within) is a result of Allah and His Rasul having made them, (Sahaabah) independent by their grace. If they turn in repentance it would be better for them. And if they do not repent then certainly Allah will inflict upon them a painful punishment in this world and in the Akhirah (hereafter). They will then not find any ally or assistant on the surface of this earth." (Surah Taubah v.74)

Jallas hearing this began shivering and crying saying "O Rasulullah (Sallallahu alayhi wasallam) I repent, O Rasulullah (Sallallahu alayhi wasallam) I repent. Verily Umair had spoken the truth and I was the liar. O Rasulullah (Sallallahu alayhi wasallam) please ask Allah to accept my repentance." He then became a sincere Muslim (radhiallahu anhu).

Rasulullah (Sallallahu alayhi wasallam) then turned to Umair (radhiallahu anhu) and in a tone of congratulating him, very affectionately holding him by the ear said, "My dear, these ears had heard correctly and Allah had given testimony to it." Thereafter whenever Umair (radhiallahu anuhu) was mentioned in the presence of his father Jallas (radhiallahu anhu) he would say, "This child has indeed saved me from disbelief and freed my neck from Jahannum."

ZAID (RADHIALLAHU ANUHU) REFUSES TO GO WITH HIS FATHER

Once in pre-Islam days, Zaid was travelling in a caravan, with his mother going to her father's town, when the caravan was

way-laid by Banu Qais. They took Zaid (radhiallahu anhu) as a slave and sold him in Makkah. Hakim bin Hazam purchased him for his aunt Khadijah who offered him as a present to Nabi (Sallallahu alayhi wasallam) at the time of her marriage with him. On the other hand, Zaid's (radhiallahu anhu) father was in immense grief at the loss of the son. He roamed about in search of him, lamenting his separation in the following heart-rendering verses:

I weep in memory of Zaid, while I know not whether he is alive (to be hoped for) or finished by death.

0, Zaid, By Allah, no knowledge I have, whether you are killed on soft soil or on rock.

Ah, I wish I knew whether you would ever come bock to me, for that is the only desire I am living for.

I remember Zaid when the sun rises in the East. I remember him when the rain comes from the clouds.

The blowing wind kindles the fire of his memory. Alas, my lengthening grief and unending distress.

I shall run my swift camels in search of him. I shall search for him round the universe.

The camels may get tired, but I shall not rest, till I die, for death is the end of every hope. I shall still enjoin on my sons and such and such people, to keep searching for Zaid even after my death.

Some people of his clan happened to meet Zaid (radhiallahu anuhu) during their pilgrimage to Makkah. They related to

him the story of his father's grief and anguish, and recited to him the couplets which he sang in his memory. Zaid (radhiallahu anhu) sent a letter to his father through these people. The letter consisted of three couplets addressed to his father assuring him that he was quite well and happy in the present environments with his noble master. When the people went back, they informed his father of his whereabouts and delivered him Zaid's message. On receiving the letter his father and his uncle left for Makkah with sufficient money to ransom Zaid (radhiallahu anhu). When they came to Nabi (Sallallahu alayhi wasallam) they said:

"O, son of Hashim and the chief of Quraish. You are the dweller of the Haram and the neighbour of Allah. You are known for freeing the captives and feeding the hungry. We have come to you in quest of our son. Accept the ransom money for Zaid and set him free. We are willing to pay even more than the ransom money. Pray, show mercy and be kind to us:"

Nabi (Sallallahu alayhi wasallam): "What do you wish to do with Zaid?"

Zaid's father: "We want to take him with us to our place." Nabi (Sallallahu alayhi wasallam): Is that all? All right, then call Zaid and ask him. If he wishes to go with you, I shall let him go without any ransom. But I shall not send him against his wishes."

Zaid's father: "You have shown us more favour than we deserve. We most gladly agree to what you say."

Zaid (radhiallahu anhu) was presently sent for.

Nabi (Sallallahu alayhi wasallam) said to Zaid (radhiallahu anhu): "Do you know these men?"

Zaid (radhiallahu anhu): "Yes, I know them. This is my father and that is my uncle."

Nabi (Sallallahu alayhi wasallam): "And you know me too. They have come to take you back to your home. You have my full permission to go with them. If on the other hand, you choose to stay on with me, you shall have your choice."

Zaid (radhiallahu anhu): "How can I prefer anybody else to you? You are everybody for me, including my father and my uncle."

Zaid's father and uncle: "O Zaid, do you prefer to be a slave? How can you leave your own father, uncle and other members of your family, and remain a bondsman?"

Zaid (radhiallahu anuhu): "Verily, I have seen something in my master that makes me prefer him to everybody else in the world." On this, Nabi (Sallallahu alayhi wasallam) took Zaid (radhiallahu anhu) in his lap and said: "From today I adopt Zaid as my son."

The father and uncle were quite satisfied with the situation and gladly left Zaid (radhiallahu anhu) with Nabi (Sallallahu alayhi wasallam) and returned without him. Zaid (radhiallahu anhu) was only a child at that time. His preferring to remain a slave, and refusing to go with his own father giving up his home and kith and kin is an obvious tribute to his love for Nabi (Sallallahu alayhi wasallam).

THE TESTIMONY OF URWAH (AS A NON MUSLIM) CONCERNING THE SAHABA'S LOVE FOR KAREEM (SALLALLAHU ALAYHI WASALLAM)

On the occasion of the Treaty of Hudaibiya, Urwah who had come on behalf of the Quraysh had observed the behaviour of the Sahaabah towards our Beloved Habib (Sallallahu alayhi wasallam). His remarks surely tell volumes concerning how the Sahabah (radhiallahu anhum), were devoted to and loved Nabi (Sallallahu alayhi wasallam). They also understood the value of Barakah (blessings).

When Urwah returned to the Quraish he said to them. "O, Quarish! I have been an envoy to many great kings. I have seen the courts of Caesar, the Chosroes and the Negus. By Allah! Nowhere have I seen the people around a sovereign so respectful to him as I found the companions of Muhammad. When Muhammad spits, they rush to receive the sputum in their hands before it touches the ground and anoint their faces with it. Hardly a word escapes his lips before all of them run to carry out his wish. When he makes Wudhu, they fight with one another to collect some drop of the used water before it falls on the ground. If anyone fails to get that water, he touches the wet hands of the person who had got it and then rubs his own hands on the face. When they speak in his presence, they speak in a low voice. They do not lift their gaze to look at his face, out of respect for him. A hair falling from his head or beard is preserved to get benediction from it and is looked upon as a sacred relic. In short, I have never seen a group of people so devoted to their master as I have seen the companions of Muhammad towards him."

