The Last and Final Prophet

Muhammad

(Salla Allah-u alaihi wa-sallam)

VOLUME:3

Rana Muhammad Sarwar Khan

Zia-ul-Quran Publications
Lahore . Karachi . Pakistan

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MIRACLES OF THE HOLY PROPHET
(SALLA ALLAH-U ALAIHI WA-SALLAM)

The general procedure with earlier Prophets was that the minds of the people were first stirred by miracles and it was only when they were prepared to receive the message of Allah that it was vouchsafed to them. No evidence of Revelation is conceivable which does not partake or the character of a miracle, since nothing but a display of power over the existing system of things can attest the immediate presence of Him, by whom it was originally established. A miracle is an evidence of Prophethood if its occurrence and emergence takes place at the hand of the claimant of Prophethood.

Hazrat Abu Bakr Ahmad Hussain Bayhaqi has enumerated one thousand miracles whereas Hazrat Imam Abu Zakaria Yahya bin Sharf al-Novi (d.277 A.H.) has mentioned in '*Riaz-us-Saleheen*,' one thousand and two hundred miracles. Hazrat Allama Jalaluddin Suyuti (d.911 A.H.) has described about one thousand miracles of the Messenger of Allah (may Allah's Blessings and Peace be upon him) in '*Al-Khasaes-al-Kubra*.' But it should be noted and should be a part of our faith that every venerable moment of the worldly life of Allah's Messenger (Peace be upon him) was a miracle and the scholars have enumerated saying them superior in characteristics. I have arranged such miracles alphabetically, for the facility of the readers. Miracles thus hold a prominent place as the attestation of all Revelations. They are the most striking and conclusive evidence, because the laws of matter being better understood than those to which mind is conformed, their violation is more easily recognized. This is why every Prophet was upon miraculous signs in proof of his being a true Messenger of Allah. The miracles are not impediments of the real order of the world, but Divine acts to restore the sinful world to its proper order. They are amazing occurrences in the sense that they awaken in human beings the consciousness of the Lord which is overlaid by so many aberrations. Signs and Scriptures thus always go together. The greatest of the miracles of the Holy Prophet (Peace be upon him) is the Holy Quran.

The learned religious scholars and commentators have recorded around three thousand miracles of the Holy Prophet (Peace be upon him) and his miracles possess certain such characteristics that on this basis it can be established that his miracles have superiority over the miracles of the other Prophets in the same manner as the Last and the Final Prophet Muhammad *(Salla Allah-u alaihi wa-sallam)* has excellence and proficiency over all other Prophets. All the miracles of the earlier Prophets (upon them peace) are actually miracles of the Final Prophet Muhammad *(Salla Allah-u alaihi wa-sallam)*. All these miracles were bestowed on the Holy Prophet (Peace be upon him) in addition to his numerous miracles and every Prophet gave tidings of his coming and commanded to obey and help

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Prophet Muhammad (may Allah's Blessings and Peace be upon him), when they shall trace him. Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* has narrated (Sahih Bukhari) that Allah's Messenger said: "I am given five miracles which none before me was given. Terror is put in the hearts of my enemies as far as a month's journey away; the whole earth is a place of worship for me (and *tayammum* may be performed with its soil), so that a Muslim may offer obligatory prayers wherever the time of prayer comes upon him; spoils of war are lawful to me, but were not made lawful to any before me; I am granted the intercession; The Prophet before me were sent to their peoples alone whereas I am Prophet and Messenger (Peace be upon him) to all."

The miracles of the earlier Prophets (upon them peace) are actually the miracles of the Last and Final Prophet Muhammad *(Salla Allah-u alaihi wa-sallam)* because every Prophet gave tidings of his coming and commanded to obey him.

Most of the religious scholars hold that a wonder performed by (saint, holy men, spiritual guide, mashaikh) every follower of the Holy Prophet (Peace be upon him) is actually the Holy Prophet's (Peace be upon him) own miracle. These are fruit of following and obeying him and his blessings. Hazrat Abu Bakr Ahmad Hussain Bayhaqi (d.458 A.H.) has reported from Hazrat Umar bin Sawwar that every miracle Allah gave to the earlier Prophets (upon them peace), He also gave to the Holy Prophet Muhammad *(Salla Allah-u alaihi wa-sallam)*. Ibn Sawwar enquired about Hazrat Eesa's (Jesus: upon him peace) miracle of reviving the dead. Hazrat Imam Shafiei (may Allah's Mercy be upon him) cited the pillar Hannanah and the peels of dates that had wept, saying the weeping of the lifeless is a miracle much greater than reviving the dead.

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(A)
HAZRAT ABBAS BIN ABDUL MUTTALIB
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Ayeshah Siddiqah *(Radiya Allah-u Taala anha)* narrated: Hazrat Abbas bin Abdul Muttalib *(Radiya Allah-u Taala anhu)* was made captive in the Campaign of Badr. For his release, the amount of ransom (Fidyah) was fixed so that the captive might got his release after its payment. Hazrat Abbas (may Allah be pleased with him) requested: 'I have not got the amount to be paid as ransom which is imposed upon me.' Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) observed: "O Abbas! What about that gold which you have left with Umm-ul-Fazl, dug under the ground and while proceeding to the Battle of Badr, you had advised her that gold would be for his children if he was killed during the journey." Hearing this, Hazrat Abbas (may Allah be pleased with him) was astonished and said: 'O Allah's Messenger! No body knew about that gold except me and Umm-ul-Fazl.' Then Hazrat Abbas (may Allah be pleased with him) arranged to pay the ransom money from that wealth.

(HAZRAT) ABDULLAH BIN ABBAS
(RADIYA ALLAH-U TAALA ANHUMA)

Hazrat Abdullah bin Abbas *(Radiya Allah-u Taala anhuma)* has narrated that once, when his mother Umm-ul-Fazl *(Radiya Allah-u Taala anha)* passed by the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, he observed: "O Umm-ul-Fazl! Your pregnancy will result in the birth of a boy. So, when the boy is born, bring him to me." So, a boy was born and she took it to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* who uttered *Azaan* in his right ear and *Iqamat* in his left ear, applied his mouth saliva to the boy's mouth, named him Abdullah and said to Hazrat Umm-ul-Fazl (Umm-ul-Fadl):

"Take away the father of the *Khulafa* (Caliphs)" Umm-ul-Fazl, on coming back to her home, conveyed it to her husband, Hazrat Abbas bin Abdul Muttalib *(Radiya Allah-u Taala anhu)*. He went to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and solicited for the explanation of the Holy Prophet (Peace be upon him) had said. The Holy Prophet (Peace be upon him) observed: "Really, Abdullah bin Abbas will be father of the Khulafa (Caliphs)"

Thus the descendants of Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* ruled for about 500 years from 132 A.H. to 656 A.H. (750 A.D. - 1258 A.D.) as Khulafa (Caliphs) during the Abbasid period.

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Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* has narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* came privy and I placed for him water for ablution. When he came out he said: "Who placed it here?" Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)* said: It is Abdullah ibn Abbas. Whereupon the Holy Prophet (may Allah's Blessings and Peace be uopn him) said: "May Allah grant him deep understanding of religion."

The blessing of the Holy Prophet (Peace be upon him) proved to be perfectly true, as Hazrat Abdullah ibn Abbas was bestowed by Allah a very keen insight into the understanding of the Holy Quran and his interpretations and elucidations are considered to be most perfect in the Shariah (Islamic law).

Hazrat Abdullah ibn Abbas bin Abdul Muttalib *(Radiya Allah-u Taala anhu)* was born 3 years before emigratin, when Banu Hashim were besieged in mountain pass known as Shaab-e-Abu Talib, Makkah. His mother Hazrat Umm-ul-Fadl: may Allah be pleased with her, embraced Islam at very early stage after Hazrat Khadijah (may Allah be pleased with her) and emigrated to Madinah with Hazrat Abbas bin Abdul Muttalib (may Allah be pleased with him). He was appointed governor Basra by Orthodox Caliph Hazrat Ali bin Abi Talib (*Radiya Allah-u Taala anhu*). He was first Commentator (*mufassir*) of the Holy Quran. (He narrated 2660 Ahadith/Traditions- Died in 68 A.H. at Taif) He brought water for the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. So, he prayed for him; "O Allah! Give him an understanding of religion." Hazrat Abdullah ibn Abbas (may Allah be pleased with him) was the leader in religious knowledge, particularly interpretation of the Holy Quran. It is said that Hazrat Abdullah ibn Abbas (may Allah be pleased with him) gave such an exposition of the Holy Quran during his discourse at Arafat that if the Romans, Turks and Magians had heard him then they would have become Muslims.

(HAZRAT) ABDULLAH BIN ATEEK (ATIK) *(RADIYA ALLAH-U TAALA ANHU)*

Abu Rafi Sallam bin Abul Huqaiq, was a Jew merchant of Khaibar. He teased the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* very much. So, Allah's Messenger sent five young-men is 6 A.H. from Al-Khazraj under the command of Hazrat Abdullah bin Atik *(Radiya Allah-u Taala anhu)*. Others were Hazrat Masud bin Sinan, Hazrat Abdullah bin Unais, Hazrat Abu Qatadah (Al-Harith bin Rabi) and Hazrat Khuzai bin Aswad (may Allah be pleased with all of them) an ally of theirs from Banu Aslam. They were sent to kill Abu Rafi and forbade them to kill any child or woman. They set out for Khaibar, where they reached in the evening. Hazrat Abdullah bin Atik *(Radiya Allah-u Taala anhu)* stayed his men at

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a place and he himself advanced in order to enter in his house. Hazrat Abdullah (may Allah be pleased with him) apprehended to be recognized covered his head with a piece of cloth and sat there affecting to ease himself. The gatekeeper, thinking Abdullah (may Allah be pleased with him) sitting there as one of his own men, asked him to get in if he desired, so that he close the door. Thus Hazrat Abdullah (may Allah be pleased with him) rushed in the house and hidden himself in the donkeys shed. The gatekeeper locked the gate and hung the key with the peg. After getting free from story-telling meeting and the dinner with his companions, Abu Rafi went to his bedroom and the other people went to theirs. At that time Hazrat Abdullah *(Radiya Allah-u Taala anhu)* picked up the key, opened the main gate, closed the safety doors, one after the other and reached the bed-room of Abu Rafi. Abu Rafi was asleep among his family members and it was difficult to recognize him because of the darkness of night. So, Abdullah (may Allah be pleased with him) called Abu Rafi. Abu Rafi cried who it was. Abdullah advanced towards the voice and waved the sword but to no use. Abu Rafi shouted, but then, he kept quiet. After sometime, Abdullah (may Allah be pleased with him) in a changed voice and as a gesture of sympathy, asked him what happened. Abu Rafi, thinking him one of his own men, asked him, where he had been when someone attacked on him with a sword. Hazrat Abdullah conjectured from his voice that he had been sleeping at some place. So he went near Abu Rafi, placed his sword on the belly of Abu Rafi, thrusted it and pressing it hard, got it across the belly. After killing him, Hazrat Abdullah (may Allah be pleased with him) was getting down from the ladder in moon-lit night. A step of the ladder was still to be covered but Abdullah thought as if he had reached the ground, resulting him falling from the ladder and breaking his shin-bone, which was tied with his turban and from there he went to his associates and reaching Madinah told all the story to the Holy Prophet (Peace be upon him). Who said: "Just bring forth your foot." Hazrat Baraa bin Aazib *(Radiya Allah-u Taala anhu)* narrated that; Hazrat Abdulah (may Allah be pleased with him) said: 'Then, the Holy Prophet (Peace be upon him) patted his hand on shin-bone. With the blessing of his hand, my shin-bone healed completely as it had never any injury.'

Hazrat Abdullah bin Atik *(Radiya Allah-u Taala anhu)* was martyred in 12 A.H. in the battle of Yamamah, fought against accursed Musailimah Kazzab.

(HAZRAT) ABDULLAH BIN JAHASH *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Abdullah bin Jahash *(Radiya Allah-u Taala anhu)* bin Rubab bin Yaamar bin Sabrah bin Murrah bin Katheer bin Ghanam bin Dudan bin Asad bin Khazimah al-Asadi. His mother was Hazrat Umaymah bint Hazrat Abdul

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Muttalib. Hazrat Abdullah bin Jahash (may Allah be pleased with him) embraced Islam in the beginning, before the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* refuge in Dar-e-Arqam bin Abi Arqam. He migrated to Habshah (Ethiopia-Abyssinia) twice and then, after return to Makkah, migrated to Madinah with his clan Bani Ghanam bin Dudan, all of those had embraced Islam. There he was bound in fraternity with Hazrat Asim bin Thabit *(Radiya Allah-u Taala anhu)* bin Qais bin Abi al-Alqah bin Asma bin Nuaman bin Maalik bin Umtah bin Dhabia bin Zaid bin Maalik bin Auf bin Amro bin Auf bin Aws-Aws tribe-embraced Islam before emigration. In the battle of Badr Aqba bin Abi Mueet and two sons of Talhah were killed by him. He was martyred in Safar 3 A.H. at the place of Hiddah, situated between Isfan and Makkah. Enemy could, inspite of efforts, neither touch nor get because his dead body was caused to flow by an amazing flood. Hazrat Abdullah bin Jahash *(Radiya Allah-u Taala anhu)* participated in the Campaigns of Badr and Uhud. When the sword of Hazrat Abdullah bin Jahash (may Allah be pleased with him) was broken in the battle of Uhud, the Holy Prophet (Peace be upon him) gave him a branch of date-palm which started functioning as a sharpened sword. He was martyred in the Campaign of Uhud, after fierce fighting with the enemy.

HAZRAT ABDULLAH BIN SALAM *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Abdullah bin Salam bin Harith *(Radiya Allah-u Taala anhu)* from Jew tribe of Banu Qainuqa of Madinah. By descent he was from the progeny of Hazrat Yusuf (upon him peace). He was one of the most learned scholars amongst the Jews and was greatly revered for his scholarship. His original name was Hasin but on his embracement of Islam the Holy Prophet (Peace be upon him) gave him the name of Abdullah. His *Kunya* was Abu Yusuf. When the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* migrated to Madinah, the people rushed to him and Hazrat Abdullah bin Salam too. He saw the Holy Prophet (Peace be upon him) and exclaimed: 'This is not the face of a liar'. The first of the Holy Prophet's (Peace be upon him) commands he heard were; "Spread the form of greeting (*Salam*), join ties of relationship, feed people, when people are asleep offer *Salah* (supplementary prayers)."

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has narrated (Al-Bukhari) that Hazrat Abdullah bin Salam said that there were three questions whose answers only a Prophet can know:

1. The sign of the Last Hour;
2. The first food of the inhabitants of Paradise
3. A child resembles its father or its mother.

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He (the Prophet) said "the first sign of the Last Day is a fire that will drive people from the east to the west. The food that the people of Paradise will be bestowed first is fish. Resemblance of a child to either parent depends on whose sperm predominates in the womb of the mother. Abdullah bin Salam (may Allah be pleased with him) bore the witness that Allah is One and the Prophet (Peace be upon him) was sent by Him. I testify that none has the right to be worshipped but Allah and that you are the Messenger of Allah. O Allah's Messenger! the Jews are liars, and if they should come to know that I have embraced Islam, they would accuse me of being a liar. In the meantime some Jews came to the Holy Prophet (Peace be upon him) and he asked them, "What is Abdullah's status amongst you?" They replied: He is the best amongst us, and he is our chief and son of our chief. The Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said; "What would you think if Abdullah bin Salam embraced Islam? They replied: 'May Allah protect them from that! Then Hazrat Abdullah (may Allah be pleased with him) came out and said; 'I testify that none has the right to be worshipped but Allah and that Muhammad *(Salla Allah-u alaihi wa-sallam)* is the Messenger of Allah.' The Jews then said: Abdullah is the worst of and the son of the worst of us, and disparaged him. On that Hazrat Abdullah (may Allah be pleased with him) said: O Allah's Messenger (Peace be upon him)! This is what I was afraid of (Bukhari, vol: 6). The Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* had given tidings to Hazrat Abdullah bin Salam (may Allah be pleased with him) that he would die as a Muslim. People, therefore, used to call him a *jannati* (of Paradise).

Hazrat Thalbah bin Salam (may Allah be pleased with him) was his brother, who embraced Islam after him. Also his son Hazrat Yusuf bin Abdullah bin Salam (may Allah be pleased with him) embraced Islam, and on his birth was presented before the Holy Prophet (Peace be upon him) who sat him on his lap. Yusuf (may Allah be pleased with him) died during the caliphate (99 A.H. –101 A.H.) of Hazrat Umar bin Abdul Aziz (may Allah's mercy be upon him).

Hazrat Kharasha bin Hurr (may Allah be pleased with him) related that: 'I was sitting in a circle in the mosque of Madinah and there was an old man, quite handsome. He was Hazrat Abdullah bin Salam (may Allah be pleased with him). He was describing good things to the people gathered there. As he stood to leave for his residence the people said: He who is desirous of looking at a person from amongst the people of Paradise should see him. I said: By Allah, I will follow him, and would try to know his residence. So I followed him and he walked on until he reached the outskirts of Madinah and he then entered his house. I sought permission from him to get in, and he granted me the permission, saying: My nephew, what is the need that has brought you here? I said to him: As you stood up, I heard people say about you: He who is desirous of seeing a person from

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among the people of Paradise should look at him. So I became desirous of accompanying you. Hazrat Abdullah bin Salam (may Allah be pleased with him) said: It is Allah who knows best about the people of Paradise, I would, however, relate to you as to why they said like it. The story is that while one night I was asleep there came to me a person in the dream who asked me to stand up. So I stood up and he caught hold of my hand and I walked alongwith him, and, behold, I found some paths on my left and I was about to set out upon them. Thereupon he said to me: Do not set yourself on them, for these are the paths of the leftists. (denizens of Hell Fire). Then there paths leading to the right-side, whereupon he said: Set yourself on these paths. We came across a hill and he said to me: climb up, and I attempted to climb up that I fell upon my buttocks. I made several attempts but failed to succeed. He led until he came to a pillar so high that its upper end touched the sky and its base was in the earth. And there was an handhold at its upper end. He said to me: Climb over it. I said: How can I climb upon it as its upper end touches the sky? He caught hold of my hand and pushed me up and I found myself suspended with the hand hold. He then struck the pillar and it fell down, but I remained attached to that handhold until it was morning and the dream was thus over. I appeared before Allah's Messenger (Peace be upon him) and recounted it to him. He said: "So far as the paths which you saw on your left are concerned, these are paths of the leftists (denizens of Hell) and the paths which you saw on right, these are the paths of the rightists (the dwellers of Paradise) and the mountain represents the destination of the martyrs which you would not be able to attain. The pillar implies the pillar of Islam, and so far as the handhold is concerned, it implies the handhold of Islam, and you would hold to it fastly until you would meet death." Thus, he did not get the status of a martyr. He died in 43 A.H.

(HAZRAT) ABDULLAH BIN UMAR *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Abdullah ibn Umar *(Radiya Allah-u Taala anhu)* reported: 'I saw in a state of sleep as if I have in my hand a piece of silk cloth and there is no place in the Paradise where I intend to reach but that piece of cloth does not fly towards it. I made a mention of it to Hazrat Hafsah (*Radiya Allah-u Taala anha*-wife of the Holy Prophet-Peace be upon him-she was sister of Hazrat Abdullah bin Umar-may Allah be pleased with him) and Hazrat Hafsah (may Allah be pleased with her) made a mention of it to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*, whereupon the Holy Prophet (may Allah's Blessings and Peace be upon him) said:

"I find Abdullah bin Umar a pious person."

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Nothing can be more authentic testimony of the piety of Hazrat Abdullah (may Allah be pleased with him) than that given by Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. The pious man in fact is he who performs the duties that one owes both to Allah and man. Hazrat Abdullah bin Umar *(Radiya Allah-u Taala anhu)* performed both these duties very well. Hazrat Abdullah (may Allah be pleased with him) was the eldest son of the second orthodox Caliph (13 A.H. – 23 A.H.), Hazrat Umar bin al-Khattab *(Radiya Allah-u Taala anhu)*. He embraced Islam together with his father in the 6th year of the Prophet's mission. He is sometimes called Abu Abdul Rehman after his first born son of that time. He migrated early to Madinah even before his father. Too young to take part in the battles of Badr and Uhud, he participated in the Campaign of the Ditch (*Ghazwah-e-Khandaq*, 5 A.H.) and most of the later Campaigns and Expeditions. Always an upright and righteous man he spent his life devoted to religious duties and to learning and was considered to be one of the great authorities of his time as regards Traditions (*Ahadith*). He died in tragic circumstances in 74 A.H. in Makkah after its conquest by the Umayyad General Hajjaj bin Yusuf Saqafi (Thaqafi) in 73 A.H., which followed the short lived caliphate of Hazrat Abdullah bin Zubair *(Radiya Allah-u Taala anhu)*. Hazrat Abdullah bin Umar (may Allah be pleased with him) caused the wrath of the victorious General Hajjaj by rebuking him on his negligence regarding congregational prayers and by violently defending the name of the dead Hazrat Abdullah bin Zubair (may Allah be pleased with him) against the calumnies propounded by Hajjaj. As Hazrat Abdullah bin Umar (may Allah be pleased with him) was too widely esteemed to be openly killed, Hajjaj induced one of his followers to wound him as if by accident with a poisoned lance. When Hazrat ibn Umar (may Allah be pleased with him) lay on the death bed, Hajjaj played the distressed and visited him but Ibn Umar (may Allah be pleased with him) plainly told him that he knew who was the real perpetrator of the crime. He died in 74 A.H. at the age of eighty three and his murderer Hajjaj led the funeral prayer. Hazrat Abdullah bin Umar's (may Allah be pleased with him) righteousness, piety and learning was most dignified and represented a true picture of how a Muslim should lead his life. He narrated 1630 *Ahadith* (Traditions). His request for participation in Campaigns of Badr and Uhud was not accepted by the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* due to his age of only 13-14 years. After that he participated in all the Campaigns as well as Farewell Pilgrimage (Hajj-tul-Wadaa).

(HAZRAT) ABDULLAH BIN ZUBAIR *(RADIYA ALLAH-U TAALA ANHUMA)*

Hazrat Abdullah bin Zubair *(Radiya Allah-u Taala anhuma)* bin Awwam bin Khuwaylid al-Qarshi) born in 2 A.H. at Madinah and was the first child born

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to emigrant. His mother was Asma bint Hazrat Abu Bakr *(Radiya Allah-u Taala anha)*. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* addressed Hazrat Abdullah bin Zubair (may Allah be pleased with him): "You will do harm to the people and they will do harm to you."

He refused the allegiance to Yazid, shifted to Makkah and after the death of Yazid in 64 A.H., he took the allegiance of the people at Makkah and except Syria was accepted the caliph of Islamic world which includes Iraq and Egypt.

Abdul Malik bin Marwan (Umayyid's Syrian Caliph 65 A.H. – 86 A.H.) sent in 73 A.H. a big army under the command of Hajjaj bin Yusuf Saqfi (Thaqafi) to fight against Hazrat Abdullah bin Zubair (may Allah be pleased with him). This army besieged Makkah and Abdul Malik bin Marwan sent five thousand troops for his help.

Hazrat Abdullah bin Zubair (may Allah be pleased with him) used to pray in Kaabah and the stones fell down around him but he was not frightened and continued his attention toward Allah and devotedly engaged in his prayer. When the position became grievous, he sought advise from his mother, who admonished: 'Your associates sacrificed their lives in the right path and you must also sacrifice your life in the same way. Death will come at the appointed time. You must live bravely and die bravely. Whatever you are doing, do it with wisdom and demand Allah's help.' Hazrat Abdullah bin Zubair *(Radiya Allah-u Taala anhuma)* kissed the head of his mother and said: 'I had the same opinion which you expressed. I followed this path because the enemy people were not following the rules of Allah and shall fight with all these ills till my last breath'. Hazrat Abdullah (may Allah be pleased with him) made a severe attack on his enemies and killed and disperesed them. His enemies were throwing arrows as well as stones on him and inflicting him with their swords and spears. He was martyred in Makkah in Jamadi-us-Sani 73 Hijri.

(HAZRAT) ABDUL REHMAN BIN AWF *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Abdul Rehman bin Awf *(Radiya Allah-u Taala anhu)* (bin Abd Jauf bin Abd al-Harith bin Zuhra bin Kilab bin Murrah Al-Qarshi Al-Zuhri. His fraternity was declared with Hazrat Saad bin Al-Rabi Ansari and when he offered distribution of all his belongings fifty: fifty, he refused politely to accept that and instead inquired the way of market. So he immediately started his own business) once appeared before the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* having visible form of wedding species. So, he prayed for his prosperity. Consequently,

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he was very rich having earned from business and war booty. He participated in all the Campaigns (*Ghazwat*) and was participant of Farewell Pilgrimage. He played active role in Saqifah-Bani Saaidah and pledged the allegiance of Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* at only after Hazrat Umar *(Radiya Allah-u Taala anhu)*. On his death, each of his four wives got eighty thousand dinars which was one fourth one-eighth of his wealth and property. One thousand camels, three hundred horses and three thousand goats were in addition to that. When married an Ansaria woman, he gave twenty thousand *dinars* as a marriage portion dowery. The Holy Prophet (Peace be upon him) granted him extensive land in Khaibar and only his 'Jurf' land was irrigated by twenty camels.

(HAZRAT) ABU HURAIRAH *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Abu Huraira (*Radiya Allah-u Taala anhu*-tribe Daus of Yemen: narrated 5374 *Ahadith*/Traditions-Died at Madinah in 57 A.H. at the age of 78 years) narrated: 'I solicited the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* that I hear many narrations from you but I forget them. He said: "Spread your covering sheet." I spread my sheet and he moved both of his hands as if scooping something and emptied them in the sheet and said: "Wrap it." I wrap it round my body, and since then I have never forgotten a single *Hadith* (Tradition of the Holy Prophet-Peace be upon him).

ABU LAHAB, THE ACCURSED

Allah, the Glorious, has revealed in the Holy Quran:

"Perish the hands of Abu Lahab, and he may (himself) perish! His wealth and what he earned has not availed him! He shall be burnt in a Fire of blazing flame, And his wife, the carrier of fire wood: On her neck, is a rope of palm-leaf fibre." (Al-Masad, 111:1-5)

Abu Lahab (Abdul Uzzah) bin Abdul Muttalib, was the Holy Prophet's *(Salla Allah-u alaihi wa-sallam)* uncle, and one of the most obstinate enemies of Islam. Whenever the Allah's Messenger (may Allah's Blessings and Peace be upon him) turned towards the Arab tribes, inviting them to Islam, Abu Lahab falsified and insulted him. Abu Lahab's wife, Umm Jameela (the sister of Abu Sufyan bin Harb), was a woman of equal hostility and cruelty against the Holy Prophet (Peace be upon him). She moved among the people spreading false news, and tied bundles of thorns with ropes of palm leaf fibre, and strew them on the path, the Holy Prophet (Peace be upon him) was expected to take, just to cause him injury and torture. This Surah is lesson to those who oppose the preachers of

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Islam, and cause them difficulties in their mission. Such people will enter the fire of Hell, and will face everlasting punishment like Abu Lahab and his wife.

Utaybah bin Abu Lahab was rude to the Prophet *(Salla Allah-u alaihi wa-sallam)* and used indecent language. He prayed to Allah to subject him to a wild beast. Thus while he was in Busra, The valley of Zurqa, a lion tore him up, leaving all other caravan people.

When Surah Al-Masad (al-Lahab) was revealed, Abu Lahab's wife came to hit the Holy Messenger *(Salla Allah-u alaihi wa-sallam)* with a stone. Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)* was sitting with him. Umm Jamil asked him; where is Muhammad? He asked; 'What do you want?'She said, He had caused me derision. Hazrat Abu Bakr (may Allah be pleased with him) said; 'The Holy Prophet (Peace be upon him) has not derision you.' She said: Indeed, if I had seen him, I would have hit him.

ABU RIGHAL

Abu Righal was of the Thamud tribe who went unpunished because he was in the *Haram*. But, when he came out of the territory, a stone struck him and he died. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* on his return journey from Campaign of Hunain and Taif, pointed out his place of burial and said that the signs were the two pieces of gold buried with him. The people dug up his grave and found the gold pieces.

HAZRAT ABU SAEED KHUDRI *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Abu Saeed Khudri Saad bin Maalik bin Sanan (*Radiya Allah-u Taala anhu*-Khudrah clan of Khazraj tribe-narrated 1170 *Ahadith*-died in 74 A.H. at the age of 86 years in Madinah) has narrated (in Masnad-e-Ahmad) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said that: "After 60 A.H. worth-less people will be born. They will neglect *Salah* (obligatory prayers) and indulge in worldly pleasures. Such people will be born who will recite the Quran but that will not got down their collar-bones. Three kinds of people recite the Quran: The believers, hypocrites and sinners. The hypocrites reject it, the sinners make it a source of livelihood, and the believers believe in it."

Hazrat Abu Zarr Ghifari *(Radiya Allah-u Taala anhu)* has narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said; "The first person to change my ways will be from Banu Umayyah."

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The martyrdom of Hazrat Imam Husain *(Radiya Allah-u Taala anhu)* in accursed Yazid's times (60 A.H.-64 A.H.) is a wicked, vicious and very sad event.

Hazrat Abu Saeed Khudri *(Radiya Allah-u Taala anhu)* was not permitted to participate in the Campaign of Badr and Uhud because he was just a young boy of 13 years. He participated in Hudaibiyah, and Campaigns of Khaibar, Hunain and Tabuk etc. and according to Hazrat Imam Bukhari he participated in twelve Campaigns (*Ghazwat*). In 63 A.H. when Madinians rebelled against Yazid and pledged their Allegiance in favour of Hazrat Abdullah bin Hanzalah al-Ghuseel Ansari, Hazrat Abu Saeed (may Allah be pleased with him also rebelled and pledged an Allegiance to Hazrat Abdullah (may Allah be pleased with him) who was martyred while fighting desperately.

HAZRAT ABU DHARR (ZARR) GHIFARI *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Abu Jamra narrated: Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* said to us: 'Shell I tell you the story of ABu Dharr's *(Radiya Allah-u Taala anhu)* conversion to Islam?' We said: Yes. He said: Abu Dharr (Zarr) (may Allah be pleased with him) said: 'I was a man from the tribe of Ghifar. We heard that a man had appeared in Makkah, claiming to be a Prophet. I said to my brother: Go to that man and talk to him and bring me his news. He set out, for him and returned. I asked him: What is the news with you? He said: By Allah, I saw a man enjoining what is good and forbidding what is evil. I said to him: You have not satisfied me with this little information. So, I took a water skin and a stick and proceeded towards Makkah. Neither did I know him (i.e the Holy Prophet: *(Salla Allah-u alaihi wa-sallam)*, nor did I like to ask any one about him. I kept on drinking Zam Zam water and staying in Mosque. Then Hazrat Ali *(Radiya Allah-u Taala anhu)* passed by me and said: 'It seems you are a stranger?' I said: Yes. He proceeded to his house and I accompanied him. Neither did he ask anything, nor did I tell him anything. Next morning I went to the Mosque to ask about the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* but no one told me anything about him. Hazrat Ali (may Allah be pleased with him) passed by me again and asked: 'Has not the man recognized his dwelling place yet?' I said: No. He said: 'Come along with me; He asked me: 'What is your business?' 'What has brought you to this town?' I said to him: If you keep my secret; I will tell you. He said: 'I will do.' I said to him: We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned he did not bring a satisfactory reports. So, I thought of meeting him personally. Hazrat Ali *(Radiya Allah-u Taala anhu)* said (to Abu Dharr): 'You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I

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should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' Hazrat Ali *(Radiya Allah-u Taala anhu)* proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet (Peace be upon him) to whom I said: Present (the principle of) Islam to me. When he did, I embraced Islam immediately. He said to me: "O Abu Dharr! Keep your conversion as a secret and return to your town: and when you hear of our victory, return to us." I siad: By Him who has sent you with the truth, I will announce my conversion to Islam publicly amongst them (i.e the infidels). Abu Dharr (Abu Zarr) (may Allah be pleased with him) went to the Mosque, where some people from Quraish were present and said: 'O folk of Quraish! I testify that: None has the right to be worshipped except Allah, and I also testify that Muhammad (Peace be upon him) is Allah's Slave and His Prophet.' Hearing that the Quraish men said: Get this Sabi (i.e. Muslim). They got up and beat me nearly to death. Hazrat Abbas bin Abdul Muttalib *(Radiya Allah-u Taala anhu)* saw me and threw himself over me. He then faced them and said: 'Woe to you! You want to kill a man from the tribe of Ghifar, although you trade and your communications are through the territory of Ghifar?' They therefore left me. The next morning I returned to the Mosque and said the same as I have said on the previous day. They again said: Get at this Sabi! I was treated in the same way as on the previous day, and again Hazrat Abbas (may Allah be pleased with him) found me and threw himself over me to protect me and told them the same as he had said the day before: So, that was the conversion of Abu Dharr (Abu Zarr) *(Radiya Allah-u Taala anhu)* to Islam;

Hazrat Abu Tharr (Abu zar) said: Then I stayed as long as I had to stay. I then came to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and he said: "I have been shown the land abounding in trees and I think it cannot be but that of Yathrib (that is the old name of Madinah). You are a preacher to your tribesmen on my behalf. I hope Allah would benefit them through you and He would reward you." I came to my tribe, my brother Unais embraced Islam immediately, and then half of the tribe embraced Islam.

Hazrat Abu Dharr (Abu Zarr) Jundub bin Jundub al-Ghifari embraced Islam at a very early period, perhaps the fifth Muslim amongst the free born persons. During his earlier life he achieved fame as a daring rider and brave warrior. With all this, Hazrat Abu Dharr *(Radiya Allah-u Taala anhu)* seems to be a lover of Allah and seeker of Truth from the very outset of his life. In his pious life we can find a very good example of religious piety, simplicity, devotion to Allah. He narrated 281 *Ahadith*. He died in Rabadhah, near Madinah in 31 A.H.

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HAZRAT ABU ZAID AMR BIN AKHTAB
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Abu Zaid Amr bin Akhtab (Radiy Allah-u Taala anhu-embraced Islam after Hijrah and Participated in 13 Campaigns (Ghazwat). He had the prosperity to touch the 'Seal of Prophet-hood.' The Allah's Messenger (Peace be upon him) called him near him, stroked his head and prayed: "O Allah! Bestow beauty and majesty on him and let them be durable." He grew upto 120 years and only had a few grey hair. His face was cheerful and there were no wrinkles what over on it. He narrated few *Ahadith* and died in Basra at the age of 120 years.

(HAZRAT) ABU ZARR GHIFARI
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Umm Zarr (*Radiya Allah-u Taala anha*-name: Ramullah, was from Bani Ghifar tribe) has narrated (Masnad Ahmad) that when Hazrat Abu Zarr *(Radiya Allah-u Taala anhu)* was near death, she wept because he was dying in deserted place, she would not be able to shroud him nor did she have grave clothes. He said; 'Do not weep, but rejoice. I have heard the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* say; "One of you will die in the wilderness, yet a party of Muslims will offer his funerel prayers." All those who were there have died, only I remain. By Allah, the Holy Prophet (Peace be upon him) did not lie.'

Suddenly, there came a caravan led by Hazrat Abdullah bin Masud *(Radiya Allah-u Taala anhu)*. Hazrat Abdullah (may Allah be pleased with him) conducted Hazrat Abu Zarr's *(Radiya Allah-u Taala anhu)* funeral prayers, and buried him at the place Rabzah in 32 A.H., during the caliphate of Hazrat Uthman *(Radiya Allah-u Taala anhu)*. Hazrat Abdullah (may Allah be pleased with him) then went to Madinah and died there after ten days.

HAZRAT ABDUL REHMAN BIN AWF
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Abdul Rehman bin Awf (*Radiya Allah-u Taala anhu*-bin Abd Jauf bin Abd bin al-Harith bin Zuhrah bin Kilab bin Murrah al-Qarshi al-Zuhri-embraced Islam in the beginning-participated in almost all the Campaigns including the Campaign of Badr and conquest of Makkah) has stated that; 'because of the Holy Prophet's *(Salla Allah-u alaihi wa-sallam)* blessings, if I picked up a stone, I hoped to get gold from underneath.' Thus when Hazrat Abdul Rehman bin Awf (may Allah be pleased with him) died in 31 A.H. at Madinah, he

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left so much gold that it was distributed among his heirs after breaking it into pieces with shovel and the shovel-men got very much tired by working with the shovels. Hazrat Abdul Rehman bin Awf *(Radiya Allah-u Taala anhu)* had four wives. One of them, Hazrat Tamadhar (may Allah be pleased with her) belonged to the Banu Kalb. She had been divorced by Hazrat Abdul Rehman (may Allah be pleased with him) during the death-bed illness. She was entitled to one fourth of one-eighth of the whole property. She agreed to get eighty thousand *Dinars*. Hazrat Abdul Rehman bin Awf (may Allah be pleased with him) made a will of fifty thousand Dinars to be spent in the way of Allah. Before his death, he gave a garden valuing four-hundered-thousand of Dinars to his wives and spent large amount of Dinars as charity.

ABUNDANCE IN FOOD

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* described that a person came to the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* and asked for food. And he gave him half a *wasq* (72 KG) of barley, and the person and his wife and their guests kept on making use of it (as a food) until he weighed it (in order to find out the actual quantity and it was no more). He came to the Holy Prophet (may Allah's Blessings and Peace be upon him) and informed him about it. He said: "Had you not weighed it, you would be eating out of it and it would have remained intact for you."

ABUNDANCE OF SUSTENANCE

Hazrat Talhah bin Amr *(Radiya Allah-u Taala anhu)* has narrated that one day after completion of obligatory prayers (*Salah*), a man complained of scarcity of sustenance, saying having only dates to eat, had upset their stomachs. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* praised and glorified Allah. He said: "We have faced a time when we had nothing but the fruit of peelu (salvadora persica) to eat. Then we migrated to the Ansars who shared their provision with us. They eat dates. By Allah, if I was able to feed bread, I would have fed that. But, indeed, a time will come when your garments will be silky like the covering of the Kaabah and your vessels would be full of food morning and evening." The Companions (*Radwan Allah-e Taala ajmaeen*) solicited; 'O Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*! Is our present life of impoverishment better or the one we shall see?' He said; "Your life of destitution is better. You are brother today but, in abundance, you will be enemies of each other." Hazrat Abu Musa Ashari *(Radiya Allah-u Taala anhu)* has related that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said; "When my people walk with pride and ostentaion.

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have Persian and Roman servants, Allah will create mutual dissension and hatred among them."

Hazrat Abdullah bin Masud *(Radiya Allah-u Taala anhu)* has described that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said; "The seventh Khalifah (caliph) from the descendants of Hazrat Abbas bin Abdul Muttalib *(Radiya Allah-u Taala anhu)* will invite people to disbelief. People will not accept what he says and his family will exclaim that he wishes to bring them death. He will claim to follow the practice of Hazrat Abu Bakr (may Allah be pleased with him) and Hazrat Umar (may Allah be pleased with him) but the people will reject his call."

The religious scholars declares that this prophecy applies to Khalifah Mamun (198 A.H-218 A.H) .

AFFLICTION WITH FAMINE

Hazrat Abdullah *(Radiya Allah-u Taala anhu)* narrated (Al-Bukhari, vol.6): If (i.e the imagined smoke) was because, when Quraish refused to obey the Prophet *(Salla Allah-u alaihi wa-sallam)*, he invoked Allah to afflict them with years of famine similar to those of (Prophet) Yusuf (Joseph-upon him peace), and so they were stricken with famine and fatigue, so much so that they ate even bones and carrion. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of extreme fatigue. So Allah, the Exalted and Almighty revealed in the Holy Quran:

> "So watch on for a Day, when the sky shall bring forth plainly visible smoke, which enshrouds mankind. This will be a painful punishment." (Ad-Dukhan, 44:10-11).
>
> Then Abu Sufyan came to Allah's Messenger (Peace be upon him) and entreated: O Allah's Messenger (Peace be upon him)! Invoke Allah to send rain for the tribes of Mudar for they are on the verge of destruction. On that the Holy Prophet (Peace be upon him) said (astonishingly): "Shall I invoke Allah for the tribes of Mudar? Verily, you are a brave man!"

But the Holy Prophet (Peace be upon him) prayed for rain and it rained for them. Then Allah, the Glorious, revealed the verse:

> "We shall indeed remove the punishment for a while. But you will certainly revert (to disbelief)."(Ad-Dukhan, 44:15)

When the famine was over and they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allah, the Almighty revealed:

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"On the Day when we shall afflict you with the great-assault, We will certainly take vengeance (upon them)! (AD-Dukhan, 44:16)

The narrator said: 'That was the Day of the battle of Badr.'

HAZRAT ALI BIN ABI TALIB
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Saad bin Abi Waqqas (*Radiya Allah-u Taala anhu*-Saad bin Maalik bin Wuhayb bin Abd Manaf bin Zuhrah bin Kilab bin Marrah al-Qarshi al-Zuhri-died 55 A.H. Madinah-Since, the maternal family was of al-Zuhra house of clan, therefore he was, thus, maternal uncle in relation to the Holy Prophet-Peace be upon him)has narrated (Sahih Muslim) that he heard Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* say about Hazrat Ali (may Allah be pleased with him) as he left behind him on the Campaign of Tabuk. Hazrat Ali (may Allah be pleased with him) said to him: 'Allah's Messenger (may Allah's Blessings and Peace be upon him), you leave me behind along with women and children. Thereupon Allah's Messeneger (Peace be upon him) said to him: "Are not you satisfied with being unto me what Harun (Aaron-upon him peace) was unto Musa (Moses-upon him peace) but with the exception that there is no Prophethood after me." And he (Saad- *Radiya Allah-u Taala anhu*) also heard him say on the Day of Khaibar: "I would certainly give this standard (flag) to a person who loves Allah and His Messenger and Allah and His Messenger love him too." Saad (*Radiya Allah-u Taala anhu*) said: We have been anxiously waiting for it, when he (the Holy Prophet-Peace be upon him) said: "Call Ali." He was called and his eyes were suffering from sore eyes. He applied saliva to his eyes and handed over the standard to him, and Allah gave him victory. The third occasion when in the Holy Quran, Surah Aal-e-Imran, verse 63 (Mubahala) was revealed:

"Come! Let us summon our children and your children, and our women and your women, and ourselves and yourselves; and then let us pray (together) humbly and ardently, and let us invoke Allah's curse on those telling a lie (Aal-e-Imran, 3:61).

Allah's Messenger (Peace be upon him) called Hazrat Ali, Hazrat Fatimah, Hazrat Hasan and Hazrat Husain (*Ridwan Allah-e Taala ajmaeen*) and said: "O Allah they are my family."

All the religious scholars assert that the above words of the Holy Prophet (Peace be upon him) have a reference to family relationship between him and Hazrat Ali (may Allah be pleased with him), and not to caliphate. The Holy

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Prophet (Peace be upon him) directed Hazrat Ali *(Radiya Allah-u Taala anhu)* to remain in Madinah, in charge of the city and the Prophet's (Peace be upon him) family while he was proceeding on the Campaign of Tabuk. Hazrat Ali (may Allah be pleased with him) expressed his anxiety to participate in the Campaign and not to stay behind in Madinah. The Holy Prophet (Peace be upon him) referred to the example of Moses who had left his brother Harun (Aaron) in-change of the community when he himself ascended mount Sinai. Hazrat Ali (may Allah be pleased with him) is reported by Hazrat Saad (may Allah be pleased with him) to have been highly delighted by this. This *Haidth* (Tradition) also bears clear testimony to the fact that the Holy Prophet (Peace be upon him) is the Last of the Prophets and no other Prophet-would be raised after him.