TRULY HE WAS A MERCY TO BOTH WORLDS. HIS MERCY WINS OVER PEOPLE TO ISLAM.

WAHSHI BIN HARB ACCEPTS ISLAM

Our Habib (Sallallahu alayhi wasallam) was extremely grieved and heart broken by the Shahaadah (Martyrdom) of his uncle Hadhrat Humza (radhiallahu anhu), by Wahshi bin Harb. Nabi (Sallallahu alayhi wasallam) cried a lot as he was very fond of Hadhrat Humza (radhiallahu anhu) who had been a pillar of strength and protection for Nabi (Sallallahu alayhi wasallam). However, Nabi (Sallallahu alayhi wasallam) desired even for the Hidaayat (guidance) of his killer.

Hadhrat Abdullaah bin Abbaas (radhiallahu anhu) narrates that Rasulullaah (Sallallahu alayhi wasallam) sent a messenger with the invitation of Islam to Wahshi bin Harb who was responsible for killing Hadhrat Hamza (radhiallahu anhu) (the uncle of Rasulullaah -Sallallahu alayhi wasallam).

The messenger returned with a message from Wahshi stating, "O Muhammad How can you call me to Islam when you say that a murderer, a Mushrik and an adulterer shall meet with a grave punishment and this punishment will be multiplied for them on the Day of Qiyaamah where they shall remain disgraced in it forever? I have committed all of these crimes so is there any scope for me?"

Allah Ta'ala then revealed the verse: (The punishment of Jahannam is for all murderers, Mushrikeen and adulterers) Except for those who (sincerely) repent, accept Imaan and perform good actions. For such people Allah will convert their sins into good deeds. Allah is Ever Most Forgiving, Most Merciful. (Surah Furqaan, verse 70)

In reply to this verse, Wahshi said, "O Muhammad (Sallallahu alayhi wasallam)! The condition in this verse is uncompromising which states, 'Except for those who (sincerely) repent, accept Imaan and perform good actions.' What if I do not have the opportunity to fulfil it?"

Allah Ta'ala then revealed the verse: "VerilyAllah does not forgive that Shirk be committed, but may forgive all (sins) besides this for whom He wills." (Surah Nisaa, verse 48)

To this, Wahshi replied, "This forgiveness depends on the will of Allah Ta'ala. I do not know whether I shall be forgiven or not. is there any other scope for me?"

Allah Ta'ala then revealed the verse: Say, "O My bondsmen who have wronged their souls (by committing kufr or other sins)! Never lose hope of Allah's mercy. Verily, Allah forgives all sins. Undoubtedly, He Is the Most Forgiving, the Most Merciful." (Surah Zumar, verse 53)

Upon hearing this, Wahshi said, 'Yes, this is in order.' He then accepted Islam. Other Muslims asked, "O Rasulullah (Sallallahu alayhi wasallam), we had also committed the sins

that Wahshi committed (Does this verse apply to us as well?)". Rasulullah (Sallallahu alayhi wasallam) replied, "It applies to all Muslims in general."

Hadhrat Abdullaah bin Abbaas (radhiallahu anuhu) reports that some Mushrikeen who had committed murder and adultery in abundance approached Rasulullah (Sallallahu alayhi wasallam). They said, "What you are saying and calling towards seems extremely good. Do tell us if there is any expiation for our sins?" It was on this occasion that Allah Ta'ala revealed the following two verses: "Those who do not call to (do not worship) another Allah with Allah, who only kill a soul forbidden by Allah with a warrant (when required to execute a person whom a court of Shariah sentences to death), and (they are those) who do not fornicate (they neither commit fornication nor adultery)." (Surah Furqaan, verse 68)

Say, "0 My bondsmen who have wronged their committing kufr or other sins)! Never lose hope of Allah's mercy. Verily, Allah Ta'ala forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful." (Surah Zumar, verse 53)

Nabi (Sallallahu alayhi wasallam) gave hope to all. Salaat and Salaam be upon Rahmatul lil Aalameen (The Mercy onto the Worlds).

HADHRAT KHAALID BIN WALEED (RADHIALLAHU ANHU) ACCEPTED ISLAM

Hadhrat Khalid bin Waleed (radhiallahu anhu) was against Nabi (Sallallahu alayhi wasallam) in the battle of Uhud and he was responsible for the counter attack on the Muslims in this battle, which led to the Shahaadah of many Sahaabah (radhiallahu anhum), yet Nabi (Sallallahu alayhi wasallam) desired his Hidaayah.

Hadhrat Khalid bin Waleed (radhiallahu anhu) says that when Allah decided that good head his way, Allah created the desire within his heart to accept Islam and opened many avenues to him. He says, "I said to myself, I fought every battle against Rasulullah (Sallallahu alayhi wasallam) but after each battle I got the feeling that all this running about was futile because there was no doubt that Rasulullah (Sallallahu alayhi wasallam) would eventually emerge victorious. When Rasulullah (Sallallahu alayhi wasallam) arrived at Hudaybiyyah, I led a contingent of mushrikeen horsemen and faced Rasulullah (Sallallahu alayhi wasallam) at a place called Usfaan where we intended launching an attack. Rasulullah (Sallallahu alayhi wasallam) led the Sahaabah (radhiallahu anhum) in the Zuhr Salaah and we saw a perfect opportunity to attack. However, we were undecided and did not attack, which was best. Rasulullah (Sallallahu alayhi wasallam) was aware of our intention (through revelation) and when he led the Asr Salaah, he performed Salaatul Khauf. This had an impact upon us and we were left saying, 'This man is certainly protected (by Allah).' Rasulullah (Sallallahu alayhi wasallam) then steered clear of us and took a path towards the right that led away from the path of our horses."

There is a special method of performing salaah during threatening situations in which a part of the congregation faces the enemy while the other part performs the Salaah. During the Salaah, the group facing the enemy will join the congregation while the group that had already performed part of the salaah will stand facing the enemy. The details of this Salaah can be found in the books of Islamic jurisprudence.

Continuing the story, Hadhrat Khalid bin Waleed (radhiallahu anhu) says, "Rasulullah (Sallallahu alayhi wasallam) then entered into a treaty with the Quraysh at Hudaybiyyah when the Quraysh managed to save their necks (by opting for a treaty rather than a battle). I then said to myself what is left now? Where shall I run? To Najaashi? He is already a follower of Muhammad (Sallallahu alayhi wasallam) and the Sahaabah (radhiallahu anuhum) are living peacefully with him. Should I go to Heraclius. Where I will have to forsake my religion for Christianity or Judaism and live with foreigners? Should I rather stay at home with those left here? I was still in this dilemma when Rasulullah (Sallallahu alayhi wasallam) came to Makkah to perform the Umrah they had missed the previous year. I made myself scarce and did not see them enter Makkah. My brother Waleed bin Waleed also arrived in Makkah with Rasulullah (Sallallahu alayhi wasallam) and looked for me. He was unable to find me and left a letter for me which read: 'In the name of Allah the Most Kind the Most Merciful. I have seen nothing more astonishing than the fact that someone as intelligent as you has not yet decided to accept Islam. How can anyone remain in the dark about a religion as great as Islam? When Rasulullah (Sallallahu alayhi wasallam) asked where you were, I told him that Allah will soon bring you. He said, 'How can a person like

Khalid remain unaware of a religion like Islam? It would be best for him to spend his efforts and energies with the Muslims and we shall put him ahead of others.' O my brother! You have missed tremendous opportunities so please make amends"

Hadhrat Khaalid bin Waleed (radhiallahu anhu) says, "After reading this letter, I was inspired to leave for Madinah and my inclination towards Islam increased. It pleased me to think that Rasulullah (Sallallahu alayhi wasallam) had actually asked about me. During this time, I dreamt that I was in a constricted and drought-stricken land after which I went to a land that was vast, and fertile. This, I thought, is certainly a true dream. I thought that I should definitely relate this dream to Hadhrat Abu Bakr (radhiallahu anhu). When I reached Madinah, (when he related it to Hadhrat Abu Bakr -radhiallahu anhu). Hadhrat Abu Bakr (radhiallahu anhu) said, 'Your leaving the place was the guidance Allah gave you towards Islam and the constricted place was the Shirk you had been involved in."

"When I made up my mind to leave for Rasulullah (Sallallahu alayhi wasallam), I wondered who would accompany me. I approached Safwaan bin Umayyah and said to him, 'O Abu Wahab! Do you not see the situation we find ourselves in? We are as few as the molars (in the mouth). Muhammad (Sallallahu alayhi wasallam) has dominated the Arabs and non Arabs, I feel that we should meet him and follow him then his honour shall be ours.' Safwaan vehemently rejected the offer and said, 'I shall never follow him even though I am the last person left!' Leaving him: I said to myself, 'Both his brother and father had been killed in the Battle of Badr (because of which he is so reluctant to accept Islam).' I then met Ikrama bin Abi Jahal and told him what I

had mentioned to Safwaan. His response was similar to that of Safwaan. Nevertheless, I told him to keep it a secret and not to breathe word to anyone."

"I then went home and had my conveyance prepared. As I was riding out, I met Uthmaan bin Talha and said to myself. He is a good friend of mine. Perhaps I should tell him what I intend doing, then remembered that many of his relatives had been killed (by the Muslims in battle) and it would not be appropriate to mention it to him. However it occurred to me that there was no harm in telling him since I was already on my, way. I therefore spoke to him about the (unfavourable) results of our efforts (against the Muslims) and said, 'We are just like a fox in his hole that will have to emerge as soon as a bucket of water is thrown down the hole.' I also told him what I had mentioned to my two friends earlier. He immediately accepted what I said. I told him that I was leaving that very day and that my transport was ready and waiting at a place called Faj.' We then decided to meet at a place called Yajuj where I was to wait for him if I arrived first, otherwise he would wait for me if he arrived first. We left our homes very early in the morning and met at Yajuj before the break of dawn."

"We then proceeded together from there and when we reached Hada, we met Hadhrat Amr bin Al Aas (radhiallahu anhu). After he had welcomed us and we had welcomed him, he asked us where we were heading. We asked him what had brought him from his home and he asked us the same question. We then said to him, 'We intend entering the fold of Islam and following Muhammad (Sallallahu alayhi wasallam). He responded by saying, 'That is exactly what has brought me.' We then joined forces until we

reached Madinah where we left our conveyances at a place called Harra. Rasulullah (Sallallahu alayhi wasallam) was already informed about our arrival and was very pleased. I wore my best clothes and headed for Rasulullah (Sallallahu alayhi wasallam). My brother met me and said, 'Hurry! Rasulullah (Sallallahu alayhi wasallam) has been informed about you and is pleased about your arrival. He is eagerly waiting for you.' We walked hastily until we arrived and Rasulullah (Sallallahu alayhi wasallam) smiled with me until I came in front of him. I greeted him as the Nabi of Allah and he replied to my greeting with a smiling face. I then said, 'I testify that there is none worthy of worship but Allah and that you are Allah's Rasul.' He called me closer and said, 'All praise belongs to Allah who has guided you. When I saw your intelligence I hoped that it would inspire you only to do good.' I then said, 'O Rasulullah (Sallallahu alayhi wasallam) I keep thinking of the battles I fought against you in opposition to the truth. Pray to Allah to forgive me.' Rasulullah (Sallallahu alayhi wasallam) said, 'Accepting Islam obliterates all previous sins.' I said, 'O Rasulullah (Sallallahu alayhi wasallam). Despite that (still pray for me).' He prayed, 'O Allah! Forgive Khalid bin Waleed for all the efforts he exerted to prevent people from the path of Allah.' Thereafter, Hadhrat Uthmaan bin Talha (radhiallahu anuhu) and Hadhrat Amr (radhiallahu anhu) came forward and pledged their allegiance to Rasulullah (Sallallahu alayhi wasallam). We had arrived in Madinah during the month of Safar, eight years after the Hijrah. By Allah! Rasulullah (Sallallahu alayhi wasallam) never equated any of the other Sahaabah (radhiallahu anhum), with me when it concerned matters that worried him (military matters)."

Surely Khalid became the famous Khalid bin Waleed (radhiallahu anhu) because Habib (Sallallahu alayhi wasallam) had no hate in his heart.

HOW IMPORTANT IT IS TO LOVE OUR HABIB (SALLALLAHU ALAYHI WASALLAM)

A person came to Nabi (Sallallahu alayhi wasallam) and asked: "When shall be the Day of Judgement, O Prophet of Allah?."