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (Sahih Muslim) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said on the Day of Khaibar: "I shall certainly give this standard in the hand of one who loves Allah and His Messenger and Allah will grant victory at his hand." Hazrat Umar bin Khattab *(Radiya Allah-u Taala anhu)* said: 'Never did I foster for leadership but on that day. I came before him with the hope that I may be called for this, but Allah's Messenger (Peace be upon him) called Hazrat Ali bin Abi Talib (may Allah be pleased with him) and he conferred (this honour)upon him and said: "Proceed on and do not look about until Allah grants you victory," and Hazrat Ali went a little and then halted and did not look about and then said in a loud voice: 'Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*, on what issue should I fight with the enemy?' Thereupon the Holy Prophet-(Peace be upon him) said: "Fight with them until they bear testimony to the fact that there is no lord but Allah and Muhammad is His Messenger, and when they do that then their blood and wealth are inviolable from your hands but what is justified by law and their reckoning is with Allah."

Hazrat Zaid bin Arqam (*Radiya Allah-u Taala anhu*-al-Khazraj tribe-narrated 90 *Ahadith*-Died in 68 A.H. at Kufah) has narrated that: 'One day Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* stood up to deliver sermon at a watering place known as Khum situated between Makkah and Madinah. He praised Allah. extolled Him and delivered the sermon and exhorted (us) and said: "Now to our purpose, O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: The one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it." He exhorted us to holdfast to the Book of Allah (the Holy Quran) and then said: "The second are the members of my household. I remind you (of your obligations) to the members of my family." Hazrat Zaid *(Radiya Allah-u Taala anhu)* said: His wives are the members of his

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family but here the members of his family are those for whom acceptance of *Zakat* (alms) is forbidden. It was asked, who are they? Thereupon he Zaid- *Radiya Allah-u Taala anhu*) said: 'Hazrat Ali (may Allah be pleased with him) and the offspring of Hazrat Ali (*Radiya Allah-u Taala anhu*), 'Hazrat Aqeel (may Allah be pleased with him) and the off spring of Hazrat Jaffer (may Allah be pleased with him) and the offspring of Hazrat Abbas (may Allah be pleased with him).

Hazrat Ammar ibn Yasar (*Radiya Allah-u Taala anhu*-bin Aamir bin Maalik al-Ansi al-Qahtani al-Yemeni-Hazrat Ammar and Hazrat Suhayb embraced Islam at the same during early days of Islam. His mother Samiya-*Radiya Allah-u Taala anha*-also embraced Islam during early days of Islam She was brutally martyred by accursed Abu Jahl. This was the first martyrdom in the history of Islam-On emigration to Madinah his fraternization was equipped with Hazrat Huzafah bin al-Yamaan Ansari of Abs clan of Ghatafan tribe. He participatd in all the campaigns. He was appointed governor Kufah in 20 A.H. by Hazrat Umar-*Radiya Allah-u Taala anhu*-In 35 A.H., he was sent by the Caliph Hazrat Uthman (*Radiya Allah-u Taala anhu)* to Egypt, the centre of the commotion, as member of the enquiry commission to find out the causes of violent commotion and tumult-He was martyred in the battle of Siffin in 36 A.H. fighting from the side of Hazrat Ali (may Allah be pleased with him-against Hazrat Amir Muawiyah- He was martyred at the age of 91 years and was first martyr in environs of Kufah) Hazrat Abu Saeed Khudri *(Radiya Allah-u Taala anhu)* reported: 'One who is better than I informed me that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said to Hazrat Ammar-may Allah be pleased with him as he was digging the ditch (on the occasion of the Battle of Ditch) wiping over his head: "O son of Sumayya, you will be involved in trouble and a group of the rebels would kill you."

Hazrat Ammar (may Allah be pleased with him) has narrated that on return from the Battle of Ashirah, the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* saw Hazrat Ali *(Radiya Allah-u Taala anhu)* covered with dust and said; "O Abu Turab! Two men are most unfortunate. Sarkha of Thamud who hamstrung the camel and, O Ali! He who will strike his sword on your head and cover your beard with blood." Hazrat Ali (may Allah be pleased with him) had gone out of his home for the Early Morning Prayers (*Fajr Salah*) when ibn Muljim hit him a spear. He lived for two days in a state of fatal wounds and the slayer was executed after Hazrat Ali's (may Allah be pleased with him) martyrdom.

Hazrat Ibn-e-Majah has recorded an *Hadith* (Tradition) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* invoked blessing for Hazrat Ali *(Radiya Allah-u Taala anhu)* uttering: "O Allah! Save him from the damaging

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effect of coldness and heat." Because of the blessing, he wore woollen garments in the summer season, but no harm was done to him.

Hazrat Abu Fudalah (may Allah be pleased with him) has narrated that when Hazrat Ali (may Allah be pleased with him) was seriously ill and Abu Fudalah (may Allah be pleased with him) proposed that he should go to his people who might-make arrangements for his funeral in case of death. Hazrat Ali *(Radiya Allah-u Taala anhu)* said that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* had told him that he would die by a blow on his head. When he was told that they would seek revenge from the tribe of his murderer, Hazrat Ali (may Allah be pleased with him) said; 'Do not do that with anyone other than my slayer.'

ALLAH EXTENDS SUPPORT WITH ANGELS

Allah, The Glories, has revealed in the Holy Quran:

"When you said to the believers: Does it not suffice you that your Lord will extend His support to you, with three thousand angels sent down? Indeed, if you continue steadfastly and act rightly and if the enemy attack you hurriedly your Lord would help you with five thousand havoc-making angels. (Aal-e-Imran, 3:124-5)

This help from Allah was miraculous, the Muslims could defeat a large force of the enemy in the Battle-field of Badr, who were fighting to eliminate the Holy Prophet (Peace be upon him) and the faith. Many leaders of the idol worshippers were killed, and many accepted Islam.

Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* narrated: 'On the day of the Battle of Badr, the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "O Allah! I appeal to You to fulfil Your Covenant and Promise. O Allah! These people are bare-bodied, grant them dress. They are without conveyance, grant them conveyance. They are hungry, provide food to them."

Hazrat Saad bin Abi Waqqas *(Radiya Allah-u Taala anhu)* has narrated that he saw on two sides of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* two persons dressed in white garments and they were fighting courageously against the polytheists. They were never seen before. These were the two angels, Jibril (Gabriel-upon him peace) and Mekail (upon him peace). Allah, the Most Gracious, sent angels in many bettles for assisting the Holy Prophet (Peace be upon him). Thus, according to the Quranic revelations, five thousand angels came to help in the battle of Badr. Similarly, the angels came in the battles of Uhud and Hunain, also. Hazrat Abdullah bin Abbas *(Radiya Allah-u Taala anhu)* has described that on the day of the battle of Badr, an Ansari was chasing an infidel.

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All of a sudden, the Ansari heard the sound of beating of lash and heard a voice as if any horse rider was saying: 'Move on, Haizoom!' Astonishingly the Ansari saw the polytheist dead. His nose and mouth had burst and space of those limbs had become greenish on account of the effect of lashing. The Ansari came to the Holy Prophet (Peace be upon him) and related all the event. Allah's Messenger (may Allah's Blessings and peace be upon him) observed: "You are correct. That was an angel from the third sky, who had come for our help."

Hazrat Sahl bin Hanif *(Radiya Allah-u Taala anhu)* has narrated: 'On the day of Badr, as soon as we moved our swords towards the infidels, their heads fell on the ground before the reaching of the swords to their heads.'

Sayeb bin Abi Habeesh (who came for fighting in the Battle of Badr for polytheists) has stated: By Allah! I also fled with the Quraish after being defeated. All of a sudden, a white coloured long man was visible riding on a horse between the earth and the sky. After tying me, he threw me on the ground. In the meantime Hazrat Abdul Rahman bin Awf *(Radiya Allah-u Taala anhu)* came and viewing me tied, he enquired from the army men as to who had tied me. Nobody responded that he had tied me and in the tied position he presented me before the Holy Prophet (Peace be upon him). The Holy Prophet (Peace be upon him) enquired: "Who has tied you?" I said: I do not recognize who tied me.' I did not think it reasonable to tell the scene which I saw at the time of tying me because it would have resulted in the mention of angel and the truth of Islam. Hearing that Allah's Messenger (Peace be upon him) observed: "Some angel has bound you."

Hazrat Ammar bin Yasir *(Radiya Allah-u Taala anhu)* has narrated (*Dalail-al-Nabuwwat*) that Hazrat Hamzah bin Abdul Muttalib *(Radiya Allah-u Taala anhu)* entreated to the Holy Prophet (Peace be upon him): 'Kindly, manage for me to see Jibril (Gabriel-upon him peace) in his original form.' Allah's Messenger (Peace be upon him) commanded him to take a seat. Hazrat Hamzah (may Allah be pleased with him) sat down. Hazrat Jibril came down on the Kaabah. Allah's Messenger (Peace be upon him) directed Hazrat Hamzah (may Allah be pleased with him) to look at Jibril, when he saw Jibril (upon him peace) shining like green emerald, he became unconscious and fell down.

ALLAH'S PROTECTION

Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*-al-Khazraj Tribe-narrated 540 *Ahadith*-died in 74 A.H. at the age of 94 years in Madinah Munawwarah) narrated: that he fought in an invasion towards Najd along with Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and when the Holy Prophet (Peace be upon him) returned, as he too, returned along with him. The time of the

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afternoon nap overtook them when they were in a valley full of thorny trees. Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* dismounted and the people dispersed among the thorny trees, seeking the shade of the trees. Allah's Messenger (may Allah's Blessings and Peace be upon him) took shelter under a Samura tree and hung his sword on it. We slept for a while when Allah's Messenger (Peace be upon him) suddenly called us, and we went to him, to find a bedouin sitting with him. The Holy Prophet (Peace be upon him) said: "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me: Who can save you from me? I replied: Allah; Now here he is sitting."

They Holy Prophet (may Allah's Blessings and Peace be upon him) did not punish him for that.

ALLAH'S PROTECTION

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* narrated: 'We proceeded along with Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* on a Campaign towards Najd and Allah's Messenger (may Allah's Blessings and Peace be uon him) found us in a valley abounding in thorny trees. Allah's Messenger (Peace be upon him) stayed for rest under a tree and he suspended his sword by one of its branches under which he was taking rest: The persons scattered in the valley and they also began to take rest under the shade of trees, and the Holy Prophet (Peace be upon him) said: "A person came to me while I was asleep and he took hold of the sword. I woke up and found him standing upon my head and I had hardly become alert (and saw) that the sword was in his hand. And he said: Who can protect you from me? I said: Allah. He put his sword in the sheath (and you can see) this man sitting here."' The Messenger of Allah (may Allah's Blessings and Peace be upon him) did not in any way touch him.

ALLAH TOOK COVENANT FROM THE PROPHETS

Allah, the Glorious, has revealed in the Holy Quran:

"And behold! Allah took the covenant of the Prophets, saying: "I have given to you of the Book and Wisdom. And afterwards, there will come to you a Messenger, confirming what you possess. Then you must believe in him, and must help him." He (Allah) said: "Will you affirm and accept to take up the burden of My covenant, int this matter?" They said: We do affirm. He said: "Then bear witness, I am with you among the witnesses." (Aal-e-Imran, 3:81)

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Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* said (Al-Bukhari) that Allah took a firm covenant from every Prophet (upon them peace) that if Muhammad *(Salla Allah-u alaihi wa-sallam)* was sent in his times then he would believe in him and co-operate with him. He also commanded them that they should take the same covenant from their people.

The people of the Book, in above verse, are commanded to fulfil their promises, taken in the presence of their own Prophets; that is, to believe and obey, and help Prophet Muhammad (may Allah's Blessings and Peace be upon him), when they shall trace him. They should not oppose him, but should follow the truth brought by him. The Holy Quran categorically declares that he was the real Messenger whose appearance was foretold by the earlier Prophets, and surely, in letter and print, he is the Last in the line of Prophets in Islam.

HAZRAT AAMIR BIN FUHAIRA *(RADIYA ALLAH-U TAALA ANHU)*

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* sent seventy riders led by Hazrat Haram (may Allah be pleased with him) the brother of Hazrat Umm Sulaim (may Allah be pleased with her). Haram *(Radiya Allah-u Taala anhu)* was martyred by Banu Thakwan (Dhakwan: Zakwan), Bani Lihyan and Banu Usaiyra. Haram (may Allah be pleased with him) exclaimed: 'Allah is the Greatest! I have succeeded, by the Lord of Kaabah'. The soldiers of Haram (may Allah be pleased with him) were pursued by the polytheists and they were all killed except the lame man who was at the top of a mountain. Hazrat Urwa bin Zubair (may Allah's mercy be upon him) reported: 'When those Muslims at Bir Mauna were martyred and Amr bin Umaiya Damri was taken prisoner, Amer bin At-Tufail described: Pointing at a martyred person, he asked Amr bin Umaiya: who is this? Amr bin Umaiya said to him: 'He is Aamir bin Fuhaira. Amer bin At-Tufail said: I saw him lifted to the sky after he was martyred till I saw the sky between him and the earth. Then the news of the martyred Muslims at the very moment reached the Holy Prophet (may Allah's Blessings and Peace be upon him) and he announced the news of their martyrdom saying: "Your Companions (of Bir Mauna) have been martyred, and they have asked their Lord saying: 'O our Lord! Inform our brothers about us as we are pleased with you and You are pleased with us." So, Allah informed them (The Holy Prophet, peace be upon him and his companions, may Allah be pleased with all of them) about the martyrs of Bir Mauna. On that day, Hazrat Urwa bin Asma bin As-Salt *(Radiya Allah-u Taala anhu)* who was one of them was martyred, and Hazrat Urwa (bin Zubair) was named after Hazrat Urwa bin Asma (may Allah be pleased with him) and Munthir (bin Zubair) was

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named after Munthir bin Amr *(Radiya Allah-u Taala anhu)*, who was also been martyred on that day.

HAZRAT ANAS BIN MAALIK *(RADIYA ALLAH-U TAALA ANHU)*

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* prayed for Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* (*Khadim-e-Rasul*-Najjar Tribe) His mother Hazrat Umm Sulaym Sehla bint Lamhan-may Allah be pleased with her, was an maternal aunt in relation of the Holy Prophet, Peace be upon him- He born in Maidnah 9 years before emigration, hijrah. He was appointed administrator Alms (*Zakat*) of Bahrain by Orthodox Caliph Hazrat Abu Bakr, may Allah be pleased with him. He was appointed a troop commander of an army detatchment in the battle of Tastar (Persia) against Hormuzan, who was Commander-in-chief of Persian forces and was from Persian royal family. He commanded the troop consisting 300 soldiers which brought Hormuzan as captive to present before the Orthodox Caliph Hazrat Umar, may Allah be pleased with him, at Madinah-narrated 2286 *Ahadith*-died in 93 A.H. at the age of 103 years at (Tuff) Basra) for abundance in prosperity, long life and children (Al-Bukhari). He had a garden that gave produce two times a year and it emitted fragrance of musk. He had more than a hundred children and he lived more than a hundred years.

ANGEL OF THE MOUNTAINS FOR OBEYANCE

Hazrat Ayeshah Siddiqa *(Radiya Allah-u Taala anha)* has narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* went to Taif and invited them to Islam, but they maltreated him. He was grieved when near the Qarn ush-Shaalib, Allah sent the angel of the mountains to obey any command the Holy Prophet (Peace be upon him) gave. But, he did not curse them. He was patient and prayed for their guidance. He preferred to give the people an opportunity per chance some of their descendants believed.

ASCENSION TO HEAVEN OF THE HOLY PROPHET *(SALLA ALLAH-U ALAIHI WA-SALLAM)* MIRAJ OF THE ALLAH'S MESSENGER (PEACE BE UPON HIM)

Allah, the Most Gracious, has mentioned the miraculous journey of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* in the Holy Quran:

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(1) "Glory to be to Him who took His servant on a journey by night, from the Sacred Mosque (*Masjid-al-Haram*), to the farthest Mosque (*Masjid-al-Aqsa*), whose surroundings We had blessed in order that We might show him some of Our signs. Verily, He is the All-Hearing, the All-Seeing." (Al-Israe, 17:1)

(2) "While he (appeared) in the highest point of the horizon; Then he approached and came closer, And was at a distance of but two bow-lengths or (even) (*Qab-a-Qausain*) nearer; So did (Allah) convey the inspiration to His Servant (conveyed) what He (meant) to convey. The (Prophet's) heart in no way falsified that which he saw. What! Will you then dispute (O idol worshippers) with him, concerning what he saw? But (know) that certainly he saw him once again.Near the Lote-tree (*Sidra-tul-Muntaha*) of the utmost boundary. Near it is the Garden of Abode (*Jannat-ul-Mawa*). Behold, the Lote-Tree was shrouded with what shrouds. (His) sight never swerved, nor did it go wrong! For truly did he see, of the Signs of his Lord, the Greatest! (AN-Najm, 53:7-18)

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*-Al-Najjar tribe. Narrated 2286 *Ahadith*. Died at Tuff near Basra in 93 A.H. at the age of 103 years) has narrated (Al-Bukhari, vol.4,5) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* described to them his 'Night Journey' saying; "While I was lying in Al-Hatim (Sacred Mosque-*Masjid al-Haram*, Makkah), suddenly someone came to me with a golden tray full of wisdom and belief and cut my body open from here to here." I asked Al-Jarud who was by my side; what does he mean? He said; It means from his throat to his pubic area. i.e from the top of the chest. The Holy Prophet (Peace be upon him) further said; "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed with Zam Zam water and was filled with Wisdom and Belief and then returned to its original place. Then Al-Buraq, a white animal which was smaller than a mule and bigger than a donkey was brought to me. The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I mounted it and came to Bait-ul-Maqdis, then tethered it to the ring used by Prophets. I entered the mosque and led the prayers. And a container full of wine and another full of milk were brought to me. I took the milk." Jibril remarked; This is the Islamic religion which you and your followers are following. You did right. Allah will guide rightly through you your Ummah on the natural course. Then Jibril (Gabriel-upon him peace) set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it? Gabriel answered, 'Gabriel.' It was asked; Who is accompanying you? Gabriel replied. Muhammad (peace be upon him). It was asked,'Has Muhammad been called? Gabriel replied in the affirmative. Then it was said; 'He is welcome. What an excellent visit his is!' The gate was opened, and when I went over the first

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heaven, I saw Adam there. Jibril (upon him peace) said (to me), 'This is your father, Adam; pay him your greetings.'So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious son and pious Prophet.' Then Jibril ascended with me till we reached the second heaven. Jibril asked for the gate to be opened. It was asked; 'Who is it?' Jibril answered,'Jibril.' It was asked; Who is accompanying you? Jibril replied,'Muhammad.' It was asked; Has he been called? Jibril answered in affirmative. Then it was said; 'He is welcome. What an axcellent visit his is! The gate was opened. When I went over the second heaven, there I saw Yahya (John) and Isa (Jesus-upon them peace) who were cousins of each other. Jibril said (to me). These are Yahya and Isa; pay them your greetings. So I greeted them and both of them returned my greetings to me and said; 'You are welcome, O pious brother and pious Prophet.' Then Jibril ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibril replied 'Jibril.' It was asked; Who is accompanying you? Jibril replied, 'Muhammad.' It was asked; Has he been called? Jibril replied in affirmative. Then it was said; 'He is welcome. What an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Yusuf (Joseph). Jibril said (to me); This is Yusuf; pay him your greetings.' So I greeted him and he returned the greetings to me and said; 'You are welcome, O pious brother and pious Prophet.' Then Jibril ascended with me to the fourth heaven and asked for its gate to be opened. It was asked,'Who is it?' Jibril replied, 'Jibril;' It was asked; Who is accompanying you? Jibril replied; 'Muhammad,' It was asked; Has he been called? Jibril replied in the affirmative. Then it was said; 'He is welcome. What an excellent visit his is! The gate was opened, and when I went over the fourth heaven, there I saw Idris. Jibril said (to me), This is Idris, pay him your greetings. So I greeted him and he returned the greetings to me and said; 'You are welcome, O pious brother and pious Prophet. Then Jibril (Gabriel) ascended with me to the fifth heaven and asked its gate to be opened. It was asked; who is it? Jibril replied; 'Jibril'. It was asked who is accompanying you? Jibril replied; 'Muhammad.' It was asked; Has he been called? Jibril replied in the affirmative. Then it was said; 'He is welcome. What an excellent visit his is!' So when I went over the fifth heaven, there I saw Harun (Aaron-upon him peace). Jibril said (to me), This is Harun; pay him your greetings. I greeted him and he returned the greetings to me and said; 'You are welcome, O pious brother and pious Prophet. Then Jibril ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, Who is it? Jibril replied; 'Jibril'. It was asked; Who is accompanying you? Jibril replied; 'Muhammad.' It was asked; Has he been called? Jibril replied in the affirmative. It was said; 'He is welcome. What an excellent visit his is! When I went over (over the sixth heaven), there I saw Musa (Moses-upon him peace). Jibril said (to me); This is Musa; pay him greetings. So I greeted him and he returned the greetings to me and said; You are welcome, O pious brother and pious Prophet. When I left him (i.e. Musa) he wept. Someone

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asked him; What makes you weep? Musa said; I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers. Then Jibril ascended with me to the seventh heaven and asked for its gate to be opened. It was asked; who is it?' Jibril replied; 'Jibril'. It was asked; 'Who is accompanying you? Jibril replied; 'Muhammad.' It was asked; Has he been called? Jibril replied in the affirmative. Then it was said; He is welcome. What an excellent visit his is! So when I went (over the seventh heaven), there I saw Ibrahim (Abraham-upon him peace). Jibril said (to me); This is your father; pay your greetings to him. So I greeted him and he returned the greetings to me and said; 'You are welcome, O pious son and pious Prophet.' Then I was shown *Al-Bait-al-Mamur* (i.e. Allah's House). I asked Jibril about it and he said; This is *Al-Bait-al-Mamur* where 70,000 angels perform prayers daily, and when they leave they never return to it (but always a fresh batch comes into it daily)

Then I was made to ascend the 'Lote Tree' of the utmost boundary (*Sidrat-ul-Muntaha*). Behold! Its fruits were like the jars of Hajr (Hajr is a place near Madinah) and its leaves were as big as ears of the elephants. Many a colour had covered it which I do not know, Jibril said; This is the 'Lote Tree' of the utmost boundary. Then I was admitted to Paradise and saw in it Domes of pearls, and soil of Musk. Behold! There ran four rivers, two were hidden and two were visible, I asked; "What are these two kinds of rivers, O Jibril?" He replied; As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates. "Then the Sacred House (*Al-Bait-ul-Mamur*) was shown to me. Jibril said: Seventy thousand angels enter into it daily, and after they came out, they never return again. Thereafter he (Jibril-upon him peace) ascended with me till I was taken to such a height where I heard the scrapping of the pens. (The Holy Prophet-Peace be upon him-came so near to Allah that he could hear the scrapping of the pens of angels as they were writing the decrees of their Lord). "Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Musa who asked (me), what you have been ordered to do? I replied; I have been ordered to offer fifty prayers a day. Musa said: Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israil (in vain). Go back to your Lord and request for reduction to lessen your followers burden. So I went back, and Allah reduced ten prayers for me. Then again I came to Musa (Moses), but he repeated the same as he had said before. Then again I went back to Allah, and He reduced ten more prayers. When I came back to Musa he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Musa, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Musa, he said; What have you been ordered? I replied; I have been ordered to observe five prayers a

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day. He said; Your followers cannot bear five prayers a day, and no doubt I have got an experience of the people before you, and I have tried my level best with Bani Israil, so go back to your Lord and request for reduction to lessen your follower's burden. I said; I have requested so much to my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's order." Allah's Messenger (Peace be upon him) was addressed by Allah; "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* has narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "When the Quraish believed me, I was staying in *Hateem* (Masjid Al-Haram, Makkah) and Quraish were asking about my night journey. Allah lifted before me 'Bait-ul-Maqdis' and I began to narrate to them (the Quraish of Makkah) its signs while I was in fact looking at it."

The Quraish scoffed and put all sorts of questions. It was at this time that the Holy Prophet (Peace be upon him) was made to see 'Bait-ul-Maqdis' with his own eyes so that he might be able to give correct answers to their inquiries concerning it.

According to the virtuous religious scholars and authentic commentators, this miraculous event occurred about one year before the Emigration (*Hijrah*) to Madinah. The Holy Prophet (Peace be upon him) found himself transported at-night (on 17th Rabi-ul-Awwal) to Bait-ul Maqdis (Jerusalem), and was subsequently borne to heaven. The first part of this journey is called the 'Night Journey (Israe)' and the second, 'Ascension (Miraj)'. The over whelming majority of the Companions (may Allah be pleased with all of them) and the commentators believes that both the Night Journey and the Ascension were bodily occurrences, although some of them admit of the possibility that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* might have experieneed several such Night Journeys and Ascensions, some of which might have been purely spiritual. This journey is described in the Holy Quran in Surahs referred to before. This event has been described as extra ordinary. Chapter 17 (Israe) begins with the glorification of the Lord which is a characteristic style of the Holy Quran adopted on occasions when some extra-ordinary event is going to be described. Moreover, the expression *'abd'* denotes a living human being composed for body and soul. It is also recorded that the news of Miraj (Ascension) spread, the unbelievers scoffed at it. Had it been only a dream, there would have been no occasion for such a reaction about it.

Quranic verse 60 of Surah Israe, describes:

"And when we said to you: Surely your Lord encompasses mankind round about: We granted the vision which We showed

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you, but as a trial for men, as also the Cursed tree (*Shajr Maloona*) (mentioned) in the Quran: We put fear (and warning) into them, but it only increases their inordinate trangression." (Israe, 17:60)

This verse testifies to the fact that this unusual event became an ordeal for the people. An ordinary man used to the order liners in Nature could not imagine that a human being could ascend through the heavens with his body. It, therefore, created a stir amongst the people. All these arguments go in favour of physical night journey and ascension. The overwhelming majority of the old scholars and mystics believe it to be an experience of both body and soul.

Hazrat Abdullah bin Abbas *(Radiya Allah-u Taala anhu)* has reported that the Messenger of Allah (may Allah's Blessing and Peace be upon him), while narrating his night journey observed: Musa (Moses-upon him peace) was a man of high stature, light brown in complexion, tall, well-built as if he was of the people of Shanua tribe, and Isa (Jesus) was a well-built person having curly hair, medium statured man with white and red complexion.

Hazrat Abdullah bin Abbas *(Radiya Allah-u Taala anhu)* has narrated that the Messenger of Allah (Peace be upon him) passed through the valley of Azraq (situated between Makkah and Madinah in the vicinity of Makkah) and he asked: Which valley is this? They said: This is the valley of Azraq, and he observed: (I perceive) as if I am seeing Musa (Moses-upon him peace) coming down from the mountain track, and was keeping his fingers in his ears and he is calling upon Allah loudly (saying: Here I am! At Your service). Then he came to the mountain track of Harsha (situated between Madinah and Syria near the place of Juhfa). He (the Holy Prophet-Peace be upon him) said: "Which is this mountain track?" They said: It is the mountain track of Harsha. He observed: (I feel) as if I am seeing Yunus (Jonah-peace be upon him) son of Matta on a red camel, on a well-built red dromedary, with a cloak of wool around him and the reign of his dromedary is made of the fibres of date-palm, and he is calling upon Allah (saying: Here I am at Your service, my Lord!)

Hazrat Abdullah bin Abbas *(Radiya Allah-u Taala anhu)* has narrated that on Night of Ascension (Miraj) the Holy Prophet (Peace be upon him) when entered the Paradise, he listened Azan in a mild voice. He asked Jibril about it who replied: It is voice of your servant Bilal (may Allah be pleased with him).

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* has narrated (Sahih Muslim, vol.1) that the Messenger of Allah (Peace be upon him) said: "There appeared before me the Prophets, and Musa (Moses-upon him peace) was among men as if he was one of the people of Shanua tribe, and I saw Isa son of

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Maryam (Jesus son of Mary-upon him peace) and I saw nearest in resemblance with him was Urwa bin Masud (may Allah be pleased with him), and I saw Ibrahim (Abraham-upon him peace) and amongst his children, I have the greatest resemblance with him. I saw Jibril (Gabriel-upon him peace) and I saw Dihya bin Khalifa Kalbi nearest in resemblance to him."

It was for a number of times that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* has seen Jibril (Gabriel-upon him peace). He, however, saw him in his original shape on two memorable occasions. One is positively during his ascent to heaven. There is a difference of opinion about the second one. According to the tradition (*Hadith*) of Hazrat Ayeshah *(Radiya Allah-u Taala anha)* it was at Ajyad that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* saw Jibril in his original form on the second occasion, but the majority of the commentators of the *Hadith* (Tradition) is of the view that it was the cave of Hira and the time of the first revelation that the Holy Prophet saw Jibril in his true form.

Hazrat Buraydah bin Haseeb Aslami *(Radiya Allah-u Taala anhu)* has narrated that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "When, on the Night of Ascension (Miraj) reached Bait-ul-Maqdis, Jibril cast his finger on the rock (Sakhrah) which is in the Bait-ul-Maqdis, which caused hole in the rock (*Sakhrah*). He then tethered Al-Buraq with that rock."

Hazrat Abu Huraira *(Radiya Allah-u Taala anhu)* has narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "I found myself in Hijr and the Quraish were asking me about my Night journey. I was asked about things pertaining to Bait-ul-Maqdis which I could not preserve (in my mind). I was very much vexed, so vexed as I had never been before. Then Allah raised it (Bait-ul-Maqdis) before my eyes. I looked towards it, and I gave them the information about whatever they questioned me. I also saw myself among the group of Prophets. I saw Musa (Moses-upon him peace) saying prayer and I found him to be a well-built man as if he was a man of the tribe of Shanua. I saw Isa son of Maryam (Jesus son of Mary- upon him peace) offering prayer, of all men he had the closest resemblance with Urwa bin Masud al-Thaqafi. I saw Ibrahim (Abraham-upon him peace) offering prayer, he had the closest resemblance with your Companion (The Prophet-peace be upon him-himself) amongst people. When the time of prayer came I led them." This process was in the sequence of Allah's plan, as the Holy Prophet Muhammad *(Salla Allah-u alaihi wa-sallam)* was chosen to be the 'Last' of the Prophets, entrusted to deliver 'The Final Message' in shape of pure, grandeur, diction and cadence Holy Quran.

The Holy Quran mentions:

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"Verily, we have granted you (O Muhammad-Peace be upon him) Al-Kawthar (a river in Paradise in the Hereafter). Therefore turn in prayer to your Lord and Sacrifice (to Him only). Surely it is your contradictor who is tailless (without posterity)." (Al-Kawthar, 108:1-3)

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has narrated that 'when the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* was made to ascend to the Heavens, he said (after his return); "I came upon a river the banks of which were made of tents of hollow pearls. I asked Jibril; What is this (river)? He replied: This is the Kawthar."

Allah, the Almighty, granted to the Holy Prophet Muhammad *(Salla Allah-u alaihi wa-sallam)*, the heavenly fountain (in Paradise) of unlimited grace. As Allah has given the Holy Prophet (Peace be upon him) these absolute blessings, it is understood that one has to be grateful to Allah, and make every sacrifice possible. It has been proved beyond doubt that the Islamic message is inherited by the people who believe in the Oneness of Allah and obey His Message.

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is on my 'Haud' (Tank, Lake Fount Al-Kawthar)

ISRA AND MIRAJ

Religious Scholars have explained that 'Isra' is the Holy Prophet's *(Salla Allah-u alaihi wa-sallam)* journey from Makkah to Bait al-Maqdis in the night and his return to Makkah the same night. The people normally took two months for the return journey between Makkah and Bait al-Maqdis.

'Miraj' is the journey of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* from Bait al-Maqdis to the high heavens; to 'Sidrat ul-Muntaha' where Allah revealed to him what-He willed, and back to Bait al-Maqdis on the same night. The miracle of the 'Miraj' (Ascension to Heaven) is a great miracle of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*, during which strange things happened.

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* was sleeping by the Kaabah when Hazrat Jibril (Gabriel-upon him peace) came with a beautiful white animal larger than a donkey but smaller than a horse. This was a strange Buraq.

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Before him too, the Prophets (upon them peace) used to ride the same Buraq. When he intended to ride it, the Buraq shied but Hazrat Jibril (upon him peace) said; 'O Buraq! Why is it so? By Allah, no one more honourable than him in Allah's sight has ridden you.' So, it felt ashamed and was motionless. It was extremely swift but its movement created no uneasiness. Each step extended to the limit of sight and it followed a straight course not an uneven trajectory. Jibril (upon him peace) also accompanied it and they were proceeding for Bait al-Maqdis, the Masjid al-Aqsa being there and whose surroundings Allah has blessed. Enroute to Bait al-Maqdis, they came across a beautiful woman. She had rolled up her sleeves and she called; 'O Muhammad! Look towards me. I have some questions.' But, he did not turn towards her. He went ahead. Hazrat Jibril (upon him peace) asked him if he had heard something and he affirmed that he had. Hazrat Jibril (upon him peace) disclosed to him that the woman was the 'world'. 'If you had stopped for her then your *ummah* (people) would have preferred the world over the Hereafter. That which called you was *Iblis* (satan-devil).' Then Hazrat Jibril (upon him peace) presented to him two vessels, one containing wine and the other containing milk, and asked him to choose one. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* chosen milk and drank it. He rejected wine though it was not prohibited till then. Hazrat Jibril (upon him peace) said; 'You are guided to nature. If you had taken wine then you and your *ummah* would have gone out of the right-way.' The Holy Prophet (may Allah's Blessings and Peace be upon him) said: "Allah-u Akbar" "(Allah is the Greatest)". Hazrat Jibril (upon him peace) said: 'Wine caused harm to the body and created hatred among people. Accepting wine would have been like choosing an evil.' This is an ever-lasting Sunnah (Tradition), beneficial to all.

He, then, alighted at al-Bait al-Maqdis, Hazrat Jibril (upon him peace) tethered Buraq at the gate with a rock-stone and led the Prophets (upon them peace) in *Salah* (prayers). Tirmidhi, Haakam, Abu Nuaym, Ibn Mardauya and Bazzar (may Allah's Mercy be upon them) have reported from Hazrat Buraydah bin Haseeb Aslami (*Radiya Allah-u Taala anhu*-narrated 164 *Ahadith*-died Basrah in 63 A.H.) that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "Hazrat Jibril (upon him peace) came to the rock stone lying in Bait-al-Maqdis and made a hole in it with his finger. Then he tethered the Buraq with it.

FIRST HEAVEN EVENTS
FIRST EVENT OF THE MIRAJ

Then a staircase was presented to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* similitude of which is not seen by any creature in beauty. He climbed on it, Jibril (upon him peace) was accompanying him till they reached the first

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heaven, the heaven over earth. Jibril (upon him peace) asked the angel to open the gate. He asked: 'Who is it?' He said; 'I am Jibril.' He asked: 'Who is with you?' Hazrat Jibril said: 'Muhammad is with me.' He asked: 'Was he sent for?' Jibril (upon him peace) said: 'Yes' The gate was then opened for them. Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* viewed that on either side of a perfectly created man were souls. He smiles when he saw the souls on the right hand, saying; 'Pure souls! Admit them to *illiyun* (Paradise)' Thus a gate was opened emitting in a pleasant smell and the souls entered into it. When he saw those to his left, he felt vexingly distressful and knit his brow, saying; 'Evil souls. Send them to *sijjin* (Hell). A gate opened emitting a very bad stench and the souls went in. The Holy Prophet (Peace be upon him) asked about this and Hazrat Jibril (upon him peace) said; 'The perfect man is your father Aadam (Adam-upon him peace), the souls are his offspring, those to the right side are the souls deserving of Paradise and those to the left are the souls liable to go to Hell. He smiled when he looked at the souls deserving of Paradise and when he looked those souls who deserve to go to Hell, he express displeasure. The gate to the right leads to Paradise and to the left leads to Hell.' Hazrat Aadam (upon him peace) welcomed the Prophet (Peace be upon him) calling him; 'Pious son and pious Prophet.' And the Prophet (Peace be upon him) responded in better words.

SECOND EVENT OF THE MIRAJ

Allah's Mesenger *(Salla Allah-u alaihi wa-sallam)* viewed several dining mats on which very delicious pieces of meat were placed but no one was inclined towards them. There were other dining mats too with stink smelling meat to which the people rush upon and ate with condiment. The Holy Prophet (may Allah's Blessings and Peace be upon him) asked Jibril (upon him peace) about it and said; 'These are from your *ummah* (people) who neglect the lawful and pure but select the unlawful and impure.'

THIRD EVENT OF THE MIRAJ

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* proceeded further and observed a few people whose lips were like camel's. Someone came and opening their mouth put in stink meat so that they howl and scream because these stink meat pieces turn into fire in their intestines till they emerge from their bottoms. No one helps them. Hazrat Jibril (upon him piece) said; 'They ravenously gulped the property of the orphans and fill their bellies with fire.'

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FOURTH EVENT OF THE MIRAJ

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* viewed a path leading to Hell on which the people of Firawn (Pharoah) walked. They were presented to Hell morning and evening. There were some people whose bellies were bulging outward like earthen pitchers. Whenever any of them got up, he fell down saying; O Allah, do not bring the Day of Resurrection now. Put it off! Then those people of Pharoah tread roughly under foot.

FIFTH EVENT OF THE MIRAJ

Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* proceeded further ahead and saw some people whose flesh was being severed from their sides. They were told to eat it just as they used to eat the flesh of their dead brothers. Hazrat Jibril (Gabriel-upon him peace) disclosed that: 'They were those of the Prophet's (Peace be upon him) *ummah* (people) who backbited other peoples.'

SIXTH EVENT OF THE MIRAJ

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* went further ahead and saw that some heads were being crushed with stones. The head then regained their original form only to be smashed again. He enquired from Hazrat Jibril (upon him peace), who said: 'They are from your *ummah* who were indolent in offering the obligatory prayers (*farz salah*).

SEVENTH EVENT OF THE MIRAJ

Next, he came across certain people who concealed their private parts, both anterior and posterior, with pieces of cloth and grazed like camels eating *dari Zaqqum* (a thorny plant having a very bitter taste) and stones of Hell. Hazrat Jibril (upon him peace) said: 'They did not pay *Zakah* (alms). Allah has not been unjust to them. Infact, Allah does not be unjust to His slaves.'

EIGHTH EVENT OF THE MIRAJ

Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* went further ahead and saw a people whose tongues and lips were being cut off woth scissors. They regained their original position but were severed again. This is the punishment of

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those who are sharp-tongued and speak ill of other people. Hazrat Jibril (upon him peace) said: 'These are orators who spread corruption.'

NINTH EVENT OF THE MIRAJ

Next, he came across certain people who harvested their fields but hardly had they done it, the field regained their original position. This is a sign of Allah's unlimited reward. Hazrat Jibril (upon him peace) said that: 'They participated in *jihad* (supreme effort-striving in the way of Allah) whose pious deeds are increased seven hundred fold and Allah multiplies in manifold to whom He will.'

TENTH EVENT OF THE MIRAJ

Then Holy Prophet *(Salla Allah-u alaihi wa-sallam)* next came across by a man who had collected wood and added to his collection but he was unable to carry them. Hazrat Jibril (Peace be upon him) said: 'This is the man of your *ummah* (people) who has to repay trusts of other people which he cannot, yet he burdens himself with more trusts.' But, Islam teaches us that we must return the trusts belonging to other people.

ELEVENTH EVENT OF THE MIRAJ

Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* went to a spacious valley where a pleasant breeze blew and brought in very laudable pleasant fragrance. He also heard a sound. He enquired Hazrat Jibril (upon him peace) about it and he replied: 'This is the sound of Paradise praying to Allah to admit to it those whom He has assured admittance to Paradise, for, its munificence have multiplied. Allah tells it that every Muslim man and woman and every believing man and woman is for Paradise, those who believe in Him and His Messengers and do pious deeds and associate none with Him, who fear Him. He who prays to Him will get an answer and He who advances Him loan will get a reward. He who trusts Him will find Him Enough. He says; "I am Allah. There is no lord besides Me. I do not fail in My promise." The believers will succeed. Paradise said: I am pleased.'

TWELFTH EVENT OF THE MIRAJ

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* went to a large valley where he heard a repulsive sound and perceived a bad smell. He enquired about it from Hazrat Jibril (upon him peace) who said: 'This is Hell praying to Allah to

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send to it those whom He has warned that they would go to Hell. It says that it is ready and awaits them. Allah said to it that every infidel, every disbeliever, every sinner, every arrogant one is for Hell. Hell said it was pleased.'

May Allah enable us to obey Him and do good. May Allah protect us from the chastisement of Hell and keep us away from sin and disobedience. O Allah! We seek refuge in You from the torments of Hell. With You alone rests forgiveness. Verily, You and You alone is the One Who forgives sins and You are very Gracious.

SECOND HEAVEN EVENTS

Hazrat Jibril (upon him peace) then led Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* to the second heaven where he had the gate opened as before for the first heaven. The same questions were answered. The angels then welcomed the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. Inside, he found two young men whom Hazrat Jibril (upon him peace) introduced as Hazrat Eesa bin Maryam (Jesus-upon him peace) and Hazrat Yahya bin Zakariya (John bin Zachariya- Upon him peace) whose mothers were sisters. They greeted the Holy Prophet (may Allah's Blessings and Peace be upon him) saying; 'Pious Prophet and pious brother, welcomed!' The Prophet (Peace be upon him) offered greetings.

THIRD HEAVEN EVENTS

Hazrat Jibril (Gabriel-upon him peace) then took him to the third heaven and had its gate opened, the same type of questions were asked, and the angels greeted him as warmly. There he found an exceptionally beautiful man, whom Hazrat Jibril (upon him peace) as the Prophet's (Peace be upon him) brother Yusuf (upon him peace). He offered him greeting and Hazrat Yusuf (upon him peace) greeted him and said: 'Welcome to pious Prophet and pious brother.'

FOURTH HEAVEN EVENTS

Then Hazrat Jibril (upon him peace) took the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* to the fourth heaven where the gate was opened after the same kind of questions. There was a dignified, serious looking man, whom Hazrat Jibril (upon him peace) introduced as Hazrat Idris (upon him peace). Allah has raised him high in rank. He greeted the Holy Prophet (may Allah's Blessings and Peace

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be upon him) and said: 'Welcome to the pious Prophet and the pious brother.' The Prophet (Peace be upon him) responded to his greeting.

FIFTH HEAVEN EVENTS

Hazrat Jibril (upon him peace) then took Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* to the fifth heaven and has had the gate opened as before. The same kind of questions were answered. When he went inside, the Holy Prophet (may Allah's Blessings and Peace be upon him) saw a man surrounded by people. Hazrat Jibril (upon him peace) said that he was Hazrat Harun ibn Imran (Aaron bin Amran-upon him peace) and the people were Banu Israil. He greeted the Holy Prophet (Peace be upon him) and said: 'Welcome to pious Prophet and pious brother.' The Prophet (Peace be upon him) responded to his greeting.

SIXTH HEAVEN EVENTS

Hazrat Jibril (upon him peace) then took the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* to the sixth heaven, where he had the gate opened as before. The same series of questions were answered. He found a man sitting there, who wept as Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* walked by him. When he asked about him, Hazrat Jibril (upon him peace) said: 'He is Musa ibn Imran (Moses ibn Amran-upon him peace). He weeps because the Banu Israil imagine that he is the most honourable of the children of Hazrat Aadam (Adam-upon him peace) in Allah's sight though the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* is higher in rank. Every Prophet will have his ummah (people) with him.' He greeted the Prophet (Peace be upon him) saying: 'Welcome to the pious Prophet and pious brother.' The Holy Prophet (Peace be upon him) responded to his greeting.