Nabi (Sallallahu alayhi wasallam) asked: "What preparations have you made for that Day?"

The person: "O, Prophet of Allah I do not claim much Salaah, Fast and Sadaqah to my credit, but I do have in my heart the love of Allah and that of His Prophet."

Nabi (Sallallahu alayhi wasallam): "On the Day of Judgement, you will surely be with him whom you love."

What Nabi (Sallallahu alayhi wasallam) told the person in this story has also been narrated by several other Sahaabah, namely Abdullah bin Mas'ood, Abu Moosa Ash'ari, Safwan, Abu Zar, etc (radhiallahu anhum).

Anas (radhiallahu anhu) says: "Nothing did ever make Sahaabah more happy than these words of Nabi (Sallallahu alayhi wasallam). They had every reason to be happy when the love of Nabi (Sallallahu alayhi wasallam) had gone deep into every tissue and fibre of their body."

In the beginning, Fatimah's (radhiallahu anuha) house was at some distance from the house of Nabi (Sallallahu alayhi wasallam).

Nabi (Sallallahu alayhi wasallam) once said to her: "Would that you were living near me."

Fatimah (radhiallahu anha): "The house of Harithah (radhiallahu anhu) is close by. If you ask him to exchange his house with mine, he will very gladly do it."

Nabi (Sallallahu alayhi wasallam) said, "He has already exchanged once on my request, I feel shy to request him again." But Harithah (radhiallahu anuhu) somehow came to know that Nabi (Sallallahu alayhi wasallam) likes Fatimah (radhiallahu anuha) to live near him. He at once came to Nabi (Sallallahu alayhi wasallam) and said: "O Prophet of Allah I have come to know that you wish Fatimah (radhiallahu anuha), to live near you. Here are my houses at your disposal. No other house is closer to yours than these. Fatimah (radhiallahu anuha) can have her house exchanged with any of these. O, Prophet of Allah (Sallallahu alayhi wasallam), what you accept from me is dearer to me than what you leave for me."

Nabi (Sallallahu alayhi wasallam) accepted the offer saying, "I know you are quite sincere in what you say" and gave him his blessings.

A person came to Nabi (Sallallahu alayhi wasallam) and said: "O Prophet of Allah (Sallallahu alayhi wasallam) you are dearer to me than my life, my wealth and my family. When I am at my house and happen to think of you I become restless till I come and see you. O, Prophet of Allah death is sure to come to both of us. After death you will be in your exalted position as a Prophet, while I shall be somewhere else and perhaps I may not be able to see you.

I am very anxious and distressed when I think of this separation from you."

Nabi (Sallallahu alayhi wasallam) observed silence over this and he did not know what to say. Then Jibraeel (Alayh Salaam) appeared and revealed the following verse:

"Whoso obeyeth Allah and Nabi (Sallallahu alayhi wasallam), they are with those unto whom Allah has shown favour among the Prophets and the Saints and the Martyrs and the Righteous. The best of company are they. Such is the bounty of Allah, and Allah, sufficeth, as knower." (IV: 69 & 70)

These Incidents were of frequent occurrence with the Sahaabah. Such fears in the hearts of the lovers are quite natural. Nabi (Sallallahu alayhi wasallam) recited these verses for their consolation.

THE DAY OF RASULULLAH (SALLAHU ALAYHI WASALLAM)'S DEMISE

The Sahabaah's (radhiallahu anhum) love for our beloved Habib (Sallallahu alayhi wasallam) is unparalleled in the history of mankind. Sahaabah would say there would be no joy in Jannah without the companionship of Nabi (Sallallahu alayhi wasallam). Sahaabah (radhiallahu anhum) would not get sleep without seeing the blessed face of our Habib (Sallallahu alayhi wasallam). The passing away of their closest family members did not hurt them as much as the pain of the passing away of our Habib (Sallallahu alayhi wasallam) did.

Let us therefore be part of that day, which we can say was the saddest day for the Sahaabah when Habib (Sallallahu alayhi wasallam) left this world.

It was a Monday when Rasulullah (Sallallahu alayhi wasallam) left this fleeting world for the hereafter and met with Allah Ta'ala. On the morning of this Monday he raised the curtain of his room and saw that the people were standing in lines and offering their Fajr Salaah. On seeing the Sahaabah (radhiallahu anhum) he smiled and his face turned white. On the other hand the Sahaabah (radhiallahu anuhum) became extremely happy that it was feared that they may break their Salaah.

Abu Bakr (radhiallahu anuhu) intended to go back (from the spot where he was leading the Salaah). Rasulullah (Sallallahu alayhi wasallam) indicated to him to continue. Due to his weakness, Rasulullah (Sallallahu alayhi wasallam) could not stand up fully. He lowered the curtain of his room and went back inside.

Rasulullah (Sallallahu alayhi wasallam) raising the curtain and looking at the Sahaabah (radhiallahu anhum) was the last time that he appeared before them. And it was the final opportunity of their seeing the beauty of Rasulullah (Sallallahu alayhi wasallam). A poet says: 'I use to consider a single moment's separation (from him) to be death. Now what can I say about this separation after which the next meeting will only be on the day of resurrection'. When Abu Bakr (radhiallahu anhu) completed the Fajr Salaah, he went directly to the blessed room of Rasulullah (Sallallahu alayhi wasallam). He said to Aishah (radhiallahu anha), "I see that he is enjoying

peace at present and the previous pain and discomfort seems to have improved." Abu Bakr (radhiallahu anuhu) had two wives, one of whom lived just outside Madinah. That day was the turn of the one who lived outside Madinah. He therefore sought permission from Rasulullah (Sallallahu alayhi wasallam) and went to her.