SEVENTH HEAVEN EVENTS

Then, Hazrat Jibril (Gabriel-upon him peace) took Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* to the seventh heaven, where the gate was opened after the same kind of questions and he was welcomed. When the gates were opened and they went inside, the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* saw 'Bayt al-Mamur;' a house in conjunction with the 'Kaabah' (Bayt Allah) on the earth. Every day, seventy thousand angels enter it to offer prayers (*salah*) and they will not enter it again till the Last Day. There was a beautiful man there who was reclining on the Bayt al-Mamur. Hazrat Jibril (upon him peace) said: 'He is Hazrat Ibrahim (Abraham-Peace be upon him), your father. He

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is Allah's friend.' Allah's Messenger (Peace be upon him) offered him greeting and he responded and welcomed saying: 'O pious son and a pious Prophet.' He saw some people sitting around Hazrat Ibrahim (upon him peace) and their faces were white like paper. There were some other people not very clear complexioned. They went into a river and bathed themselves so that their colour was some what clear. Then they bathed in another river and their colour became more clear. Then, they bathed in yet another river so that they were well cleaned like the colour of the first group. They sat down with them. Hazrat Jibril (upon him peace) disclosed that the people with white faces were those who did not adulterate their faith with erroneous or delusives, being sincere. The others performed good deeds as well as bad deeds but then they repented for their sins and Allah accepted their repentance. The rivers are: River of mercy, River of blessing and River of pure beverage.

SIDRAT UL-MUNTAHA (THE LOTE-TREE OF THE UTMOST BOUNDARY OVER THE SEVENTH HEAVEN-BEYOND WHICH NONE CAN PASS)

During the Miraj (Ascension to Heaven) the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* also came here with Hazrat Jibril (Gabriel-upon him peace). Before arriving here, he saw a clean and pure river adorned with tents decorated with rubies, on either bank of which sat beautiful birds. The Holy Prophet (may Allah's Blessings and Peace be upon him) remarked that they were beautiful birds. Hazrat Jibril (upon him peace) said: 'He who eats them is better. Do you know, O Muhammad! What river this is? It is Kawthar (heavenly fountain) which Allah will grant you.' He then saw another river, Rahmat, in which he who had a bath whereby all deeds not upto full marks were forgiven. He was then taken to Paradise where he observed rivers of water, clean and of a never changing flavour, of milk and honey. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "Indeed, Allah has prepared for His pious slaves what no eye has seen, no ear has heard and no heart ever imagined." When he came out of Paradise, he met an angel. He welcomed Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* as other angels did, but he did not smile as other angels did and had a different kind of skin. Hazrat Jibril (upon him peace) said: 'He is the keeper of Hell. If he were to ever laugh, he would have smiled to welcome you.' He then called him 'Maalik' and asked him to take the Holy Prophet (Peace be upon him) round the Hell. So, he removed the screen and he could see the Fire raging and rising high. It had Allah's wrath and it can devour stone and iron. The Holy Prophet (Peace be upon him) requested Hazrat Jibril (upon him peace) to direct him to put it back. And, when he said that, the angel 'Maalik' (upon him peace) said to the fire,

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'Extinguish!' The fire returned to its place and he put the screen over it. Angel Maalik' (upon him peace) is the chief of the angels responsible to punish in Hell and on the Last Day.

Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* then passed by a sweet smell and Hazrat Jibril (upon him peace) said to him that it came from the beautician of Firawn's (Pharaoh's) daughter. She was the one from whose hand a comb fell down and she picked it up saying 'Bism Allah' (In the name of Allah), on which Pharaoh's daughter whom she was combing, asked: 'Who is Allah? My father or someone else?' She said: 'He is Allah, my Lord, your Lord and your father's Lord.' Pharaoh was informed of this and he summoned her and questioned her about it. She confirmed that there is Allah; 'My Lord and your Lord too.' Pharaoh flew into an indignation and had a large fire kindled and ordered that all her children except the suckling one should be burnt into ashes. Then he ordered that she too should be thrown into the fire. She hesitated for a while for her infant, but the infant said: 'Mother! Jump into the fire. Do not hesitate because you are on the right.' She went forward and jumped into the fire and the fire consumed her. The sweet smell belonged to her.

Then Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* came to 'Sidrat ul-Muntaha' where he saw Hazrat Jibril (upon him peace) in his real form. He also saw the Sidrah which is enveloped by the finest light of the creator and which is captivating. At this point, Hazrat Jibril (upon him peace) stayed behind, saying: 'I cannot go a hair's breadth beyond this place otherwise I will burn down. You may go ahead and meet your friend.' The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* sensed the sacred light surrounding him and was extremely near Allah, the Exalted.

> "Then he approached and came closer. And was at a distance of but two bow-lengths or even nearer. So did (Allah) convey the inspiration to His servant (conveyed) what He (meant) to convey. The (Prophet's) (mind and) heart was not untrue in (making him see) what he saw." (Al-Quran Surah, An-Najm, 53: 8-11)

When he was that close and had conversation with Allah, He said: "Ask for whatever you want." He submitted: "Indeed, You chose Ibrahim (Abraham) as Your khalil (friend), Musa (Moses) as one to whom You spoke, You gave Dawud (David) a great kingdom, You gave Sulaiman (Solomon) power over mankind and jinn (demon) and the devils and the wind and gave him a kingdom that you will give no one else, You taught the Torah and the Injil (Bible) to Eesa (Jesus) and caused him to cure the born blind and the lepor and to revive the dead with Your permission, and You kept him and his mother safe from the accursed devil." Allah said to him; "I took you as a Khalil (friend) and sent you as giver of glad tidings (Mubashshir) and as warner (Nazeer) to all people and I have enlarged your

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bosom for you and removed from you the burden that was hard on your back. I made your ummah (people) as the best of *ummah* for the people. I gave you the Saba Mathani (seven often repeated verses: Surah al-Fatihah) that was not given to any Prophet before you. I have given you the fountain of Al-Kawthar and eight things: Islam, *hijrah* (migration), *Jihad* (striving in the way of Allah), *Salah* (obligatory prayers), *sadaqah* (alms), fasting in Ramadan, to enjoin the approved and to forbid evil. And I made you the opener and the last and the final of the Prophets."

Allah's Messenger (may Allah's Blessings and peace be upon him) used to say; "My Lord has given me excellence with six things. He gave me the opening speech and made me Khatim-unn-Nabbiyeen (Last and final of the Prophets). He gave me brief comprehensive words. He sent me as a giver of glad tidings and warner to all people. Frightening has been put in my enemy's heart upto a distance of one month. The booty is made lawful to me which was not lawful to anyone before me and the whole earth is made a mosque for me and a means of purification."

During 'Ascension to Heaven' (Miraj) The Holy Prophet visited the heavens and Sidrat ul-Muntaha. Fifty times obligatory prayers (*salah*) was prescribed for his *ummah* (people) but while he was returning he met Hazrat Musa (Moses-upon him peace) who advised him to get a reduction in *Salah* because his *ummah* the Banu Israil were unable to meet their number. The Prophet (Peace be upon him) went back to Allah and sought a reduction. Ten salah were reduced but Prophet Musa (upon him peace) sent him back, and this went on until there remained only five time *salah*, after which the Holy Prophet (Peace be upon him) told Hazrat Musa (upon him peace) that he was ashamed to request Allah for a further reduction. When he said that, he heard a voice say to him; "Just as you have been patient on five, they will be like fifty from you, for, every piety is rewarded ten times." Thus, he was pleased to perfect degree.

RETURN JOURNEY FROM MIRAJ

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* then returned to the heaven above the world and observed fire and smoke and heard voices. Hazrat Jibril (Gabriel-upon him peace) said that they were the devils that hover over human beings so that they do not think of the sacred things of heaven. But for them, man would have observed the wonders of heaven. The Holy Prophet (Peace be upon him) then came to the earth till he was at Bait al-Maqdis where the noble Prophets (upon them peace) had assembled waiting for the *salah* (prayers). He offered greetings to them and they responded with greetings. When they stood up for *salah*, Hazrat. Jibril (upon him peace) held him by the hand and indicated that

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he should lead. He led the congregation. It was most likely the *salah* (obligatory prayer) of *Fajr* (early morning). Clearly, this is evidence of excellence and high rank over all the Prophets (upon them peace) and an honour for him.

ARRIVAL AT MAKKAH

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, then, rode the Buraq and came to Makkah where people were sleeping. After sunrise, Allah's Messenger (may Allah's Blessings and Peace be upon him) told people of his experience. The first person to whom he related it was Abu Jahl who was given to make fun of him often. He asked the Holy Prophet (Peace be upon him) if there was any new development, and he told him about it. Abu Jahl considered wittily that it took one month for a traveller to reach Bait al-Maqdis and further one month to return, so if people hear of the Prophet's (Peace be upon him) journey they would be having strong aversion of him and turn away from him. He resolved that everyone should know of it. So, he asked the Prophet (Peace be upon him) if he would tell that to the people if they gathered for him. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "Yes, summon them and I will tell them." Abu Jahl summoned all the people he could and said to the Holy Prophet (Peace be upon him); Tell them what you have told me. He told them the same thing and they began to make amusement of him. They clapped their hands and rejected him. One of them namely Mutim bin Adi told him that this was the most unbelievable of everything that he had said. Some of them asked wittily what he had seen there. He named the Prophets (upon them peace) and told them that he led them in *salah* (prayer), so that they made more joke of him and said; Were Abu Bakr *(Radiya Allah-u Taala anhu)* here. He too would withdraw from him, as would other Muslims. One of them searched for Hazrat Abu Bakr (may Allah be pleased with him) and found him among a gathering of some Quraish. He asked him; O Abu Bakr (may Allah be pleased with him) do you know what your friend says? He asked him; 'What does he say? 'And he informed him about his journey to and back from Bait al-Maqdis in one night. He said; 'If he has said so then, by Allah, he has spoken the truth.' When the infidel asked him if he really believed him? Hazrat Abu Bakr (may Allah be pleased with him) said; 'I can believe more than that if he says. And I do believe that he gets news from heaven every day and night in very little time.' He stood up and accompanied by some other people came to the assemblage where Mutim bin Adi had asked the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* to describe to him the Bait al-Maqdis, for, they knew, that he had not been there before that, saying: If you do that then that would be on absolute evidence that you have seen Bait al-Maqdis.

Indeed, Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* had been there, but had not observed those details, being lost in the blessings of Allah. He

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took some time and in the meantime idolaters made more joke of him conceiving in mind that he was helpless in giving the details that they had asked. Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)* encouraged him, saying that he had seen it many times. It was then that the miracle was demonstrated. Allah, the Exalted, placed the Bait al-Maqdis before his eyes. He gave answers accordingly. At each answer Hazrat Abu Bakr (may Allah be pleased with him) confirmed him saying; 'I bear witness that you are Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*.' From this very moment 'Siddiq' became a title and part and partial of his name. The polytheists were silenced but then said; Did not Walid bin Mughirah tell you? Whatever we heard today is sorcery. Someone else enquired him about a trade caravan that had gone to Syria. The Holy Prophet (may Allah's Blessings and Peace be upon him) said; "I had seen the caravan near such-and-such valley. They were on way towards Syria and were startled on seeing the Buraq and cried out in loud shrill voice. Their camels also frantic frightened and ran here and there, one of their camels ran away to such and such place." When the caravan returned, they confirmed the Holy Prophet's (Peace be upon him) words. Another person asked about another trade caravan to Syria. He said; "It is coming at such and such place. I looked upon a camel carrying two bags, a black and a white. The camels terrified on seeing the Buraq." When they reached Makkah, they confirmed Allah's Messenger (Peace be upon him) statement. Another of the disbelievers enquired about a third carvan and its expected arrival. He told them of the day and time it was expected and that the lead camel was driven by one in a red coloured woollen garment, carrying two bags. On the appointed day, the idolater Quraish waited for the caravan and it did come but not before sunset and the reproach of an infidel that Muhammad's *(Salla Allah-u alaihi wa-sallam)* enchantment had failed. Hardly had he completed his talk, a Muslim call 'Allah-u Akbar' '(Allah is the Greatest).' The Holy Prophet's (Peace be upon him) words are true. Here is the caravan as described.'

LEADING COMPANIONS WHO NARRATED THE MIRAJ-UL-NABI AHADITH

(1) Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*- title *Khadim-e-Rasul,* Al-Najjar tribe-narrated 2286 *Ahadith*-died Tuff environs of Basrah in 93 A.H. at the age of 103 years).

(2) Hazrat Umar bin al-Khattab (*Radiya Allah-u Taala anhu*-second Orthodox Caliph from 13 A.H. to 23 A.H.-narrated 70 Ahadith-martyred 23 A.H. and after three days breathed last on 1st. Muharram 24 A.H.)

(3) Hazrat Ali bin Abi Talib (*Radiya Allah-u Taala anhu*-Fourth Orthodox Caliph from 35 A.H. to 40 A.H.-narrated 586 *Ahadith*-was martyred on 20th Ramadan 40 A.H.)

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(4) Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*-Umayr bin Aamir bin Abd Zul Shara bin Tareef-Daus tribe of Yemen-narrated 5374 *Ahadith*/Traditions-died, Madinah in 57 A.H. (or some say 59 A.H.) at Madinah at the age of 78 years)

(5) Hazrat Abu Ayyub Ansari (*Radiya Allah-u Taala anhu*-Khalid bin Zaid bin Kulayb bin Thalabah bin Auf-Najjar clan of Khazraj tribe-narrated number of *Ahadith*-died in 52 A.H. during the siege of Istanbul, Turkey)

(6) Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*-Khazraj tribe. Narrated 540 *Ahadith*/Traditions-died, Madinah in 74 A.H. at the age of 94 years)

(7) Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhu*-bin Abdul Muttalib bin Hashim bin Abd Manaf al-Qarshi al-Hashimi-narrated 2660 *Ahadith*-died at Taif in 68 A.H.

(8) Hazrat Abdullah bin Umar (*Radiya Allah-u Taala anhu*-bin Khattab bin Nufayl bin Abd al-Uzza bin Rubah bin Qart bin Zarah bin Adi bin Kaab bin Luai (Luayyi) bin Ghalib bin Fihr-narrated 1630 *Ahadith*/Traditions-died, Makkah in 74 A.H.)

(9) Hazrat Ubbay bin Kaab (*Radiya Allah-u Taala anhu*-Sayyed-ul-Qura title-clan Najjar of Khazraj tribe-narrated 164 *Ahadith*-died, Madinah in 39 A.H.)

(10) Hazrat Buraydah bin Haseeb *(Radiya Allah-u Taala anhu*-bin Abdullah bin Harith bin Araj bin Saad bin Zarah bin Adi bin Sahm bin Mazam bin Harith bin Salaman bin Aslam Aslami-narrated 164 *Ahadith*-died, Basrah in 63 A.H.)

(11) Hazrat Huzafah bin al-Yamaan (*Radiya Allah-u Taala anhu*-Abs clan of Ghatafan tribe-narrated over 100 *Ahadith*-died: Madain (Ctesiphon), capital of Kisra Faris, in 36 A.H.)

(12) Hazrat *Abdullah bin Masud* (*Radiya Allah-u Taala anhu*-bin Ghafil bin Habib bin Shamkh bin Far bin Makhzum, al-Qarshi-narrated 848 Ahadith-died, Madinah in 32 A.H.)

(13) Hazrat Samrah bin Jundab (*Radiya Allah-u Taala anhu*-Ghatafan tribe-narrated 123 *Ahadith*-died in 54 A.H.)

(14) Hazrat Sahl bin Saad Saaedi (*Radiya Allah-u Taala anhu*-al-Khazraj tribe-narrated 188 *Ahadith*-died, Madinah in 91 A.H. at the age of 96 years).

(15) Hazrat Shaddad bin Aus bin Thabit (*Radiya Allah-u Taala anhu*-Najjar clan of Khazraj tribe-nephew of the poet Hazrat Hassaan bin Thabit, *Radiya Allah-u Taala anhu*-narrated 50 *Ahadith*-died in Bait al-Maqdis at the age of 75 years, in 58 A.H.)

(16) Hazrat Suhayb bin Sanaan (*Radiya Allah-u Taala anhu*-bin Maalik bin Abd Amr bin Uqayl al-Rabie al-Namri-narrated few *Ahadith*-died, Madinah in 38 A.H. at the age of 72 years)

(17) Hazrat Maalik bin Saara *(Radiya Allah-u Taala anhu)*

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(18) Hazrat Abu Amamah Bahili (*Radiya Allah-u Taala anhu*-bin Ajlan bin Wahb bin Usayb bin Wahb bin Rubah bin Harith bin Wahb bin Muan bin Maalik bin Aasar bin Saad bin Qays bin Aylan bin Mudar Bahla-narrated 250 *Ahadith*-died in Syria at the age of 106 years in 86 A.H.)

(19) Hazrat Abi Hayyah *(Radiya Allah-u Taala anhu)*

(20) Hazrat Abdullah bin Asad *(Radiya Allah-u Taala anhu)*

(21) Hazrat Abdul Rehman bin Qart *(Radiya Allah-u Taala anhu)*

(22) Hazrat Abi al-Hamraa *(Radiya Allah-u Taala anhu)*

(23) Hazrat Abu Zar (Dhar) Ghifari (*Radiya Allah-u Taala anhu*-title: Masih-ul-Islam—Jundah bin Junadah bin Qais bin Amro bin Mulayl bin Saeer bin Hizaam bin Ghifar-Ghifar tribe-embraced Islam in the very beginning and said to be fifth in number-narrated 281 *Ahadith*-died: Ribzah in 31 A.H.)

(24) Hazrat Abu Saeed Khudri (*Radiya Allah-u Taala anhu*-Saad bin Maalik bin Sanan bin Ubaid bin Thalbah bin al-Jabr-Khudrah bin Auf bin Harith bin Khazraj-Khudrah clan of Khazraj tribe-narrated 1170 *Ahadith*-died: Madinah in 74 A.H. at the age of 86 years.

(25) Hazrat Abu Sufyan (Sakhr) bin Harb (*Radiya Allah-u Taala anhu*-bin Umayyah bin Abd Shams bin Abd Manaf al-Qarshi Amwi-embraced Islam after conquest of Makkah-then first participated in Ghazwah-e-Hunain and lost one eye-died in 34 A.H. at the age of 88 years).

(26) Hazrat Abdul Rehman bin Abi al-Laila Ansari *(Radiya Allah-u Taala anhu)*

(27) Hazrat Ayeshah Siddiqah (*Radiya Allah-u Taala anha*-bint Hazrat Abu Bakr Siddiq, Radiy Allah-u Taala anhu-wife of the Holy Prophet, *Salla Allah-u alaihi wa-sallam*-narrated 2210 *Ahadith*-died in 58 A.H. (Ramadan) at the age of 67 years, in Madinah)

(28) Hazrat Asma bint Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anha*-wife of Hazrat Zubair bin al-Awwam bin Khuwalid bin Asad al-Qarshi, nephew of Hazrat Khadijah, *Radiya Allah-u Taala anha*-narrated 56 *Ahadith*-died in 73 A.H. at the age of 100 years in Makkah).

(29) Hazrat Umm Haani bint Abi Talib bin Abdul Muttalib (*Radiya Allah-u Taala anha*-narrated 46 *Ahadith*-died during the time of Hazrat Amir Muawiyah (may Allah be pleased with him).

(30) Hazrat Umm Salamah (*Radiya Allah-u Taala anha*-Hind bint Abi Umayyah Suhail bin al-Mughirah bin Abdullah bin Amro bin Makhzum al-Qarshi-wife of the Holy Prophet, Salla *Allah-u alaihi wa-sallam*-narrated 378 *Ahadith*-died in 63 A.H. at the age of 84 years in Madinah)

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ASLAMI TRIBE MEMBER EMBRACED ISLAM

Hazrat Abu Saeed al-Hadrami *(Radiya Allah-u Taala anhu)* narrated: (Tabaqat ibn Saad): 'A member of the tribe of Aslam was grazing his goats in the jungle of Dhu al-Hulayfah. Suddenly, a wolf came and seized a goat from his herd. The person shrieked and hit it with stone and recovered his goat. Then the wolf came forward; and sat down with its tail between its posteriors and said: Do you not fear Allah that you snatch from me the goat which Allah has provided for me? The man amazingly said: I have never heard like this. The wolf said: What makes you wonder? He said: I wonder a wolf addressing me. The wolf said: You have left something more wonderful than this. There is the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, who manifest to the people between two mountains what has passed and what is to come; and here you are with your goats. When the man heard the words of the wolf, he drove his herd; and entered Quba, an Ansar habitation and inquired about the Holy Prophet (Peace be upon him). He met him (The Holy Prophet-peace be upon him) in the house of Hazrat Abu Ayyub Ansari *(Radiya Allah-u Taala anhu)* and related before him the story of the wolf. Allah's Messenger (Peace be upon him) said: "Right you are, come at night, and when you find the people gathered, inform them of this incident." He did accordingly and when people gathered to offer prayers, the man from the tribe of Aslam told the story of wolf. The Holy Prophet (Peace be upon him) said: "True! True! True! such wonderful affairs will happen before the Day of Resurrection." He said it three times and added: "By Him in Whose power is the life of Muhammad (Peace be upon him) a person will go out of his house in the morning or evening, then his whip, stick or shoe will relate to him what the members of his family had done after him (in his absence)."

AUSPICIOUSNESS

Hazrat Abu Humaid as-Saaidi *(Radiya Allah-u Taala anhu)* reported: 'We proceeded with the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* on the Campaign of Tabuk and we came to a valley where there was a garden belonging to a woman. The Messenger of Allah (Peace be upon him) said: "Make an assessment of the weight of its fruit." And Allah's Messenger (Peace be upon him) also made an assessment and it was ten *wasaqs* (1450 KG). He asked the lady to calculate the weight, until they would, Allah willing, come back to her. So we proceeded on until we came to Tabuk and Allah's Messenger (may peace be upon him) said: "The violent storm will overtake you during the night, so none amongst you should stand up and who has a camel with him should hobble it firmly. A violent storm blew and a person who had stood up was carried away by the storm and thrown between the mountains of Tayy.

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Hazrat Iryad bin Sariyah *(Radiya Allah-u Taala anhu)* narrated that at Tabuk, he was away for a short while, and he has the prosperity of being a constant attendant of the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* at home and in his travels. When he came back, the Holy Prophet (Peace be upon him) and the warriors had taken their meal. He was hungry and Jalal ibn Suraqah and Abdullah ibn Maqil (*Radiya Allah-u Taala anhuma*) who came there were also hungry. The Messenger of Allah (Peace be upon him) sought food for them but only seven pieces of date (date-palm) could be had from Hazrat Bilal (may Allah be pleased with him). The Holy Prophet (may Allah's Blessigns and Peace be upon him) put his hand on them, recited something and said; "Say *Bismillah* (In the name of Allah) and eat." Iryad (may Allah be pleased with him) said; 'I ate and ate until I had eaten fifty four dates and the other two fifty each. But there still were seven on the plate which the Messenger of Allah (Peace be upon him) directed Hazrat Bilal (may Allah be pleased with him) to keep with him. Next day, ten of us ate from them but they were again seven at the end.' The Holy Prophet (Peace be upon him) said: "If I was not ashamed before Allah, we would have eaten them till we returned to Madinah." At Madinah, he gave them to a boy who went away chewing them.'

Then the courier of al-Alam, the ruler of Aila, came to the Holy Prophet (may Allah's Blessings and Peace be upon him) wrote him the reply and presented him a cloak. We came back until we halted in the 'Wadi al-Qura.' Allah's Messenger (Peace be upon him) asked that lady about her garden and the weight of the fruits yielded. She said: Ten wasaqs. There upon Allah's Messenger (Peace be upon him) said: "I am going to depart, and he who amongst you wishes may depart with me but he who wants to stay may stay." We resumed the journey until we came to the outskirts of Madinah. It was at this time that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said; "This is Taba, this is Uhud, that is a mountain which loves us and we love it." And then said: "The best amongst the houses of the Ansar is the house of Bani Najjar. Then the house of Bani Abd al-Ashhal, then the house of Bani Abd al-Harith bin Khazraj, then the house of Bani Saaida, and there is goodness in all the houses of the Ansar." Hazrat Saad bin Ubada *(Radiya Allah-u Taala anhu)* came to us and Abu Usaid *(Radiya Allah-u Taala anhu)* said to him: Did you not see that Allah's Messenger (may Allah's Blessings and Peace be upon him) has declared the houses of the Ansar good and he kept us at the end. Hazrat Saad (may Allah be pleased with him) appeared before Allah's Messenger (Peace be upon him) and said: Allah's Messenger (Peace be upon him), you have declared the house of the Ansar as good and have kept us at the end, whereupon he said: "Is it not enough for you that you have been counted amongst the good."

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AUSPICIOUSNESS IN SUSTENANCE

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has narrated that Hazrat Abu Talhah Zaid bin Sahl al-Najjari (*Radiya Allah-u Taala anhu*-step-father of Hazrat Anas bin Maalik, may Allah be pleased with him-embraced Islam in second Aqabah allegiance-narrated 92 *Ahadith*-participated in all the Campaigns-died in 51 A.H.) said to Hazrat Umm Sulaim al-Najjariah (*Radiya Allah-u Taala anha*-wife of Hazrat Abu Talhah, may Allah be pleased with him and mother of Hazrat Anas bin Maalik, may Allah be pleased with him) that: 'It seems that the voice of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* is affected by hunger and feebleness. If you have some-thing to eat, bring it.' Hazrat Umm Sulaim *(Radiya Allah-u Taala anha)* brought some baked breads of maize. Hazrat Abu Talhah *(Radiya Allah-u Taala anhu)* covered with a garment and sent them to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* sitting in the Mosque through Hazrat Anas *(Radiya Allah-u Taala anhu)*. Many people were sitting with the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* in the Mosque. Hazrat Anas (may Allah be pleased with him) stated: 'I saluted.' As soon as the Holy Prophet (Peace be upon him) see me, he asked me: "If Abu Talhah *(Radiya Allah-u Taala anhu)* had sent him with the breads." I responded: 'Yes, Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* Abu Talhah (may Allah be pleased with him) has sent me with the food.' The Holy Prophet (may Allah's Blessings and Peace be upon him) asked the audience to: "accompany him to the house of Abu Talhah." All the people present in the audience moved to the house of Abu Talhah *(Radiya Allah-u Taala anhu)* with Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. Hazrat Anas *(Radiya Allah-u Taala anhu)* described that he advanced and informed Abu Talhah that the Holy Prophet (Peace be upon him) and many of his companions were coming to his house. Hazrat Abu Talhah *(Radiya Allah-u Taala anhu)* said to Hazrat Umm Sulaim: 'The food is very little and the Holy Prophet (may Allah's Blessings and Peace be upon him) is coming with many companions.' Hazrat Umm Sulaim (may Allah be pleased with her) said: 'Allah and His Prophet (Peace be upon him) know better than we.' Hazrat Abu Talhah (may Allah be pleased with him) most respectfully welcomed the Holy Prophet (Peace be upon him). Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* entered the house and observed to Hazrat Umm-e-Sulaim (may Allah be pleased with her): "Bring to me whatever you have for eating." She offered to the Holy Prophet (Peace be upon him) the same few breads of maize. Allah's Messenger (may Allah's Blessings and Peace be upon him) said: "Break it into pieces." Hazrat Umm-e-Sulaim (may Allah be pleased with her) as ordered, broke it into pieces, squeezed some butter oil from the vessel and moistened the bread pieces with it. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* recited something on it and then observed: "Let ten men come." So, ten men came and ate to their fill and

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went away. Thus, all the men came in tens groups, and went after satiated fully to their satisfaction. They were seventy or eighty men.

Hazrat Abu Talhah Ansari *(Radiya Allah-u Taala anhu)* has a great share in Islam. He married Hazrat Umm Sulaim *(Radiya Allah-u Taala anha)* who preceded him in Islam but her dower was very invaluable. When he came to marry her, she demanded as a dower that he should embrace Islam. Thus, Abu Talhah (may Allah be pleased with him) was blessed with worldly and religious auspiciousness on marrying her. Both of them devoted their lives to religious call in Madinah.

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(B)
BAGHDAD'S DESTRUCTION

Hazrat Abu Bakr Siddiq, *(Radiya Allah-u Taala anhu)* has narrated (Abu Dawood) that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "There will be a big city on the bank of the river Tigris (Dajlah) and a big bridge over it. In the last era the Turks with broad faces and small eyes will attack and encamp at the bank of the river. The Muslim population will be divided into three groups. One group will emigrate and run away from the city. The second group will surrender and take the shelter of the Turks. Both these groups will be destroyed. The third group will keep their families in the city and will march forward and will fight against infidel Turks. This group will receive the status of martyrdom in the war."

During the period of the Abbasid Caliph Mutasim Billah (640 A.H.-656 A.H. i.e 1242 A.D-1258 A.D) Tatar Turks attacked the Muslim's populated city of Baghdad on the banks of river Tigris in 656 A.H. Those Muslims fled from the city could not save themselves and those beg shelter from the Turk invaders, including Khalifa Mutasim Billah, Prime Minister Alqami and some nobles, the Turks murdered all of them. Thus these two group defeated both in this world and the world Here-after. The third group who fought war against the infidels attained good name and Allah Almighty bestowed martyrdom upon this group. Halaku Khan had laid the siege of Baghdad with a vast army. The people of the city resisted and did not allow the Tartar Turks to enter into the city for fifty days.

Because of massive massacre, trenches were filled with dead bodies and the water of Tigris turned red with the blood of the people. Thousands of the books of State Library were thrown into the Tigris and the water of which turned into black due to the ink of the books. All the royal palaces were demolished and we cannot find the example of this butchery and grand plunder in the history of the world. There was no Caliph for three and a half years after Mustasim. After this in Rajab 659 A.H., Abul Qasmi Ahmad, the uncle of Mustasim Billah took the pledge for Caliphate.

BAHIRA, THE LEARNED CHRISTIAN BISHOP

Hazrat Abu Talib bin Abdul Muttalib made arrangements to join a trade caravan to Syria. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, when he was only twelve years old, yearned to accompany him and he too felt absence heavy on him. So, he said; By Allah, I will take him along and never part with him. Thus, they travelled and encamped at Busra in Syria. The learned Christian

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monk Bahira, resided in this church. Since ancient periods, only learned and noble monks resided in this church. Bahira never paid attention to them, though almost every year they halt there as a trading caravan, but this year he arranged a feast for them. He had observed a cloud overhead the caravan as it travelled, and then stop over the tree where Allah's Messenger (Peace be upon him) rested with them, and the branches of the tree bowdown towards him. Bahira invited all of them. Some one declared; 'Bahira, there is something special today, for, you have never before shown any attentiveness to us.' He agreed with them and said that he was desirous to entertain them. So, all of them went to attend the entertainment, except Allah's Messenger (Peace be upon him) who, being a child, was left behind. When Bahira observed that peculiar sign of cloud was missing, he inquired if they had left behind anyone. They informed that only a young child was left behind. He demanded that even he should be brought and one of the Quraish also confessed that to leave behind (Hazrat) Muhammad Ibn Abdullah was also objectionable. So, he was brought and Bahira observed him carefully for the signs he had known already. When they dipersed after meal, he addressed the Holy Prophet (Peace be upon him) saying: 'O Boy, by Laat and Uzza, give me true answers to my questions.' He followed the Arab custom by this form of Address. But the Holy Prophet (Peace be upon him) said; "Do not ask me by Laat and Uzza, I regard them as evil." So asked him; 'By Allah' and Allah's Messenger (Peace be upon him) said; "Ask me what you like." He then asked him about sleep and got the replies he expected. He then examined his back and found the 'Seal of Prophethood' that he hoped to see. He then asked Abu Talib about their relationship. When he said; 'He is my son,' Bahira said; 'No that is not so. The boys father cannot be living.' Then Abu Talib told the factual position that his father had died while his mother was pregnant with him. The monk Bahira then advised him to take the child back to his native sacred land of Makkah, for, he feared the Jews might harm if they perceive what he had perceived. So, Abu Talib took him back hastily after fulfilment his business. Hazrat ibn Hisham (Abu Muhammad Abdul Malik bin Hisham bin Ayub al-Himyari al-Muafiri-born in Basra then migrated to Egypt and died in 213 A.H. in Fastat which was founded by conqueror of Egypt Hazrat Amr bin al-Aas-may Allah be pleased with him-and is now a part of Cairo) has recorded that the Jews Zurayr, Thamam and Daris had discerned the same thing in the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* what Bahira had discerned. So They tried to get hold of him but Bahira forbidden them from it and reminded them that they would not succeed if they tried to harm him and they turn back from their intention. Allah's Messenger grew up in Allah's protection from impurity of heathenism because He wished to honour him with the mission of a Messenger. He grew up the best in manliness, noble lineage, character and other virtues and further removed from filthiness and corrupt morals, for he was to be the leader and guide of the world. He was superior to his people in human values, social and more cultured in mutual

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conversation and behaviour. He was truthful, trustworthy and most righteous, and earned the title of al-Ameen (the trustworthy).

Zaid ibn Harithah *(Radiya Allah-u Taala anhu)* has confirmed that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* never in his life touched the idols, and that he kept away from the assemblies of the polytheists till he was commissioned as Allah's Messenger (may Allah's Blessings and Peace be upon him).

Hazrat Jubayr ibn Mutim *(Radiya Allah-u Taala anhu)* has narrated that of the Quraish, only Allah's Messenger (may Allah's Blessings and Peace be upon him) was on the religion of Hazrat Ibrahim (upon him peace) and went to Arafat during the Hajj (pilgrimage) and come back with them to Muzdalifah at night. This was merely an inclination from Allah towards a good deed.

The pebbles glorified Allah in the Holy Prophet's (Peace be upon him) hands. Trees, stones and soil greeted him. Food also glorified Allah. Poisoned food warned him afore hand and shoulder piece of a goat fore-warned him of poison and did not cause any harm to him. Animals and plants bore witness to the Holy Prophet's (Peace be upon him) mission.

Hazrat Imam Ahmad has reported from Hazrat Abdullah ibn Umar *(Radiya Allah-u Taala anhuma)* that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said; "I am sent with the command to wage jihad (striving in the way of Allah) to the extreme of the earth till the establishment of monotheism. My sustenance lies in the shade of my spear. Disgrace is the destiny of my antagonists. If anyone adopts the exclusive characteristics of a people having conformity with them then he is counted among them."

Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* is reported to have said; "I participated in the treaty (Half-ul-Fudul) drawn in the home of Abdullah ibn Judan. Even today if I am invited to such a pact, I would accept it immediately." Its initiator was Zubair bin Abdul Muttalib. A man from Zabid brought some merchandise to Makkah which Aas ibn Wail bought but refused to make payment. So, he complained to his allies, the tribes of Abd ad-Dar, Makhzum, Sahm, Adi ibn Kaab and Jumah, but they refused to help him against Aas bin Wail, and drove him away. So, he climbed the mountain Abu Qubays (Qays) at sunrise when the Quraish were gathered in the Kaabah and exclaimed calling upon the children of Fihr to help a supportless foreigner. On hearing his bawl Zubair ibn Abdul Muttalib initiated and three clans, Hashim, Zuhrah and Taym ibn Murrah, assembled in the house of Abdullah ibn Judan. All of them concluded the pact: 'We shall support the oppressed as one united team against the oppressor till he gets his right. The pact is operative for ever.' They snatched the Zabidi's property

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from Aas bin Wail and returned it to the man. It was concluded twenty years before Prophethood, four months after the Battle of Fijar. This pact was a sacred pact among the Arabs.

(HAZRAT) BARAA BIN MAALIK *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Baraa bin Maalik (*Radiya Allah-u Taala anhu*-was step brother of Hazrat Anas bin Maalik bin Nadr bin Dhamdham bin Zaid bin Haram bin Janb bin Aamir bin Ghanam bin Adiy bin Najjar- of Najjar tribe-His mother was Samha-He was martyred in 20 A.H. in the battle of Tastar, Persia, by Harmuzan, commander in chief, after he has killed Zararah commander of a Persian detachment). Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* had sent Hazrat Khalid bin Walid *(Radiya Allah-u Taala anhu)* with ten thousand men against Musailimah Kazzab (liar) who had a force of a hundred thousand, strong. Hazrat Baraa (may Allah be pleased with him) killed one of the troop commanders of Musailimah. Musailimah Kazzab and his army had shut themselves in the garden fort. So, Hazrat Baraa (may Allah be pleased with him) said: 'Wrap me up in leather and raise me high above the walls with spears and throw me inside.' He was thrown inside and he showed his courage and valour and had opened the gate. The Muslim army entered and Musaylimah Kazzab, the liar, was slain.

BATTLE OF AL-RAJI

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated: 'The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* sent an expedition of spies and appointed Hazrat Asim bin Thabit, the maternal uncle of Hazrat Asim bin Umar bin al-Khattab *(Radiya Allah-u Taala anhu)* as their leader. So, they set out, and when they reached a place between Usfan and Makkah, they were mentioned to one of the branch tribes of Bani Huthail called Lihyan. So, about one-hundred archers followed their traces till the archers came to a journey station where Hazrat Asim and his soldiers had encamped and found kernels of date-palms they had brought as journey food from Madinah. The archers said: These are the dates of Madinah, and followed their traces till they took them over. When Asim and his associates were not able to proceed further, they encamped at a high place, and their pursuers encompassed them and said: You have a pledge and a promise that if you come down to us, we will not kill anyone of you. Hazrat Asim (may Allah be pleased with him) said: 'As for me, I will never come down on the security of a polytheist. O Allah! Inform Your Prophet about us.' So, they fought with them till they martyred Asim along with seven of his soldiers with arrows, and their

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remained Hazrat Khubaib, Hazrat Zaid and another man (may Allah be pleased with all of them) whom they gave a promise and a pledge. So when the polytheists gave them the pledge and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said: 'This is the first breach in the pledge, and refused to accompany them. They pull him down with the force and tried to pursue him to accompany them, but he refused, and they martyred him. Then they proceeded on taking Hazrat Khubaib and Hazrat Zaid (may Allah be pleased with both of them) till they sold them in Makkah. The sons of Harith bin Amr bin Naufal bought Khubaib (may Allah be pleased with him). He was Khubaib *(Radiya Allah-u Taala anhu)* who had killed Harith bin Amr on the day of the Battle of Badr. Hazrat Khubaib (may Allah be pleased with him) stayed with them for a while as a captive till they decided unanimously to kill him. At that time Khubaib borrowed a knife from a daughter of Harith to shave his armpit hair. She gave it to him. She said later on: I was heedless of a little baby of mine who moved towards Khubaib (may Allah be pleased with him), and when it reached him, he put it on his thigh. When I saw it, I got frightened so much that Khubaib (may Allah be pleased with him) noticed my severe perturbation while he was carrying the knife in his hand. He said: 'Are you afraid that I will kill it? Allah willing, I will never do that.' Later on she used to say: I have never seen a captive better than Khubaib. Once I saw him eating from a bunch of grapes although at that time no fruits were available in Makkah, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allah. So they took him out of the Sanctuary (of Makkah) to kill him. He said: 'Allow me to offer a two bows prayer.' Then he went to them and said: 'Had not I been afraid that you would think I was afraid of death, I would have prayed for a longer time.' So, it was Hazrat Khubaib *(Radiya Allah-u Taala anhu)* who first set the tradition of praying two-bows (two units of supplementary prayers) before being executed. He then said: 'O Allah! Count them one by one; and added: 'When I am being martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, because this death is in Allah's Cause. If he wishes, He will bless the cut limbs. Then Uqba bin Harith got up and martyred him. The narrator added: The polytheist Quraish sent some people to Asim *(Radiya Allah-u Taala anhu)* in order to bring a part of his body so that this death might be known for certain, for Asim (may Allah be pleased with him) had killed one of their chiefs on the day of the Battle of Badr. But Allah sent a cloud of warps which protected his body from their couriers who could not harm his body consequently.

BELIEVERS SAFE

Hazrat Abu Musa Ashari *(Radiya Allah-u Taala anhu)* has narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "My example and the

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example of what I have been sent which is that of a man who came to some people and said; O People! I have seen the enemy's army with my own eyes, and I am evident warner; so protect yourselves! Then a group of his people obeyed him and fled at the night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows that truth which I have brought (the Quran and the Sunnah), and example of the one who disobeys me and disbelieves the truth I have brought."

Hazrat Abu Musa Ashari Abdullah bin Qays *(Radiya Allah-u Taala anhu)* was from the Ashar tribe of Yemen and embraced Islam while the Holy Prophet (Peace be upon him) was still in Makkah. He appeared before the Holy Prophet (Peace be upon him) with fifty men of his tribe at Khaibar, those have embraced Islam because of his preaching. He and his tribesmen were given the share from the spoils of war of the Campaign of Khaibar. He narrated 360 *Ahadith* and died in 44 A.H. at Makkah.

BESTOWAL OF FONDLING

Hazrat Hanzalah bin Juzaim *(Radiya Allah-u Taala anhu)* in his childhood was brought before the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* by his father. After fondling, Allah's Messenger (may Allah's Blessings and Peace be upon him) prayed to Allah for him. It was blessing of the prayer that if there had been a sore in the mouth of a person or on the udder of a goat, it would have diminished on applying it to the head of Hazrat Hanzalah (may Allah be pleased with him).

Hazrat Amar bin Thalabah Jahni *(Radiya Allah-u Taala anhu)* narrated: 'I met Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* at the place called Sialah and embraced Islam over there. The Holy Prophet (Peace be upon him) fondled his hand on my mouth.' The result was that Amar bin Thalabah (may Allah be pleased with him) died at the age of one hundred years. Those hairs of the head and the beard which were touched by Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* hand did not turn white till the last moment of his life.

HAZRAT BILAL BIN RIBAH *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said to Hazrat Bilal (may

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Allah be pleased with him): "Bilal, narrate to me, which act at the time of morning prayer you did in Islam for which you hope to receive good reward, for I heard during the night the sound of your steps before me in Paradise." Hazrat Bilal (may Allah be pleased with him) said: I did not do any act in Islam for which I hope to get any benefit but this that when I perform complete ablution during the night or day I observe prayer with that purification what Allah has ordained for me to pray.

BIRTH OF THE HOLY PROPHET *(SALLA ALLAH-U ALAIHI WA-SALLAM)*

Hazrat Fatimah bint Abdullah *(Radiya Allah-u Taala anhu)*, the mother of Hazrat Uthman bin Abi Al-Aas *(Radiya Allah-u Taala anhu)* has stated: 'I was present at the time of the birth of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* over there. When he was born, I found that whole of the house had been filled with the light and the stars had come so near that it perceived that they would fall down.'

BLESSED DATES (DATE-PALM)

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that he took a few dates to the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* soliciting him to pray for blessings. He put them together and prayed and directed Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* to put them in his bag picking out dates as needed but never emptying out the bag. He said that he carried the bag on his back and ate from it, fed others and gave charity till when Hazrat Uthman *(Radiya Allah-u Taala anhu)* was martyred (35 A.H.). Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* said: 'I faced three intense calamities during my life. They were: the Holy Prophet's (Peace be upon him) demise (*wisal*), Hazrat Uthman's (may Allah be pleased with him) martyrdom and the loss of my bag. On the martyrdom of Hazrat Uthman *(Radiya Allah-u Taala anhu)* his possessions including the date's bag were robbed. He had consumed about two hundred wasaq (1 wasaq=145 Kg) dates from it.'

BLESSED DATES OF HAZRAT UMAR *(RADIY ALLAH-U TALA ANHU)*

Hazrat Dukayn bin Saeed Khathami *(Radiya Allah-u Taala anhu)* narrated that our delegation consisting four hundred and forty men appeared before the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and requested for sustenance. He

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instructed Hazrat Umar *(Radiya Allah-u Taala anhu)* to provide them with it. He said: 'O Allah's Messenger (Peace be upon him)! I only have sufficient to meet the requirements of my family. He repeated; "Go and provide them." So, Hazrat Umar (may Allah be pleased with him) obeyed him and took the men along to a pile of dates occupying so much space as a camel's young would occupy. They carried away to the full of their requirements and when the last man took according to his demand, there was no change in the pile of dates at all.