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) IN THE THROES OF DEATH

The people assumed that the condition of Rasulullah (Sallallahu alayhi wasallam) has improved and they therefore dispersed. After a short while, he began experiencing the pangs of death. He placed his head on the lap of Hadhrat Aishah (radhiallahu anuha) and lied down. Just then, her brother Abdur Rahman (radhiallahu anuhu) came in with a miswaak in his hand. Rasulullah (Sallallahu alayhi wasallam) began looking at him. Aishah (radhiallahu anha) asked, "0 Rasulullah (Sallallahu alayhi wasallam), should I get a miswaak for you". Rasulullah (Sallallahu alayhi wasallam) nodded in the affirmative. She then asked, "Should I soften it for you?" He again nodded in the affirmative. Aishah (radhiallahu anha) then softened it by chewing on it and then gave it to him. Later on, Aishah (radhiallahu anuha) used to proudly express this great favour of Allah Ta'ala that He caused her saliva to mix with that of Rasulullah (Sallallahu alayhi wasallam) during this final hour of his, that he passed away in her room, when it was her turn, and on her shoulder. A glass of water was kept at Rasulullah's (Sallallahu alayhi wasallam) side. He repeatedly extended his hand towards it,

dipped his hand in it and wiped his face with it. While doing this he would say, "There is none worthy of worship but Allah. Surely there are many pangs of death." He then looked at the ceiling, raised his hands and said, "O Allah! I want to go to ar-Rafiq al A'la- the Highest Companionship." This refers to the sanctified place which is the abode of the Prophets and Messengers.

Aishah (radhiallahu anuha) says, "I had heard Rasulullah (Sallallahu alayhi wasallam) saying on several occasions that the soul of a Messenger is not taken until he is not shown his abode in paradise, and until he is given the choice to either remain in this world or to leave it. When he said the above words, I immediately understood that he will no longer remain with us, that he has already chosen to be in the close companionship of Allah Ta'ala."

When he said: 'O Allah, I desire to be in the Highest Companionship' his soul had traversed this realm towards the upper realm and his hands (which had been raised) fell down. To Allah we belong and Him is our return.

This heart-rending and soul-tearing incident which deprived this world from the blessings of Prophethood and messengership and the illumination of divine revelation took place on a Monday afternoon, on the 12th Rabi-ul-Awwal. The moment the Sahaabah (radhiallahu anuhum) received this news, they lost their senses. Panic descended on Madinah. Whoever received this news, fell at a loss. Uthman (radhiallahu anhu) was in a state of stupor. He was sitting against a wall, and due to his extreme sorrow, was unable to speak. Ali (radhiallahu anhu) cried so profusely that he fell unconscious. The

mountain of grief and pain that befell on A'ishah (radhiallahu anhum) and the other wives of Rasulullah (Sallallahu alayhi wasallam) cannot even be described. Abbas (radhiallahu anhu) was also at a loss in this severe grief. Umar (radhiallahu anhu), suffered the most grief and affliction. He unsheathed his sword, stood up and announced in a loud voice: "The hypocrites assume that Rasulullah (Sallallahu alayhi wasallam) has passed away. He certainly has not passed away. Rather he has gone to his Sustainer just as Moosa (Alayhis Salaam) went to Allah Ta'ala on Mount Sinai and then returned. Rasulullah (Sallallahu alayhi wasallam) will certainly come back just like that and then completely uproot the hypocrites." Umar (radhiallahu anhu) was in a state of fervour, with his sword unsheathed. No one had the courage to tell him that Rasulullah (Sallallahu alayhi wasallam) had indeed passed away.

Abu Bakr (radhiallahu anhu) was not present at the time when Rasulullah (Sallallahu alayhi wasallam) passed away. That Monday morning when he saw that he was feeling a bit well, he said to Rasulullah (Sallallahu alayhi wasallam): "O Messenger of Allah (Sallallahu alayhi wasallam), all praise is due to Allah that you are feeling a bit well. If you would permit me I would like to go home." Rasulullah (Sallallahu alayhi wasallam) permitted him to go. His house was outside of Madinah. He went home, and Rasulullah (Sallallahu alayhi wasallam) passed away at around mid-day. When he heard this heart-rending news, he immediately mounted his horse and came to Madinah. He dismounted at the entrance of Musjid-e-Nabawi and advanced towards the room of Rasulullah (Sallallahu alayhi wasallam) dejectedly. He asked

A'ishah (radhiallahu anha) for permission and entered. Rasulullah (Sallallahu alayhi wasallam) was on his bed with all his wives sitting around him. When Abu Bakr (radhiallahu anhu) entered, all of them, except A'ishah (radhiallahu anha) covered their faces. Abu Bakr (radhiallahu anhu) removed the sheet from the face of Rasulullah (Sallallahu alayhi wasallam), kissed his blessed forehead, and cried out saying: 'O the Prophet of Allah! O the friend of Allah! O the chosen one of Allah!' Abu Bakr (radhiallahu anhu) said this three times.

He then said: 'May my parents be sacrificed for you. By Allah! He will not cause you death twice. The death that was prescribed for you has come to you.'

On saying this, he came out of the room and saw that Umar (radhiallahu anhu) was in a highly emotional state. Abu Bakr (radhiallahu anhu) said: "Rasulullah (Sallallahu alayhi wasallam) has passed away. O Umar, have you not heard these words of Allah Ta'ala?: 'You shall certainly die and they shall certainly die (as well). We did not permit eternity for any human since before.' (Surah Az-Zumar, verses 30, Surah An-Ambiyaa, verses 34)."

The people then left the assembly of Umar (radhiallahu anhu) and went to Abu Bakr (radhiallahu anhu). Abu Bakr (radhiallahu anhu) went towards the pulpit, announced in a loud voice that everyone should remain silent and be seated. When they were all seated, he praised and glorified Allah Ta'ala and then delivered the following sermon:

"Whoever among you had been worshipping Allah, then surely Allah is alive and does not die. Whoever among you had been

worshipping Muhammad (Sallallahu alayhi wasallam) then certainly Muhammad (Sallallahu alayhi wasallam) has certainly died.

Allah Ta'ala says: 'Muhammad is but a messenger. Messengers before him passed away. If he dies or is killed, are you going to turn back on your heels? Whoever turns back on his heels will never harm Allah in any way. Allah shall certainly reward the grateful ones.'

Allah Ta'ala addressed Muhammad (Sallallahu alayhi wasallam): 'You shall certainly die and they shall certainly (die as well).'

Allah Ta'ala says: 'Everything is going to come to an end except the essence of Allah. To Him belongs absolute authority and it is to Him that you will be returned.'

Allah Ta'ala says: 'Everything that is on earth is to die. It is only the countenance of your Sustainer, the possessor of might and honour that will remain.'

Allah Ta'ala says: 'Every soul shall taste death. You shall receive your recompense in full on the day of resurrection.'"