BLESSED FEAST

Allah, the Most Gracious, revealed in the Holy Quran:

"And warn your nearest kinsmen: And be kind and humble to the believers who follow you. But if they rebelliously against you, then say: Verily, I am innocent of what you do." (As-Shuara, 26:214-216)

When this verse was revealed in the early days of Islam, the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* directed Hazrat Ali bin Abi Talib *(Radiya Allah-u Taala anhu)* to arrange a feast, a goat's meat, one Saa (about 3 KG) wheat and some milk and invite the Banu Abdul Muttalib. Forty people were assembled and they ate to their fill but the meal seemed to be untouched. This was done for three days. He invited them to Islam and monotheism and said: "O People of Quraish! Save yourselves! I cannot save you from Allah, if you disobey Him. O Banu Abd Manaf! I cannot save you from Allah (if you disobey Him). O Abbas! The son of Abdul Muttalib! I cannot save you from Allah (if you disobey Him). O Safiyah! (bint Abdul Muttalib, the aunt of Allah's Messenger) I cannot save you from Allah (if you disobey Him). O Fatimah, the daughter of Muhammad! Ask what you wish from my property, but I cannot save you from Allah, if you disobey Him."

BLESSED FOOD

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (Sahih Muslim) that the Companions (Ridhwan Allah-u Taala ajmaeen) felt the hardship of hunger because of the too small quantity of food. Hazrat Umar *(Radiya Allah-u Taala anhu)* submitted to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* to collect remaining food with the people and pray for blessing in it. The Holy Prophet (Peace be upon him) caused to be brought a skin and spread it on the ground. He ordered to be brought the remaining food. So, someone brought a piece of bread, someone brought handful of maize and someone brought a handful of dry dates. The Holy Prophet (Peace be upon him) accumulated all these remaining things at a place and prayed for blessing. Then Allah's Messenger

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(Salla Allah-u alaihi wa-sallam) observed: "Fill your vessels with it." So, all the army filled their vessels and satiated to their full satisfaction and still the food was surplus. At that time the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* observed:

"I bear witness that there is no lord but Allah and I bear witness that I am the Prophet of Allah." (*Ash-had ann laa ilaha illa-Allah-o wa ash-had anna Rasul Allah)*. Allah's Messenger (may Allah's blessing and Peace be upon him) said:

"Whosoever utters these words with certainty, he will go to Paradise."

BLESSED MILK

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated: 'By Allah except whom none has the right to be worshipped (some times) I used to lay (sleep) on the ground on my belly because of hunger, and (sometimes) I used to tie a stone to my belly because of hunger. One day I sat by the way from where they (the Holy Prophet-Peace be upon him, and his Companions-may Allah be pleased with all of them) used to come. When Hazrat Abu Bakr (may Allah be pleased with him) passed by, I asked him about a Verse from Allah's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then Hazrat Umar (may Allah be pleased with him) passed by me and I asked him about a Verse from Allah's Book, and I asked him only, that he might satisfy my hunger, but he passed by without doing so. Finally the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said: "O *Abu Hurairah*!" I replied: Here I am; At your beck! O Allah's Prophet. He said to me; "Follow me." He left and I followed him. Then he entered the house and I asked for permission to enter and was admitted. He found milk in bowl and said: "From where is this milk?" They said; It has been presented to you by such and such man (or by such and such woman). He said: "O *Abu Hurairah*! I said; here I am! At your beck! O Allah's Messenger (Peace be upon him). He said: "Go and call the people of Suffa to me." These people of Suffa were the guests of Islam who had no families, nor money nor any-body to depend upon, and whenever an object of charity was brought to the Holy Prophet (Peace be upon him) he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it himself. The order of the Holy Prophet (Peace be upon him) upset me, and I said to myself: How will this little milk be enough for the people of As-Suffa? I thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Holy Prophet (may Allah's Blessings and Peace be upon him) came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allah and His Messenger (Peace be upon him). I went to the people of As-Suffa and called them. They came and asked the Prophet's

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permission to enter. They were admitted and took their seats in the house. The Allah's Messenger (Peace be upon him) said; "O Abu Hurairah! I said: Here I am! O Allah's Messenger (Peace be upon him). He said: "Take it and give it to them." So I took the bowl of milk and started giving it one man who would drink his fill and return it to me, whereupon I wuld give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Holy Prophet (May Allah's Blessings and Peace be upon him) who took the bowl and put it on his hand, looked at me and smiled and said: "O Abu Hurairah." I replied; Here I am, O Allah's Messenger! He said; "There remain you and me." I said: You have said 'the truth, O Allah's Messenger! He said: "Sit down and drink." I sat down and drank. He said: "Drink;" and I drank. He kept on telling me repeatedly to drink, till I said; No, by Allah who sent you with the Truth, I have no space for it (in my stomach). He said: "Hand it over to me." When I gave him the bowl, he praised Allah and pronounced Allah's Name on it and drank the remaining milk.'

Hazrat Abdullah ibn Masud *(Radiya Allah-u Taala anhu)* narrated: 'He was grazing the sheep flock of Uqbah bin Abu-Mueet. Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)* came to him and asked him if he had milk. He said; I do have but I am only a trustee. Allah's Messenger (may Allah's Blessings and Peace be upon him) asked: "Is there a female sheep that no male has touched?" He brought one and the Holy Prophet (Peace be upon him) touched its udders and they became heavy with milk. Both of them drank it, and he said to the udders; "Shrink as you were." They again became light without milk.

BLESSED PROVISIONS

Hazrat Saalim ibn Abi al-Jaad (may Allah be pleased with him) narrated: 'The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* wanted to dispatch two persons on a business. They said: O Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*! We have no provisions with us. He said: "Bring me a water skin," which they brought. He (Saalim) said: He commanded us and we filled it with water, then he put a cork and said: "Go away till you reach such-and-such place, Allah will confer on you provisions." He (Saalim) said: They proceeded till they arrived the place which the Holy Prophet (Peace be upon him) had mentioned. They opened the water-skin, and it contained goat's milk and butter. They ate and drink till they were satisfied.'

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BLESSED SUSTENANCE

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* narrated: 'While the Ditch of Ghazwah-e-Ahzab (Campaign of Ditch i.e Trenches, 5 A.H.) were being dug, he observed that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* was very hungry. He went home and inquired about the availability of nourishment. His wife had one *Saa* (about 3 KG) barley. He slaughtered their goat and she put the meat into the cooking utensil. Hazrat Jabir (may Allah be pleased with him) went to invite the Allah's Messenger (may Allah's Blessings and Peace be upon him) and his wife pleaded with him that he should not disgrace her by inviting other people with the Holy Prophet (Peace be upon him). He went and whispered in the Prophet's (Peace be upon him) ears that he had prepared food for him and just a few men. The Allah's Messenger (Peace be upon him) said all the army; "Come! Jabir has invited us." To Jabir *(Radiya Allah-u Taala anhu)* he said; "Do not remove the cooking utensil till I come, and do not bake the bread." Hazrat Jabir *(Radiya Allah-u Taala anhu)* hurried home and his wife retaliated with passion on him, but he explained to her that he had followed her instructions. The Holy Prophet (Peace be upon him) came home and Hazrat Jabir's (may Allah be pleased with him) wife placed the barley flour before the Allah's Messenger (may Allah's Blessings and Peace be upon him). He put his saliva into it and into the cooking utensil and prayed over both things. He directed her to send for a woman who should help her bake bread and the cooking utensil should not be taken down while pouring stew from it. About one thousand men ate at Hazrat Jabir's (may Allah be pleased with him) home but the meal did not diminish.

While digging of the Ditch, mother of Hazrat Numan bin Bashir (may Allah be pleased with her) sent her daughter with some dates to deliver to the girl's father and maternal uncle Hazrat Abdullah *(Radiya Allah-u Taala anhu)*. She was looking for them when Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* asked her; "What is that, O daughter!" She told him why she had come and he ordered her to give the dates to him. She put them in his two hands but they were not filled. Then, he emptied his hands on a mat and invited all the digging and other participants. All of them ate to their satisfaction yet the lay of little heep on the mat seemed untouched.

BLESSED WATER

Hazrat Abdullah *(Radiya Allah-u Taala anhu)* narrated (Bukhari, vol. 4): 'We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* on a journey, and we ran short of water. He (The Prophet-peace be upon

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him) said; "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said; "Come to the Blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Messenger (may Allah's Blessings and Peace be upon him), and no doubt we used to hear the food glorifying Allah, when it was being eaten (by him).'

BLESSING FOR HAZRAT HALEEMAH SAADIA'S HERD

Allama Abu Yaala has recorded that: 'When Hazrat Haleemah Saadiah *(Radiya Allah-u Taala anha)* took the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* for suckling to her village, there was intense scarcity of greenery because of drought over there; but it was the blessing of Allah's Messenger (may Allah's Blessings and Peace be upon him) that when the goats of Haleemah Saadiah (may Allah be pleased with her) went for grazing, her herd came back after eating their fill and their udders were full with milk but the condition of goats of others was that they came back hungry and their udders had not milk at all.

BLESSING IN GOBLET SUSTENANCE

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*-al-Najjar, tribe-narrated 2286 *Ahadith*-died Tuff in outskirts of Basrah in 93 A.H. at the age of 103 years) has narrated that: 'When the marriage (*Nikah*) ceremony of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* with Hazrat Zainab *(Radiya Allah-u Taala anhu)* took place, my mother Hazrat Umm-e-Sulaim (may Allah be pleased with her) mixed dry dates with butter-oil and cheese. Then she put it in a goblet and sent me with it to the Holy Prophet (may Allah's Blessings and Peace be upon him) instructing me to say: My mother has sent this small thing and has conveyed compliments. I took the goblet, according to the instructions of my mother, and handed over it to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* along with the message. The Holy Prophet (Peace be upon him) took the goblet from me and directed to me: "Go and call such and such persons." First he expressly mentioned some particular persons and then he observed: "Bring the persons to me, whom you meet. In addition to them bring to me such and such other persons also." I went accordingly and brought all the persons whom I could meet. Whole of the courtyard was filled with the invitees. They were about three hundred men. After that I saw that the Holy Prophet (Peace be upon him) placed his consecrated hand on the goblet and recited some prayer. After that he called the men in tens, turn by turn and observed: "Start with the name of Allah and eat from that part of the goblet which is near to and in front of you." In this way, the groups of ten persons each came one after the other and ate from the goblet to

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their satiation. When all the men had eaten to their fill, the Holy Prophet (Peace be upon him) observed: "O Anas! Pick up the goblet." When I picked up the goblet, I cannot express whether it was more weighty when I placed it for the first time or when I lifted to the last turn. That is to say that, with the blessing of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* three hundred men eaten to their satiation from the goblet and even then, the sustenance was spared in the goblet as much as it was in the beginning.

BLESSINGS IN THE FOOD

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated: "Hazrat Abu Talhah *(Radiya Allah-u Taala anhu)* said to Hazrat Umm Sulaim *(Radiya Allah-u Taala anhu)*: I have noticed feebleness in the voice of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* which I think, is caused by hunger. Have you got any food? She said: Yes. She brought out some leaves of barley and took out her wrapper cloth, and enclosed the bread in part of it and put it under my arm and folded part of the wrapper round me and sent me to Allah's Messenger (may Allah's Blessings and Peace be upon him). I went carrying it and found the Holy Prophet (Peace be upon him) in the Mosque sitting with some Companions (*Ridhwan Allah-e Taala Ajmaeen*). When I stood there Allah's Messenger (Peace be upon him) asked: "Has Abu Talhah sent you?" I replied: Yes. He asked: "With some food?" I said: Yes. The Messenger of Allah (Peace be upon him) then said to the men around him: "Get up!" He set out accompanied by them and I went ahead of them till I reached Hazrat Abu Talhah (may Allah be pleased with him) and told him (of the Prophet's-peace be upon him, visit). Hazrat Abu Talhah (may Allah be pleased with him) said: O Umm Sulaim! Allah's Messenger (Peace be upon him) is coming with the people and we have no food to feed them. She said, Allah and His Prophet (Peace be upon him) know better. So Hazrat Abu Talhah (may Allah be pleased with him) went out to receive Allah's Messenger (Peace be upon him). The Holy Prophet (Peace be upon him) came along with Abu Talhah (may Allah be pleased with him). The Messenger of Allah (Peace be upon him) said: "O Umm Sulaim! Bring whatever you have." She brought the bread which Allah's Messenger (Peace be upon him) ordered to be broken into pieces. Hazrat Umm Sulaim (may Allah be pleased with her) poured on them some butter from an oil skin. Then the Holy Prophet (may Allah's Blessings and Peace be upon him) recited what Allah wished him to recite, and then said: "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said: "Let another ten persons (do the same)." They were admitted, ate their fill and went out. Then he said: "Let another ten persons come." In short, all of them ate their fill, and they were seventy or eighty men.

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BOY RESURRECTED

Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated that a woman migrated with her young son. The Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* sent her to his wives and the son to *Ahl us-Suffah* (Pious people residing in Prophet's-peace be upon him-Mosque). After some days, the boy fell ill and died. His mother was informed. She came and sat down by him and solicited the Holy Prophet (Peace be upon him) for his survival. Then, holding his feet she prayed to Allah; 'O Allah! I became a Muslim of my own will and performed emigration. O Allah! Do not let the idolaters rejoice on finding me in difficulty. Relieve me of unbearable affliction.' The boy's feet showed life and he sat up. He was resurrected.

(THE) BRIDGE OVER HELL (THE SIRAAT)

Allah, the Almighty, the Exalted, has revealed in the Holy Quran:

"On the Day when Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands, while they say; O Lord! Perfect our Light for us, and grant us Forgiveness: Truly You have power over everything." (AT-Tahreem, 66:8)

Hazrat Al-Harith bin Suwaid has reported that Hazrat Abdullah bin Masud *(Radiya Allah-u Taala anhu)* related to us two narrations: One from the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and the other from himself, saying: 'A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him, whereas the wicked person considers his sins as flies passing over his nose and he just drives them away like this.' (The sub narrator moved his hand over his nose in illustration). Hazrat ibn Masud (may Allah be pleased with him) added: 'Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "Allah is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding beast carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding beast gone. (He starts looking for it) and suffers from severe heat and thirst or what Allah wished (him to suffer from). He then says; 'I will go back to my place;' He returns and sleeps again, and then (getting up), he raises his head to find his riding beast standing beside him."

Hazrat Abu Darda *(Radiya Allah-u Taala anhu)* wrote to Hazrat Salman *(Radiya Allah-u Taala anhu)*: 'O Brother! Do not collect so much of the world for which you cannot express gratitude, for, I had heard Allah's Messenger *(Salla*

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Allah-u alaihi wa-sallam) say: "The man of the world who had obeyed Allah therein, his property will be before him. Everytime he encounters a hindrance on the 'Bridge over Hell' (Siraat), his property will say to him; 'Come, for, you had given Allah's right concerning me.' Then the man of the world who had not obeyed Allah therein will be brought, his wealth on his shoulders. Every-time he encounters an hindrance on the 'Bridge over Hell,' his property will say to him, 'Know! You did not give Allah's right concerning me.' This will not cease to happen till he calls for his own ruin."

Hazrat Ubayd bin Umayr *(Radiya Allah-u Taala anhu)* used to say; 'O people, it is a bridge suspended. Its top is slippery. The angels are its sides, saying: 'O Lord; safety!' The 'Bridge over Hell' (Siraat) is like a sword over the bridge of Hell, clamps and thorns thereon. By Him Who has my soul in His Hand, each of these will seize more people than (the members of the clans of) Rabiah and Madir.'

Hazrat Umar bin Khattab *(Radiya Allah-u Taala anhu)* narrated: 'Hazrat Jibril (Gabriel-upon him peace) came to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* at a time when he did not normally come. So, he asked: "O Jibril! Why do I see you off colour?" He said; 'I did not come to you till Allah command me to uncover the Fire.' The Holy Prophet (Peace be upon him) said: "O Jibril! Describe to me the Fire. And say about the Hell." He said: 'Allah gave the command for it. So it was left burning for a thousand years till it became red. Then, another thousand years of burning passed over it and it turned white. Again a thousand years over it, burning, and it became black. So it is black and pitch dark. Its flames are not bright and it never blows off. By Him Who has sent you with the Truth! If a loop of the chain of Hell that Allah has described in His Book were placed on a mountain of the world, it will surely melt it.' The Prophet (Peace be upon him) said; "Enough, O Jibril! Do not let my heart suffer." He observed that Jibril (upon him peace) was weeping, so he asked: "Jibril, you weep though you are at the station you are in Allah's eyes?" He asked: 'And what prevents me from weeping, for, I cannot say where I stand in His sight?' Thus, both the Prophet (Peace be upon him) and Jibril (upon him peace) did not cease to weep till they heard a voice, "O Muhammad! O Jibril! Surely Allah give you peace that He will never be angry with you both." So, Jibril (upon him peace) went up and the Holy Prophet (Peace be upon him) passed by a gathering of his Companions (may Allah be pleased with all of them).

BUBBLING OF THE MEAT POT

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* narrated (Sahih Bukahri, vol: 5) that: 'When were digging the Trench on the day of al-Khandaq

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(Ghazwah-e-Ahzab), I saw Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* in a state of severe hunger. So, I returned to my wife and enquired; 'Have you got anything to eat, for I have seen Allah's Messenger (may Allah's Blessings and Peace be upon him) in a state of severe hunger.' She brought out for me, a bag containing some barley and a kid she-goat, which I slaughtered then, and my wife ground the barley and she finished at the time I finished my slaughtering job. Then I cut the meet into pieces and put it in earthenware cooking pot, and appeared before the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. My wife said: Do not disgrace me in front of Allah's Messenger (may Allah's Blessings and Peace be upon him) and those who are with him. So, I went to him secretly and submitted: O Allah's Messenger (*Salla. Allah-u alaihi wa-sallam*)! I have slaughtered a she-animal (kid) of ours, and we have ground a measure of barley which was with us. So, please come, you and another person along with you.' The Holy Prophet (Peace be upon him) raised his voice and said: "O people of Trech! Jabir has prepared a meal, so let us go." Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said to me: "Don't put down your earthenware meat-pot from the fireplace or bake your kneaded flour till I come." So I came to my house and Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* too, came proceeding before the people. When I came to my wife, she said: May Allah do so-and-so to you. I said: I have told the Holy Prophet (Peace be upon him) of what you said. Then she brought the kneaded flour, he placed some saliva in it and blessed it. Then he proceeded our earthenware meat-pot and placed some saliva in it and blessed it. Then he said (to my wife): "Call a lady-baker to bake along with you and keep on taking out full spoons from your earthenware meat-pot, and do not put it down from its fireplace." They were one-thousand (who took their meals), and by Allah they all ate to their fill, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our kneaded flour was still being baked as if nothing had been taken from it.' Hazrat Sulaiman bin Surd *(Radiya Allah-u Taala anhu)* narrated: 'On the day of Al-Ahzab, when the clans were driven away I heard Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* saying: "From now onwards we will go to attack them (i.e the infidels) and they will not come to attack us, but we will go to them."

BURST OF WATER

Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* after staying at Tabuk (Rajab 9 A.H. with over 30,000 force) for about three weeks, returned to Madinah and on the way back, they came across a valley Mushaqqaq where there was a small source of water which could meet the requirements of two or three men. Hence, the Holy Prophet (may Allah's Blessings and peace be upon him) said: "If anyone reaches there before me then he should wait for me before drinking it." Some of the hypocrites arrived there ahead of others and drank all the water.

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When Allah's Messenger (Peace be upon him) came there, the water had exhausted. He asked; "Who had come here before others?" He was informed who were they. He said; "Had I not disallowed you to drink it till I come?" He reproached them and cursed them. Thus he dismounted his feast and placed his hand under the source of water. Then Allah willed that water should pour into his hand and he sprinkled it and rubbed his hand over the source while making a supplication. Suddenly, there was a burst of water making a loud noise like thunder. Everyone drank it and filled their containers with it. The Holy Prophet (Peace be upon him) said: "If you live, or anyone of you lives, then he will hear about this valley that it is more fertile than surrounding valleys." Bursting of water is still continued and the valley is verdant and fertile.

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(C)
(THE) CALIPHS

Hazrat Naeem ibn Hammad has described from Hazrat Safinah *(Radiya Allah-u Taala anhu)* that when the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* built the Masjid Nabawi, Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)* placed a brick, Hazrat Umar *(Radiya Allah-u Taala anhu)* placed another and Hazrat Uthman *(Radiya Allah-u Taala anhu)* placed another. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said; "They will be caliphs (Khalifah) after me."

Hazrat Safinah (may Allah be pleased with him) has narrated that the Allah's Messenger (may Allah's Blessings and Peace be upon him) said; "The caliphate (Khilafat) after me will last for thirty years. Then there will be kingdom, or Allah will give sovereignty to whom He likes."

Hazrat Abdullah ibn Umar *(Radiya Allah-u Taala anhu)* has narrated (Sahih Muslim) that the Holy Prophet (Peace be upon him) said; "I saw myself at a well. I drew as much water from it Allah willed. Then (Hazrat) Abu Bakr held the bucket; he too drew one or two buckets-full from it; may Allah forgive, there was some weakness in him. Then (Hazrat) Umar took it and that became a large bucket; I have not seen anyone like him in strength who pulls as he did; he pulled so much that people watered their camels to the full. There was some weakness in him." (that is martyrdom not gave him enough opportunity. He also had to tackle the apostates).

Hazrat Abu Musa Ashary *(Radiya Allah-u Taala anhu)* has narrated (Sahih Bukhari) that 'Allah's Messenger was sitting on the ridge of a well in a garden, his legs dangling. Someone came and Hazrat Abu Musa asked; who. The answer was Abu Bakr. He told the Holy Prophet (Peace be upon him) who directed him to "let him come in and give tidings of Paradise." Then Hazrat Umar *(Radiya Allah-u Taala anhu)* was admitted with the similar tidings of Paradise. Then Hazrat Uthman *(Radiya Allah-u Taala anhu)* came and the Holy Prophet (Peace be upon him) said; "Let him come in. Give him tidings of Paradise. He will face hardship and trials." So, he came in reciting 'Allah is the Helper' (Allah al-Mustaan).'

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has narrated (Sahih Bukhari) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* was on top of Mountain Uhud with Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)*, Hazrat Umar *(Radiya Allah-u Taala anhu)* and Hazrat Uthman *(Radiya Allah-u Taala anhu)*. Suddenly, the mountain shook (in excess of eagerness). He struck his foot on it and said; "Enough! On you is a Prophet, a truthful (siddique) and two martyrs."

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Hazrat Ayeshah Siddiqa *(Radiya Allah-u Taala anhu)* has related (Sahih Muslim) that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said; "Scholars of Traditions (Hadith) and men of conscience were found in earlier peoples. If there is such a one in my ummah (people), he is Umar."

Hazrat Abdullah has narrated (in Masnad Ahmad) that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* saw Hazrat Umar *(Radiya Allah-u Taala anhu)* in a dress and asked him "if that was new or a washed one." He said: It is one that is washed. Allah's Messenger (may Allah's Blessings and Peace be upon him) said; "Wear a new one. Live a good life. May you gain martyrdom. May Allah cool your eyes in this life and the next and give you comfort."

Hazrat Abu Musa Ashari *(Radiya Allah-u Taala anhu)* has narrated (Sahih Bukhari) that he performed ablution and went out of his home with the intention to spend the day with the Holy Prophet (Peace be upon him). He found him at the well of Urays and offered greetings. The Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* was sitting on the ridge, and his legs hanging above the ground. Someone came and Hazrat Abu Musa *(Radiya Allah-u Taala anhu)* asked who is there.' The answer was 'Abu Bakr.' He told the Holy Prophet (Peace be upon him) and seek permission for him. He directed to let him come in and give him tidings of Paradise. He sat on one side. Then Hazrat Umar *(Radiya Allah-u Taala anhu)* came and after permission sat on the other side. Then Hazrat Uthman *(Radiya Allah-u Taala anhu)* came and after permission sat opposite them. Hazrat Saeed ibn Musayyib *(Radiya Allah-u Taala anhu)* said: That he understood it to mean that the graves of the Holy Prophet (Peace be upon him), Hazrat Abu Bakr Siddique (may Allah be pleased with him) and Hazrat Umar (may Allah be pleased with him) would be at one place, and of Hazrat Uthman *(Radiya Allah-u Taala anhu)* elsewhere.

Hazrat Abu Bakr Ahmad Hussain Bayhaqi (d.458 A.H.) has reported in '*Dalail al-Nabuwwat*', from Hazrat Zaid bin Arqam *(Radiya Allah-u Taala anhu)* that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* sent him to Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)*, saying: "He will be sitting in his home cross-legged. Convery to him my salam (May Peace be upon you) and tidings of Paradise." Then he sent him to Hazrat Umar *(Radiya Allah-u Taala anhu)* who, he said, would be riding a donkey and the same message was conveyed to him. He said; "(Hazrat) Uthman *(Radiya Allah-u Taala anhu)* would be in the market place convey my *salam* and say that he would go to Paradise but would face much trouble." He found them as described and each came to the Holy Prophet (Peace be upon him). Hazrat Uthman (may Allah be pleased with him), beseeched: 'O Messenger of Allah! *(Salla Allah-u alaihi wa-sallam)* What kind of trouble will I face? By Allah, I have never fled from a battle, never spoken a lie and have not

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touched my private parts since the day I had pledged the allegiance to you.' The Holy Prophet (may Allah's Blessings and Peace be upon him) said; "It is so!"

In this, the Holy Prophet (Peace be upon him) said to Hazrat Uthman (may Allah be pleased with him); "People will try to depose you. By Allah, if you give up the Caliphate (*Khilafat*) that Allah has bestowed on you then you will not enter Paradise until the camel passes through the eye of a needle."

Hazrat Ayeshah Siddiqa *(Radiya Allah-u Taala anha)* narrated (Masnad Ahmad) that the Allah's Messengr *(Salla Allah-u alaihi wa-sallam)* asked her to call Hazrat Uthman (may Allah be pleased with him) and directed her to leave them alone. Then he spoke in private and Hazrat-Uthman *(Radiya Allah-u Taala anhu)* was worried. When he was besieged, he refused to retaliate in keeping with the Holy Prophet's (Peace be upon him) advice. When he was martyred, she understood what he had meant by his words, which he had said on that day that: "that will be wrong-doing and excess."

Hazrat Huzafah bin al-Yaman (*Radiya Allah-u Taala anhu*-Abs clan of Ghatafan tribe-narrated over one hundred *Ahadith*-died 36 A.H. Madayan, capital of Kisra Faris) narrated (Al-Bukhari) that Hazrat Umar *(Radiya Allah-u Taala anhu)* asked about a Hadith on this subject and he related it. 'A man's carelessness concerning his family and trial through wealth is atoned through *salah* (supplementary prayers), charity and preaching.' Hazrat Umar (may Allah be pleased with him) asked him about a more dreadful mischief and Huzafah (may Allah be pleased with him) said: 'Between you and that mischief is a closed door. It will be broken never to be closed again.' It was learnt later through Masruq that the door was Hazrat Umar *(Radiya Allah-u Taala anhu)* himself. Thus after his martyrdom, there was mischief every-where and more Hazrat Uthman's *(Radiya Allah-u Taala anhu)* martyrdom.

Umm-ul-Momineen Hazrat Zaynab bint Jahsh *(Radiya Allah-u Taala anhu*-narrated eleven *Ahadith*-died in 20 A.H. at the age of 53 years at Madinah) has narrated (*Masnad Ahmad*) that the Holy Prophet (Peace be upon him) got-up saying; "Allah and Allah alone is worthy of worship." His face was red. He said; "The Arabs will perish because of the mischief that is on us. Today, there is a small cleft the size of the index finger and thumb in the wall of Gog and Magog (Yajuj and Majuj)." She asked; O Messenger of Allah (Peace be upon him), will that happen even in the presence of the pious people. He said; "When evil is common, it will happen. Yes!"

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CAMEL COMPLAINED

Hazrat Yaala bin Murrah Thaqafi (may Allah be pleased with him) has reported in 'Sharah Al-Sunnah' that: 'During advance for a Campaign with the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* I happened to see three astonishing things and three miracles of Allah's Messenger (may Allah's Blessings and Peace be upon him). Its detail is that we were accompanying him and he passed by a camel which was drawing water from a well for cultivation of land. Seeing the Holy Prophet (Peace be upon him) the camel spoke and then he placed his neck on the ground. The Holy Prophet (may Allah's Blessings and Peace be upon him) stopped there and then sent for the owner of the camel. He asked the owner of the camel to sell that camel to him. He said: We are ready to offer it to you free of cost, but you must know that the people to whom this camel belongs, get their whole livelihood through this camel and depend on its earning. Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* observed: "If this is the matter, I will not purchase it. However, you should know that camel has complained to me that more work is taken from it and less fodder is given to it. Maintain it in a good way."

Hazrat Yaala (may Allah be pleased with him) related that they advanced further. We halted at a place to take rest. When Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* was asleep, I saw that a tree came to him slitting the earth and cast the shadow and covered him. Then it went back to its original place. When the Holy Prophet (Peace be upon him) woke, I explained the affair of the tree to him. He observed: "The tree had come to salute me seeking permission from Allah."

Hazrat Yaala bin Murrah (may Allah be pleased with him) stated that they further proceeded and reached near a river. There a woman brought her witchcrafted son to Allah's Messenger (Peace be upon him). The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* caught hold of the nose of the boy and said: "Go away. I am Muhammad *(Salla Allah-u alaihi wa-sallam)*, the Prophet of Allah." We then proceeded further from there. On our way back near the stream the same woman met us from whom the Holy Prophet (Peace be upon him) asked about the well-being of the witchcrafted boy. The mother of the boy submitted: I swear by Allah who has commissioned you as a Prophet, my son is quite well since that day. Now he is not suffering with any type of disease.

CAMEL PROSTRATED

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* reported that an *Ansar* used his camel to irrigate the land who gone into an uncontrollable and

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destructive rage. The *Ansar* solicited the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, for his fields and gardens went dry. The Messenger of Allah (may Allah's Blessings and Peace be upon him)accompanied him taking along his companions (may Allah be pleased with all of them). At the garden, he advanced towards the camel and the *Ansar* shouted; Beware! He is mad like a dog. The camel raced towards him and bowed down his neck and fell down in prostration. The Holy Prpohet (Peace be upon him) held him by his forelocks and liked him to the wheel-barrow. On seeing this, the Companions (may Allah be pleased with all of them) said; 'This animal prostrates before you though he perceives not. We do perceive, so we are entitled to prostrate before you.' He said; "If it was allowed to a mankind to prostrate before another then I would have ordered a wife to prostrate to her husband in order to give his rights. By Allah, if he were wounded from head to toe and yellowish pus emitted from his wounds and she licked his wounds clean even then she cannot give him his rights."

Hazrat Abdullah bin Jafar *(Radiya Allah-u Taala anhu)* narrated that a camel, on seeing the Holy Prophet (Peace be upon him), began to weep and tears rolled down its eyes. The Messenger of Allah (may Allah's Blessings and Peace be upon him) stroked it and it was comforted. The Holy Prophet (Peace be upon him) asked for its owner. An *Ansar* confirmed that he was the owner, and the Messenger of Allah (Peace be upon him) said; "Allah has entrusted these animals to you. Be merciful to them. It complains that you keep it hungry and work it hard."

Hazrat Yaala ibn Siyabah *(Radiya Allah-u Taala anhu)* narrated that a camel wept and complained to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* that its owner intended to slaughter it. So he met him and directed him to take good care of the camel. The owner agreed to do so.

CAMEL WEPT BITTERLY

Hazrat Imam Muslim bin Hajjaj Nishapuri (may Allah's mercy be upon him) has recorded in '*Sahih Muslim*' that a day the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* visited the garden of an *Ansar*. As soon as he entered, a camel drew near to the Holy Prophet (may Allah's Blessings and Peace be upon him) and wept bitterly, tears rolling down its eyes. He stroked it on the bone behind its ears and hump and it felt consolation. He called for its owner and advised him; To fear Allah concerning that camel, for He had made him its owner. It complained that he did not feed it and did not allow it rest."

'Tabaqat ibn Saad' has recorded on the authority of Al-Hasan ibn Dinar; he said: 'The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* was in his mosque,

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when a frightened camel rushed in. He placed his head in the lap of the Holy Prophet (Peace be upon him) and began to cry. The Holy Prophet (Peace be upon him), said: "Indeed, the camel thinks that he belongs to a person who wants to slaughter him for feast on behalf of his father. Now it has come to complain against him." Thereupon a man said: O Messenger of Allah (Peace be upon him)! This camel belongs to so and so and he has a mind to do this. Then Allah's Messenger (Peace be upon him) called the owner and inquired about him. He informed him (The Prophet-peace be upon him) that he wanted to slaughter it. The Holy Prophet (Peace be upon him), asked him to refrain from slaughtering him, and he agreed.

CHILDHOOD OF ALLAH'S MESSENGER *(SALLA ALLAH-U ALAIHI WA-SALLAM)*

Hazrat Abbas bin Abdul Muttalib *(Radiya Allah-u Taala anhu)* narrated (*Dalael-e-Nubuwwat*): 'I submitted to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* that the cause of my embracement of Islam is one of your symbols and that is this that when you used to take rest in your cradle during your childhood you used to point towards the moon with your finger. The moon used to bow towards the direction to which you used to point.' Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* replied: "I used to talk with the moon which stopped me from weeping. When the moon fell down under the empyrean for prostration, I heard the sound of its fall."

CLOAK OVER HAZRAT ABBAS BIN ABDUL MUTTALIB *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Abu Saeed Saaidi *(Radiya Allah-u Taala anhu)* narrated, that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* directed to Hazrat Abbas bin Abdul Muttalib *(Radiya Allah-u Taala anhu)*; "Tomorrow, you stay at home till I come." He came, greeted them and instructed them to sit close to one another. Then, he spread his cloak over them and made a supplication, "O Lord! This is my uncle. He is like my father and my family. Protect them from the fire just as I have put my cloak over them." They heard the walls of the house say *Aameen* (so be it) three times.

CLOUDS APPEARED FROM BEHIND THE MOUNTAIN

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated: 'Madinans were once in a very difficult time because of severe famine. One day, Allah's

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Messenger *(Salla Allah-u alaihi wa-sallam)* was delivering a sermon from the pulpit of the Mosque. A man from the congregation got up and submitted; O Allah's Messenger (Peace be upon him)! Our property is lost. Crops ruined. The ways are cut off. Kindly pray to Allah to help us. Please pray for rain. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* raised his hands and prayed:

"O Allah! Give us rain. O Allah! Give us rain. O Allah! Gives us rain.
("*Allah-umma asqina Allah-umma asqina Allah-umma asqina*")

Before he prayed, there was absolutely no cloud in the sky and there was no house between us and the *Sal* mountain. All of a sudden, dense black clouds appeared from behind the mountain and over spread the valley, and it began to rain. By Allah, we did not see the sun for six days and it rained through out the week. Next Friday another entered the Mosque from the same door like the previous man had come. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* was delivering a sermon from the pulpit. The man entreated to the Holy Prophet (Peace be upon him), we have lost property, our crops are ruined and the ways are cut off. Please pray to Allah that He stop the rain. He raised his hands to the extent that whiteness of armpit was visible and prayed: "O Allah! Let these clouds pour down in our neighbourhood, not over us. O Allah! On mountains, hillocks and places where trees grow." Just as he finished his prayer, the rain stopped. When people came out, the sun was shining.'

Hazrat Abbad bin Tamim reported that his uncle (who was one of the Companions of Holy Prophet-Peace be upon him) had told him: 'The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* went out with the people to invoke Allah for rain. He stood up and invoked Allah for rain, then faced the Qiblah, and turned his cloak and it-rained.'

CLUSTER OF DATES

Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* narrated that a disbeliever came to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and said: Show me the Seal of Prophethood. The Allah's Messenger (may Allah's Blessings and Peace be upon him) said to him; "I will show you a miracle." He said: Call the cluster of fresh dates. The Holy Prophet (Peace be upon him) called it and it came to him. He said; "Go back." It went back to its place. The man exclaimed; I have not seen a bigger magician.

COMMOTION AND TRIALS

Hazrat Abdullah ibn Masud (*Radiya Allah-u Taala anhu*-narrated 848 *Ahadith*/Traditions-died in 32 A.H. at Madinah) has narrated (Sahih Bukhari) that

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the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said; "A time would come when rights of others would be grasped, people would be given unjustified preference and unacceptable matters will be done." When the Companions (*Sahabah-Rizwan Allah-e Taala ajmaeen*) asked what they should do in such times, he said; "Fulfil your duties and obligations and ask Allah for your rights and solution of your difficulties."

Hazrat Abu Bakrah Nafie bin Masrooh (*Radiya Allah-u Taala anhu*-was uterine brother of Hazrat Muawiya's governor Ziyad-was freed slave of the Allah's Messenger (Peace be upon him), narrated 132 *Ahadith*/Traditions-Died in the Time of Hazrat Amir Muawiyah (41 A.H-60 A.H.) at Basra) has narrated (*Masnad Ahmad*) that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "Soon the period of commotion and trials would come. During these times, the walker is better than he who runs to them, the sitter than the stander, he who lies down than the sitter. When these times are upon you, take up residence in your herd of sheep if you have them, in your agricultural fields if you have them, and in grazing land of camels if you have them." One of the Companions (may Allah be pleased with him) asked, 'What should he do who has none of these things?' He said: "He should bend the edge of his sword by hitting it on a rock and break it. Keep away from trials. I have warned you of them." Someone solicited; what if I am pulled into trials and killed? He said; "The burden of sins and his own sins will be on him and he will go to Hell."

CONQUEST OF BAIT-UL-MAQDIS

Hazrat Abu Ubaidah bin al-Jarrah (*Radiya Allah-u Taala anhu*-Abu Ubaidah Aamir bin Abdullah bin al-Jarrah bin Halal bin Uhayb bin Dhabah bin al-Harith bin al-Fihr al-Qarshi al-Fihri-joins the genealogical tree of the Holy Prophet-peace be upon him in the fifth generation; Died 18 A.H. in Palestine near the place of Jabia) was the Commander-in-chief of the Islamic forces, which captured the city of Qansarin in Syria and advanced towards Palestine and Jerusalem. The Christians confined themselves into the fort of Jerusalem and were encountering with the Islamic forces. When Hazrat Abu Ubaidah (may Allah be pleased with him) reached there Bishop Arbatun fled to Egypt, Christians lost their contentious spirit and started sending messages for the peace treaty. The chief Bishop of the fort requested Hazrat Abu Ubaidah (may Allah be pleased with him): The figure of the conqueror of Bait-ul-Maqdis, as is given in our Holy Books, does not resemble that of yours. The Caliph should come to Bait-ul Maqdis and when that particular person comes, we ourselves shall hand over the Bait-ul-Maqdis and its keys to him. Hazrat Umar (*Radiya Allah-u Taala anhu*-Orthodox Caliph 13 A.H-23 A.H) appointed Hazrat Uthman *(Radiya Allah-u Taala anhu)* as his vicegerent in Madinah and the simplicity of this journey was

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wonder-struck. He took one slave with a camel, a bowl and a bag of wheat. It was his practice through out the journey that they ride the camel turn by turn. Some time he held the bridle of camel and walked on foot allowing his slave to mount the camel, and some time he rode on the camel's back and his slave moved on foot. When they reached Jabia, the last place of their journey, incidently slave was mounting the camel back and Hazrat Umar (may Allah be pleased with him) was on foot with bridles in his hand. The Caliph stayed at Jabia and met the Bishop and nobles of the city. The Bishop, recognizing him, handed over the keys to him and said: 'He is the man whose features are mentioned in our Holy Books.' Then, the people of Ramla entrusted their city to the Muslims, in the same way. Hazrat Umar *(Radiya Allah-u Taala anhu)* entered Bait-ul-Maqdis (Jerusalem) on foot. First of all he went to Al-Aqsa Mosque and recited the Holy Quran. He then visited the Church. After conquest of Bait-ul-Maqdis, the Caliph Hazrat Umar *(Radiya Allah-u Taala anhu)* divided the province of Palestine into two and appointed Hazrat Alqama bin Hakim as the governor and asked him to station at Ramla, and appointed Hazrat Alqama bin Mahriz as the governor of the second part and asked him to stay at Bait-ul-Maqdis (Jerusalem).

CONQUEST OF MUSLIM ARMY

Hazrat Anas Bin Maalik *(Radiya Allah-u Taala anhu)* has narrated that Hazrat Umar (*Radiya Allah-u Taala anhu*-Orthodox Caliph 13 A.H.-23 A.H.) sent an army under the command of Hazrat Ala ibn Abdullah Hadramic (Yemeni) (may Allah be pleased with him, was sent by the Holy Prophet-peace be upon him: as emissary towards Manzar bin Sava ruler Bahrain). It was intense hot at the battle-field and there was acute scarcity of water. The soldiers were very thirsty. The commander led them in the Friday Prayer and he prayed to Allah. The sky was clear and he had not yet finished his supplication when gathering of black clouds started and the clouds burst in heavy rain. Then they came across the gulf. The commander called out Allah's name: 'Ya Aleem (O All-knowing),' 'Ya Azeem (O Mighty),' 'Ya Haleem (O Compassionate),' 'Ya Kareem (Karim) (O Noble)'! He directed: 'Take the name of Allah and cross over it.' Hence, they crossed over the gulf and even the hoops of the horses were not moist. They defeated the enemy and made captives many of them. On return journey, the commander led them in the same manner. Then he died and was buried after funeral prayers. A stranger came there and advised them for burial the body at some distance away from the coast, for the body was not safe near it. So they dug up the grave but the body was not there and the grave was bright as far as one could see. They, therefore, restored the grave.

Hazrat Ala Hadrami (may Allah be pleased with him) conquered Bahrain and apostates were perished during the Caliphate of Hazrat Abu Bakr *(Radiya*

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Allah-u Taala anhu). He was appointed governor Bahrain. After that Basra was founded, Hazrat Umar *(Radiya Allah-u Taala anhu)* appointed him governor Basra. He, therefore, left Bahrain with Hazrat Abu Hurairah (may Allah be pleased with him) for Basra, but on way died at the place of 'Layas,' which was far away from any habitation settlement.

CONQUEST OF SYRIA, ROME AND PERSIA

Hazrat Abdullah bin Hawalah *(Radiya Allah-u Taala anhu)* has narrated that the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* sent them on an expedition as an infantry troop to the environments of Madinah. They returned empty handed. He saw severe strain on their faces, stood up among them and prayed; "O Allah, do not put them under my care, for, I am too weak for that; do not leave them to care for themselves, for, they are not competent for that, and, do not put them to the care of the populace, for, they would prefer themselves over them." Then, he said; "Syria, Rome and Persia will be conquered. You will get many camels, goats and cows as spoils of war and you will regard a hundred *dinars* as a trashy gift." He placed his hand on ibn Hawalah (may Allah be pleased with him) and said;

"When caliphate is established in Syria, earthquakes, calamity and grievous matters will draw near. On that day, the Day of Resurrection will be nearer to mankind than your hand that you place on your head."

Hazrat Abdullah ibn Hawlah (may Allah be pleased with him) also narrated that the Holy Prophet (Peace be upon him) said: "He is successful and prosperous who is safe from these kinds anguish:

(1) Grief over my death,
(2) Martyrdom of innocent caliph (Khalifah),
(3) Trial of Masih ad-Dajjal."

The Holy Prophet (may Allah's Blessings and Peace be upon him) suddenly said; "Find him. That man is going, his back to us." He proceeded, held him by shoulders and turned his face towards Allah's Messenger (Peace be upon him), and asked; "Is he the one?" He said; "Yes." He was Hazrat Uthman bin Affan (may Allah be pleased with him).

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said (*Sahih Muslim*): "The people of Iraq will stop paying their land dues, the Syrians will disavow their tithe (land revenue) on land yield, and the Egyptians will refuse to pay their tribute. You will come back from these."

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Hazrat Abdullah ibn Bishr (may Allah be pleased with him) has narrated (in Dalial al-Nabuwwat of Bayhaqi) that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "By Allah! Faris and Rome will be conquered, there will be abundance of grain and wheat and *Bismillah* (in the name of Allah) will not be recited while eating food."

CONQUEST OF YEMEN, SYRIA, IRAQ AND EGYPT

Hazrat Sufyan bin Abu Zubair *(Radiya Allah-u Taala anhu)* narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said; "You will conquer Yemen and people will abode there though residence in Madinah is better for them, if they understand. And soon you will conquer Syria. People from Madinah will move and like the place and like its contentment and easy life though it is better for them to reside in Madinah. Then Iraq will be captured and people of Madinah will inhabit it though they should better reside in Madinah, if they understood." Hazrat Abu Zarr Ghifari *(Radiya Allah-u Taala anhu)* has narrated that Allah's Messenger (may Allah's Blessings and Peace be upon him) said; "Soon you will be victorious of a place where recitation (*qirat*) is in common use. Treat those people well because they are peaceful. You also have a relationship with them. When you see two people in dispute for the space of a brick, go away from there. Hazrat Amr bin al-Aas *(Radiya Allah-u Taala anhu)* conquered Egypt in 20 A.H. Hazrat Abu Zarr (may Allah be pleased with him) saw Rabiah and Abdul Rahman ibn Shurahbil having dispute over the space of a brick. So, he left the place.

CREATION OF DISORDER

Hazrat Abu Ubaidah *(Radiya Allah-u Taala anhu)* has stated in '*Masnad on authority of Abu Yaala*' that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "The Islamic set up of my *Ummah* (people) will remain absolutely accurate. First of all, a person from Umayyad dynasty will create disorder in it. The name of the person will be Yazeed."

He was a drunked person and became ruler in 60 A.H. Accursed Yazeed's army martyred Hazrat Imam Hussain *(Radiya Allah-u Taala anhu)* in 64 A.H., attacked Madinah in 63 A.H. and besieged Kaabah in Muharram 64 A.H.

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* used to pray to Allah, The Glorious:

'O Allah! I seek Your shelter from the beginning of the year 60 A.H. and the government of tender years of age.' Hazrat Abu Hurairah (may Allah be

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pleased with him) died in 59 A.H. It seems that Hazrat Abu Hurairah (may Allah be pleased with him) was conversant about the rule of Yazeed bin Muawiyyah which started in 60 A.H. and lasted in 64 A.H.

CREDITORS DEBT PAID

Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*-tribe al-Khazraj-narrated 540 Ahadith- Died Madinah in 74 A.H. at the age of 94 years) narrated: 'My father (Hazrat Abdullah bin Amr-may Allah be pleased with him-was martyred in the Campaign i.e Ghazwah-e-Uhud) had died in debt. So I came to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and solicited: My father (martyred) leaving unpaid debts, and I have nothing except the yield of his date-palms; and their yield for many years will not cover his debts. So please come with me, so that the creditors may not misbehave with me. The Allah's Messenger (may Allah's Blessings and Peace be upon him) went round one of the heaps of dates and invoked Allah, and then did the same with another heap and sat on it and said: "Measure for them." He paid them their rights and what remained was as much as it originally was.

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(D)
DAJJAL FITNAH (SEDITION)

Hazrat Amr ibn Hurayth has narrated (*Tirmizi*) that 'after Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* recovered from illness, he came to the people and sought to be excused. And he said; 'We have nothing but a pious intention.' Then he narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "Surely, the *Dajjal* will emerge from a land in the east called Khurasan. He will be followed by a people whose faces resemble shields covered by skin (rough course broad face)."

Hazrat Abu Saeed Khudri *(Radiya Allah-u Taala anhu)* has narrated (*Musnad Ahmad*) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "I am the Seal (Final) of a thousand or more. And every Prophet (upon them peace) who was sent and who was followed, did, indeed, warn his *ummah* (people) about the Dajjal, And I have been told clearly about his affairs as had not been explained to anyone else. He is one eyed. His right eye is blind and protruding, not concealed just like thick slimy matter on a plastered wall. And his left eye is like a shining star. He has knowledge of every tongue and he has a replica of green Paradise in which water flows, and a replica of black Hell that emits smoke."

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "The Dajjal is blind in one eye. Between his two eyes is inscribed 'Kafir' which every Believer can read whether he is lettered or unlettered." Hazrat Safinah *(Radiya Allah-u Taala anhu)* narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* while delivering a sermon to us, said: "The people will hear him and imagine that he confirms the Dajjal, but that is a *fitnah* (sedition). Then he will move ahead till he comes to Madinah, but he will not be allowed entrance into it. He will say; 'This village is of that man!' Then he will go ahead till he reached near Syria. And Allah will destroy him near the mountain pass Afiq."

(THE) DAY OF JUDGEMENT

Allah, the Creator, the Most Gracious, revealed in the Holy Quran:

"When the Inevitable Event (The Day of Judgement) comes ot pass; None shall deny its occurrence. Abashing (some people, and) exalting (others). When the earth shall be with a terrible shaking. And the mountains shall be crumbled into dust. And becomes scattered dust floating in the air; And you shall be sorted out into three groups. First shall be the companions of the right hand-what of the

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companions of the right hand? And (secondly) the companions of the left hand (those who misdeals far outweigh their good deeds). And (Thirdly) those foremost (in faith) in the Here-after. These are the people who shall be brought nearest (to Allah), and honoured: In Heaven of Bliss." (Al-Waqiah, 56:1-12).

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated (Al-Bukhari, vol:1). 'While the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* was saying something in a gathering, a Bedouin came and asked him; when would be the Dooms day (the Day of Judgement) take place? The Holy Prophet (Peace be upon him) continued his talk, so some people said that Allah's Messenger (Peace be upon him) had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Messenger (Peace be upon him) had not heard it. When the Holy Prophet (may Allah's Blessing and Peace be upon him) finished his speech, he said; "Where is the questioner, who enquired about the Day of Judgement (Dooms Day)?" The Bedouin said: I am here O Allah's Messengr (Peace be upon him)! Then the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "When the Al-Amanah (The trust or moral responsibility or honesty etc. and all the duties which Allah has ordained) is lost, then wait for the Hour (the Day of Judgement)." The Bedouin said: How will that be lost? The Holy Prophet (Peace be upon him) said; "When the power or authority comes in the hands of unfit persons, then wait for the Hour (The Day of Judgement)."

Hazrat Abu Huraira *(Radiya Allah-u Taala anhu)* narrated: 'The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "The Hour (They Day of Judgement) will not be established till you fight a nation wearing hairy shoes, and till you fight the Khuth and Kirman and Al-Bariz from among the non Arabs, and who will have small eyes, red faces and flat noses: and their faces will be like flat shields. And you will find that the best people are those who hate responsibility of ruling most of all till they are chosen to be the rulers. And the people are of different natures: The best in the pre-Islamic period are the best in Islam. The Day of Judgement will not be established till there is a war between two groups whose claims (or religion) will be the same."

"And time will come when any of you will love to see me rather than to have his family and property doubled."

Hazrat Usama bin Zaid (*Radiya Allah-u Taala anhu*-narrated 128 *Ahadith*/Traditions-Died Madinah in 54 A.H.) narrated: 'Once the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* stood one of the high buildings of Madinah and said: "Do you see what I see? I see affliction pouring among your houses like raindrops falls."

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Hazrat Hudhaifa bin Al-Yaman (*Radiya Allah-u Taala anhu;* narrated over 100 *Ahadith*-Ghatafan tribe- Died 36 A.H. at-Madayen) narrated (Al-Bukhari, vol:4): 'The people used to ask Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* about good, but I used to ask him about evil for fear that it might take over me. Once I solicited: O Allah's Prophet! We were in ignorance and in evil and Allah has bestowed upon us the present of good; will there be any evil after this good? He said: "Yes." I asked: Will there be good after that evil? He said: "Yes, but it would be tainted with evil." I asked: what will it evil be? He said: "There will be some people who will lead (people) according to principles other than my tradition (*Sirat*). You will see their actions and disapprove of them." I said: Will there be any evil after that good? He said: "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it." I said: O Allah's Prophet! Describe those people to us. He said: "They will belong to us and speak our language." I asked: What do you order me to do if such a thing should take place in my life? He said: "Adhere to the group of Muslims and their Chief." I asked: If there is neither a group of Muslims nor a chief (what shall I do)? He said: "Keep away from all those different sects, even if you had to eat a root of tree, till you meet Allah while you are still in that state."

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated: The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "The Hour (The Day of Judgement) will not be established till there is a war between two groups among whom there will be a great number of casualties, though the claims, (or religion) of both of them will be one and the same. And the Hour will not be established till there appear thrity liars, all of whom will be claiming to be the messengers of Allah."

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "when I was sleeping, I saw (in dream) two bangles of gold on my hands and that worried me. And then I was inspired Divinely in the dream that I should blow on them, so I blow on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al-Ansi (who was killed by Firuz in Yemen) and the other Musailima (killed al-Yamamah in 11 A.H., during the Caliphate of Hazrat Abu Bakr may Allah be pleased with him).

Hazrat Al-Mughirah bin Shabah *(Radiya Allah-u Taala anhu)* narrated: The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "A group of people amongst my followers will remain victorious (and on the right faith) till the Last Day comes, and they will still be victorious (still on the right path)." (Muslim 3:1110)

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Hazrat Al-Mughirah bin Shabah *(Radiya Allah-u Taala anhu)* narrated: The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said; "A group of my followers will remain predominant (victorious) till Allah's Order (The Hour) comes upon them while they are still predominant (victorious)."

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated: The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "We (Muslim) are the last (to come) but will be the foremost in the Day of Resurrection."

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated: The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "Time will pass rapidly, good deeds will decrease, miserliness will be thrown (in the hearts of the people), affliction will appear and there will be much of Al-Harj, and *Al-Harj* means killing."

Hazrat Abu Musa Ashari (*Radiya Allah-u Taala anhu*-narrated 360 *Ahadith*-Died in 44 A.H. at Makkah) narrated: The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "Near the establishment of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be Al-Harj in abundance, and Al-Harj means killing."

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated (Al-Bukhari, vol:9): The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "The Hour will not be established till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, till about thirty liars appear, and each of them will claim that he is Allah's prophet, till the religious knowledge is taken away (by then death of Religious Scholars), earthquakes will increase in number and time will pass quickly, afflictions will appear, Al-Harj, (i.e. killing will increase, till wealth will be in abundance that a wealthy person will worry lest no body should accept his Zakat (alms) and whenever he will present it to someone, that person (to whom will be offered) will say: Would in his place and till and till the sun rises from the west. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when:

> "On the Day when certain signs of your Lord shall come, a person's faith shall not profit a soul, when such a person had no faith before; nor if such a soul earned any virtuous deeds through its faith." (the Holy Quran; Al-Anaam, 6:158)

And the Hour (The Day of Judgement) will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it

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up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his live-stock) is able to water (his animals) in it; and the Hour will be established when a person has a morsel (of food) to his mouth but will not be able to eat it."

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "The (one eyed) Imposter (*Dajjal*) will come to Madinah and find the angels guarding it. So, Allah willing, neither the Dajjal (Imposter) nor plague will be able to come near it."

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated (Al-Bukhari, vol:9): The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (inch by inch)." It was requested; O Allah's Messenger! Do you mean by those (nations) the Persians and Byzantines? The Holy Prophet (Peace be upon him) said: "Who can it be other than them?"

Hazrat Mabad bin Hilal Al-Anzi narrated: We, i.e some people from Basra gathered and went to Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)*, and we went in company with Thabit Al-Bunnani so that he might ask him about the *Hadith* (Tradition) of Intercession on our behalf. Hazrat Anas (may Allah be pleased with him) was in his place, and our arrival coincided with his Dawn prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thabit; Do not ask him about anything else first but the *Hadith* of Intercession. He said; O Abu Hamzah! There are your brethren from Basra coming to ask you about the *Hadith* of Intercession. Hazrat Anas (may Allah be pleased with him) then said: The Holy Prophet Muhammad *(Salla Allah-u alaihi wa-sallam)* talked to us saying; "On the Day of Resurrection the people will surge with each other like waves, and then they will come to Hazrat Adam (upon him peace) and say; Please intercede for us with your Lord. He will say; I am not fit for that but you should better go to (Hazrat) Ibrahim (Abraham) upon him peace) as he is the Friend (Khalil) of the Beneficent. They will go to Hazrat Ibrahim (upon him peace) and he will say; I am not fit for that, but you should better go to (Hazrat) Musa (Moses-upon him peace) as he is the one to whom Allah speaks directly. So, they will go to Hazrat Musa (upon him peace) and he will say; I am not fit for that, but you should better go to (Hazrat) Isa (Jesus-upon him peace) as he is a soul created by Allah and His Word. (Be-And it was). They will go to Hazrat Isa and he will say; I am not fit for that but you should better go to Hazrat Muhammad (Peace be upon him). They would come to me and I would say; "I am for that: Then I will ask for my Lord's permission and it will be given,

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and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down and prostrate before Him. Then it will be said; "O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted." I will say; O Lord! My followers, my followers. And then it will be said; "Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of barley grain." I will go and do so and return to praise Him with the same praises, and prostrate before Him. Then it will be said; "O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted." I will say; Lord! My followers, my followers. It will be said; "Go and take out of it all those who have faith in their hearts equal to the weight of a small mustard seed." I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said; "O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted." I will say: O Lord! My followers. Then He will say: "Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire" I will go and do so." When we left Hazrat Anas *(Radiya Allah-u Taala anhu)*, I said to some of my Companions: Let us pass by Al-Hasan who is hiding himself in the house of Abi Khalifa and request him to tell us what Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has told us. So, we went to him and we greeted him and he admitted us. We said to him: O Abu Saeed! We came to you from your brother Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* and he related a *Hadith* about the Intercession like which I have never heard. He said; what is that? Then we told him of the *Hadith* and said; He stopped at this point (of the *Hadith*). He said; What then? We said; He did not add anything to that. He said Hazrat Anas *(Radiya Allah-u Taala anhu)* related the *Hadith* to me twenty years ago when he was a young fellow. I don't know whether he forget or if he did not like to let you depend on what he might have said. We said; O Abu Saeed! Let us know about that. He smiled and said; Man was created hasty. I did not mention that, but that I wanted to inform you of it. Hazrat Anas *(Radiya Allah-u Taala anhu)* told me the same as he told you and added; "I then returned for a fourth time and praised Him similarly and prostrated before Him, and it will be said; "O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted." I will say; O Lord! Allow me to intercede for whoever said: None has the right to be worshipped except Allah. Then Allah will say; "By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: None has the right to be worshipped except Allah."

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Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated (*Muslim,* vol:4) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "Verily, Allah does not treat a believer unjustly inregard to his virtues. He would confer upon him His blessings in this world and would give him reward in the Hereafter. And as regard a non-believer, he would be made to taste the reward (of virtue in this world) what he has done for himself so much that when it would be the Hereafter, he would find no virtue for which he should be rewarded."

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated that one amongst the denizens of Hell who had led a life of ease and plenty amongst the people of the world would be made to dip in Fire only once on the Day of Resurrection and then it would be said to him: O, son of Adam, did you find any comfort, did you happen to get any material blessing? He would say: By Allah, no, my Lord. And then that person from amongst the persons of the world be brought who had led the most miserable (in the world) from amongst the inmates of Paradise and he would be made to dip once in Paradise and it would be said to him: O, son of Adam, did you face any hardship or had any distress fallen to your lot? And he would say: By Allah, no, O my Lord, never did I face any hardship or experience any distress.

Hazrat Kaab bin Maalik *(Radiya Allah-u Taala anhu)* narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said that the similitude of a believer is that of standing crop in a field which is shaken by wind and then it comes to its original position but it stands at its roots. The similitude of a non-believer is that of a cypress tree which stands on its roots and nothing shakes it but it is uprooted with one violent stroke.

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated that one day the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* was sitting in the open air with some people. A man came to him and said: 'What is faith?' The Allah's Messenger (Peace be upon him) replied: "Faith is to believe in Allah, His angels, His Messengers, and in the Day of Resurrection." Then he further asked: 'What is Islam?' Allah's Messenger (Peace be upon him) said: "To worship Allah (The Exalted and Almighty) Alone and no partner with Him, to offer prayers perfectly, to pay the obligatory Alms (*Zakat*) and to fast during (the month) of Ramadhan." Then he further asked: "What is benevolence?' Allah's Messenger (Peace be upon him) said: "To worship Allah (The Exalted and Almighty) as if you see Him, for if you cannot see Him, He is seeing you." He said: 'When will be the Hour?" The Holy Prophet (Peace be upon him) said: "The one answering has no better knowledge than the questioning. But I will tell you its stipulations:

(1) When a slave girl gives birth to her master.

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(2) When the shepherds of black camels start boasting and querrelling with each other in the construction of higher buildings. And the Last Hour is one of five things which no body knows except Allah. The Messenger of Allah (Peace be upon him) then recited:

"Verily, with Allah (Alone) is the knowledge of the Hour (of Judgement)" (Luqman, 31:34)

Then that man left. The Holy Prophet (may Allah's Blessings and Peace be upon him) asked his Companions (may Allah be pleased with all of them) to call him back, but they could not see anything. The Holy Prophet (Peace be upon him) said: "This is Jibril (Gabriel-upon him peace), he came to teach the people their religion."

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated: The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "Of the prerequisites of the Last Hour are (The following):

(1) Religious knowledge will be eliminated.
(2) (Religious) ignorance will be established.
(3) Drinking of Alcoholic drinks (will be very common).
(4) Fornication will appear."

Hazrat Abu Saeed Al-Khudri *(Radiya Allah-u Taala anhu)* (Saad bin Maalik bin Sanan bin Ubayd bin Thalbah bin Al-Jabr Khudrah bin Auf bin Harith bin Khazraj-narrated 1170 *Ahadith*-Died in 74 A.H. at Madinah at the age of 86 years) narrated (*Sahih Bukhari*, No. 532, vol: 9): We said; O Allah's Messenger! Shall we see our Lord on the Day of Resurrection? He said: "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, No. He said; "so you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* then said: Somebody will then announce, 'Let every nation follow what they used to worship.' So the people of the cross will go with their cross, and the idolaters will go with their idols, and the worshipper of every lord (false deities) will go with their lord, till there remain those who used to worship Allah, from the obedient ones and the mischievous ones, and some of the people of Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews; 'What did you use to worship?' They will reply; we used to worship Ezra (Uzayr), the son of Allah. It will be said to them, 'you are liars, for Allah has neither a wife nor a son. What do you want now?' They will reply; We want you to provide us with water. Then it will be said to them 'Drink', and they will fall down in Hell (instead). Then it will be said to the Christians; 'What did you use to worship?' They will reply; We used to worship Messiah (Jesus), the son of Allah. It will be said; 'You are liars.

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for Allah has neither a wife nor a son. What do you want now?' They will say; We want You to provide us with water. It will be said to them, 'Drink,' and they will fall down in Hell (instead), till there remain only those who used to worship Allah (Alone), from the obedient ones and the mischievous ones; it will be said to them, 'What keeps you here when all the people have gone?' They will say; We left them in the world when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship, and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say; "I am your Lord." And they will say; You are our Lord. And none will speak to Him then but the Prophets, and then it will be said to them; 'Do you know any sign by which you can recognize Him? They will say; 'The shin' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. Such one will try to prostrate but his back (bones) will become a single (vertebra) bone (like one piece of a wood and he will not be able to prostrate). Then the bridge will be brought and laid across Hell." We (the Companions of the Prophet= Peace be upon him) said: O Allah's Messenger *(Salla Allah-u alaihi wa-salkam)*! What is the bridge? He said; "It is a slippery bridge on which there are clamps and hooks like a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and called As-Sadan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge)." The Holy Prophet (Peace be upon him) said; "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say: O Allah! Save our brothers (for they) used to pray with us, fast with us and also do good deeds with us. Allah will say; "Go and take out of Hell anyone in whose heart you find faith equal to the weight of one (gold) *Dinar*." Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say to them: "Go and take out of Hell anyone in whose heart you find faith equal to the weight of one half Dinar." They will take out whomever they will recognize and return, and then Allah will say; "Go and take out of Hell anyone in whose heart you find faith equal to the weight of small mustard;" and so they will take out all those whom they will recognize. The Holy Prophet (Peace be upon him) added; "Then the Prophets and Angels and the believers will intercede, and last of all the

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Almighty (Allah) will say; "Now remains My intercession." He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of the Paradise, called the water of life. They well grow on its banks, as seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say; 'These are the people emancipated by the Beneficent. He has admitted them into Paradise, without (them) having done any good deeds and without sending forth any good (for themselves). Then it will be said to them; 'For you is what you have seen and its equivalent as well.'

(THE) DAY OF RESURRECTION

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (Sahih Bukhari) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "A fire would arise in the Hijaz before the Day of Resurrection whose light will brighten the necks of camels in Basra, Syria. Shaikh Shahabuddin Abu Shamah has recorded that there was a fire on Friday, 5th Jamadi-us-Thani 654 A.H. It raged for a month or more. On Monday 1st Jamadi-us-Thani 564 A.H., there was an explosion and earthquake. This intensified day by day till on Friday, the 5th the fire erupted. People could write in its light even at night. The dwellers of Makkah also saw it. Qazi Sadruddin Ali ibn Abu Qasim has related that they were in Basra and could see the necks of the camels at night because of that fire. Abu Shamah has recorded that the Madinans took refuge in Masjid Nabawi. They repented and sought Allah's forgiveness, gave charity. The same year there was a violent flood in Baghdad.

Hazrat Imam Bukhari (may Allah's mercy be upon him) has described that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said; "A section of my *ummah* will be steadfast on the true way. No one who forsakes them can harm them till the Last Day. They will maintain their path."

Hazrat Nawwas ibn Sinan Ansari (may Allah be pleased with him) has narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said; "Eesa (Jesus-upon him peace) ibn Maryam will descend from the heaven on the white, eastern minaret in Damascus." In 740 A.H., some Christians conspired to burn down this minaret to ashes. They were punished and they had to pay to repair and re-construct it. Hazrat Eesa (upon him peace) will descend on this very *minaret* which the Christians had to repair. He will reject their accusations, break the

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cross, kill swine, annul the atonement (*jizyah*) and accept only Islam. He will kill the opponents.

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (*Masnad-e-Ahmad*) that 'Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said; "If you live long, you will see people who are constantly in Allah's wrath and are accursed, carrying in their hands lashes like tails of cows." Hazrat Imam Muslim has described from Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "Till today, I have not come across two kinds of dwellers of Hell:

(1) They carry lashes like cow-tails with which they thong people; and
(2) Women, though dressed yet nude; they commit sin and spoil other people and their pony-tails like humps of camel; they will neither go to Paradise nor smell its fragrance though it can be smelt very far off."

Hazrat Imran ibn Husain *(Radiya Allah-u Taala anhu)* has narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "The best period of the world is my times. Then of those who will follow it. And thereafter who will come after that. Then such people will arise who would like to corpulent themselves, preferring opulence. They will bear witness even before they are asked to testify." (That is, they will give false testimony). Hazrat Imam Bukhari has described that Hazrat Imran bin Husain (may Allah be pleased with him) has narrated that Allah's Messenger (may Allah's Blessings and Peace be upon him) said; "The best times of my *ummah* (people) is my era; then it is those who will succeed me; then it is of those who will succeed them and then of those who will succeed them. Then such irreligious people will come who will be quick to bear testimony and swear."

Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhuma)* has related that Hazrat Jibril (Gabriel-upon him peace) said to the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* about Hazrat ibn Abbas (may Allah be pleased with him) when he passed by; 'His dress is dirty. His descendants will wear black garments.' Hazrat Abbas bin Abdul Muttalib *(Radiya Allah-u Taala anhu)* has reported (Dalail-al-Nabuwwat-by Bayhaqi) that 'one night he was accompanying the Holy Prophet (may Allah's Blessings and Peace be upon him). He asked; "Abbas do you see any-thing in the sky?" He answered that 'he could see the Pleiades constellation.' The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said; "There will be guides and rulers among your descendants for the *ummah* people like the stars of the constellation." Hazrat Abu Bakr ibn Khaythamah (may Allah be pleased with him) has related that Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* has described that: 'Just as Allah has caused this family to begin rule, so, we hope, Allah will conclude it with us.'

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Hazrat Amr ibn Marrah (*Radiya Allah-u Taala anhu*-Juhayna tribe-embraced Islam in early stages and recitation of Holy Quran learnt from Hazrat Muaz bin Jabal (may Allah be pleased with him): By his sincere preaching the whole of his tribe embraced Islam-died about 70 A.H.) has narrated that Hakam ibn al-Aas sought permission to meet the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* who recognized his voice and permitted him to come in. He said: "He is a snake. May Allah's curse be on him and his non-Muslim children. There will be very few Muslims in his lineage. They will have abundant worldly wealth, but little in the next. They are treacherous, lucky here but unfortunate in the Hereafter." Hazrat ibn Hammad *(Radiya Allah-u Taala anhu)* related that the Holy Prophet (Peace be upon him) had refused to pray for Marwan ibn Hakam, saying that: "He and his descendants would cause destruction of *Ummah* (people)." Hazrat Abu Hurairah (may Allah be pleased with him) has narrated that Allah's Messenger (Peace be upon him) related his dream. He said: "I see the offspring of Hakam ibn Abul Aas jumping like monkeys on my pulpit (*minbar*)"

Hazrat Abu Hurairah (may Allah be pleased with him) has narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*said; "when the descendants of Abu Aas number forty, there will be mischief in religion. They will regard their subjects as their servants, and the state treasury as their personal property."

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "There will come from Khurasan, black standards (flags). It will be difficult to fight them till they pitch them at Eela." Hazrat Thawban (may Allah be pleased with him-freed slave of the Holy Prophet-Peace be upon him- narrated 127 *Ahadith*-was from Yemen's famous Himyar tribe-died in Hams in 54 A.H.) has narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said; "When black flags come from Khurasan, walk towards them even if it is on ice that you have to walk. Khalifah Mahdi will be among them." Hazrat Bazzar (may Allah's mercy be upon him) reported from Hazrat Abdullah ibn Masud (may Allah be pleased with him) that when the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* mentioned the young men of Banu Hashim, his eyes dropped tears. When mentioned the standards, he said; "He who hears of them must go to them even if he has to walk on ice." Hazrat Abu Yaala related from Hazrat Abdullah ibn Masud *(Radiya Allah-u Taala anhu)* that they will come with black flags from the east. They will be engaged in battle and demand justice till it is established but that will not be accepted. Then they will over come and will be asked to give justice but they too will not give it.

Hazrat Abu Saeed Khudri *(Radiya Allah-u Taala anhu)* has described that in the final days, Saffah will appear. Saffah Abul Abbas appeared in 130 A.H. He had a black standard and black garments, just as the Holy Prophet (Peace be upon

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him) had entered Makkah on the Day of conquest wearing a black turban. He sent his uncle to fight Banu Umayyah and eliminated them completely in 132 A.H., Their last *Khalifah*, Marwan al-Hammad fled from the battle-field. Leadership transferred from Banu Umayyah to Banu Abbas in 132 A.H. Mahdi who is mentioned earlier is the third Khalifah (158 A.H.- 169 A.H.) of Banu Abbas.

Hazrat Saeed ibn Musayyib *(Radiya Allah-u Taala anhu)* has reported that a son was born to the brother of Umm ul-Momineen Hazrat Umm Salamah *(Radiya Allah-u Taala anha)*. He was named Walid. The Holy Prophet (may Allah's Blessings and Peace be upon him) said; "You name your children after Firawn. Soon a man named Walid will be born in my *ummah* (people), he will be more cruel than Firawn.

Hazrat Asma bint Abu Bakr (*Radiya Allah-u Taala anha*-Dhat-ul-Nataqain-wife of Hazrat Zubair bin al-Awwam, *Radiya Allah-u Taala anhu*-she embraced Islam at number eighteen in very early stage-she was mother of Abdullah bin Zubair, *Radiya Allah-u Taala anhu*- she narrated 56 *Ahadith* and died in Jamadi-ul-Awwal 73 A.H. at the age of 100 years, after the martyrdom at Makkah of Hazrat Abdullah bin Zubair-may Allah be pleased with him-by Hajjaj Thaqafi) said to Hajjaj; 'The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* had said; "There will arise from the tribe Thaqif a liar and a merciless murderer." "We have seen the liar and I believe firmly that you are the one to wreak havoc."

Hazrat Abu Hurairah (may Allah be pleased with him) reported (*Sahih Muslim*) that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "The world would not come to an end until a day would come to the people on which the murderer would not know as to why he has killed and the slain would not know as to why he has been murdered." It would be said: Why would it happen? To which he replied: "It would be because of general massacre and bloodshed. And the slaughterers and the slain would be in Fire."

Hazrat Abu Hurairah (may Allah be pleased with him) narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "The Last Hour would not come until a people be wearing shoes of hair fight against you having their faces like hammered shields."

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* said: 'It may happen that the people of Iraq may not send their *qafiz* and *dirhams* (their measures of food-stuff and their money).' He furter said: 'the non-Arabs would prevent them.' He again said: 'there is the possibility that the people of Syria may not send their *dinar* and *mudd*. It was asked: 'Who would be responsible for it?' He said: 'This prevention would be made by the Romans.' Hazrat Jabir bin

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Abdullah *(Radiya Allah-u Taala anhu)* kept quiet for a while and then reported Allah's Messenger (Peace be upon him) having said: "There would be a caliph in the last (period) of my *ummah* who would freely give handfuls of wealth to the people without counting it.' It was said to Abu Nadra and Abu al-Ala: 'Do you mean Umar bin Abdul Aziz? They said: No (he would be Imam Mahdi).

Hazrat An-Nawwas bin Saman *(Radiya Allah-u Taala anhu)* has narrated (*Sahih Muslim*) that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* made a mention of the Dajjal one day in the morning. He sometimes described him to be insignificant and sometimes described his violent commotion as very significant (and we felt) as he were in the clump of the date-palm trees. When we went to the Holy Prophet (Peace be upon him) in the evening and he read the signs of fear in our faces, he said: "What has happened with you?" We said: Allah's Messenger (Peace be upon him) you made a mention of the Dajjal in the morning (some times describing him to be insignificant and sometimes very important, until we began to think as if he were present in some near part of the clump of the date-palm trees. Thereupon he said: 'I take shelter for fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall strive with him on your behalf, but if he comes forth while I am not amognst you a man must endeavour on his own behalf and Allah would take care of every Muslim on my behalf and safeguard him against his evil. Dajjal would be a young man with twisted, contracted hair, and a blind eye. I compare him to Abd-ul-Uzza bin Qatan (a notorious non-believer). He who amongst you would survive to see him should recite over him the opening verses of Surah Kahf (18). He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! Adhere to the path of the truth." We said: Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*!, how long would he stay on the earth? He said: "For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days." We said: Allah's Messenger (Peace be upon him), would one days prayer suffice for there prayers of day equal to one year? There upon he said: "No, but you must make an estimate of time. (and then observe prayer)." We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he said: "Like cloud driven by the wind. He would came to the people and invite them to a wrong religion and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their grazing animals would come to them with their bulged convex very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be famine for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures

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would come out and collect (themselves) before him like the swarm of bees. He would then call a person adolescent with youth and strike him with the sword and cut him into two pieces and put them at a long distance. He would then call the young man and he will come forward laughing with his face glimpsing with hapiness and it would at this very time that Allah would send Christ (Jesus-upon him peace), son of Mary, and he will descend at the white minaret in the eartern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every disbeliever who would smell the fragrance of his self would die and his breath would reach as far as he would be able to see. He would then search for Dajjal until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus (Isa-upon him peace) these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur, and then Allah would send Gog and Magog (Yajooj Majooj) and they would swarm down from every slope. The first of them would pass the lake of Tiberias (Jordan-fifty miles from Bait-ul-Maqdis) and drink out of it. And when the last of them would pass, he would say: there was once water there. Jesus and his companions would then be here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred *dinars* and Allah's Prophet, Jesus, and his companions would supplicate Allah, who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Prophet, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stink. Allah's Prophet, Jesus, and his companions would then again entreat Allah, who would send birds whose necks would be like those of bactrian camels (the two-humped camel) and they would carry them and throw them where Allah, the Glorious, would will. Then Allah would send rain which no house of clay or the tent of camel's hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and milch cow would give so much milk that a whole party would be able to drink it. And the milch she-camel would give such a large quantity of milk that the whole tribe would be able to drink out that and the milch sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe people even under their armpits, and would take the life of every Muslim and only the

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wicked would survive who would commit adultery like asses and the Last Hour would come to them."

Hazrat Abu Saeed al-Khudri *(Radiya Allah-u Taala anhu)* has narrated the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* one day gave a detailed account of the Dajjal and in that it was also included: "He would come but would not be allowed to enter the mountain passes to Madinah. So he will alight at some of the barren tracts near Madinah, and a person who would be the best of men or one from amongst the best men would say to him: I bear testimony to the fact that you are Dajjal about whom Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* had informed us. The Dajjal would say: What is your opinion if I kill this person, then I bring him back to life even then you imagine doubt in this matter? They would say: No he would then kill the man and then bring him back to life. When he would bring that person to life, he would say: By Allah, I had no better proof of the fact that you are a Dajjal, than at present time (that you are actually so). He would say: O people!, he is Dajjal about whom Allah's Messenger (Peace be upon him) has informed us. The Dajjal would then order for breaking his head and utter these words: Catch hold of him and break his head. He would be struck even on his back and on his stomach. Then the Dajjal would ask him: Don't you believe in me? He would say: You are a false Masih. He would then order him to be torn into pieces with a saw from the parting of his hair upto his legs. After that the Dajjal would walk between the two pieces. He would then say to him: Stand, and he would stand erect. He would then say to him: Don't you believe in me? And the person would say: It has only added to my insight concerning you that you are really the Dajjal. He would then say: O People, he would not behave with anyone amongst people in such manner after me. The Dajjal would try to catch hold of him so that he should kill him again. The space between his neck and collar bone would be turned into copper and he would find no means to kill him. So he would catch hold of him by his hand and feet and throw him into the air and the people would think as if he had been thrown in the Hell Fire, where as he would be thrown in Paradise." Thereupon the Holy Prophet (may Allah's Blessings and Peace be upon him) said: "He would be the most eminent amongst persons in regard to martyrdom in the eye of the Lord of the world."

Hazrat Abdullah bin Amr (may Allah be pleased with him) has described: "I committed to memory a *hadith* (tradition) from Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and I did not forget it after I had heard the Holy Prophet (Peace be upon him) as saying: "The first sign (out of the signs of the appearance of the Dajjal) would be the appearance of the sun from the west, the appearance of the beast before the people in the forenoon and which of the two happens first, the second one would follow immediately after that."

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Hazrat Abu Hurairah (may Allah be pleased with him) reported Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* as saying: "Hasten in performing these good deeds (before these) six things happen: (1) The appearance of the Dajjal, (2) The smoke, (3) the beast of the earth, (4) the rising of the sun from the west, (5) the general turmoil (leading to a large-scale massacre) and (6) death of masses and individuals."

Hazrat Abu Hurariah (may Allah be pleased with him) reported Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* as saying: "The Last hour come so sudden that a person would be milking the she-camel and the milk would not reach the brim of the vessel that the Last Hour would come, and the two persons would be engaged in buying and selling of the clothes and their bargain would not be struck before the Last Hour would come. And someone would be setting his tank in order and he would have hardly set it right when the Last Hour would come." Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Holy Prophet (may Allah's Blessings and Peace be upon him) said: "There is a bone in the human being which the earth would never consume and it is from this that new bodies would be reconstituted on the Day of Resurrection." They said: Allah's Messenger (*Salla Allah-u alaihi-wa-Sallam*) which bone is that? Thereupon he said: "It is the spinal bone."

(THE) DEAD BODY OF HAZRAT ZAID BIN KHARIJAH'S UTTERING *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Nauman bin Bashir (*Radiya Allah-u Taala anhu*:al-Khazraj tribe-narrated 124 Ahadith-died near Hams in 65 A.H.) narrated (Dalael-al-Nubuwwat):

> "The dead body of Hazrat Zaid bin Kharijah (may Allah be pleased with him) was shrouded and placed in his house. The women gathered around the dead body and were weeping. All of a sudden, Hazrat Zaid bin Kharijah *(Radiya Allah-u Taala anhu)* said: "Do not weep and keep quiet." Hearing that, when the garment was removed from his face, he said:
>
> 'Muhammad (*Salla Allah-u alaihi-wa-Sallam*) is the Prophet of Allah, trustworthy, concluding of the Prophets as mentioned in the first book.'

Then, Hazrat Zaid (may Allah be pleased with him) said: 'He verified! He verified!' Then uttered these words:

> 'Peace be upon you, O Prophet of Allah! and also, Mercy of Allah and His Blessings.'

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DEAREST OF ALL FACES

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated: The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* sent some horsemen on looking after and espionage duty to Najd. They captured a man, who was from the tribe of Banu Hanifa and was called Thumama bin Uthal. He was the chief of the people of Yamamah. He was bound by the people with one of the pillars of the Mosque. Allah's Messenger (may Allah's Blessings and Peace be upon him) came out to see him. He said: "O Thumama, what do you think?" He replied: Muhammad (Peace be upon him), I have good opinion of you. If you kill me, you will kill a person who has shed blood. If you do me a favour, you will do a favour to a grateful person. If you want wealth, ask and you will get what you will demand. The Messenger of Allah (Peace be upon him) left him in this condition for two days, and came to him again and said: "What do you think, O Thumama?" He replied: What I have already told you. If you do a favour, you will do a favour to a grateful person. If you kill me you will kill a person who has shed the blood. If you want wealth, ask and you will get what you will demand. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* left him until the next day when he came to him again and said: "What do you think, O Thumama?" He repled: What I have already told you. If you do me a favour, you will do a favour to a grateful person. If you kill me, you will kill a person who has shed the blood. If you want wealth, ask and you will get what you will demand. The Messenger of Allah (may Allah's Blessings and peace be upon him) said: "Set Thumama free." He went to a date-palm grove near the Mosque and took a bath. Then he entered the mosque and said: I bear testimony to the truth that there is no lord but Allah and I testify that Muhammad is his slave and Messenger. O Muhammad (Peace be upon him), by Allah, there was no face on the earth more detestable to me than your face, but now your face has become to me the dearest of all faces. By Allah, there was no religion more detestable to me than you religion, but now your religion has become the dearest of all religions to me. By Allah, there was no city more detestable to me than your city, but now your city has become the dearest of all cities to me. Your horsemen captured me when I intended going for *Umrah* (Pilgrimage to Makkah other than the Hajj days). Now what is your opinion (in the matter)? The Messenger of Allah (Peace be upon him) announced good tidings to him and told him to go on *Umrah*. When he reached Makkah, some-body said to him: Have you changed your religion? He said: No! I have rather embraced Islam with the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. During circumambulation of the Holy Kaabah, he was confronted with Abu Jahl who showed harshness towards him. He replied tit for tat and said: By Allah, you will not get a single grain of wheat from Yamama until is permitted by the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)*.

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DEATH BY FIRE

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said to ten of his companions those were sitting together and who included Samurah ibn Jundab *(Radiya Allah-u Taala anhu)* that: "The last of them to die will be burnt to death by fire." Hazrat Anas ibn Hakim (may Allah be pleased with him) said: Whenever I came to Madinah and met Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)*, he always asked about Hazrat Samurah (may Allah be pleased with him) and would be happy on being told that he was sound. Of the ten people, only Hazrat Abu Hurairah (may Allah be pleased with him) and Samurah ibn Jundub (may Allah be pleased with him) had survived till then. He said that natural death was dearer to him than everything else. Hazrat Abu Hurairah (may Allah be pleased with him) died in 57 A.H., and Hazrat Samurah (may Allah be pleased with him) in 59 A.H. If anyone made pleasantry and told Hazrat Abu Hurairah (may Allah be pleased with him) that Hazrat Samurah (may Allah be pleased with him) had died then Hazrat Abu Hurairah (may Allah be pleased with him) would fall unconscious. But he was the first of them to die. Meanwhile, Hazrat Samurah (may Allah be pleased with him) killed many Khawarij and he was burnt to death by fire, which he arranged to warm himself.

DEATH PLACES OF POLYTHEISTS IN THE BATTLE OF BADR

Hazrat Umar bin al-Khattab (*Radiya Allah-u Taala anhu*:narrated 70 *Ahadith*. Orthodox Caliph: 13 A.H-23A.H) has narrated (Sahih Muslim) that Allah's Messenger (*Salla Allah-u alaihi-wa-Sallam*) had indicated to them the places of slain of those infidels who were killed in the Battle of Badr and had told that: "Such disbeliever will be killed here *In Sha Allah* (If Allah wills it) and such disbeliever will be killed here *In Sha Allah*." Hazrat Umar (*Radiya Allah-u Taala anhu*) said: 'I swear by that Being who has commissioned the Holy Prophet (*Salla Allah-u alaihi-wa-Sallam*) with true religion, that every slain person on the day of Badr, was killed on the same place and in the same way as Allah's Messenger (Peace be upon him) had already told and there was no deviation from the identified place even to the extent of a hair's breadth.'

DEER FULFILLED HER PROMISE

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) has described that some people caught a deer and tied it to the peg of a tent. When the Allah's

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Messenger (*Salla Allah-u alaihi-wa-Sallam*) pass by that way, it entreated him to let it go and feed its infants. It promised to return thereafter. The Holy Prophet (may Allah's Blessings and Peace be upon him) inquired: "Who is its owner?" Certain people responded; we are! He directed, "Let it go it will come back after feeding its infants." They said; who is responsible for that? He said: "I assure you that it will come back." So they let it go and it returned after its babies had suckled her. They tied it again to the peg. When the Holy Prophet (peace be upon him) saw it, he summoned the owners and asked them if they would sell it to him, but they said: O Messenger of Allah (*Salla Allah-u alaihi-wa-Sallam*)! We present it to you. He said: "Then, let it go." Then she was free.

(A) DEMON

Hazrat Abdullah ibn Abbas (*Radiya Allah-u Taala anhu*) has narrated that a woman met the Messenger of Allah (*Salla Allah-u alaihi-wa-Sallam*) in Makkah and requested: O Messenger of Allah! (*Salla Allah-u alaihi-wa-Sallam*) This evil demon (jinn) has over powered me. He said: "If you bear it patiently then you will not have to give an account of any kind on the Day of Resurrection." She said: I will bear it. But I am afraid that he might undress me. So the Holy Prophet (may Allah's Blessings and Peace be upon him) prayed for her and whenever she felt any danger, she would cling to the curtain of the Kaabah and pray so that the demon (*jinn*) would go away.

DEMONS (JINNS) EMBRACED ISLAM

Hazrat Abdullah bin Masud (*Radiya Allah-u Taala anhu*-bin Ghafil bin Habib bin Shamkh bin Faar bin Makhzum al-Qarshi-narrated 848 *Ahadith*-died in 32 A.H, Madinah) reported (Dalael-el-Nubuwwat by Bayhaqi) that the Holy Prophet (*Salla Allah-u alaihi-wa-Sallam*) once said to his Companions (may Allah be pleased with all of them) in Makkah: "Whosoever from amongst you desires to see the demons, he should come to me tonight." Hazrat Abdullah bin Masud (may Allah be pleased with him) related that nobody except me came that night. Allah's Messenger (Peace be upon him) took me with him to a high hill in Makkah. He drew a circle with his foot for me and directed me to keep sitting within that circle. Seating Hazrat Abdullah bin Masud (may Allah be pleased with him) within that circle he advanced ahead and then stood at place. There, he started recitation of the Holy Quran. Suddenly a large gang of demons encircled the Holy Prophet (Peace be upon him) and that gang stood as a wall between me and Allah's Messenger (may Allah's Blessings and Peace be upon him) and I heard the demons saying: Who gives evidence that you are the Prophet. There was a tree nearby. Allah's Messenger (Peace be upon him) observed: "Will you accept

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my claim if this tree gives the evidence?" The demons said: Yes, we shall accept it. On that, the Holy Prophet (Peace be upon him) called the tree. The tree came nearby and gave the evidence accordingly. All the demons (*jinns*) embraced Islam.