It is stated in one narration that when Abu Bakr (radhiallahu anhu) received the news of Rasulullah's (Sallallahu alayhi wasallam) demise, he immediately left his house at Sunh and proceeded towards Madinah. He approached crying, gasping for breath and panting. He entered the room of Rasulullah (Sallallahu alayhi wasallam) in that condition, while sending

salutations to Rasulullah (Sallallahu alayhi wasallam). Despite the grief and sorrow he was fully conscious and did not lose his senses in the least. He exposed the blessed face of Rasulullah (Sallallahu alayhi wasallam) and kissed his forehead. He continued crying and continued saying: "May my parents be sacrificed for you. You remained pure both in life and in death. By your demise, the chain of Prophethood and divine revelation have both come to an end, both of which never came to an end with the demise of any other Prophet. You are beyond description and in no need of this crying. You are unique in that your being is such that others can take consolation from your death. You benefitted all of us to the extent that we all became equal before you. Were it not for the fact that your death was by your choice (Allah had given you the choice to choose between this world and the hereafter) we would all have sacrificed our lives for your life. Were it not for the fact that you had prohibited us from excessive crying we would have finished all the water of our eyes. However, there are two things which we cannot remove and wipe out: (1) the sorrow of being separated from you, (2) our bodies becoming thin because of our sorrow. These are two things that are inseparable. O Allah! Convey this condition of ours (to our Prophet). And O Muhammad! Mention us by your Sustainer. We hope that you will remember us. Had you not filled our hearts with peace and tranquillity by remaining in your company, we would never have been able to bear the loss of this separation."

Abu Bakr (radhiallahu anhu) then left the room and addressed the people. The major portion of this sermon comprised of benedictions and salutations upon Rasulullah (Sallallahu alayhi wasallam).

VIRTUES OF SENDING DUROOD

Insha-Allah, a very important pathway to increasing love for our Habib (Sallallahu alayhi wasallam) in our hearts is to increase the recitation of Salaat upon our Habib (Sallallahu alayhi wasallam). It is very beneficial for us to read incidents of those that benefitted from sending Salawaat (Durood) upon our Habib (Sallallahu alayhi wasallam).

STORY ONE

Allaama Sakhaawi (rahmatullah alayh) narrates from some books of history that there lived a very sinful person from the Banu Israail. When he passed away, people left him at the place of his death without tending to his burial. Allah sent revelation to Moosa (Alayh Salaam) to bathe him and perform his funeral prayer, as He had forgiven this person. Moosa (Alayhis Salaam) asked, "How was this person forgiven?"

Allah Most High said, "He once opened the Torah and saw the name Muhammad therein. He conferred blessings upon reading his name and thus I forgave him." (Al-Qawl al-Badi)

There is no point of objection in these stories. Neither do these stories mean that by conferring blessings upon the Noble Prophet (Sallallahu alayhi wasallam) once, all major sins and the rights of servants (huquq al-Ibad) are forgiven nor do they contain any exaggeration or falsehood. It all depends on the Master accepting an action. If He decides to accept even the minutest of a person's deeds such as the saying of the kalima

once (as in Hadith eleven of Chapter One) it is sufficient for all sins to be pardoned.

Allah says in the Qur'an: "Surely Allah will not forgive that anyone be joined with Him, and He will forgive all else to whom He will." (al-Nisa 4:48)

For this reason, there is no doubt in this story and others of a similar nature as to how Allah can pardon all sins if He is pleased by the mere conferring of blessings once, as He has absolute power. If a person is owed thousands of pounds and he becomes pleased with an action of the recipient and thus decides to absolve the debt, or he does so even without any reason, what objection can anybody else have? Likewise, if Allah out of His infinite grace and mercy wants to pardon someone, what objection can there possibly be? We certainly understand from these incidents that conferring blessings is instrumental in the pleasure of the Sovereign. Thus, confer blessings abundantly. Who knows which Salaah of his He becomes pleased with? If He becomes pleased with even one, it is enough for one's salvation. Even one of our pleas is enough if it is accepted by Him, although we may plea and call out to Him in abundance.

A woman once came to Hasan Basri (rahmatullah alayh) and said, "My daughter has passed away and I wish to see her in my dream." Hasan Basri (rahmatullah alayh) said: "Perform four rakaats of optional (nafl) prayers after Esha prayers and recite Surah Takaathur in each rakaat after Surah Faatiha. Thereafter, retire to bed and continue conferring blessings upon Nabi (Sallallahu alayhi wasallam) until you fall asleep." The woman did as instructed and saw in her dream that her

daughter was being punished severely. She was wearing garments of pitch, both her hands were tied with shackles and her feet were bound with chains of fire. The woman returned to Hasan Basri (rahmatullah alayh) in the morning and informed him of what she had seen. Hasan Basri (rahmatullah alayh) said, "Give charity on her behalf Allah may possibly forgive your daughter due to this charity." The next day, Hasan Basri (rahmatullah alayh) saw a magnificent throne in one of the gardens of Paradise. Sitting on the throne was an extremely beautiful young girl wearing a crown of light. She asked, "O Hasan have you even recognised who I am?". He said, "No, I have not recognised you." She said, "I am the same girl whose mother you instructed to confer blessings (after Esha until she falls asleep)." Hasan Basri (rahmatullah alayh) then said, "The condition your mother told me is totally different to what I am witnessing." She said, "I was in the very state my mother described to you." Hasan Basri (rahmatullah alayh), asked, "Then how did you attain this status?" The young girl replied, "Seventy thousand of us were being punished in the very same manner my mother described to you. It so happened that a pious person passed by the graveyard. He conferred blessings once and bestowed its reward to all the inhabitants of the graveyard. His conferring of blessings was so accepted by Allah that we were all freed from this punishment, we were granted this lofty status through the blessings of this pious saint."

A similar story has been narrated in Rawd al-Fa'iq. A woman had a son who was very sinful. His mother always gave him good counsel but he never took heed and died in this very state. Since he had died without repenting, his mother was grief-stricken and greatly wished to see her son in a dream.

When she eventually saw him in her dream being punished, it only increased her grief and distress. A short time passed before she saw her son once again in her dream, but this time in a most pleasant state. The mother asked, "How did this happen." He said, "A very sinful person passed by this graveyard. Seeing the graves caused him to stop and reflect, and he began crying upon his life of sin and sincerely repented. He recited a portion of the Qur'an and conferred blessings twenty times, granting its reward to the deceased of the graveyard in which I am also buried. The pleasant state in which you are now seeing me is a result of the share I received from that reward. My dear mother, conferring blessings upon the Noble Messenger is a light for the hearts, expiation for one's sins and a mercy for both the living and the deceased."