Hazrat Jarad bin Qais Marawi (*Radiya Allah-u Taala anhu*) related:

> We were some persons and were going for pilgrimage. While going on the way, the voice was heard which conveyed the sense: 'O travellers! When you reach the place of Zamzam and Hateem (near Kaabah) convey our message to the Prophet of Allah, Hazrat Muhammad (*Salla Allah-u alaihi-wa-Sallam*) that we stand committed to your religion because of the will of the Prophet Isa (Jesus:upon him peace) to us, i.e. When the Prophet Ahmad (Peace be upon him) is commissioned; you all accept his faith.'

DISCOURTESY OF A PERSON

Hazrat Salamah bin Akwa (*Radiya Allah-u Taala anhu*) has narrated that a person was eating with his left hand in the company of the Holy Prophet (Peace be upon him). Allah's Messenger (*Salla Allah-u alaihi-wa-Sallam*) advised him to eat with his right hand. He replied with beguilement that he cannot eat with the right hand, even though there was no defect in his right hand. He swindled that he cannot eat with the right hand even though there was no defect in his right hand. This thing he said by way of discourtesy and rudeness. On that the Holy Prophet (Peace be upon him) said: "You will not be able to eat with your right hand." The Prophet's (Peace be upon him) expression had this effect that his right hand became useless and could not be lifted upto the mouth even.

Dalael-al-Nubuwwat has recorded that Hakam bin Abi Al-Aas used to sit in the assembly of the Holy Prophet (*Sallā Allah-u alaihi-wa-Sallam*). When Allah's Messenger (Peace be upon him) talked, he made faces, puffed up his nostrils, over-bearing his mouth and indicated with his eyes to the hypocrites, which aimed frivolity towards the Holy Prophet (Peace be upon him) and proving him to be false. Seeing the activity of Hakam, the Prophet (Peace be upon him) observed: "May Allah make you such like!" The result was that he became used to it till his death.

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(E)
EARTH THREW OUT APOSTATE

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) has narrated that a person, working as a scriber in the service of Allah's Messenger (*Salla Allah-u alaihi-wa-Sallam*), suddenly became an apostate and joined the group of infidels. The Holy Prophet (may Allah's Blessings and Peace be upon him) invoked curse for him not to be accommodated by the earth. Hazrat Talhah (may Allah be pleased with him) went to the place where that apostate was buried and found that his dead body was lying outside on the ground. On enquiring from the people many a time, it was disclosed that they laid him in the grave many a time but the earth threw him outside everytime.

EARTH DID NOT ACCEPT IMPRECATED'S DEAD BODY

Hazrat Abdullah bin Umar (*Radiya Allah-u Taala anhu*) narrated (Daleal-al-Nubuwwat by Abu Bakr Ahmad Husain Baihaqi) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* invoked imprecation for Muhallam bin Jathamah. Thus, when he died, he was buried in the earth and the earth threw him outside and it happened many a time. Under compulsion, his dead body was placed on a mountain pass and the stones were laid upon it. The Holy Prophet (*Salla Allah-u alaihi-wa-Sallam*) had sent Muhallam with an army to the place called Adham. Aamir bin Azbat of Adham welcomed and saluted the army of Muhallam. Muhallam attacked and killed Aamir bin Azbat and took all his property into his possession. When the incidence was informed to the Holy Prophet (may Allah's Blessings and Peace be upon him), he observed thrice: "O Allah! Do not grant him forgiveness." So, when Muhallam died, the earth did not accept him. When Allah's Messenger (*Salla Allah-u alaihi-wa-Sallam*) was informed about this happening, he said: "The earth has accepted the people even worse than him; but Allah wants to teach a lesson to you, therefore, it happened so."

END OF STARVATION

Abdul Rehman ibn Abu Umrah al-Ansari reported: 'My Father related to me; he said: We were with the Holy Prophet (*Salla Allah-u alaihi-wa-Sallam*) in a Campaign (Ghazwah), and the people were on the verge of starvation. They submitted to Allah's Messenger (may Allah's Blessings and Peace be upon him), to permit them to slaughter their riding beasts and said: Allah will make us reach at them (i.e.after eating their flesh). Hazrat Umar (*Radiya Allah-u Taala anhu*)

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submiited: 'O Prophet of Allah! If we slaughter our animals, how shall we face the enemy forces, hungry and on foot; but if you like, collect the remainder of their provisions, then pray to Allah for His blessings; verily Allah will make us reach our destination or bless it because of your prayer. Thereupon the Messenger of Allah (Peace be upon him) asked for the collection of their remaining provisions. Peoples began to bring handfuls of provisions, and largest quanitity a person brought was a saa (about 3 KG) of dates. All the provisions were consolidated on a mat spread on the ground, and then he got up and prayed as long as Allah willed him to pray. Then he called the soldiers with their vessels and commanded them to fill their vessels. Every one of the soldiers filled his vessel and some provisions still remained. Then Allah's Messenger (*Salla Allah-u alaihi-wa-Sallam*) said: "I bear witness, there is no lord but Allah and I bear witness that I am the Messenger of Allah, and a servant having faith in this will meet-Allah, with the Hell fire being hidden (from him) on the Day of Resurrection."

ERADITCATION OF INNOVATIONS

Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) has narrated (Abu Dawood) that; 'at the end of every century Allah caused a scholar to arise who eradicates innovations (*bidah*) and revives religion.' Some learned persons (Ulema) hold that that the *Hadith* (Tradition) applies to every scholar and preacher of the century who has crushed innovative beliefs and practices. According to a *Hadith*; "In every era, some pious and virtuous people will seek knowledge and pinpoint the adulterated ways of rebels and innovators and clear away fake practices of liars and fabricators."

Hazrat Imam Bukhari (may Allah's mercy be upon him) has recorded that the Holy Prophet (*Salla Allah-u alaihi-wa-Sallam*) said: "A section of my Ummah (people) will be steadfast on the true way. No one who forsakes them can harm them till the Last Day. They will maintain their path."

EXCELLENCE OF MADINAH

Hazrat Abu Zubair (*Radiya Allah-u Taala anhu*) narrated: I heard Allah's Messenger (*Salla Allah-u alaihi-wa-Sallam*) saying: "Yemen will be conquered and some people will be conquered and some people will migrate from Madinah and will urge their families, and those who will obey them to migrate to Yemen although Madinah will be better for them; if they but knew. Sham (Syria) will also be conquered and some people will migrate (from Madinah) and will urge their families and those who will obey them, to migrate (to Sham) although

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Madinah will be better for them; if they but knew. Iraq will be conquered and some people will migrate (from Madinah) and will urge their families and those who will obey them to migrate (to Iraq) although Madinah will be better for them; if they but knew."

Hazrat Usamah bin Zaid (*Radiya Allah-u Taala anhu*) narrated: "Once the Holy Prophet (*Salla Allah-u alaihi-wa-Sallam*) stood at the top of a castle among the castle (stronghold) of Madinah and said: "Do you see what I see? (No doubt) I see the spots where afflictions will take place amongst your houses (and these afflictions will be) as numerous as the spots where rain drops fall (during a heavy rain)."

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) narrated: The Holy Prophet (*Salla Allah-u alaihi-wa-Sallam*) said: "There will be no town which the Dajjal will not enter except Makkah and Madinah, and there will be no entrance (road) (of both Makkah and Madinah) but the angels will be standing in rows guarding it against him, and then Madinah will shake with its inhabitants thrice (i.e.three earth quakes will take place) and Allah will expell all of non-believers and hypocrites from it."

EXPEDITION OF HAZRAT KHALID BIN WALID *(RADIYA ALLAH-U TAALA ANHU)* AGAINST AKEEDAR

Ibn-e-Hisham has reported that Allah's Messenger (*Salla Allah-u alaihi-wa-Sallam*) sent Hazrat Khalid bin Walid (*Radiya Allah-u Taala anhu*) with four hundred horsemen and sent him to Akeedar, the rebellious ruler of Daumatil-Jandal. The Holy Prophet (Peace be upon him) said to Hazrat Khalid bin Walid (may Allah be pleased with him): "Akeedar will come out at night for hunting of white antelopes and you will arrest him." Hazrat Khalid bin Walid (may Allah be pleased with him) reached there secretly and hid near his fort. At night, a few white antelopes came near the fort and began rubbing their backs with the wall of the fort. Akeedar (Akidar) came out of the fort at night and pursued the white antelopes for hunting. Hazrat Khalid bin Walid (may Allah be pleased with him) besieged him and arrested him. His brother and his son were killed in this combat. Hazrat Khalid bin Walid (*Radiya Allah-u Taala anhu*) brought him to Madinah and presented before the Holy Prophet (Peace be upon him). Allah's Messenger (*Salla Allah-u alaihi-wa-Sallam*) fixed Jizyah (tribute) with him and released him.

Hazrat Khalid bin Walid (*Radiya Allah-u Taala anhu*) had a few blessed hair of the head of the Holy Prophet (*Salla Allah-u alaihi-wa-Sallam*) attached to

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his cap. Its effect was that Hazrat Khalid bin Walid (may Allah be pleased with him) conquered every battle he participated with his cap on.

EYE SIGHT

Hazrat Uthman bin Hunayf (*Radiya Allah-u Taala anhu*-Aws tribe was governor Basra during the caliphate (35-40 A.H) of Hazrat Ali-*Radiy Allah-u Taala anhu*-died during the period of Hazrat Muawiyah:may Allah be pleased with him-40 A.H-60 A.H) has narrated that a blind man solicited the Allah's Messenger (*Salla Allah-u alaihi-wa-Sallam*) to pray for his eyesight restoration. He said: "If you choose that I do not pray then that is good for your next life but if you wish, I will pray for you." He humbly requested him tp pray for him. The Holy Prophet (Peace be upon him) directed him to perform ablution, offer two units (*Rakat*) supplementary prayers (*nawafil*) and pray; "O Allah! I beseech You and turn to You through the intercession of Your merciful Prophet- O Muhammad! I seek your attention to this, my need that it should be met, and you recommend my case and your intercession for me shall be granted." He made this supplication often. He said; "I am convinced that it will be granted." Hence, it was granted and his eyesight was restored.

Hazrat Habib ibn Mudrik (may Allah be pleased with him) narrated that his father went to the Holy Prophet (*Salla Allah-u alaihi-wa-Sallam*), because he has lost his sight. He solicited: I used to graze camels and it happened to step on a snake and since then I have lost my eye-sight. The Allah's Messenger (may Allah's Blessings and Peace be upon him) recited and blew on him, so his eye sight was restored. In fact, he had such brilliant eyesight that even at eighty years of age he could thread a needle.

EYESIGHT RESTORATION

Hazrat Uthman bin Hanif (*Radiya Allah-u Taala anhu*-Aws tribe; he was deputed for survey of the land by Hazrat Umar:*Radiya Allah-u Taala anhu*: was appointed governer Basrah by Hazrat Ali: *Radiya Allah-u Taala anhu*: narrated few *Ahadith*-died in Kufah during the caliphate of Amir Muawiyah) has narrated (*Trimizi*) that a blind man came to the Holy Prophet (*Salla Allah-u alaihi-wa-Sallam*) and entreated: O Prophet of Allah! Pray to Allah to give me eyesight. Allah's Messenger (may Allah's Blessigns and Peace be upn him) observed: "Say two *rakaat* (units) of prayers and then pray to Allah in this manner:

"O Allah! I pray to you through the medium of
Your Prophet of Mercy, and O Muhammad (Peace be upon him)!
Owing to you, I bring this request of mine to your Lord to remove

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the disease of my eye and give me eyesight and remove blindness from my eyes."

The blind man acted upon the advice of Allah's Messenger (*Salla Allah-u alaihi-wa-Sallam*). He made ablution and said prayers in accordance with the directive. Then he prayed to Allah with the above mentioned words. Thus, the blind man's eyesight was restored.

Most of the *Muhadditheen* (having the knowledge of Traditions / *Ahadith* of the Holy Prophet-Peace be upon him) having described this prayer as an elixir for all needs. Thus, Hazrat Uthman bin Hanif (*Radiya Allah-u Taala anhu*) and his descendants included this prayer among all the essentials and many events are found in the books regarding the effect of this prayer.

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FAREWELL PILGRIMAGE (HAJJ-ATUL-WADAA)

Hazrat Abu Bakrah bin Masrooh (*Radiya Allah-u Taalā anhu*-He was slave of a Taif chief. On proclamation at the time of siege of Taif, by the orders of the Holy Prophet; Peace be upon him, that 'whoever slave come out of Taif shall be set free of slavery'-he came out and was set free-narrated 132 *Ahadith*-died during the time of Hazrat Amir Muawiyah) narrated (Sahih Bukhari) that: The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "Time has taken its original shape which it had when Allah created the Heavens and the Earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e. Dhul-Qada (Ziquad), Dhul-Hijja (Zil Hāj) and Al-Muharram, and the fourth is Rajab between the month of Jumada and Shaaban." Then Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* asked: "Which is this month?" We said: Allah and His Prophet (Peace be upon him) know better. On that the Holy Prophet (may Allah's Blessings and Peace be upon him) kept quiet so long that we thought that he might name it with another name. Then the Prophet (Peace be upon him) said: "Isn't it the month of Dhul-Hijja?" We replied: Yes. Then he said: "Which town is this?" We replied: Allah and His Prophet (Peace be upon him) know better. On that he kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the town of Makkah?" We replied: Yes. Then he said: "Which day is today?" We replied: Allah and His Prophet know better. He kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the Day of Sacrifice?" We replied: Yes. He said: "So your blood, your properties are sacred to one another like the sanctity of this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become infidels after me, cutting the necks (throats) of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it." The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* then added twice: "No doubt! Haven't I conveyed (Allah's Message) to you?"

FATAL INJURY HEALED

Hazrat Ibn Abi Ubaidah *(Radiya Allah-u Taala anhu)* has narrated (Sahih Bukhari) that he saw the mark of injury on the leg of Salmah bin Akwaa *(Radiya Allah-u Taala anhu)* and enquired about it. He replied that; fatal injury was inflicted during the battle of Khaibar and it was so severe that the people had proclaimed that Salmah had been martyred because there was no hope to recover

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from this fatal injury. Hazrat Salmah (may Allah be pleased with him) presented himself before the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* who blew thrice over the injury resulting the complete healing of the injury.

Hazrat Salmah bin Akwaa Aqsi *(Radiya Allah-u Taala anhu)* participated in Hudaibiyah and Campaigns aftere that. He narrated 77 *Ahadith* and died in Madinah in 74 A.H.

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* sent Hazrat Abdullah bin Unais, Abdullah bin Rawahahh *(Radiya Allah-u Taala anhum)* and some other Companions towards Bashir bin Saleem, a man from the tribe of Atfan who had gathered an army to fight against Allah's Messenger (may Allah's Blessings and Peace be upon him). Reaching there, Abdullah ibn Unais and other Companions (*Ridwan Allah-e Taala ajmaeen*) advised Bashir that if he would surrender and appear before the Holy Prophet (Peace be upon him) he would have a great reward for him. After assentation, he accompanied the Companions (may Allah be pleased with all of them) and Hazrat Ibn-e-Unais *(Radiya Allah-u Taala anhu)* got him seated on his camel. On the way, when they reached near Khaibar, Bashir regretted on accompanying them. Hazrat Ibn Unais (may Allah be pleased with him) perceived his dissatisfaction. Bashir struck his sword on his head inflicting an injury. On this very injury, the Holy Prophet (Peace be upon him) applied his mouth saliva and it was healed.

Hazrat Muawiyah bin Hakam *(Radiya Allah-u Taala anhu)* has narrated that he was present with Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* in the Battle of the Ditch (Khandaq). His brother Ali bin Hakam (may Allah be pleased with him) descended in the ditch and got his foot injured by striking against the wall of ditch. When his brother came to the Holy Prophet (Peace be upon him) he was still riding the horse. When Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* gave a loving touch on the foot and recited Bismillah (In the name of Allah), immediately the injury was healed and the pain remained not in the least.

Hazrat Abu Bakr Ahmad Husain Bayhaqi (*Dalael-al-Nubuwwat*) has recorded that on the day of the Campaign of Badr, the enemy hit his sword so strongly that a portion between the two shoulders of the body of Hazrat Habib bin Yasaaf *(Radiya Allah-u Taala anhu)* was cut and hung from the body. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, immediately, joined the hanged portion to the body and blew over it, which was healed so nicely that Hazrat Habib (may Allah be pleased with him) slain the enemy who had attacked him.

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It was recorded by Hazrat Abu Bakr Ahmad Husain Bayhaqi (may Allah's Mercy be upon him) that an arrow hit on the eye of Hazrat Qatadah bin Nauman (*Radiya Allah-u Taala anhu*-Zafar clan of Aws tribe-narrated seven *Ahadith*-died Madinah 23 A.H.) in the Campaign of Uhud, causing the eye blindness and its hanging on the cheek. The Holy Prophet (may Allah's Blessings and Peace be upon him) said to Hazrat Qatadah (may Allah be pleased with him): "If you wish the eye to be restored to its normal condition, I may put it on its original place and it will be restored to good condition and if you wish to attain the Paradise, you should bear this loss." Hazrat Qatadah (may Allah be pleased with him) entreated: 'O Prophet of Allah! The Paradise is, no doubt, a very good reward but it looks very clumsy that I become one-eyed. Please, set my eye right and also, pray for me to get Paradise also.' The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* picked up his eye-ball and placed it in its circle. The eye became so lighted that its light became more illuminating than that of the other and prayed for Hazrat Qatadah (may Allah be pleased with him) to be given the Paradise, also. The descendants of Hazrat Qatadah *(Radiya Allah-u Taala anhu)* were cheerful that the eye of their ancester was healed by the blessed hand of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*.

Tabrani has recorded that a pod fell into the eyes of Hazrat Habib bin Hazaif *(Radiya Allah-u Taala anhu)* which made him completely blind. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* blew over his eyes. Immediately, his eyesight was restored. His eyesight became so fast and firm that he could thread the needle even at the age of 80 years.

(HAZRAT) FATIMAH AL-ZUHRA *(RADIYA ALLAH-U TAALA ANHA)*

Hazrat Ayeshah Siddiqa *(Radiya Allah-u Taala anha)* narrated: 'We, the wives of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*, were with him (during his last illness) and none was absent therefrom that Hazrat Fatimah, who walked after the style of the Holy Prophet (may Allah's Blessings and Peace be upon him), came there, and when he saw her he welcomed her saying: "You are welcome, my daughter." He then made her sit on his right side. Then he said something secretly to her and she wept bitterly and when he found her plunged in grief he said to her some thing secretly for the second time and she laughed. I (Hazrat Ayeshah-*Radiya Allah-u Taala anha)* said to her: Allah's Messenger has singled you out amongst the women (of the family) for talking to you something secretly and you wept. When Allah's Messenger (Peace be upon him) recovered from illness, I said to her: what did Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* say to you? Thereupon she said: I am not going to disclose the secret of

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Allah's Messenger (Peace be upon him). When Allah's Messenger (may Allah's Blessings and Peace be upon him) demised, I said to her: I adjure you by my right that I have upon you that you should describe to me what the Holy Prophet (Peace be upon him) said to you. She said: Yes, now I can do that (so listen to it). When he talked to me secretly for the first time he informed me that Jibril (Gabriel-upon him peace) was in the habit of reciting the Quran along with him once every year, but this year it had been twice and so he perceived his death quite near, so fear Allah and be patient (and he told me) that he would be a befitting fore runner for me and so I wept as you saw me. And when he saw me in grief he talked to me secretly for the second time and said: "Fatimah, are you not pleased that: "You would be the first amongst the members of his family to follow him," and so I laughed.

Thus, Hazrat Fatimah *(Radiya Allah-u Taala anha)* remained alive for only six months after the demise of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and then met him after six months in Ramadan 11 A.H. at the age of about 29 years. (She narrated 18 *Ahadith*).

FEMALE-DEER (HIND) TESTIMONY

Hazrat Umm-e-Salamah (may Allah be pleased with her-Hind bint Abi Umayyah Suhail bin al-Mughirah bin Abdullah bin Amr bin Makhzum al-Qarshi-wife of the Holy Prophet, (*Salla Allah-u alaihi wa-sallam*-narrated 378 *Ahadith*/Traditions-died in 63 A.H. at the age of 84 years and buried in Baqi al-Gharqad Madinah) has narrated (*Dalael-al-Nabuwwat*) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* was in a forest when, all of a sudden, a female deer (hind) shouted: O Prophet of Allah! The Prophet (Peace be upon him) turned towards the voice and found a female-deer tied with a rope and a bedouin sleeping nearby. The Holy Prophet (Peace be upon him) said to the female-deer: "What do you want to say?" The female-deer replied: This bedouin has hunted me. I have two small kids in the hill. You, kindly, release me and I shall come back after feeding them. Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* enquired:

"Will you really come back?" It replied: Yes. So, the Holy Prophet (Peace be upon him) released it and it come back after feeding the kids. The Holy Prophet (Peace be upon him) tied it with the rope. After that, the bedouin woke and seeing the Holy Prophet (Peace be upon him) there, asked him: Is there any order for me? The Holy Prophet (Peace be upon him) observed: "Release this female-deer." He released it immediately and the female deer moved from there uttering:

> "I bear witness that there is no true lord except Allah and I bear witness that indeed you are Messenger of Allah."
> ("*Ashhad ann laa ilaha illa-Allah-u wa Ashhad innaka Rasul Allah*)

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FEVER

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that 'Fever' requested the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*; 'Send me to those dearest to you.' So, he sent it to the *Ansars*. They were distressed by fever. They complained to the Allah's Messenger (may Allah's Blessings and Peace be upon him) and requested him to pray for them. He prayed and they recovered. To an Ansar woman who made a similar request, he said; "I will pray and you will recover from the fever, or you show patience and get Paradise." She said, O Allah's Messenger! I prefer to show patience.

The climate of Madinah was not healthy and it was known as the place of contagious diseases. The Holy Prophet's *(Salla Allah-u alaihi wa-sallam)* turned it into a healthy place.

FIGHTING ONE ANOTHER

Hazrat Uqba bin Amr *(Radiya Allah-u Taala anhu)* reported (Al-Bukhari, vol: 4): 'The Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* once gone out and offered the funeral prayer for the martyrs of Ghazwah-e-Uhud, and proceeded to the pulpit and said: "I shall be your predecessor and a witness on you, and I am really looking at my Sacred Fount (Hauz-e-Kauthar) now, and no doubt, I have been given the keys of the treasures of the world. By Allah, I am not afraid that you will worship others along with Allah, but I am afraid that you will envy and fight one another for worldly fortunes."

FOOD SUFFICIENCY

Hazrat Abu Ayyub Ansari (*Radiya Allah-u Taala anhu*-Khalid bin Zaid bin Kulaib-Najjar clan of Khazraj tribe-narrated number of *Ahadith*/Triditions-Died Istanbul, Turkey in 52 A.H.) has related (*Dalael-al-Nubuwwat*) that 'he prepared the food for Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)*, which was sufficient for two persons. The Holy Prophet (may Allah's Blessings and Peace be upon him) directed Hazrat Abu Ayub Ansari (may Allah be pleased with him) to invite thirty prominent persons from *Ansars* to the feast. Thus, by his order, thirty persons from Ansars came and all the persons ate to their fill from that food, but the food was surplus.' Hazrat Abu Ayub Ansari *(Radiya Allah-u Taala anhu)* stated that all the men ate to their fill and all, on the basis of this miracle of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, embraced Islam and took the oath of allegiance ate the hand of the Prophet (Peace be upon him) that day, one hundred and eighty

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men ate to their fill from the very same food. This miraculous event belonged to the period when Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* reached Madinah after migration, and he stayed at the house of Hazrat Abu Ayub Ansari *(Radiya Allah-u Taala anhu)*. By that time, all the Ansars had not yet embraced Islam.

FOOD SURPLUS

Hazrat Abdul Rehman bin Abu Bakr *(Radiya Allah-u Taala anhu)* has narrated that they were 130 men, present with the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. One *Saa* (about 3 KG) of flour was cooked. A goat was slaughtered and its liver was roasted. Allah brought so much prosperity in it that everyone got a piece of it and two bowls were filled with the mutton of the goat. All the 130 men ate to their fill but the food was still found surplus.

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* sent me to call inhabitants of Suffah (platform) (Ashab-e-Suffah). I called them up. They were more than hundred in number. Allah's Messenger (may Allah's Blessings and Peace be upon him) placed before them a bowl, full of food. All the Ashab-e-Suffah ate to their fill but it was still full of food, with the only difference that the impressions of fingers were visible in it. Ashab-e-Suffah were those people who always lived at a platform near the Prophet's Mosque (Masjid-e-Nabawi), keeping themselves busy in attaining knowledge and piety. Their number range between one hundred and four hundred and they had no homes.

Tabaqat Ibn-e-Saad have recorded that Hazrat Zain-al-Abedeen (may Allah's Mercy be upon him-Ali bin Husain bin Ali bin Abi Talib-His mother was Shahr Bano- 36 A.H.-94 A.H.) stated that once, Hazrat Fatimah *(Radiya Allah-u Taala anha)* bunch in a kettle and invited the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* for joining them to eat it. Allah's Messenger (may Allah's Blessings and Peace be upon him) came and caused to be sent one bowl each containing food from the kettle to his wives. Then, he caused to be taken out one bowl each of food for himself, Hazrat Ali and Hazrat Fatimah (may Allah be pleased with both of them). When the Kettle was checked, it was found full of food.

FOREHEAD REMAINED BRIGHT

In the Campaign of Hunain, Hazrat Ayed bin Amro *(Radiya Allah-u Taala anhu)* was injured. Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* wiped the blood from his mouth and prayed for him. The result was that the place of the

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forehead, which was touched by the Holy Prophet (may Allah's Blessings and Peace be upon him) always remained bright.

FORGIVENESS OF HAZRAT ADAM (UPON HIM PEACE)

Imam Haakim (may Allah's mercy be upon him-d-405 A.H.; and Allama Abu Bakr Ahmad Hussain Baihaqi (may Allah's mercy be upon him-d.458A.H.) has recorded in '*Mustadrak*' and 'Dalael Al-Nubuwwat' on the authority of Hazrat Umar *(Radiya Allah-u Taala anhu)* that 'Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "When Hazrat Aadam (upon him peace) commited mistake, he pleaded; 'O Allah! I entreat You by virtue of Muhammad, forgive me." Allah said to him; "I have not yet created Muhammad, how do you know about him?" He submitted; 'O Lord! When you blew soul in my model and I raised my head, the Kalima Tawheed '*Laa Ilaha illa-Allah-u Muhammad arr-Rasul Allah*' (There is no lord but Allah and Muhammad is Allah's Messenger) was inscribed on the base of the throne. I know then that You had placed alongside Your name of one dearest to you.' Allah said; "You are right, O Aadam. He is dearer to Me than all the creatures. Since you ask for his sake, I forgive you. If he were not there, I would not have created you."

FOUNDATION OF BASRAH

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*-Najjar tribe) narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* observed: "O Anas! People will populate new cities. One of those cities will be Basrah, by name. See that if you enter that city, save yourself from its stony and saline soil, gardens, bazars and the doors of the rich and live at its distant corner because the city will be caused to sink in the earth. It will hailstone on it and earthquake will come into it. The people will be disfigured."

The Persians had junction of the route to India at the place where now Basrah is populated. Hazrat Umar (*Radiya Allah-u Taala anhu*-Orthodox Caliph 13 A.H.-23 A.H.) felt perplexed that the Persians might seek help from India against the Muslims. Thus, by his order, Hazrat Utbah bin Ghazwan (may Allah be pleased with him) laid foundation of Basrah in 17 A.H.

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* was appointed governor Bahrain by the first Orthodox Caliph Hazrat Abu Bakr Siddique *(Radiya Allah-u Taala anhu)*. He was made chief of the religious scholars sent to Basrah to teach them Quran and Islamic jurisprudence (*fiqah*) and he remained there for

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the rest of life. He narrated 2286 *Ahadith*/Traditions and died at the place of Tuff in the outskirts of Basrah in 93 A.H. at the age of 103 years.

FUNERAL PRAYERS FOR NEGUS (MAY ALLAH'S MERCY BE UPON HIM)

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated: The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* informed about the death of Negus (Najashi: May Allah's mercy be upon him), the king of Habsha (Abyssinia), on the same day when he died. The Holy Prophet (Peace be upon him) went to mosque along with his companions and offered funeral prayers for Negus. The real name of the king was Ashamah used to be Negus. Previously he was a Christian, but he embraced Islam on receiving the Holy Prophet's (Peace be upon him) letter inviting him to Islam, declaring that the Prophet, described in previous Divine books, is this very Prophet. When the king died, Allah's Messenger (may Allah's Blessings and Peace be upon him) was granted the information of his death even though the king lived at a very long distance.

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (Sahih Bukhari, vol. 5) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* informed them (i.e his Companions) of the death of Negus, the king of Ethiopia, on the very day on which the latter died, and said: "Ask Allah's Forgiveness for your brother." Hazrat Abu Hurairah (may Allah be pleased with him) further said: 'Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* made them (i.e the Muslims) stand in rows at the praying place and led the funeral prayer for the Negus and exclaimed four times: "Allah is the Greatest."

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* narrated: 'When Negus died, the Holy Prophet (Peace be upon him) said: "Today a pious man has died. So get up and offer the funeral prayer for your brother Ashama (Negus)."

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(G)
GATHERING OF TREES AND STONES

Hazrat Usamah bin Zaid (*Radiya Allah-u Taala anhu*-bin Harithah bin Sharjeel bin Kaab bin Abdul Uzza bin Zaid Amrao al-Qais Kalbi-tribe Bani Qazaa of Yemen-His father Zaid, *(Radiya Allah-u Taala anhu)* was martyred in Ghazwah-e-Muta in 8 A.H., where Prophet's envoy of Basrah Hazrat Harith bin Umayr Uzdi, *(Radiya Allah-u Taala anhu)* was martyred by Sharjeel bin Umar Ghassani-His mother was Hazrat Umm Aiman, (*Radiya Allah-u Taala anha*-He became victorious in the second Muta expedition which invaded in the early period of Hazrat Abu Bakr Siddiq, *(Radiya Allah-u Taala anhu)*. He narrated 128 *Ahadith*-Died in 54 A.H. at Madinah) has narrated (*Dalael-al-Nubuwwat* by Abu Bakr-Baihaqi) that: 'During a journey, the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, advised him to see if there is some proper place for answering the call of nature (to relieve himself). I submitted to him that there were so many people in this plain that there was no place of secrecy. Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* observed to me if there were trees and stones. I informed him that there seemed no trees close to one another. The Holy Prophet (Peace be upon him) observed; "Go and tell the trees that the Prophet (Peace be upon him) orders them to get closer and ask the stones, aslo, to get together." When I conveyed the order of the Prophet *(Salla Allah-u alaihi wa-sallam)* to the trees and the stones, I swear by Allah that the trees gathered together and the stones gathered together forming a wall and the Holy Prophet (may Allah's Blessings and Peace be upon him) ease himself in their cover. When he was free Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* ordered me to ask them to go to their original place. When I conveyed the order of the Holy Prophet (may Allah's Blessings and Peace be upon him) to them, I swear by Allah, I saw with my own eyes the trees and stones getting separate and going back to their respective original places.'

GHEE OVERFLOWS

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated: 'My mother (Umm Sulaim- *Radiya Allah-u Taala anha*) had a sheep from whose milk she would prepare ghee and put it aside. Once she sent a vessel full of ghee to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* instructing her maid servant to give it to the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* who would eat it. He asked her to empty the pot and take it back. She took the pot home but my mother was not there, so she placed it where it was kept. When my mother came home, she found the vessel full of ghee, drops of which of fell down, because of overflowing. She asked the maid servant why she had not delivered ghee to the Holy Prophet (Peace be upon him), but she insisted that she had delivered to him.

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My mother was astonished. She took the maid servant and appeared before Allah's Messenger (may Allah's Blessings and Peace be upon him) who confirmed that, she had given him the ghee. My mother exclaimed; 'By Him Who has sent you as a Prophet, the vessel is full of ghee and overflows.' He said: "O Umm Sulaim! Just as you feed Allah's Prophet, Allah feeds you. What surprises you then? Go eat and drink!"

GLORIFICATION OF PEBBLES

Hazrat Abu Zarr Ghifari (*Radiya Allah-u Taala anhu*-narrated 281 *Ahadith*/Traditions, died in 31 A.H. at Rabzah) narrated that he was looking for an opportunity to meet the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* alone, and had the chance to meet him and sat beside him. Then Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)* came and sat by his right side. Hazrat Umar *(Radiya Allah-u Taala anhu)* came and sat by Hazrat Abu Bakr (may Allah be pleased with him) right side and then Hazrat Uthman *(Radiya Allah-u Taala anhu)* came and sat by Hazrat Umar's *(Radiya Allah-u Taala anhu)* right. The Holy Prophet (may Allah's Blessings and Peace be upon him) picked up seven (or nine) pebbles from the ground in front of him. A buzzing sound glorifying Allah came from them. He put them on the ground and the sound ceased. He picked them up and handed them over to Hazrat Abu Bakr (may Allah be pleased with him) and the sound commenced as before. Then he put them down on the ground and the sound stopped until he put them in Hazrat Umar's (may Allah be pleased with him) palm when they started buzzing again. He placed them down and they ceased to buzz. He put them in Hazrat Uthman's (may Allah be pleased with him) palm and started buzzing again. The Messenger of Allah (Peace be upon him) said: "It is *Khilafah* (Caliphate) like Prophethood."

GOAT CAME TO BE MILKED

Dalael-al-Nubuwwat (Allama Abu Bakr Ahmad Husain Baihaqi, d 458 A.H.) has recorded on the authority of Hazrat Saad *(Radiya Allah-u Taala anhu)* the freed slave of Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)*, who stated: 'We, four hundred persons were travelling with the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. We encamped at a place where there was no water. The people were fearful about the situation. When the Holy Prophet (Peace be upon him) was informed about it, all of a sudden, a goat with little horns came and stood before Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* for being milked. The Holy Prophet (Peace be upon him) milked it, drank its milk to satiation and caused us to drink the milk satisfactorily. After that Allah's Messenger (Peace be upon him) directed Hazrat Rafi (may Allah be pleased with

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him): "Stop this goat for the whole night but I do not think that you can stop it." Thus Hazrat Rafi (may Allah be pleased with him) tied the goat with a peg and went to sleep. When he got up, the goat was not there. When the Holy Prophet (may Allah's Blessings and Peace be upon him) was informed about that he observed: "Allah the Almighty Who brought it here, It is the same Allah Who took it away."

GOATS PROSTRATION

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has narrated (*Masnad-e-Ahmad*) that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)*, Hazrat Umar *(Radiya Allah-u Taala anhu)* and an *Ansari* were together. All the four went to a garden of an Ansari. There were some goats. They prostrated to Allah's Messenger (may Allah's Blessings and Peace be upon him). Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)* submitted to the Holy Prophet (Peace be upon him): O Prophet of Allah! We are more under obligation to respect you, therefore, we should prostrate to you. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* observed: "None should be prostrated except Almighty."

GOAT WAS RESURRECTED

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* narrated (in *Ajaib al-Gharabiyah*) that 'he saw hunger on the face of the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)*. He came home and slaughtered his goat. His wife prepared *Tharid* (stew plus bread) for him and he took it to the Holy Prophet (may Allah's Blessings and Peace be upon him) who invited all the Companions (may Allah be pleased with all of them). They ate by groups. When everyone had eaten to his fill, the food was as it was originally. The Holy Prophet (Peace be upon him) had advised them not to break the bones. The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* gathered all the bones and then touched them with his hand and prayed. The goat was resurrected and he said to Hazrat Jabir *(Radiya Allah-u Taala anhu)*, "Take it home." On seeing it, his wife said thrice, 'I bear witness that he is Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*.'

GOLD COINS

Dalael-al-Nabuwwat (Hazrat Abu Bakr Ahmad Hussain Bayhaqi-d.458 A.H.) has recorded that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* invoked blessing for Hazrat Miqdad *(Radiya Allah-u Taala anhu)* bin Amro bin

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Thalabah al-Bahrani-died 23 A.H. at the age of 70 years in Madinah) and the result was soon he became rich-man and large bags full of Dinars were accumulated in his house. Miqdad's wife Dhabaah (*Radiya Allah-u Taala anha*- bint Zubair bin Abdul Muttalib- *Radiya Allah-u Taala anhu*) narrated that one day, Miqdad (may Allah be pleased with him) went out in the field to ease himself. A mouse brought a gold coin and placed it by his side. Then, it brought another till the number of gold coins reached seventeen. Hazrat Miqdad (may Allah be pleased with him) took all these gold coins and brought them to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* who asked him if he had entered his hand in the hole of the mouse. He stated on oath that he did not do that. The Holy Prohet *(Salla Allah-u alaihi wa-sallam)* observed: "Take all these. This is alms from Allah Almighty. May Allah bless you." Hazrat Dhabaah (may Allah be pleased with her) stated that no sooner did the last gold coin was spent away than the bags full of silver were seem in the house of Miqdad (may Allah be pleased with him).

GRAVEST AMONG THE SINS

Sahih Muslim (vol.1) has recorded that it is narrated on the authority of Abdul Rehman bin Abu Bakra that his father said: We were in the accompany of the Holy Prpohet *(Salla Allah-u alaihi wa-sallam)* that he observed: "Should I not inform you about the most grievous of the grave sins?" Allah's Messenger repeated it three times, and then said: "Associating anything with Allah, disobedience to parents, false testimony or false utterance." The Holy Prophet (Peace be upon him) was reclining, then he sat up and he repeated it so many times.

Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* was repeating it only to stress. The gravity and enormity of these sins and he was uttering these words with such an agony of heart that his followers wished him to keep silence. Polytheism, that is, associating a partner with Allah, is the most grievous offence in Islam.

GREETING OF THE TREES

Hazrat Yaala ibn Siyabah *(Radiya Allah-u Taala anhu)* narrated that once when he was with the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* who went aside to relieve himself, he ordered two trees to give him cover. Then he ordered them and they returned to their places.

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Hazrat Yaala ibn Murrah *(Radiya Allah-u Taala anhu)* narrated that he was with the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* and he rested at a place. A tree dragged itself through the land and cast its shadow on him. Later, it returned to its place. When he woke up, Yaala (*Radiya Allah-u Taala anhu*) told him about it and he said; "It sought Allah's permission to greet me and He gave it permission."

GROUP OF LEARNED JEWS

Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhuma)* has narrated that a few learned Jews met the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and said: We want to ask you a few questions. He said; "You may ask what you like but give me a firm assurance that if you find them correct you will become Muslims, an assurance like one Yaqub (Jacob-upon him peace) had taken from his sons." They committed and asked these questions:

(1) What food had Yaqub (upon him peace) disallowed before Torah was revealed?
(2) Why is the newborn sometimes a male and sometimes a female?
(3) Tell us about a Prophet's sleep.
(4) Which angel is your friend?

Then Allah's Messenger (may Allah's Blessings and peace be upon him) again got them to give as assurance. Then he said: "I call upon you by Allah, who revealed Torah to Musa (Moses-upon him peace), do you not know that when Yaqub's (upon him peace) sickness grew long, he made solemn promise that if he was recovered, he would give up his favourite food which was camel's meat and milk." They confirmed it, and he said; "O Allah, be You witness!" He said to the second question; "If the male sperm predominates it a male child, otherwise a female child." They agreed.

Then he said; "Do you not know that though the eyes of the Prophet may sleep, his heart is awake." They agreed.

He said; "My friend angel is Jibril (Gabriel-upon him peace) and he was the friend of every Prophet. They said; this is the point of dispute with you. We should have become Muslim if you had any other angel as friend. Jibril (upon him peace) is our enemy. It was here that the verses ware revealed:

"Announce (O Muhammad): Whoever is an enemy towards the Jibril (Gabriel); for indeed he brought the revelation (the Holy Quran) to your heart by the command of Allah, confirming that which was revealed before it (preceding Scriptures), and as a guidance and glad tidings to those who believe. Whoever is

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an enemy to Allah, and His angels and His Messengers, and Jibril (Gabriel) and Mikaeel (Michael) (angels), then surely Allah is an enemy to the disbelievers."

(Al-Quran, Chapter Al-Baqarah: 2-97,98)

This is a strong warning to those among the Jews who declared enmity on the angels, particularly on the angel Jibril (Gabriel-upon him peace), who brought down the revelations to the Holy Prophet Muhammad *(Salla Allah-u alaihi wa-sallam)*. It is noteworthy here, that this is a warning to all those who abuse the Messengers, the angels and any scholar who gives guidance to the people.

GUSHING OUT WATER FROM SACRED FINGERS

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* narrated (Sahih Bukhari, vol: 7): 'I was with the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and at the time for the Afternoon (obligatory) Prayer became due. We had no water with us except a little which was put in a vessel and was brought to Allah's Messenger (may Allah's Blessings and Peace be upon him). He put his hand into it and spread out his fingers and then said: "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allah." I saw the water gushing out from his sacred fingers. So, the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was blessing.' The sub-narrator said; I asked Hazrat Jabir (may Allah be pleased with him): How many persons were you then? He replied: 'We were one thousand four hundred men.' Salem (may Allah be pleased with him) said; Jabir *(Radiya Allah-u Taala anhu)* said: 'Fifteen hundred.'

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(H)
(THE SACRED) HAIR OF THE HOLY PROPHET *(SALLA ALLAH-U ALAIHI WA-SALLAM)*

The reputed book '*Naseem-ul-Riaz*' has recorded that Adeem ibn Zahir Alvi had the fourteen sacred hair. He presented these hair as a gift to the governor of Halab, who had a great affection for Alvis. The governor Halab accepted with great respect and honour and attended the Alvi, also, with reasonable offering. After passage of some period, when the Alvi met the governor, his behaviour was not proper and he showed his displeasure. Alvi inquired about the cause of his anger. Governor Halab told him that the hair gifted to him, had been wrongly attributed to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. Then Alvi asked him to cause the hair to be brought. So, the hair were brought and fire was kindled. The hair were put into the blazed fire, which became more beautiful instead of getting burnt away. Seeing that governor changed his view and treated the Alvi with more respect and dignity than before and presented offering to him.

HANDFUL OF GRAVEL

Allah, The Almighty, has revealed in the Holy Quran:

"It was not you who killed them (on the Day of Badr), but it was Allah who killed them. And it was not you who smite, when you did smote (the handful of gravel): but it was Allah who smote. So that He might test the believers by a fair test from Him. Surely, Allah is All-Hearing, All-Knowing." (Al-Anfal, 8:17)

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* took a handful of gravel at the Battle of Badr and threw it towards the enemy saying: "May their faces be scorched." The result was that the eyes and nostrils of all the infidels were filled with it and they ran away defeated. By commandments of Allah's Messenger (may Allah's Blessings and Peace be upon him) the Companions (*Ridhwan Allah-e- Taala ajmaeen*) made striving assault against the enemy. Many of the disbelievers and their chiefs were killed and many taken prisoners. The rest of them fled away.

This very miracle appeared in the Campaign of Hunain. While throwing these pebbles, Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* observed: "The faces of the disbelievers became degraded." So, it happened the same and the eyes of the disbelievers filled with dust and pebbles, and they rubbing their eyes, being defeated and fled away.