STORY TWO

Muhammad bin Malik (radhiallahu anhu) says, "I travelled to Baghdad to study under Qari Abu Bakr bin Mujahid (radhiallahu anhu). Some of us were present in his gathering and the Qur'an was being recited when an elderly man joined the gathering, wearing an old turban, shirt and shawl. On seeing him, Shaykh Abu Bakr stood up and seated him in his own place. He asked him regarding his well-being and that of his family. The elderly man said, 'A child was born to me last night and my wife has requested that I bring some ghee and honey.' Shaykh Abu Bakr became very perturbed upon hearing this [as he had nothing to give to the elderly man] and fell asleep in this state of distress. He saw the Noble Prophet (Sallallahu alayhi wasallam) in this state, who said to him, 'Why are you so worried? Go to the minister, Ali bin Isa and convey my greetings to him. Then tell him that you know he does not retire to bed on Friday night until

he confers one thousand blessings upon me. Last Friday night, he conferred blessings seven hundred times when the messenger of the king came to call him. He went to visit the King and completed the remaining number of blessings after having returned. After informing him of this sign, tell him to give the father of the newborn child a certain number of coins so that he can spend it on his necessities.'

Qari Abu Bakr (rahmatullah alayh) then left with the elderly man and they arrived at the Minister's residence. Qari Abu Bakr (rahmatullah alayh) said, 'The Prophet (Sallallahu alayhi wasallam) has sent this elderly man to you.' The Minister stood up, seated them in his place and requested them to relate the whole story. Qari Abu Bakr (rahmatullah alayh), explained the whole series of events to the Minister. The Minister was delighted to hear this story and ordered his servant to bring a bag containing ten thousand coins. From this bag, he took out one hundred coins and gave it to the father of the newborn child. He then took out a further one hundred coins to give to Qari Abu Bakr (rahmatullah alayh), but he refused to accept them. The Minister insisted that he take this amount, for it was a return for the great glad tiding he gave him regarding this incident, as this practice of his was a secret which only Allah knew. He took out a further one hundred coins to give to the Shaykh for giving him the glad tiding that the Noble Prophet (Sallallahu alayhi wasallam) was also aware of his practice. He then took out another one hundred coins and offered it to the Shaykh in return for the great trouble he underwent in coming to meet him. In this manner, he continued until he had taken out a thousand coins but the Shaykh was adamant refusing to take any more than

the initial amount of coins the Noble Prophet (Sallallahu alayhi wasallam) had ordered them take. (Al-Qawl al-Badi)

STORY THREE

Imam Ghazaali (rahmatullah alayh) narrates in his Ihya that Abdul Wahid ibn Zayd Basri (rahmatullah alayh) said, "I was travelling for the pilgrimage (Hajj). Another person joined me as a travel companion and he would confer blessings upon the Noble Prophet (Sallallahu alayhi wasallam) all the time. I asked him the reason for his abundant conferring of blessings. He replied, 'I was with my father on my first journey for pilgrimage (Hajj). On our return, we stopped at certain place to sleep. In my dream, I saw someone saying to me, 'Wake up. your father has passed away and his face has turned black.' I woke up in alarm and saw that my father had really passed away and his face was slowly turning black. This whole series of events made me extremely worried and frightened. I fell asleep again and saw that four black men with clubs in their hands were standing by my father's head when suddenly an extremely handsome saint wearing two green garments came and moved these men out of the way. He then passed his hand over my father's face. I said, 'May my parents be sacrificed for your sake. Who are you,' He replied, 'I am Muhammad the Nabi of Allah. Wake up Allah has illuminated your father's face.' I have never been negligent in conferring blessings upon the Noble Prophets since that day."

A similar incident has been narrated in Nuzhat al-Majaalis by Abu Hamid Qazwayni (rahmatullah alayh) who says, "A father and son were on a journey. The father passed away and his face began to resemble that of a swine. The son cried profusely and implored Allah with great humbleness. He fell asleep and saw in

his dream that someone is saying to him, 'Your father used to deal in usury, which is why his face has become disfigured. However, the Noble Prophet (Sallallahu alayhi wasallam) has interceded on his behalf, as he would always confer blessings upon him on hearing his name. His original appearance has been restored due to the intercession of Nabi (Sallallahu alayhi wasallam)."

Another similar story has been narrated in Rawd al-Faaiq. Sufyan Thawri (rahmatullah alayh) says, "I was performing Tawaaf when I saw a person conferring blessings only upon his every step and not any other form of Thikr. I asked him the reason behind this. He asked me, 'Who are you,' I replied, 'Sufyaan Thawri.' He answered, 'Were you not the unique personality of this age, I would not disclose my secret to you. I was travelling with my father on the pilgrimage (Hajj). On arriving at a certain place, my father became ill. I was seeing to my father's treatment when suddenly he passed away and his face became black. Seeing this caused me great distress, and I read inaa lilaahi wa inna ilayhi rajioon and covered his face with a cloth. I fell asleep and saw in my dream the most handsome of all men I have ever seen, wearing extremely clean clothes and whose body was emanating with the most pleasant fragrance I have ever smelt. He quickly came forward, removed the cloth and passed his blessed hat over my fathers face, causing it to become radiant. He began to head back towards where he had come from but I grabbed onto him and said, 'May Allah have mercy on you. Who are you, Allah has favoured my father through you in this Journey.' He replied, 'Do you not recognise me, I am Muhammad bin Abdullaah, upon whom the Qur'an was revealed. Your father was very sinful but he would confer blessings upon me abundantly. When this hardship befell him, I come to his assistance and likewise, I am of

assistance to every person who abundantly confers blessings upon me.' "

O Ye who accepts the prayers of the distressed in the darkest of times, Remover of all calamities and illnesses.

Accept the intercession of Your Prophet (Sallallahu alayhi wasallam) on behalf of my weakness and humbleness and conceal my faults, for indeed You are the bountiful Lord, Most Graceful. Forgive and pardon my sins out of Your Grace and Your favour O Lord of Bounty and favours. If you do not assist me with your pardon, O my source of hope, how ashamed I shall feel and how regretful I shall be!

O My Lord, send your blessings upon the Guide, Bearer of Glad tidings, he who shall intercede for the sinful and the remorseful.

0 My Lord, send blessings upon the chosen one from the tribe of Mudar, most pure from amongst all the creation, be they Arab or non Arab.

0 my lord, send blessings upon the best of the creation, leader of all nations in lineage and virtue.