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HATIB BIN ABI BALTAAH'S SECRET INFORMATION SENT TO THE PEOPLE OF MAKKAH

Hazrat Ali bin Abi Talib *(Radiya Allah-u Taala anhu)* narrated: The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* sent me, Zubair and Miqdad saying: "Proceed till you reach Rawdat Khakh where there is a lady carrying a letter, and take that letter from her." So, we proceeded on our way with our horses galloping till we reached the Rawda, and there we found the lady and said to her: 'Take out the letter.' She said: I have no letter. We said: 'Take out the letter, or else we will take off your clothes.' So, she took it out of her braid, and we brought the letter to Allah's Messenger (may Allah's Blessings and Peace be upon him). The letter was addressed from Hatib bin Abi Baltaah to some infidels of Makkah, telling them about what the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* intended to do (about the invasion of Makkah). Allah's Messenger (may Allah's Blessings and Peace be upon him) said: "O Hatib! What is this?" Hatib submitted: O Allah's Messenger (Peace be upon him)! Do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the Emigrants who were with you, have got their kinsmen (in Makkah) who can protect their families and properties. So I liked to do them a favour so that they might protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (i.e. Islam) nor did I do it to choose heathenism after Islam. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said to his Companions (*Ridhwan Allah-e Taala ajmaeen*): "As to him, he (Hatib) has told you the truth." Hazrat Umar *(Radiya Allah-u Taala anhu)* said: 'O Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*! Allow me to amputate the head of this hypocrite!' The Holy Prophet (Peace be upon him) said: "He (Hatib) has participated in the Badr Battle (fought in it) and what could tell you, perhaps Allah looked at those who participated in Badr and said: "O the people of Badr (i.e the Badr Muslim warriors), do what you like, for I have forgiven you."

Then Allah, The Glorious, revealed the Surah Al-Mumtahinah of the Holy Quran:

> "O you who have believed! Do not take My enemy and your enemy as patrons, by casting upon them (your) love (and kindness), while they have already rejected the truth that has come to you; and have driven out the Messenger and yourselves (from Makkah), because you believe in Allah your Lord! If you go forth striving in My cause seeking my good pleasure (then, do not take them as your patrons). But, you are showing friendship unto them in secret, I know best all that you conceal and all that what you manifest. And whoever of you does so, has surely strayed from the straight path." (Al-Mumtahinah, 60:1)

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Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated: On the day of the Conquest, The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* entered Makkah, wearing a helmet on his head. When he took it off, a man came and said: Ibn Khatal is clinging to the curtain of the Kaabah. Allah's Messenger (Peace be upon him) said: "Kill him."

HEAVENLY LIGHT

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated once after the Isha (early part of the night) Prayer, Hazrat Hasan *(Radiya Allah-u Taala anhu)* and Hazrat Husain *(Radiya Allah-u Taala anhu)* were sitting on the Prophet's *(Salla Allah-u alaihi wa-sallam)* laps. Hazrat Abu Hurairah (may Allah be pleased with him) lodged a request to conduct them home to their mother. Suddenly, a ray of light appeared in the sky and it remained there till they reached home.

HEAVY SHOWERS

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated: 'I was standing by the pulpit on a Friday while the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, was delivering sermon. Meanwhile some attendants of the mosque said: O Allah's Messenger (Peace be upon him)! There have been no rains and animals are perishing, kindly pray to Allah to send showers on us. The Holy Prophet (may Allah's Blessings and peace beupon him), raised his hands. We had not seen a single piece of cloud in the sky but Allah sent heavy showers and I saw that even the gallant man feared how he would reach his family. He (Anas) said: We had very heavy rains ceaselessly for seven days, till next Friday, when the Holy Prophet (Peace be upon him), again delivered a sermon. Some people said: O Allah's Messenger (Peace be upon him)! Even the places of habitation are falling down, travellers have been forced to stop, so pray to Allah to stop the rains. Thereupon the Holy Prophet (Peace be upon him), raised his hands and said: "O Allah! Pour around us and not on us." The cloud was over our head but it split up in a way that we were at a place around which it was raining and it was not raining on us.'

HIRA GESTURE

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that once the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* was on Hira, the well known mountain of Makkah. He was accompanied Hazrat-Abu Bakr, Hazrat Uthman, Hazrat Ali, Hazrat Zubair and Hazrat Talhah (*Ridwan Allah-e Taala ajmaeen*),

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when a movement of the mountain appeared. Allah's Messenger (may Allah's Blessings and Peace be upon him) ordered the mountain to stop, remarking that on it are present a Prophet, a Siddiq (Truthful) and the Martyrs. So, it happened exactly like that after the demise of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*.

HUDAIBIYAH WATER WELL

Hazrat Al-Bara bin Azeb (*Radiya Allah-u Taala anhu*-Harithah clan of Aws tribe-narrated 305 *Ahadith*-Died Kufah 72 A.H.) narrated: Do you (people) consider the Conquest of Makkah, the victory (referred to in the Holy Quran, Surah Al-Fatah, 48:1). Was the conquest of Makkah a victory? We really consider that the actual Victory was the Ar-Ridwan pledge of allegiance which we gave on the day of allegiance which we gave on the day of Al-Hudaibiyah (to the Holy Prophet-Peace be upon him). On the day of Al-Hudaibiyah we were fourteen hundred or more along with the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* Al-Hudaibiyah was a well. The water of which we used up leaving not a single drop (of water) in it. When the Messenger of Allah (may Allah's Blessings and Peace be upon him) was informed about that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked Allah, and poured the remaining water into the well and said: "Leave it for a while." We stayed there for a while and then the well brought forth what we required of water for ourselves and our riding animals. Then we quenched our thirst and watered our animals till we departed.'

Hazrat Tariq bin Abdul Rehman narrated:

'When I set out for Pilgrimage (Hajj), I passed by some people offering a prayer, I asked: What is this mosque? They said: This is the tree where the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* took the 'Ar-Ridwan (Hudaibiya) pledge' of allegiance. Then I went to Hazrat Saeed bin Musaiyab *(Radiya Allah-u Taala anhu)* and informed him about it. Hazrat Saeed *(Radiya Allah-u Taala anhu)* said: My father said that he was amongst those who had given the pledge of allegiance 'For death in the cause of Allah, to the Allah's Messenger (Peace be upon him) beneath the tree and my father informed me about it.'

HUDAIBIYAH WELL WATER RISEN

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* with the intention to perform Umrah (pilgrimage to Makkah on the days other than Hajj days) travelled to Makkah in 6 A.H. He was accompanied by about 1400 Companions (may Allah be pleased with all of them). He had assumed the *ihram*, had seventy

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sacrificial camels, having no intention to fight Makkan polytheists. He had with him the Emigrants and Ansars and none of them carried any weapon except the traditional sword in its sheath. All of them had the sacrificial animal with them. He travelled from Madinah till he was at Hudaibiyah near Makkah. When the idolater Quraish learnt of it, they tried to obstruct him and resolved never to let the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* enter Makkah. The Holy Prophet (Peace be upon him) sent Hazrat Uthman *(Radiya Allah-u Taala anhu)* to inform infidel Quraish for Umrah intention. It was rumoured also that they had killed the envoy of Allah's Messenger (Peace be upon him). When they heard this, the Muslims (*Sahabah-Ridwan Allah-e Taala ajmaeen*) pledged allegiance at his hand to wage *jihad* (striving in the way of Allah) and called the people of Bayat-e-Ridwan. There was a well in Hudaibiyah. The Companions (*Ridwan Allah-e Taala ajmaeen*) who numbered one thousand four hundred, drew water from it till there was not a goblet of water in it. They were worried because they became thirsty and they submitted to Allah's Messenger (Peace be upon him) about it. He came to the well and sat by its edge. He called for some water and with it rinsed his mouth into the well. The Companions (may Allah be pleased with all of them) witnessed him doing that and experienced that water began to rise and came up. They watered their beasts and camels, and quenched their own thirst. They also filled their pots. They had taken part in peace and in pledge of Allegiance (*Bayah Ridwan*) and Allah had assured them of His pleasure, for, they had offered their lives for His religion. Allah, the Exalted and Almighty, revealed in the Holy Quran:

> "Allah was certainly pleased with the believers when they swore fealty to you, under the tree (at Hudaibiyah); and He knew what was in their hearts, and He sent down tranquillity upon them; and He rewarded them with a near victory." (Al-Fatah, 48:18)

Hazrat Urwa bin Zubair (may Allah's mercy be upon him) has described (Sahih Bukhari, vol.5) that: he heard Marwan bin Al-Hakam and Al-Miswar bin Makhrama relating one of the events that happened to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* in the *Umrah* of Hudaibiyah. They said: When Allah's Messenger (Peace be upon him) concluded the peace treaty with Suhail bin Amr on the day of Hudaibiyah, one of the conditions which Suhail bin Amr stipulated, was his saying: If any one from us (i.e infidels) ever come to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him. Suhail refused to conclude the treaty with Allah's Messenger (Peace be upon him) except on this condition. The Believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allah's Messenger (Peace be upon him) except on that condition. The Holy Prophet (Peace be upon him) concluded it. Accordingly, Allah's Messenger (Peace be upon him) then returned Hazrat Abu Jandal *(Radiya*

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Allah-u Taala anhu) bin Suhail, to his father Suhail bin Amr, who reached there in a fettered condition. Every man coming to him from them (infidel Quraish) during that period was returned, even if he was a Muslim. The believing women Emigrants came (to Madinah) and Umm Kulthum, the daughter of Uqba bin Abi Muait was one of those who came to Allah's Messenger (Peace be upon him) and she was a fully mature girl at that time. Her relatives came, asking Allah's Messenger (Peace be upon him) to return her to them, and in this connection, Allah revealed the verses (60:12) dealing with the believing women.

HUNG ARM JOINED

Hazrat Habib ibn Asaf *(Radiya Allah-u Taala anhu)* has related that he and his fellow countrymen took part in the religious war (jihad-striving in the way of Allah) after embracement of Islam. He was struck on the shoulder so that his arm hung loose. He appeared before the Holy Prophet (Peace be upon him) who put it in its place and recited over it. It was thus restored instantly. Then Hazrat Habib (may Allah be pleased with him) killed the man who had hurt him. Incidentally, he also married that man's daughter.

HYPOCRITES DISGRACED

Hazrat Hashim ibn al-Qasim reported: 'The hypocrites gathered and whispered together. There upon the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*, said: "Indeed a party of your men gathered and said such and such words, so get up and seek for Allah's pardon, and I shall ask His pardon for you." They did not get up . He said: "How is that you do not stand and ask for Allah's pardon, and I shall ask his pardon for you. They did not get up. He said: "What has happened to you: get up and ask for Allah's pardon, and I shall ask His pardon for you." He repeated thrice and said: "Either you should get up or I shall relate your names." Then he said: "O so-and-so! Get up." They stood up, disgraced, and covering their faces.

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(I)
IDOLS SHATTERED

Hazrat Abdullah bin Masud *(Radiya Allah-u Taala anhu)* narrated (Tabrani) that the Quraish idolaters had installed 360 idols in Kaabah so strongly that their feet were fixed with lead. When Makkah was conquered and the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* entered the Holy Kaabah, he had a stick in his hand. With that stick, he started pointing towards the idols and reciting this verse:

"Truth has (now) come, and falsehood has vanished away. Truly, falsehood is ever bound to perish." (Al-Isra, 17:81)

The idol, to which Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* pointed on its front, fell down its rear side and the idol, to which he pointed from its rear side, fell down flat on its front side.

IDOL-TEMPLE OF UZZA

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* sent Hazrat Khalid bin Walid *(Radiya Allah-u Taala anhu)* who demolished the idol-temple of Uzza, there came out of it a black woman with naked head and scattered and dishevelled hair, who started screaming, placing her hands on her head. Hazrat Khalid (may Allah be pleased with him) torn her into two pieces with his sword. When this event was related to the Holy Prophet (Peace be upon him) he observed: "This tree used to be worshipped because of this very evil spirit. Now, she being slain, the tree will never be worshipped."

Uzza was tree and the idolaters made a temple over there and started worshipping it. Voice used to come out of this tree. Because of the effect of the Holy Prophet (Peace be upon him) it appeared into an embodiment of a woman and was slain.

(HAZRAT) IMAM HASAN
(RADIYA ALLAH-U TAALA ANHUMA)

Hazrat Abu Bakrah Nafie bin Masrooh *(Radiya Allah-u Taala anhu)* has narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* took Hazrat Imam Hasan *(Radiya Allah-u Taala anhuma)* out one day and mounted the pulpit, Hazrat Imam Hasan (may Allah be pleased with him) in his arms. He said; "This my son is Sayyid (chief). He will reconcile two parties." Hazrat Imam Bukhari has related that, he took a strong army against Amir Muawiyah. Hazrat Amr bin

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Aas *(Radiya Allah-u Taala anhu)* described; They look as if they will fight to the finish. Hazrat Muawiyah, however, sent two men to Hazrat Imam Hasan (may Allah be pleased with him) to seek reconciliation, saying; If both sides have martyrs there who will administer the affairs and look after women. So, the two men struck up pacification in 41 A.H. with Hazrat Imam Hasan (Peace be upon him) guaranteeing reimbursement of his loss of wealth and lives. Hazrat Imam Hasan *(Radiya Allah-u Taala anhuma)* handed over affairs of government to Hazrat Amir Muawiyah. This is why that year is known as *Aam ul-Jumaah* (year of gather together).

Hazrat Imam Hasan *(Radiya Allah-u Taala anhuma)* died in 49 A.H. at Madinah and was buried in Baqi.

(SAYYID-US-SHUHADA HAZRAT) IMAM HUSAIN *(RADIYA ALLAH-U TAALA ANHUMA)*

Hazrat Umm Fadal bint Harith (*Radiya Allah-u Taala anha*-wife of Hazrat Abbas bin Abdul Muttalib-may Allah be pleased with him-narrated 30 *Ahadith*-died during the caliphate (23 A.H.-35 A.H.) of Hazrat Uthman- *(Radiya Allah-u Taala anhu)* has narrated to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* that 'a bad dream she had seen; A part of your body is severed and lies in my lap.' He said: "That is a good dream. *Insha Allah* (if Allah willing), a child will be born to Fatimah and will be in your laps." Thus Hazrat Husain *(Radiya Allah-u Taala anhuma)* was born in Shaaban 4 A.H. and she had him in her laps. Then she handed him over to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and observed after a while that he has tears in his eyes. He said to her that (Hazrat) Jibril (Gabriel-upon him peace) disclosed to him; 'Your people will martyr him.' And he showed her the red soil of the place, Hazrat Umm Fadal (may Allah be pleased with her) suckled Hazrat Husain along with Qathm ibn Abbas (may Allah be pleased with all of them). She took him one day to the Holy Prophet (may Allah's Blessings and Peace be upon him) and he urinated on the Prophet's (Peace be upon him) cloak. She gave him a little pat on his back and the Holy Prophet (Peace be upon him) said; "Be merciful. You hurt my darling!" She said; 'Give me your cloak that I may wash it.' He said; "If it is an infant girl's it is washed. But on an infant boy's urine, water is only sprinkled."

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has narrated that the angel of the clouds met the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* after getting his permission. The Holy Prophet (may Allah's Blessings and Peace be upon him) had instructed Hazrat Umm Salamah *(Radiya Allah-u Taala anha)* not to allow anyone inside while he was there, but Hazrat Husain *(Radiya Allah-u*

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Taala anhu) came running in and onto the Holy Prophet's (Peace be upon him) shoulders. The angel disclosed to him, 'Your Ummah will kill him; and he showed him the red soil of that place. Hazrat Umm Salamah (may Allah be pleased with her) put it in the edge of her garment. Hazrat Anas bin Maalik (may Allah be pleased with him) described; 'We used to hear that he would be martyred at Karbala.'

Hazrat Umm Salamah Hind bint Abi Umayyah Sohail (*Radiya Allah-u Taala anha*-bin al-Mughayrah bin Abdullah bin Amr bin Makhzum-First married to Hazrat Abu Salamah Abdullah bin Abdul Asad-may Allah be pleased with him, who participated in the Campaigns of Badr and Uhud and in the Campaign of Uhud was fatally wounded and as a result of that embraced martyrdom in Jamadi-us-Thani 4 A.H.) She was married to the Holy Prophet (may Allah be pleased with him) in shawwal 4 A.H. She narrated 378 *Ahadith* and died in 63 A.H. at the age of 84 years, in Madinah.

Hazrat Imam Husain *(Radiya Allah-u Taala anhuma)* participated in the expedition of Constantinople (Istanbul-Turkey) in 49 A.H. When in 56 A.H. Amir Muawiyah took pledge from the people of Madinah for his son Yazid, Hazrat Imam Husain (may Allah be pleased with him) refused to do that. When in Rajab 60 A.H. Yazid became ruler, he instructed governor Madinah, Walid bin Utba (Uqba) bin Abu Sufyan to ensure pledge from Hazrat Imam Husain (may Allah be pleased with him) positively. But he refused and left for Makkah, where he received thousands of written pledges from the inhabitants of Kufah. He sent Hazrat Muslim bin Aqeel *(Radiya Allah-u Taala anhu)* to examine the affairs, who was welcome and over twenty thousand of Kufi pledged the allegiance in favour of Hazrat Imam Husain *(Radiya Allah-u Taala anhuma)*. He wrote a favourable letter to Hazrat Imam Husain (may Allah be pleased with him). Hazrat Imam (may Allah be pleased with him) left Makkah in Zil-Hijjah 60 A.H. for Kufah. On way at the place Thalbiah it was informed by an Asadi that Hazrat Muslim bin Aqeel *(Radiya Allah-u Taala anhu)* have been martyred (by Abdullah ibn Ziyad, governor of Kufah) and their caravan reached Karbala in Muharram 60 A.H. Ibn Ziyad sent an army of four thousand men under the command of Amr ibn Saad ibn Abu Waqqas. Hazrat Imam Husain (may Allah be pleased with him) faced the enemy with full determination and firmness and gave then a tough fight. Hazrat Imam Husain *(Radiya Allah-u Taala anhu)* was martyred at Karbala on 10th of Muharram 61 A.H. (September 681 A.D.). Seventy two of his companions also embraced martyrdom. Hazrat Ayyub bin Bashir *(Radiya Allah-u Taala anhu)* has narrated that the Holy Prophet (Peace be upon him) passed by Harrah and said: "*Inna Lillah-e wa-inna ilahi rejioon* (we belong to Allah to Him is our return)." His fellow travellers were grieved that the Prophet (peace be upon him) might have been hurt and displeased. Hazrat Umar *(Radiya Allah-u Taala anhu)*

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asked 'O Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* what is the matter? He said: "It does not concern this journey. But on this ground the best people of my *ummah* will be martyred." On 27th Zul Hajjah 63 A.H., 700 reciters of Quran were martyred.

The martyrdom of Hazrat Imam Husain *(Radiya Allah-u Taala anhu)* is accursed Yazid's times is a wickedness, abjectness, vicious and a very sad event. In the same way, the siege of Madinah was an ugly, viciousness, sinful and evil doing. These and similar terrible happenings in his times speak of his wicked and wretched nature. When Madinans deputation returned from Damascus, headed by Hazrat Abdullah ibn Hanzla *(Radiya Allah-u Taala anhu)*, they reported and let-it-be known to the Madinans that Yazid was an alcoholic, perpetrated very evil deeds and worst of all, because he was often intoxicated, he did not observe the prescribed time for Obligatory Prayers (*Salah*). Hence, almost, all the people of Madinah with-drew their allegiance to Yazid while sitting besides the pulpit (*minbar*) of the Holy Prophet (Peace be upon him) and they rebelled. Yazid sent an army in the command of Musarrif ibn Uqbah and gave full freedom to his men for three days to play with the lives of the people of Madinah. They slaughtered innumerable men during these days. Hazrat Imam Maalik has recorded that apart from three hundred *Sahabas* (Companions), seven hundred reciters of the Holy Quran were martyred. They included Abdullah ibn Hanzalah, Maqil ibn Sinan Ashjai, Abdullah ibn Yazid Mazni and Muaz ibn Harith (may Allah be pleased with all of them). Hazrat Imam Layth (may Allah's mercy be upon him) put the dreadful event on 27th Zul Hajjah, 63 A.H. On the same day, Muhammad bin Abdullah bin Abbas bin Abdul Muttalib was born. He was the first Caliph of Abbasid (132 A.H.-136 A.H.) and was famous and called Muhammad Abu Al-Abbas Saffah. Munzir bin Zubair escaped to Makkah.

INTERCESSION ON THE DAY OF RESURRECTION

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated: The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "Allah will gather on the Day of Resurrection and they will say: Let us request someone to intercede for us with our Lord so that He may relieve us from this place of yours. Then they will go to Hazrat Adam (upon him peace) and say; You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord. Adam will reply; 'I am not fit for this undertaking, and will remember his sin, and will say; Go to Noah (Nuh-upon him peace) the Messenger sent by Allah. They will go to him and he will say; 'I am not fit for this undertaking; and will remember his sin and say; 'Go to Abraham (Ibrahim: upon him peace) whom Allah took as a Friend. They will go to him (and request similarly). He will reply; 'I am not fit for

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this undertaking and will remember his sin and say; 'Go to Moses (Musa-upon him peace) to whom Allah spoke directly.' They will go to Moses and he will say; 'I am not fit for this undertaking, and will remember his sin and say; 'Go to Jesus (Isa-upon him peace). They will go to him, and he will say; 'I am not fit for this undertaking; go to Muhammad *(Salla Allah-u alaihi wa-sallam)* as Allah has forgiven his past and future sins.' They will come to me and I will ask my Lord's permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allah wills, and then I will be addressed.

"Raise up your head (O Muhammad)! Ask, and your request will be granted; say, and your saying will be listened to, intercede, and your intercession will be accepted." Then I will raise my head, and I will glorify and praise my Lord with a saying (i.e Praise) He will teach me, and then I will intercede, Allah will fix a limit for me (i.e certain type of people for whom I may intercede), and I will take them out of the (Hell) fire and let them enter Paradise. Then I will come back (to Allah) and fall in prostration, and will do the same for the third and fourth times till no-one remains in the (Hell) Fire except those whom the Quran has imprisoned therein."

INVASION OF SINDH AND HIND

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (Musnad-e-Ahmad, by Imam Ahmad bin Muhammad bin Hanbal Ash-Shaibani. Al-Waili-born Baghdad 164 A.H.-died Baghdad 241 A.H.) that: 'Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "The armies of this *ummah* will be sent to Sindh and Hind." If I get the opportunity to participate in it and martyred then this is one auspicious thing, and if I return then I will be free, Abu Hurairah. The Exalted Lord would have given me freedom from Hell.'

I have written in my (English language: 2 Vols) book 'The Rajputs (vol.2, pub: Lahore 2005 A.D) that as early as the time of Orthodox Caliph Hazrat Uthman bin Affan (*Radiya Allah-u Taala anhu*-caliphate :23 AH-35 AH) Hakim bin Jabla had been deputed by him to obtain information about Hind (India) and the Caliph had ordered Abdullah bin Amr to issue him appropriate instructions. The Recce troops must have been sent all along the border of the Muslim Empire, adjoining the sub-continent of India. The first Muslim who set his foot on the soil of India and fought against its people was Muhallab bin Abi Sufra. In the year 28 A.H, Abdullah bin Aamir (*Radiya Allah-u Taala anhu*-bin Kurayz bin Rabia bin Habib bin Abd Shams bin Abd Manaf bin Qusayi al-Qarshi-invaded the occupied territories of Faris: Iran and conquered Kerman, Khurasan (Khorasan) and

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Nishapur as well as Herat and Mawara-al-Nahr region-died 58 A.H. in Madinah), governor of Basra (Iraq) attacked Faris (Iran) and defeated the inhabitants who had broken their pledge in the time of Orthodox Caliph Hazrat Umar (*Radiya Allah-u Taala anhu*-caliphate 13 A.H-23A.H). In the year 30 A.H. Khalifah Hazrat Uthman *(Radiya Allah-u Taala anhu)* dismissed Walid bin Uqbah, the governor of Kufah (Iraq), for having become addicted to drinking. Saeed bin al-Aas (Qarshi Amwi) was appointed in his place. In this very year Saeed invade Tabaristan (probably northern Persia) and in this invasion he was accompanied by Hazrat Imam Hasan and Hazrat Imam Husain *(Radiya Allah-u Taala anhuma)*. In the year 31 A.H. Caliph Hazrat Uthman (may Allah be pleased with him) ordered Hazrat Abdullah bin Aamer to conquer Khorasan (Iran). Taking a large army he advanced towards Khorason by way of Kerman (Iran). Hanif bin Qays was commanding the troops. After taking Seisten, Tubristan and Nesapur (Nishapur-Iran), the force advanced to Tus (Iran). It had subdued all the regions. The people accepted the Islamic religion and forces moved on to Sarakhs, Herat, Badghis, Ghur, Ghurgistan, Merv, Talqan and Balkh (Afghanistan), which they also subdued. An other invasion was made during the Khilafat of Hazrat Ali (*Radiya Allah-u Taala anhu*-Caliphate:35 A.H-40 A.H), which was entrusted to Harith bin Murrah. It conquered as far as Makran and Kikanan, where the latter town was reduced, when the martyrdom of the Khalifah, caused it to return. In the year of 44 A.H. Amir Muawiyah bin Abu Sufyan appointed Ziyad bin Umiyyah, the governor of Basra, Khorasan and Sistan (Seistan-Iran), and this very year by the order of the Ziyad, Abdul Rehman bin Shimar conquered Kabul. The inhabitants of Kabul embraced Islam. Historians mention that Sindh territory had the obeisance of seventeen Sahaba Karaam (Companions-*Ridhwan Allah-e Taala ajmaeen* before Muhammad bin Qasim: may Allah's mercy be upon him). A little after the conquest of Kabul, Muhallab bin Abi Sufra entered Kabul and Zabul by way of Merve (Afghanistan). Thereafter he entered India and declared Jihad (striving in the way of Allah). From the above quotations it will appear that S.Q. Fatmi's article published in the Journal of the Asiatic Society of Pakistan (vol. viii, No. 1 June 1963) is a commendable probe into the earliest Muslim campaign of the North-West Frontier of the sub-continent. From the above it will have become quite clear that the Muslims conquered Azerbijan, Arminia Kerman, Khorasan Nishapur (Iran), Kabul, Herat, Makran Marve (Merv), Balkh (Afghanistan), Bukhara (Uzbekistan) etc. Between the year 28-44 A.H. It is obvious that both the routes must have been utilized in the to and from movement and Bannah of Historian Baladuri must have been crossed several times. The Bannah of Baladuri (d.893.A.D) then, is no other than the Bannu of today. I shall produce from the History of Elliot and Dowson (Studies in Indian History by Elliot and Dowson, part iv, PP 142-5) who dealt with this matter very elaborately and records: 'The first invasion we read of was in the time of Abdullah, Governor of Iraq, on the part of Khalifa Usman *(Radiya Allah-u Taala anhu)*. He was

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directed by Caliph Usman (may Allah be pleased with him) to send an emissary to explore the provinces of Hind. Abdullah ordered the country of Seistan (Sistan) to be invaded by one of his cousins, Abdul Rehman son of Samra. Notwithstanding a discouraging report, Abdul Rehman advanced to the city of Zaranj and besieged the Marzaba, or Persian governor. The governor solicited peace. After that Abdul Rehman subdued the country between Zaranj and Kish (Kis-Iran), which was then styled Indian territory, and the tract between Ar-Rukhaj (Arachosia) (valley between Kakan Range Ghilzai and Hazaristan situated in Afghanistan. The capital of which was modern Kandahar) and the province of Dawar, in which latter country he attacked the idolaters. The idol of Zur was of gold and eyes were two rubies. In the same expedition, Bust was taken. After this, Abdul Rehman advanced to Zabol and then to Kabul (Afghanistan) about 35 A.H. In the year 44 A.H. Muhallab bin Abu Safra, whose army chiefly consisted of the tribe of Azd, which was very powerful in Khorasan (Iran) and contributed largely to the downfall of Umayyids, advanced on the Indian frontier as far as Banna (Bannu) and Alahwar or Lohavar (Lahore?) two places situated between Kabul and Multan. Historian. Qasim Ferishta makes him penetrate as far as Multan. Muhallab had been detached from the main army, which had invaded Kabul from Merv (Marve), under Abdul Rehman bin Shimar, and twelve thousand persons embraced Islam at his hands. Muhallab subsequently made himself conspicuous as governor of Alahwar and exterminator of the Azrakian insurgents, and as a traitor to his master, Abdullah ibn Zubair ibn Awwan *(Radiya Allah-u Taala anhu)*, the Khalifah of Makkah. He was the ancestor of those chiefs, who under the name of Muhallahbis often occur in the history of the later members of the Ummayya family until they were nearly exterminated at Kandabil in 101 A.H.' Elliot and Dowson State; 'firstly, Bannah is Bannu of today and Al-Ahwaz is the Lohavar i.e Lahore of Swabi Tehsil in the Mardan District; and secondly the Muslims had penetrated through Kabul and their entry into India in my opinion was through Bannu. Later incursions may have also used the Bannu route. In any case it becomes established that the Muslims had conquered the north-west frontier of sub-continent in the year 44 A.H. Al-Ahwaz is obviously a mistake commited by the scribe as has often happened, and in the learned writers opinion that it is Lahore and not Al-Ahwaz is also corroborated by Elliot and Dowson.' Muhallab died in 83 A.H. (702 A.D) at a village named Zaghul a dependency of Merv (Marve) on his way from Kash. Muhallab had lost an eye in one of the battles before Samarkand (Uzbekistan).

'*Sahifa-e-Ghausia*,' elucidation of 'Qaseeda-e-Ghausia' by Qalandar Ali Suhrwardy, mention that: 'Haji Baba Ratan (may Allah be pleased with him) a resident of Bathinda (Punjab) had the dignity of exaltation of appearance in person and attending the audience of the Holy Prophet Muhammad *(Salla Allah-u alaihi wa-sallam)*. He therefore narrates his appearance in Divine Prophethood of

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the Messenger (Peace be upon him) in a manner that: 'When I had the opportunity of attendance the Holy Prophet (Peace be upon him) favoured me with Kindness of two date-palms (*Khajur*) with Kernel, three times, in all six date-palms (*Khajurs*) and each time granted declaration "Allah bless you prosperity of long life." As a consequence of these three times bestowal of divine favour, Haji Ratan Baba attained the long life of six-hundred thirty two years. He is a saint of Punjab and had the greatness of eminence respectability of becoming a 'Sahabi' (Companion). His tomb is in Bathinda (E. Punjab). Renowned western scholar N. Marry Schimmel have also referred in his book 'Islam in Sub-Cuntinent' (Published 1985 A.D) that Raja Bhoj (Chambal, Malwah) and king Chakarwarti of Malabar, the two leading rulers of India at that time, embraced Islam, on sighting of the Miracle of the Holy Prophet (Peace be upon him) 'Splitting of the Moon' i.e. Shaqq-ul-Qamar, here in India.

Muhammadanism spread rapidly on every side. During the time of the Holy Prophet (Peace be upon him), up to 632 A.D., it had subdued all Arabia and made a considerable impression both on Syria and Persia covering an area of about one million square miles, and under the Caliphs it had, in the course of less than a century not only consolidated these conquests, but established an empire which stretched continuously from Arabia as a centre, west to the Atlantic, engulfing Spain and threatening the fairest portion of France, North and north-east through Persia, to the vast regions which extends between the Oxus (Amu Darya) and the Jaxartes (Syrdarya) from the Caspian to Mount Imaus and east beyond the banks of the Indus. Its progress and armed venture in this last direction by Muslim Arabs against the Indian coast of Thane (Maharashtra) took place in 636 A.D. (15 A.H.); As early as the caliphate of Hazrat Umar (*Radiya Allah-u Taala anhu*-caliphate 13 A.H.-32 A.H.) (634 A.D.- 643 A.D.) the Arabs, coasting along the shores of the Indian Ocean, had made predatory descents upon Sindh, but no land invasion deserving of notice took place till 664 A.D. (44 A.H.) when part of an Arab force which had penetrated from Merv to Kabul and gained, it is said, 12000 Muslim force was dispatched to explore the lower part of the Punjab. Hazrat Umar bin Al-Khattab *(Radiya Allah-u Taala anhu)*, historian Biladury states, appointed Usman son of Abi al-Aas (may Allah be pleased with him) of the tribe of Sakif to Bahrain and Oman in the year 15 A.H. (636 A.D.). Usman (*Radiya Allah-u Taala anhu*) sent his brother Hakam to Bahrain and himself went to Oman and dispatched an army to Thane (near Bombay). Hakam dispatched a force Barauz (Broach); he also sent to the Bay of Debal, his brother Mughirah, who met and defeated the enemy. Hazrat Uthman bin Affan (may Allah be pleased with him) became Caliph, appointed Abdullah bin Aamer bin Kuraiz (may Allah be pleased with him) to the government of Iraq and wrote to him an order to send a person to the confines of Hind for which Hakam bin Jaballa al-Abdi was deputed. Khalifah Hazrat Uthman (may Allah be pleased with him)

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abstained from sending any expedition there. At the end of the year 38 A.H. (659 A.D.) in the Caliphate of Hazrat Ali bin Abu Talib (*Radiya Allah-u Taala anhu*, caliphate 35 A.H.-40 A.H.), Heras bin Murrat Abdi went with the sanction of the Caliph to the same frontier as the volunteer. He was victorious and made captives. He and those who were with him, saving a few, were slain in the land of Kikan in year 42 A.H. (662 A.H.). Kikan was in Sindh near the frontiers of Khorasan (Iran).

The detachment of 12000 Muslims, under the command of Muhallab, who afterwards figured as a warrior in Persia and Arabia, forced its way into Multan and returned with numerous captives. In the year 44 A.H. (664 A.D.) Muhallab son of Abu Safra made war upon the same frontier and advanced as far as Banna (Bannu) and Alahwar (Lahore) which lie between Multan and Kabul. In the land of Kikan, Muhallab encountered eighteen Turkish horsemen, riding crop-tailed horses. They fought well but were all slain. In the period of Amir Muawiyah, (41 A.H.-60 A.H.) the chief Zaiyad, son of Abu Sufian, appointed Sinan, son of a Salama, son of al-Muhabbik the Huzaili, to the command. He was a noble pious man and was the first who made his troops take an oath of crusade. He proceeded to the frontier and having subdued Makran (Balochistan) and its cities by force, he established his power in the country. According to historian Ibn al-Kalbi, it was Hakam bin Jabala al-Abdi, who conquered Makran, Zaiyad then appointed Rashid son of Amro Judaidi of the tribe of Azd, to the frontier. He proceeded to Makran and was victorious in warring against Kikan, but he was slain fighting against the Meds. Sinan bin Salama, then succeeded to the command and was confirmed there in by Ziyad. He remained there for two years. Abbad son of Ziyad, then made war on the frontier of Hind by way of Sijistan (Sistan-Iran). He went to Sanaruz, from whence he proceeded by way of Khaz of Ruzbar (Rudbar on the Helmand, Afghanistan) in Sijistan on the banks of the Hindmand. Then he descended to Kish and crossing the desert came to Kandahar (Afghanistan). He fought the inhabitants, routed them, but many Muslims martyred. Ziyad next appointed Al-Manzar bin Al-Jarud Al-Abdi, to the frontiers of India. He was known by the name of Abul Ashas. He attacked and conquered Nakan and Kikan and Kuzdar (Khuzdar-Baluchistan). He died in Khuzdar. The governor Ubaidullah son of Ziyad then appointed Ibn Hassi al-Bahli. Amran son of Musa, son of Yahya, son of Khalid the Barmakide, built a city there in the Khilafat of Mutasim Billah (218 A.H.-227 A.H.), which he called al-Baiza (the white). When al-Hajjaj bin Yusuf bin al-Hakam bin Abu Akail Al-Sakfi was governor (75 A.H. to 95 A.H.) of Iraq, Saeed bin Aslam bin Zura al-Kalabi was appointed to Makran and its frontiers, who was followed by Mujja son of Sair al-Tamimi. He defeated the tribes about Kandabil. Mujja died in Makran after being there a year. After the death of Mujja, Hajjaj appointed in his place Muhammad son of Harun, son of Zara al-Namari. Under the government of Muhammad, the king of the Isle of Rubies (Ceylon-Sarandip-Srilanka)sent presents to Hajjaj, and certain Muslim

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girls who had been born in his country, the orphan daughters of Muslim merchants who had died there. The king hoped by this measure to ingratiate himself with Hajjaj; but the ship in which he had embarked these girls was attacked and taken by some robber brigandage belonging to the Meds of Debal. One of the women of the tribe of Yarbu exclaimed; 'O Hajjaj!' when this news reached Hajjaj, he replied; I am here. He then sent an Ambassador to Dahir to demand their release, but Dahir replied; they are pirates who have captured these women and over them I have no authority. Then Hajjaj sent Ubaidullah bin Nabhan, against Debal. Ubaidullah being martyred, Hajjaj wrote to Budail bin Tahfa of the Tribe of Bajali, who was at Oman, directing him to proceed to Debal. When he arrived there his horse took fright and threw him and the enemy surrounded him and martyred him. The next invasion was on a greater scale and led to permanent results. Hajjaj, governor of Basra (Iraq) in 711 A.D. (92 A.H.) dispatched a regular force of 6,000 soldiers under the command of his nephew Muhammad bin Qasim (may Allah's mercy be upon him) who setout by the way of Shiraz. During his advance on Alor, the capital of Dahir Raja, 2000 Persian horseforce joined him. Abu Mughirah and Hazun were made in change of the sea-borne section of the invasion, which was to meet Muhammad bin Qasim at Debal in Sindh, while he proceeded with the main army by land through Armail. Muhammad bin Qasim remained at Makran for some time and then proceeded Kannazbur. Jaisiah was then at Nirun (Hyderabad) and he lost no time in reporting to his father Raja Dahir, whose territories are said to have included Multan and all Sindh, the arrival of the Arabs in the country, who advised him not to oppose them in the field. They arrived before Debal on Friday the 10th Muharram A.H. 93 (AD 712) and on the same day the boats arrived. The largest Catapult called the 'Wee Bride' which required a force of five hundred men to work it, was set up in addition to others. These machines had been previously used by the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* in the siege of Taif and had done effective service only a few years before at Damascus (Syria). On the ninth day, Muhammad bin Qasim summoned his chief engineer, Jaubat Salmi, and ordered a general attack on the fort and captured the same. Jaisiah who was then at Nirun was instructed by Dahir to cross the Mihran and retire on Brahmanabad. Muhammad bin Qasim erected Mosque in Nirun. Muhammad bin Qasim covered the twenty-five leagues between Debal (Thatta) and Nirun (Hyderabad) in six days and encamped in a Meadow called Balbar. He appointed Mukhtar Hanafi governor of the Bharj and then proceeded to the part of the country where the Sammahs lived, those embraced Islam and he appointed Hazan son of Amru Sammah, governor of that place. Then Muhammad bin Qasim marched towards Lohana and Sihta. The chiefs and the peasants advanced bare-headed and bare-footed to receive him. Akham Lohana was governor of Brahmanahad. After the downfall of Nirun, Muhammad bin Qasim captured the fortified town of Siwistan (Sehwan). He advanced for Alor by way of the district

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of Rawar and the town of Ishbha, which place he took. After sundry battles and skirmishes between the two armies, a great and final battle was fought in which Dahir lost his life and his forces were defeated and dispersed, inspite of the fact that Raja Dahir appeared at the head of an army of 50,000 men. Qasim sent head of Dahir to Hajjaj who forwarded to Khalifa Walid (86 A.H.-96 A.H.), and appointed Rawah son of Asad, one of the grandson of Abu Aff son of Qais, to be governor of Alor (Aror). He then proceeded to attack Multan but the people of Multan waited upon the conqueror and paid him homage. The usual settlement of Territory followed, and Muhammad bin Qasim granted toleration to all unbelievers and spared their lives and properties on payment of the *Jaziya* (a tribute). According to the '*Tarikh Maasumi*,' after taking Multan, Muhammad bin Qasim came with an army of 50,000 men and conquered Dipalpur (Dibalpur) on the bank of the river and appointed Khuzaiwah son of Abdul Malik son of Tamim as governor of the place. Having conquered Multan, he sent one of his generals, Abu Hakim al-Shaibani, at the head of ten thousand horse men (cavalry) towards Kannauj (Kannauj is now in Uttar Pradesh. But before he could open a fresh expedition, he received from the *Khalifah* the ominous decree of his doom.

The Chroniclers relate that when the captive daughters of Raja Dahir, Parimal Devi and Suraj Devi were presented to the *Khalifah* to be introduced into his seraglio, the princesses, in order to avenge their father's death, invented the story, that before sending them to *Khalifah*, Muhammad bin Qasim had dishonoured them both, suggesting him that they were unfit for the *Khalifah* (Caliph). The Caliph lost his temper, and peremptorily issued an order that Muhammad bin Qasim should be sewn in the raw hide of an ox and be sent to the capital. Muhammad bin Qasim, on receipt of this order, voluntarily sewed himself in raw hide and he embraced martyrdom on third day. When his dead body reached, enclosed in a box and was ordered to be opened in the presence of the daughters of Dahir, the princesses expressed unalloyed satisfaction at the death of their father's murderer, but told the Khalifah Walid bin Abdul Malik. That he was innocent. He ordered the princesses to be tied to the tails of horses and be dragged until they were dead. Thus perished the young hero, who had in the short space of three years conquered Sindh and established the Khalifah's sway on Indian soil.

In 750 A.D. (132 A.H.) Abdullah Saffah (Saffah was Abul Abbas Abdullah ibn Muhammad ibn Ali ibn Abdullah ibn Abbas ibn Abdul Muttalib) the first of the Abbaside Khalifahs, sent an army into Sindh which ousted the lieutenants of the Ummeiyads and four years later the next Khalifah, Mansur, also sent an invading army to Sindh and Hind. Historian Al-Idrisi tells us that Mansura, the first Arab capital in Sindh was founded in the beginning of the reign of Caliph Mansur (136-158 A.H.=754 A.D.-775 A.D.). It was the Mansur, Abu Jafar al-Mansur who built the present city of Baghdad in A.H. 148 (A.D. 765) and

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made it seat of the Khilafat, having transferred it from Hashamiya. In the time of fifth Khalifah, Harun al-Rashid (170-193 A.H. = 786-809 A.D.). Shaikh Abu Turab seized upon the fortified town of Tharrah in the district of Sakorah, Sukkur in the northern Sindh and other places in the western part. This man's tomb with other persons martyred at the time, is still visited and the dome over it bears the date 171 A.H. (787 A.D.). The tomb is situated about twelve kilometres south-west of Thatta between Guja and Kori.

In 944 A.D., Subuktagin, King of Ghazni invaded India, but Raja Jaya Pala, whose kingdom extended from Sarhind to Lamghan and from Kashmir to Multan made peace with him. He died in August 997 A.D. After the death of Subuktagin, the sceptre of Ghazni passed into the hands of his eldest son Mahmud, who quickly attained to the position of one of the mightiest rulers of Asia. To the qualities of a born soldier, he added boundless religious zeal which has ranked him among the great leaders of Islam. Having settled the affairs of his Kingdom, Mahmud turned his attention towards Hindustan (India), and led as many as seventeen invasions during the years 1000-1026 A.D. and most momentous invasion was aimed against Somnath (Kathiawar-Gujrat) in the year 416-417 A.H. (1025-1026 A.D.). The Muslim soldiers of Sultan Mahmud ruthlessly sacked the idol temple and easily obtained possession. He marched his return journey by way of Sind.

Sultan Shihabuddin Muhammad Ghori captured Multan in 1174 A.D., and Lahore in 1186 A.D., taking its ruler Khusrau Malik as prisoner, ending the Subaktagin dynasty. Prithviraja, who had succeeded to the Kingdoms of Delhi and Ajmer, and had established a great reputation for chivalry and heroic exploits, marched against the Ghori King, who invaded Delhi in 1191 A.D., and encountered the Muslims at Tarain, a village fourteen miles from Thanesar. Sultan Ghori was severely wounded and thus he was carried off the field of the battle by a faithful Khilji warrior. The Sultan, with a well-organised army marched from Ghazni towards Hindustan (India) in 1192 A.D. and again encamped near Tarain. Prithviraja Chauhan called upon his fellow Rajput princes to rally round his banner and as many as 150 Rajput princes joined the colours. From morning till sunset the battle raged fiercely. While the enemy was tired, the Sultan, at the head of 12,000 cavalry made a desperate charge and carried death and destruction through out the Hindu Camp. Having left his faithful lieutenant Qutb-ud-din Aibek incharge of his Idnian possessions, the Sultan returned to Ghazni.