May the being who granted Muhammad the highest station send blessings upon him for he is indeed the best of people.

May He who elevated his status send blessings upon him, who the creator of all has chosen as His beloved.

May his Lord send infinite blessings upon him, upon his Companions and his family.

Hafiz Abu Nuaym (rahmatullah alayh) relates that Sufyan Thawri (rahmatullah alayh) said, "I was once leaving my house when my gaze fell upon a youth who was reading 'Allahumma salli alaa Muhammad wa alaa aali Muhammad' with every step he took. I asked him, 'Is there any proof for your action (or is it just based on your own opinion), He asked, 'Who are you?'

I replied, 'Sufyan Thawri.' 'Sufyan of Iraq?', he asked. I replied in the affirmative. He asked, 'Do you have the cognisance (ma'rifa) of Allah?' I replied in the affirmative. He asked, 'How did you attain it?' I said, 'He takes the night out of the day and the day out of the night, and He fashions the child in the mother's womb.'

He said, 'You have not truly recognized Him.' I asked him, 'So how have you come to recognize Him?' He replied, 'I firmly decide on doing something, but I end up having to cancel it. I resolve to do something but find that I am unable to fulfil it. Through this, I have realised that there is another being who is governing my affairs.' I asked him regarding his conferring of blessings. He said, 'I went for the Pilgrimage with my mother. My mother passed away during the journey. Her face turned black and her stomach bloated whereby I realised that she had committed a grave sin. As I lifted my hands towards the sky to beseech Allah, I saw a cloud coming from Tihaama (Hijaaz) from which a man appeared. He passed his hand over my mother's face making it luminous and over her stomach, causing the swelling to disappear. I asked who are you? You have alleviated me and my mother of this great affliction. He replied, 'I am your Prophet, Muhammad.' I asked him for some advice. Nabi (Sallallahu alayhi wasallam) instructed, 'Whenever you take a step, read Allahumma salli alaa Muhammad wa alaa aali Muhammad."

STORY FOUR

The author of Ihya has written that after the demise of the Messenger of Allah (Sallallahu alayhi wasallam), Sayyiduna Umar (radhiallahu anhu) was crying and he was saying, "0

Messenger of Allah (Sallallahu alayhi wasallam), may my parents be sacrificed for your sake. The trunk of the date tree you would lean upon and deliver the sermon (khutba) before the erection of the pulpit cried after you ascended the pulpit, saddened by your separation. You passed your hand over it and comforted it (This is a famous hadith). O Messenger of Allah your followers have more reason to cry over your separation than this date tree (They are more in need of your attention and comforting upon your separation).

O Messenger of Allah, may my parents be sacrificed for your sake. Your status with Allah is so exalted that your obedience has been declared obedience to Him. Allah says, 'He who obeys the Messenger has indeed obeyed Allah.' (al-Nisa 4:80)

O Messenger of Allah, may my parents be sacrificed for your sake. You are so great in the eyes of Allah that your mistakes were excused before you even requested forgiveness. Hence, Allah says, 'Allah pardon you! Why did you give them leave' (al-Tawbah 11:43)

O messenger of Allah, may my parents be sacrificed for your sake. Your lofty rank with Allah is such that you have been mentioned foremost in the covenant taken from Nabi's (alayhis salaam) - blessings and salutations be upon them even though you are the last Prohet to be sent. Allah says, 'And recall when we took a bond from Nabi (Sallallahu alayhi wasallam) and from you, and from Nooh (Alayhis Salaam) and Ibrahim (Alayhis Salaam) and Moosa (Alayhis Salaam) and Isa

(Alayhis Salaam), son of Maryam. And we took from them a solemn bond.' (al-Ahzaab 33:7)

O Messenger of Allah may my parents be sacrificed for your sake. You are so great in the eyes of Allah that the unbelievers in the Hell fire will be regretful for not obeying you, saying, 'Ah! That we had obeyed Allah and the Messenger.' (al-Ahzaab 33:66)

O Messenger of Allah, may my parents be sacrificed for your sake. Indeed, Allah granted Sayyiduna Moosa (Alayhis Salaam) the miracle of making rivers flow from stone but it is no more extraordinary than Allah making water gush from your fingers.

O Messenger of Allah, may my parents be sacrificed for your sake. If the wind was subjected to Sayyidina Sulaymaan (Alayhis Salaam) and would transport him in the morning over a distance covered in one month and likewise in the evening, it is not more amazing than your passing the seven heavens on the Buraq and returning to Makkah by morning. May Allah confer blessings upon you.

O Messenger of Allah, may my parents be sacrificed for your sake. Sayyiduna Nooh (Alayhis Salaam) supplicated against his people, 'My Lord! Leave not of the infidels any inhabitant upon the earth.' (Nooh 71:26)

Had you supplicated against us, nobody from amongst us would have survived. The unbelievers placed the intestines of a camel on your back whilst you were in prostration. In the Battle of Uhud, they caused your face to be covered in blood and broke your tooth. Despite this, you did not curse them. Instead, you supplicated, 'O Allah, forgive my people for they know not.'

O Messenger of Allah, may my parents be sacrificed for your sake. Within a short period of your life (twenty three years as a Prophet) more people accepted Islam than those who accepted during the lengthy lifetime (approximately one thousand years) of Sayyiduna Nooh (Alayhis Salaam). (At the time of the Farewell Pilgrimage (Hajj al-wida), one hundred and twenty four thousand Companions (radhiallahu anhum) were present. Only Allah knows how many had entered the fold of Islam and were unable to attend). The number of people who brought faith upon you is great. (In the Hadith narrated by Bukhaari in his Sahih, the Noble Prophet (Sallallahu alayhi wasallam) says that he saw his followers in such a great number that they had covered the horizon). Very few people brought faith upon Sayyiiuna Nooh (Alayhis Salaam). Allah says in the Qur'an, 'And these had not believed with him save a few' (Hood 11:40)

O Messenger of Allah may my parents be sacrificed for your sake. If you were only to entertain and meet those of the same standing as you, you would never have sat with us. If you were not to marry except a woman of the same status as yourself, never would you have married any of our women. If you were to feed only those who were as exalted as you, never would you have fed anyone amongst us. Indeed, you sat with us, married our women, allowed usto sit and eat with you, wore clothes made of hair, mounted a donkey and sat on the floor and you would lick your fingers after eating and all this was out of humility. Allah confer blessings upon you."