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(J)
(HAZRAT) JARIR BIN ABDULLAH
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Jarir bin Abdullah bin Jabir al-Bajali *(Radiya Allah-u Taala anhu)* was chief of the tribe of Bajila (of the Adnani lineage) who were settled in Yemen. It is recorded in Tabaqat Ibn Saad that the deputation of the tribe of Bajila reached in Madinah in 10 A.H., where upon Jarir bin Abdullah embraced Islam.

Immediately afterwards he was sent by Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* to destroy the temple of Dhul-Khalasah. He narrated one hundred *Ahadith* and died in 54 A.H. at Karkasia in the environs of Kufah.

Hazrat Jarir bin Abdullah al-Bajali *(Radiya Allah-u Taala anhu)* narrated (Sahih Muslim): 'Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said to me: "Can't you rid me of Dhul-Khalasah, the idol-house of Khatham, and this house was called Yamanite sacred house. So, I proceeded along with 150 horsemen of the tribe of Ahmas and I could not sit with steadfastness upon the horse. I made the mention of it to the Holy Prophet (May Allah's Blessings and Peace be upon him) and he struck his hand on my chest and said: "O Allah! Grant him steadfastness and make him the guide of righteousness and the rightly-guided one." So, he went away and he set fire to it. Then Hazrat Jarir (may Allah be pleased with him) sent some person to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* whose *Kunya* (patronymic appellation) was Abu Arta to give him the happy news about that. He came to the Holy Prophet (Peace be upon him) and said: I have not come to you (but with the news) that we have left Dhul-Khalasah as a scabbed camel. (We destroyed it and killed whomsoever we found there). Then we came back to him (to the Holy Prophet-Peace be upon him) and informed him and he blessed us and the tribe of Ahmas.'

JEW BOY'S TESTIMONY OF PROPHETHOOD

Hazrat Abdullah ibn Shaqiq narrated on the authority of Abu Sakhr al-Uqayli (may Allah be pleased with him); he said: 'I came out to proceed to Madinah and the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* was found accompanied by Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* and Hazrat Umar *(Radiya Allah-u Taala anhu)*. He passed by a Jew who had a book with him, which was Torah; he was reciting to his brother's son was at the agony of death. The Holy Prophet (May Allah's Blessings and Peace be upon him) said: "O Jew! I ask you to declare on oath of Him Who revealed al-Torah to Hazrat Musa (Moses-upon him peace) and split the sea for the Israelites, whether or not you

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find in your Torah my description, qualities and migration." He nodded his head, meaning no. There upon his brother's son said: But I bear witness by Him who revealed *Torah* to Moses and split the sea by Israelites that he discovers in his scriptures your description, your time, your qualities and your migration and I testify that there is no lord but Allah and that you are the Prophet of Allah. The Holy Propohet (Peace be upon him) said: "Remove this Jew from your companionship;" and the youth breathed his last. Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said funeral prayers over him and buried him in the grave.

JEW SCHOLAR

Hazrat Thawban Himayri (*Radiya Allah-u Taala anhu*-Himyar tribe of Yemen-narrated 127 *Ahadith*/Traditions-died in 54 A.H. at Hams, Syria) has narrated that a Jew scholar said; "Peace be on you, O Muhammad.' Hazrat Thawban (may Allah be pleased with him) pushed him down for not saying, 'O Messenger of Allah!' The Jew said; I have addressed him by the name given by his family. The Holy Prophet (May Allah's Blessings and Peace be upon him)said; "Indeed that is the name my elders gave me." The Jew then asked these questions:

Where will the people be on the Day of Resurrection when earth and heavens will be replaced? He said; "Behind the bridge in the darkness."

Who will get permission to enter Paradise before everyone else? The Holy Prophet (Peace be upon him) said: The poor and hard pressed *muhajirs* (immigrants)."

What will they get on entry into Paradise? He said: "Lever of fish."

What food will they get after that? He said: "The ox that is grazing in Paradise will be slaughtered for them."

What will they drink? He said:
"From the spring."

Why is a child male sometimes and female at the other times? He said; "If the male sperm predominates it is a male child, otherwise a female child."

The Jew then went away confirming the Prophet *(Salla Allah-u alaihi wa-sallam)*.

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JEWISH SCHOLAR AND HAZRAT ABBAS BIN ABDUL MUTTALIB *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Abu Nuaym (may Allah's Mercy be upon him) has recorded in *'Dalael-al-Nubuwwat'* that Hazrat Abbas bin Abdul Muttalib *(Radiya Allah-u Taala anhu)* narrated that they were travelling on a business tour to Yemen and Abu Sufyan bin Harb was one of them. One day, Abu Sufyan called Abbas to him and said; Do you know that your nephew says that he is Allah's Messenger. He is Muhammad bin Abdullah. Hazrat Abbas (may Allah be pleased with him) replied; I consider him to be true. Abu Sufyan asked him to give deep thought over it and said: I do not like what he says. I do not afraid that it may harm you but the Quraish have a bad opinion about you. Do you hear? He said: Yes I hear. Abu Sufyan said: By Allah it is portent for you. Hazrat Abbas (may Allah be pleased with him) said: It could be blessed and auspicious. After a few days Hazrat Abdullah bin Huzayfah *(Radiya Allah-u Taala anhu)* embraced Islam and went to Yemen. A Jewish scholar asked Abu Sufyan in a gathering about the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. He said that he was his uncle but did not like to talk about it. The Jew said: By the Torah of Musa (Moses-upon him peace), the Jews have nothing to fear from him. The Jewish scholar then called and Abu Sufyan was also there. He (Abbas) told the Jew that he had heard he (Jew) had been asking about his nephew, the Prophet, and someone had claimed that he was the Prophet's uncle. I am his real uncle. The Jew asked; Brother of his father? Hazrat Abbas (may Allah be pleased with him) said; Yes, and put your question to me. If I lie then he will deny me before you. So, the Jew asked him; if his nephew had ever been irreligious. Hazrat Abbas (may Allah be pleased with him) said; He had never lied nor been treacherous. He is known as Amin (Ameen) (Trustworthy) to the Quraish. Jew asked: Does he know how to write? Hazrat Abbas (*Radiya Allah-u Taala anhu*) replied: No! although he was inclined to say that he did because that was a merit. The Jewish scholar was up set and said; 'The Jews are destroyed.' Later Abu Sufyan told Hazrat Abbas bin Abdul Muttalib *(Radiya Allah-u Taala anhu)* that his nephew had terrified the Jews. Hazrat Abbas (*Radiya Allah-u Taala anhu*) advised him to become a Muslim. If he is a Prophet, we will be among the earliest Believers, otherwise there are other people too. Abu Sufyan said: I will not believe till I see the army on Mount Kada. When Hazrat Abbas (may Allah be pleased with him) asked him why he said that, he said; this phrase escaped my lips unawares. I am sure Allah will destroy the army at Kada. Then, when Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* conquered Makkah and the invading army was at Kada, Hazrat Abbas (may Allah be pleased with him) asked Abu Sufyan; if he remembered what he had said. He said; Indeed! I thank Allah that He has enabled me to accept Islam.

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(K)
KAWTHAR FOUNTAIN

Hazrat Ubbay ibn Kaab *(Radiya Allah-u Taala anhu)* narrated: The Holy Propohet *(Salla Allah-u alaihi wa-sallam)* mentioned the Kawthar fountain so I asked: O Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* what is fountain? He said; "It is whiter than milk, cooler than ice, sweeter than honey and more fragrant than musk. He who drinks from it once will never again feel thirsty but he who turns away from it (meaning reject it) will never be quenched."

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* reported that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "My Fountain (Pond) is like the distance between Amman and Yemen. In it are vessels as many as stars of heaven. He who drinks from it once will not be thirsty again."

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said; "The Pond (Fountain) is the distance of a month's journey. Its breadth is like its length. Its vessels are like stars of heaven. Its breeze is more pleasant than musk. And its water is whiter than milk. He who drinks it once never feels thirsty after that."

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated: The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "Between my house and the pulpit there is a garden of the gardens of Paradise, and my pulpit on my fountain tank (i.e. Al-Kawthar)."

KEYS TO SYRIA, PERSIA AND YEMEN GIVEN

Hazrat Bara bin Aazib (*Radiya Allah-u Taala anhu*-bin Harith bin Adiy bin Jushm bin Majdaa bin Harithah bin Harith bin Khazraj bin Amr bin Maalik bin Aws-Harithah clan of Aws tribe-narrated 305 *Ahadith*-died in ~~72~~ A.H. at Kufah) narrated: 'We were digging the trench when we came across a rock which inspite of efforts could not be broken. We informed the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. He came and took Hazrat Salman Farisi's *(Radiya Allah-u Taala anhu)* pick axe and say '*Bism Allah*' (In the name of Allah), struck it and, one third of it broke away from it and it gave out a light which spread over the area between mountains on either side of Madinah. He (the Holy Prophet-Peace be upon him) exclaimed; "Allah is the Greatest! I am given keys to Syria, I can see its red castles." Then he struck a second time and another third of the rock came down and light was seen towards Persia, brightening the entire Madinah and he said; "I am given keys to Persia (Faris) and I can see the white castles of

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Madain. Jibril (Gabriel-Upon him peace) has informed me that my *Ummah* (people) will conquer these cities. May you have the news of victory!" He struck a third time and said 'Bism Allah' (In the name of Allah) and the remaining rock was shattered, and light came over Yemen, brightening all the Madinah, like a lamp in a dark light. He said; "Allah is the Greatest! I am given the keys to Yemen. By Allah, I can see the gates of Sana!"

Yemen was conquered in 11 A.H., Syria in 13 A.H. and Persia (Madain) in 16 A.H.

KHOSRAU (KISRA FARIS) KILLED BY SHERWIYAH

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* sent an epistle in 6 A.H. to Khosrau, king of Persia through his emissary Hazrat Abdullah bin Huzafah Sahmi *(Radiya Allah-u Taala anhu)* inviting him to Islam. He tore the epistle of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and shouted: Why did Muhammad (May Allah's Blessings and Peace be upon him) write his name before mine?

Khosrau (Kisra Faris) torn with violence The Holy Prophet's (Peace be upon him) epistle. On that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* prayed to Allah Almighty, to break his country into portions. Thus because of the cursing of the Holy Prophet (Peace be upon him) the Persian government vanished and since then, no government of the Zoroasterians could be established in the world until now.

Khosrau (Epervaiz ibn Hormuz) ordered Bazan, governor of Yemen under his rule, to send two prudent and intelligent persons for arresting the claimant of Prophethood and bring to him. Bazan sent two men. They came to Allah's Messenger (Peace be upon him) and made a very presumptuous speech asking the Holy Prophet (Peace be upon him) to go to Khosrau (Chosroes). Allah, The Almighty, revealed to him and thus Allah's Messenger (May Allah's Blessings and Peace be upon him) observed: "Yesterday at mid-night, Sherwiyah, the son of Khosrau has murdered him." The Holy Prophet (Peace be upon him) called those two persons next morning and prophesied: "Go, last night, Sherwiyah has murdered Khosrau." Both of them went to their governor Bazan and told him this news. Bazan said: If this news proves true, Indeed he is really a Prophet. Thus, in those very days, Bazan received a letter from Sherwiyah stating that he has slain Khosrau because Khosrau was cruel. The person who has claimed Prophethood in Arabia, do not oppose and pester him. Knowing the truth of the information given by the Holy Prophet (Peace be upon him) he embraced Islam with his two sons. It is also described that when Khosrau tore the epistle of Allah's Messenger (Peace be upon him) he cursed the Khosrau praying to Allah for: "Breaking his family into pieces."

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KHOSRAU'S TREASURES

Hazrat Adi bin Hatim (may Allah be pleased with him) narrated (Al-Bukhari, vol.4): 'While I was in the city of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, a man came and complained to him of destitution and poverty. Then another man came and complained of a robbery. The Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "Adi! Have you been to Al-Hira?" I said: I haven't been to it, but was informed about it. He said: "If you should live for a long time, you will certainly see that a lady in a *Hawdaj* (Howdah = litter) travelling from Al-Hira will (safely reach Makkah and) perform circumambulation (Tawaf) around the Kaabah, fearing none but Allah." I said to myself: What will happen to the robbers of the tribe of Tai who have spread evil throughout the country? The Holy Prophet (Peace be upon him) further said: "If you should live long the treasures of Khosrau (*Faris*) will be opened (and taken as spoils)." I asked: You mean Khosrau, son of Hormuz? He said: "Khosrau, son of Hormuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And surely each of you will meet Allah on the Day of his meeting (Resurrection) with him and there will be no interpreter between him and Allah, and Allah will say to him: "Didn't I send a Messenger to you?" He will say: Yes. Allah will say: "Didn't I give you wealth and preferred you with favours?" He will say: Yes. Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell."

Hazrat Adi (may Allah be pleased with him) further said: I heard the Holy Prophet (Peace be upon him) saying: "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." Adi (*Radiya Allah-u Taala anhu*) added: (later on) I saw a lady in a litter (*Hawdah*) (*Hawdaj)* travelling from Al-Hira till she performed the circumambulation of the Kaabah, fearing none but Allah. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hormuz, king of Faris. If you should live long, you will see what the Holy Prophet (Peace be upon him) had said: "A person will come out with a handful of gold…. Etc."

Hazrat Adi bin Hatim (may Allah be pleased with him) was son of famous generous and ruler Hatim Tai, which was ruling from many generations over his territory. Adi (may Allah be pleased with him) was ruling during the time of the Holy Prophet (Peace be upon him). He embraced Islam and narrated 66 *Ahadith*/Traditions. He died in 67 A.H. at Kufah. He was staunch supporter of Hazrat Ali bin Abi Talib *(Radiya Allah-u Taala anhu)*.

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KISSING THE HAND AND FOOT

A bedouin appeared before the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and demanded from him a miracle in support of his Prophethood. The Holy Prophet (may Allah's Blessings and Peace be upon him) directed him: "Go to that tree and tell him that the Prophet (Peace be upon him) is calling you." The bedouin gave this message to the tree, the tree immediately first moved from all the four sides, then slitting the earth hurriedly reached the Prophet (Peace be upon him) and said: 'O Prophet of Allah! May peace be upon you.' '(*As-Salam-u alaik ya Rasul Allah*).'

The bedouin, then, asked Allah's Messenger (Peace be upon him) to permit the tree to go back. When the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, permitted to return, it reached its original place, its roots, again, dragged into the ground by force. Seeing that, the bedouin embraced Islam and entreated to the Holy Prophet (Peace be upon him) to permit him to prostrate him. The Holy Prophet (Peace be upon him) did not permit that and observed: "Had I ordered to prostrate a human-being to another human-being, I would have ordered the women to prostrate to their husbands." Then the bedouin entreated: Well, then permit me to kiss your hand and foot.. The Holy Prophet (Peace be upon him) permitted that and kissed the hand and the foot of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*' *Kitab-ul-Azkar*' (by Imam Naudi) has recorded on the basis of this *Hadith* that it is permissible to kiss the hand and foot of a religious saint.

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(L)
LAMENTATION OF DATE-PALM COLUMN

Hazrat Jabir bin Abdullah al-Khazraji *(Radiya Allah-u Taala anhu)* has narrated that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* used to stand by a date-palm (wooden) column on Friday. Then an Ansari woman or man said; O Allah's Messenger (Peace be upon him)! Shall we make a pulpit for you? He replied; "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit for delivering the sermon. The date-palm column lamented (cried) like a child. The Holy Prophet (Peace be upon him) descended (the pulpit) and embraced it while it continued moaning like a child being quietened. Then it became quiet. The Messenger of Allah (Peace be upon him) said; "It was crying for (missing) what it used to hear of religious knowledge given near to him."

LIGHT OF DATE-PALM BRANCH

Hazrat Qatadah bin Numan (*Radiya Allah-u Taala anhu*-Zafar clan of Aws tribe-embraced Islam in second Aqabah Allegiance-died Madinah in 23 A.H. Hazrat Umar *(Radiya Allah-u Taala anhu)* led the funeral prayer-narrated seven *Ahadith*) has narrated (*Masnad Ahmad*) that: 'He said his *Isha* (early part of night) prayer with Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. The night was dark and cloudy. The Holy Prophet (may Allah's Blessings and Peace be upon him) gave a branch of date-palm to Hazrat Qatadah (may Allah be pleased with him) and said: "This branch will give you so much light that tens of men will be able to cover space in its light and when you reach your house, you will see a black thing which you must kill out of the house."

When Hazrat Qatadah *(Radiya Allah-u Taala anhu)* left for his house, the branch became lighted and when he reached his house, he saw a black thing and killed it out. That black thing was *satan* (devil) which was killed out by the order of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*.

LIGHTING THE WAY

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu) Allah-u Taala anhu)* narrated: 'Once two persons from the Companions (*Ridwan Allah-e Taala Ajmaeen*) went out of the house of the Holy Prophet (may Allah's Blessings and Peace be upon him) on a very dark night. They were accompanied by two things that resembled two lamps lighting the way in front of them, and when they parted,

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each of them was accompanied by one of those two things (lamps) till they reached their homes.'

LION CONDUCTED HAZRAT SAFINAH *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Safeenah (*Radiya Allah-u Taala anhu*-freed slave of the Holy Prophet (Peace be upon him)

The Holy Prophet (Peace be upon him) bestowed him the title of Safinah, because of carrying heavy weight.

He narrated 14 *Ahadith*-died during the time of Hajjaj) He has narrated that: 'he was on a journey boarding a ship. Because of hurricane, the ship broke and I reached a bush in a beach, by flowing on a wooden plank. There I saw a lion. When it advanced towards me, I said: I am freed slave of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. As soon as the lion heard that, he came towards me, joined its shoulder with my body and accompanied me. We kept walking till we reached a road and the lion stopped me and tried to say something in a low voice and then touched my hand with its tail. From that I understood that now it was seeing me off after showing me the way.

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(M)
MAN CHANGED TO MONKEY/PIG

Hazrat Imam Mustaghfiri has recorded in "*Dalail-e-Nabuwwat*," on the authority of a leading true narrator. The narrator states: 'We were three persons going to Yemen. With us, there was a Kufian person who abused Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)* and Hazrat Umar *(Radiya Allah-u Taala anhu)*. We admonished him very much not to revile these virtuous men but he did not agree to us. In the meanwhile, night fell and we stayed at a place near Yemen and slept there. Early in the morning when the time for travel came, we got up and performed ablution. We awakened that Kufian man, also. He got up from the sleep and said: Alas! I must get separated from you and must stay here because I have seen Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* in dream, standing on my head side and saying:

"O sinful and evil-doer! Your face will be changed to ugliness on this very spot." We asked the Kufian man to get up and perform ablution. When he wrapped up his foot, we observed this his form is undergoing a change, starting from his toes. In a short while, both of his feet changed into those of a monkey and by and by his whole body and face was transformed into that of a monkey and he totally became a monkey. We tied him and put him on the camel and started our travel. Before the sunset, we reached a forest. There had gathered many monkeys over there. When the Kufian monkey saw those monkeys, it got the string broken and joined those monkeys.

Hazrat Imam Mustaghfiri reported that a true and good narrator has stated that a man of Kufa accompanied us in a journey. He used to reproach Hazrat Abu Bakr and Hazrat Umar *(Radiya Allah-u Taala anhuma)* very much. We admonished him from this habit but he did not agree to it. At last we separated him from our caravan associates and set out on our journey. On our return from the journey, we happened to meet the slave of the Kufian man. We asked from him about his master and said to him: Convey your master to accompany us to his house. The slave informed: His condition is changed very strange. Both his hands have become like those of a pig. We went to him and asked him to accompany us to his house. He replied: I am suffering from a great calamity. Saying that, he took his hands out of the sleeves which had become like those of the pig. He accompanied us. On the way, he saw many pigs. The Kufi man dropped down himself from the conveyance and immediately his whole form turned into that of the pig. Thus, he went and joined the pigs.

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MARTYRDOM OF HAZRAT HAMZAH BIN ABDUL MUTTALIB *(RADIYA ALLAH-U TAALA ANHU)*

Jafar bin Amr bin Umaiya narrated: 'I went out with Ubaidullah bin Adi bin Al-Khiyar. When we reached Hams (a city in Syria), Ubaidullah bin Adi said: Would you like to see Wahshi so that we may ask him about the martyrdom of Hazrat Hamzah bin Abdul Muttalib? I replied: Yes. Wahshi used to live in Hams. So we went to him asked him the story of martyrdom of Hazrat Hamzah (may Allah be pleased with him) in the Battle of Uhud). Wahshi replied: Hamzah (may Allah be pleased with him) killed Tuaima bin Adi bin Al-Khiyar in the Battle of Badr, so my master, Jubair bin Mutim said to me: If you kill Hamzah in revenge for my uncle, then you will be set free. When the people set out for the Battle of Uhud, (in the valley of Ainain), I went out with the people for the battle. When the army aligned for the fight, Siba came out and said: Is there any Muslim to accept my challenge to a duel? Hazrat Hamzah bin Abdul Muttalib *(Radiya Allah-u Taala anhu)* came out and said: 'O Siba, O ibn Umm Anmar, the one who circumcises other ladies! Do you challenge Allah and His Prophet *(Salla Allah-u alaihi wa-sallam)*?' Then Hazrat Hamzah (may Allah be pleased with him) attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e Hamzah), came near me, I threw my spear at him, driving it into his belly which lacerated his stomach, causing him to die. When all the people returned to Makkah, I too returned with them. I stayed in Makkah till Islam spread in it. Then I left for Taif, and when the people of Taif sent their envoys to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*, I was told that the Holy Prophet (Peace be upon him) did not harm the envoys. So, I too, went out with them till I reached Allah's Messenger (may Allah's Blessings and Peace be upon him). When he saw me, he said: "Are you Whahshi?" I submitted: Yes. He said: "Was it you who killed Hamzah (may Allah be pleased with him)?" I submitted: What happened is that what you have been told of. He said: "Can you hide your face from me?" So I went out. When Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* passed away and Musailamah Kazzab appeared (claiming to be prophet), I said: I will go out to Musailamah so that I may kill him, and make amends for martyrdom of Hazrat Hamzah (may Allah be pleased with him). So I went out with the people to fight against Musailamah, the liar (Kazzab) and his followers and then famous events took place concerning that battle. Suddenly I saw Musailamah standing near a gap in a wall. He looked like an ash-coloured camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breast till it passed out through his shoulders, and then an Ansari man attacked him and struck him on the head with a sword.'

Hazrat Qatadah (may Allah be pleased with him) narrated: 'We do not know of any tribe amongst the Arab tribes who lost more martyrs than Al-Ansar,

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and they will have superiority on the Day of Resurrection. Hazrat Anas bin Maalik (may Allah be pleased with him) told us that seventy from the Ansar were martyred on the day of Uhud, and seventy on the day of the battle of Bair Mauna (well Mauna), and seventy on the day of Al-Yamama. Hazrat Anas *(Radiya Allah-u Taala anhu)* added: the battle of well-Mauna took place during the life time of Allah's Messenger (Peace be upon him) and the battle of Al-Yamama, during the caliphate of Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)*, and it was the day when Musailamah Al-Kazzah was killed.

MEAT ABUNDANCE

Hazrat Khalid *(Radiya Allah-u Taala anhu)* bin Abdul Uzza, has described (*Dalael-al-Nubuwwat*) that: 'he slaughtered a goat for Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. Khalid's (may Allah be pleased with him) family was so large that if sometime one goat was slaughtered, no member of the family could be provided with more than one bone or one slice of meat. The Holy Prophet (Peace be upon him) ate from the meat of the goat and then, placed the rest of the meat of the goat in the bucket of Hazrat Khalid and prayed for blessing for it. When Khalid (*Radiya Allah-u Taala anhu*) brought the bucket to his family and took out the curry out of the bucket, the whole family ate to their saturation and even then, the meat was remained there.

MILKED A GOAT WHICH WAS NOT MILCH

Hazrat Abdullah bin Masud (*Radiya Allah-u Taala anhu*-bin Ghafil bin Habib bin Shamakh bin Far bin Makhzum bin Sahilah bin Kahil bin al-Harith bin Tamim bin Saad bin Huzail bin Madrikah bin Ilyas bin Mudhar al-Qarshi-narrated 848 *Ahadith*-died: Madinah in 32 A.H.) used to graze the goats of Aqbah bin Abi Mueet during his childhood. One day the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* passed by Hazrat Abdullah bin Masud and asked him if he had milk. He replied: I do have milk but I am its trustee. The Holy Prophet (Peace be upon him) said to him: "Bring a goat to me which has never been pregnant and never been milked." So, Hazrat Abdullah bin Masud (may Allah be pleased with him) brought a goat. The Prophet (Peace be upon him) fondled his hand on his nostrils and prayed to Allah. Thus, Hazrat Abu Bakr Siddiq (may Allah be pleased with him) brought a big vessel. The Prophet (Peace be upon him) milked the goat and poured milk in it and caused Hazrat Abu Bakr (may Allah be pleased with him) drink from it to his satiation. Then Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said to the udders: "Dwindle!" Thus the udders shrank to their original position. Seeing this miracle of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*, Hazrat Abdullah

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bin Masud *(Radiya Allah-u Taala anhu)* embraced Islam and this very miracle proved to cause him the embracement of Islam.

MIRACULOUS ADDRESS

Hazrat Abdul Rehman ibn Muaz (may Allah be pleased with him) narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* addressed the pilgrims, during the Farewell Pilgrimage, at Mina. The Emigrants (*Muhajirs*) sat on the right side of *qiblah* (object of veneration and prayer) and the *Ansars* on the left while other people sat around them. Allah caused the hearing of the people to increase so that they heard him in their tents.

MOANING OF THE DATE-PALM TRUNK

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated that he heard Hazrat Jabir bin Abdullah (may Allah be pleased with him-embraced Islam in the second al-Aqabah Allegiance along with his father Abdullah bin Amr al-Khazraji was born 20 years before Hijrah narrated 540 *Ahadith*-Hazrat Abdullah (*Radiya Allah-u Taala anhu*) was martyred in Ghazwah-e-Uhud-Died Madinah in 74 A.H. at the age of 94 years) saying: The roof of the Mosque was built over trunks of date-palms working as pillars. When the Holy Prophet (may Allah's Blessings and Peace be upon him) delivered a sermon, he used to stand by one of those trunks till the pulpit was made for him, and used it instead. Then we heard the trunk started moaning like of a camel. The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* then came to it, and putting his hand over it, he silenced it.' Hazrat Hasan Basri (21 A.H.-110 A.H.-may Allah mercy be upon him), when narrated this *Hadith* (Tradition) he would weep profusely and say: O People! An inanimate object wept on separation from Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. A Muslim should feel greater pain on separation from him.

MOTHER OF HAZRAT ABU HURAIRAH EMBRACED ISLAM *(RADIYA ALLAH-U TAALA ANHA)*

Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*-Umayr bin Aamir-Tribe Daws of Yemen-His mother was Umaymah-narrated 5374 *Ahadith*-Hazrat Umar (*Radiya Allah-u Taala anhu*) appointed him governor Bahrain-died Madinah in 57 A.H. but according some 59 A.H.) has narrated: My mother was an infidel. I continued inviting her to Islam. One day when I invited her to embrace Islam, she expressed harshness towards the dignity of Allah's Messenger *(Salla Allah-u*

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alaihi wa-sallam) and I was put to so much hardship, that I, weeping, went to the Holy Prophet (Peace be upon him). I submitted to him: O Allah's Messenger (Peace be upon him)! Kindly, pray for guidance for my mother to Allah. He prayed: "O Allah! Direct the mother of Abu Hurairah to the rigth path." Hearing his prayer for my mother, I, very happily, returned to my house and found the door closed. Hearing the sound of my foot-steps and had conjectured that it was I, she had called me from inside: Outside, wait for a while. In the meanwhile, I heard the sound of water falling. So, the mother opened the door after taking a bath and embraced Islam, uttering that: I bear witness that Allah and Allah alone is worthy of worship; He is alone and has no partners and I bear witness that Muhammad *(Salla Allah-u alaihi wa-sallam)* is the Servant and Prophet of Allah. I was so much delighted that my eyes were filled with tears because of happiness. In this condition, I appeared before Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and apprised him with the glad news. On that, the Holy Prophet (may Allah's Blessings and Peace be upon him) "praised Allah, the Almighty, and thanked him."

Hazrat Abu Hurairah's (may Allah be pleased with him) father died in childhood and in such indigence he became servant of a Dawsi woman named Basrah bint Ghazwan against food and clothes. His duty include to accompany her as a footman when she go out of home on her beast. As destined by apportionment, ultimately, the same woman was his wife.

He embraced Islam in the very early age because of Hazrat Tufail bin Amr Dawsi preachingss, who embraced Islam in Makkah. Because of his efforts and teachings, most of the Daws tribe embraced Islam and eighty families of Daws tribe (including Hazrat Abu Hurairah- *Radiya Allah-u Taala anhuma*) appeared before the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* at the place of Khaibar during the Campaign of Khaibar. Allah's Messenger (Peace be upon him) gave them share from the booty of Khaibar.

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated: 'You say that Abu Hurairah narrates so many *Ahadith* from Allah's Messenger (Peace be upon him). The fact is that our Muhajir (Immigrants) and Ansars (helpers) of Madinah brethren used to be busy in business and agriculture, repectively. I was a poor man and I served Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* being satisfied with bare subsistence, where as the immigrants remained busy with transactions in the market; while the Ansar had been engaged in looking after their properties. The Holy Prophet (Peace be upon him) said: "He who spreads the cloth and listens to my talk and would then press it against his chest would not forget anything that he would hear from me." So, I spread my mantle cloth until

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he had concluded his talk. I then pressed it against my chest, so I never forgot after that day anything that I heard from him.

(HAZRAT) MUAWIYAH (MAY ALLAH BE PLEASED WITH HIM)

The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* sent Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* to fetch Muawiyah bin Abu Sufyan (may Allah be pleased with him). When Hazrat Abdullah ibn Abbas (may Allah be pleased with him) went to him, he was having meal. He informed the Holy Prophet (may Allah's Blessings and Peace beupon him) who sent him again after some time. He had not finished eating. When the Holy Prophet was told of that, he said; "May Allah not let his belly full." Indeed, he was never satiated. Every-day he had seven meals with meat, and he got tired of eating but remained hungry.

MUTAH CAMPAIGN (GHAZWAH-E-MUTAH)

Hazrat Abdullah bin Umar *(Radiya Allah-u Taala anhu)* said (Sahih Bukhari, vol:5): 'Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* appointed Hazrat Zaid bin Harithah as the commander of the army during the invasion of Mutah (8 A.H.) and said: "If Zaid is martyred, Jafar should take over his position, and if Jafar is martyred, Abdullah bin Rawahah should take over his position." Hazrat Abdullah bin Umar (may Allah be pleased with him) further said: 'I was present amongst them in that battle and we searched for Jafar bin Abi Talib *(Radiya Allah-u Taala anhu)* and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by the stabs or shots of arrows or strokes, and none of those wounds was in his back.'

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated: The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* has informed the people of the martyrdom of Hazrat Zaid, Hazrat Jafar and Hazrat Ibn Rawahah (may Allah be pleased with all of them) before the news of their martyrdom reached. The Holy Prophet (may Allah's Blessings and Peace be upon him) observed: "Zaid took the flag (as the commander of the army) and was martyred, then Jafar took it and was martyred, and then Ibn Rawahah took it and was martyred." At that time the Holy Prophet's (Peace be upon him) eyes were shedding tears. He added: "Then the flag was taken by a Sword amongst the Swords of Allah (i.e Khalid) and Allah made them (i.e the Muslims) victorious."

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Hazrat Khalid bin Walid *(Radiya Allah-u Taala anhu)* narrated: 'On the day of Mutah, nine swords were broken in my hand and only a Yemenite sword of nine remained in my hand.'

Hazrat Aamer *(Radiya Allah-u Taala anhu)* narrated: 'Whenever Hazrat Abdullah ibn Umar *(Radiya Allah-u Taala anhu)* greeted the son of Jafar, he used to say to him, '*Assalam Alaika* (i.e peace be upon you) O the son of the two-winged person.'

MUTAH (GHAZWAH) MARTYRS

Hazrat Abdullah bin Umar *(Radiya Allah-u Taala anhu)* narrated: (Sahih Bukhari) that: Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* appointed Hazrat Zaid bin Harithah *(Radiya Allah-u Taala anhu)* as the commander of the army during the invasion of Mutah (8 A.H.) and ordered: "If Zaid is martyred, Jafar should take over his position, and if Jafar is martyred, Abdullah bin Rawahah should take over his position." Hazrat Abdullah bin Umar (may Allah be pleased with him) further said: 'I was present amongst them in that battle and we searched for Jafar bin Abi Talib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots.'

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated: 'The Holy Prophet (Peace be upon him) had informed the people of the martyrdom of Zaid, Jafar and Ibn Rawahah (*Ridwan Allah-e Taala ajmaeen*) before the news of their martyrdom reached. The Holy Prophet (may Allah's Blessings and Peace beupon him) said: "Zaid took the flag (as commander of the army) and was martyred, then Jafar took it and was martyred, and then Ibn Rawahah took it and was martyred." At that time the Prophet's (Peace be upon him) eyes were shedding tears. He added: "Then the flag was taken by a Sword amongst the Swords of Allah (i.e Khalid bin Walid) may Allah be pleased with him) and Allah made the Muslims victorious."

Hazrat Khalid bin Walid narrated: 'On the day of battle of Mutah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine. Hazrat Aamer *(Radiya Allah-u Taala anhu)* narrated: 'Whenever Ibn Umar *(Radiya Allah-u Taala anhu)* greeted the son of Hazrat Jafar *(Radiya Allah-u Taala anhu)*, he used to say to him, '*Assalam Alaika* (i.e peace be on you) O the son of Two-winged person.'

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NAJD, THE PLACE OF AFFLICTIONS

Hazrat Abdullah ibn Umar *(Radiya Allah-u Taala anhu)* narrated (Al-Bukhari, vol.9): The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "O Allah! Bestow Your blessings on our Shaam (North). O Allah! Besow Your blessings on our Yemen." The People said: O Allah's Messenger! And also on Najd. He said: "O Allah! Bestow your Blessings on our Sham (north). O Allah! Bestow Your blessings on our Yemen." The people said: O Allah's Messenger! And also on our Najd. I think the third time the Holy Prophet (may Allah's Blessings and Peace be upon him) said: "There (in Najd) is the place of earthquakes and afflictions and from there comes out the side of the head of Satan (devil)."

NILE RIVER STARTED FLOWING

Hazrat Allama Mustaghfiri (may Allah's Mercy be upon him) has recorded that when during the Caliphate of Hazrat Umar *(Radiya Allah-u Taala anhu)*, Egypt was conquered, the people of Egypt informed Hazrat Amro bin Al-Aas (*Radiya Allah-u Taala anhu*-Al-Sahmi Al-Qarshi-narrated 43 *Ahadith*/Traditions-died at the place of Maqtam, Egypt in 43 A.H.), the governor of Egypt: 'It is custom with the river Nile that its water starts flowing when an unmarried charming girl is thrown as offering in it after dressing her with clothes and ornaments, with the permission of her parents. In absence of the performance of this custom, water does not flow in the Nile. Hazrat Amr bin Al-Aas (may Allah be pleased with him) replied: 'This custom will not be allowed in Islam. Islam has eliminated all the previous erroneous customs.''Thus, the river Nile remained dry for three months. As all the population was worried from the situation, Hazrat Amr bin al-Aas (may Allah be pleased with him) reported the matter with all details to Hazrat Umar *(Radiya Allah-u Taala anhu)*. Hazrat Umar *(Radiya Allah-u Taala anhu)* appreciated his decision and replied: 'You have well done by not acting upon the old mischievous custom. Islam has come to eliminate the customs like it and not to encourage them.'

Hazrat Umar *(Radiya Allah-u Taala anhu)* sent a folded chit with the letter, advising him to put it into the river. When Hazrat Amr bin al-Aas (may Allah be pleased with him) received the letter, he read this chit. It was written in it. "This chit is from the slave of Allah Almighty, Umar to the river Nile. O Nile! If your flowing is within your own power and you flow, then do not flow. If you flow by Allah's order, we pray to Him to make you flow.' Hazrat Amr bin al-Aas *(Radiya Allah-u Taala anhu)* put the chit into the river Nile and the very night, the

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river started flowing. The level of water rose by fifteen metres during one night. The mischievous custom was eliminated with immediate effect.

NINE SIGNS GIVEN TO PROPHET MUSA (MOSES-UPON HIM PEACE)

Allah, the Gracious, has revealed in the Holy Quran:

"And indeed We gave Musa nine clear signs (of Allah's Sovereignty); so ask the Children of Israel, when he came to them and Pharaoh said to him: O Musa! I think you have indeed been deluded by sorcery; (Al-Israe. 17:101)

Hazrat Safwan ibn Assal (may Allah be pleased with him) has narrated that two Jews decided to ask the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* about the above verse. He said: "They are:

(1) Do not associate anything with Allah

(2) Do not steal;

(3) Do not commit adultery;

(4) Do not kill unjustly;

(5) Do not cast a spell;

(6) Do not devour interest;

(7) Do not take an innocent person to court seeking his execution;

(8) Do not blame an innocent woman or do not flee from the battle field;

(9) And, O Jews, it is for you exclusively that you should not hunt on the *Sabbath* (Saturday)

As for the nine signs that were performed by Prophet Musa (upon him peace) in Egypt, They were:

(1) The white hand

(2) The staff (a stick)

(3) Dry dearth

(4) locusts

(5) Famine (reduction in sustenance)

(6) Blood

(7) Lice

(8) Storm

(9) Frog."

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They kissed the Holy Prophet's (Peace be upon him) hands and confirmed that he is the Prophet. But they did not join the fold of Islam because they said that Hazrat Prophet Dawood (David-upon him peace) had said that Prophet-hood would remain with his offspring.

NO FURTHER ATTACK BY ENEMY

Hazrat Suleman bin Sarw (may Allah be pleased with him) has described (Sahih Bukhari) then when the polytheist forces ran away from the battle of Ghazwah-e-Ahzab (Ghazwah-e-Khandaq) and the siege of Madinah was finished in Shawwal 5 A.H., Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "Now, the enemy will not be able to attack us and we shall, also, invade the enemy." Thus after the Ahzab War, polytheists could not attack on Madinah. On the contrary, the holy Prophet (may Allah's Blessings and Peace be upon him) conquered Makkah and led many Campaigns and sent number of expeditions against the pagans.

NOURISHMENT MULTIPLICITY

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* undertook the Campaign of Tabuk (*Ghazwah-tul-Usrah*) in Rajab 9 A.H. with over 30,000 soldiers, which includes 12000 horsemen (cavalry), during a severe summer and intense heat; through a difficult mountainous terrain. Tabuk was the last of the Prophet's *(Salla Allah-u alaihi wa-sallam)* Campaigns.

Though Hazrat Uthman *(Radiya Allah-u Taala anhu)* and other Companions (*Ridwan Allah-e Taala ajmaeen*) had extended generous financial and weapon support, yet the Muslims had a shortage of provision and camels. Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)*: reported: 'We needed to eat, but there was nothing, so we decided to slaughter our camels. But Hazrat Umar bin al-Khattab *(Radiya Allah-u Taala anhu)* suggested that this would cause much hardship during the journey, so, the Holy Prophet (may Allah's Blessings and Peace be uopn him) should ask everyone to bring whatever he had of the kind of nourishment, and pray to Allah for blessing. Indeed, he did that and asked everyone to fill their vessels and they found that there was very much more nourishment. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "I bear witness that there is no one worthy of worship besides Allah and I bear witness that I am Allah's slave and Messenger. Anyone who meets Allah without having doubt of this thing will go to Paradise."

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OBEDIENCE OF TREES

Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*-bin Amr bin Haram bin Kaab bin Ghanam bin Salma-Khazraj tribe-narrated 540 *Ahadith*. His father was martyred in the Campaign of Uhud-he died in 74 A.H. in Madinah at the age of 94 years) has narrated: 'The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* encamped in a wide valley. He went aside to answer nature's call and I followed him with water in a vessel. He did not find a shielded place to conceal him. However, there were two trees at either end of the valley. He went to one of them and holding its branch said; "Obey me by Allah's command!" It became subservient like an obedient camel and followed him till he came to the other tree and held its branch and said the same thing and when he was between the two, he put them together, saying: "By Allah's command stick together for me!" They were like one. I was frightened and ran to a distance, be it not so that he know that I was there. Sitting afar, I was lost in thought till he came out and the trees went back to their respective places.

ONE MAN OF HELL

Hazrat Rafi bin Khadij (*Radiya Allah-u Taala anhu*-Aws tribe-narrated 78 *Ahadith*-Died 74 A.H. Madinah at the age of 86 years) has described that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said to those who were present (including Hazrat Abu Hurairah-may Allah be pleased with him) with him: "The molar of a man out of this gathering of yours will be like Uhud mountain in the Hell."

Rajjal bin Unqawah was also in that gathering, who was from Yamamah, came to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* with the delegation of Banu Hanafiah and learnt the Holy Quran after joining the fold of Islam. When Musailmah Kazzab (the liar) claimed prophethood, this man believed in him and gave up Islam and thus became apostate. He was killed by Hazrat Zaid bin Khattab *(Radiya Allah-u Taala anhu)*, while fighting for Musailmah Kazzab in the war of Yamamah and joined the Hell.

ONE MUDD BARLEY

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* asked him to invite the Ahlus-Suffah. He brought them. Then food was placed before them, prepared

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from about a *mudd* (about two third of a KG) of barley. The Holy Prophet (may Allah's Blessings and Peace be upon him) put his hand into it and said; "Say: In the name of Allah (Bismillah) and eat." Then all ate to their satisfaction. The Allah's Messenger (Peace be upon him) had said when placing the food before them; "This is all the food we have at home." The same quantity of food remained after they had eaten.

OPPRESSIVE KING

'Masnad Abu Dawood' has recorded that Allah began Islam with Prophethood and mercy. This will be followed by Caliphate and mercy. Then there will be kings of tyrannical nature. The *Ummah* (people) will then display their strength and their strength and wickedness will be depravity. There will be abundance of wealth and wine and silk will be considered lawful.

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said (Sahih Bukhari): "The Prophets of Bani Israil took part in politics, administered the country and governed the people. When a Prophet died another took his place. But there is no Prophet after me. Yes, there will be caliphs (Khulafa), and many of them." On being asked, he said; "Be faithful to your allegiance to the first Khalifah (caliph). Allah will question him about his subjects."

Hazrat Bayhaqi has recorded that: "The *Khulfa* (caliphs) will be followed by kings who will be tyrannical and will kill their subjects. They will grasp wealth unjustly. They will not have a good character and will be bereft of faith."

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PARADISE

Hazrat Amir ibn Saad ibn Abu Waqqas (may Allah be pleased with him) has narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "If the least of light of Paradise were cast on the world then it will illuminate that which is between the heaven and earth."

Hazrat Abu Saeed *(Radiya Allah-u Taala anhu)* asked the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* about the soil of Paradise and he said: "It is soft white, pure musk. Its pebbles are pearls and rubies, plaster is musk and soil is saffron.

Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* narrated: 'The trunks of the palm-trees of Paradise are of green emerald and the branches are of red gold. Their leaves are (material for) the dress of the people of Paradise, their simple clothing and large overgarments. Their fruit are like large pots and buckets. They are more white than milk and more sweet than honey. Milk is like butter and the fruit are seedless. The *zil mamdud* (dense shadow) is a tree in Paradise. Its shadow is vast such that a swift horse-rider may continue to ride within it for a hundred years, all round. The inhabitants of Paradise will come to it, those of the mansions and others, and converse in its shadow. Some will enjoy and recall the vain talk of the world. Allah will send a wind of Paradise and it will shake the tree which will drop the luxuries of the world.' Hazrat Sahl ibn Saeed (may Allah be pleased with him) narrated: 'Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "There is tree in Paradise in whose shade a rider will travel for a hundred years, but not get out of it.' A man asked; O Messenger of Allah, What is Tuba? He said: "A tree in Paradise. It will take one year to go through its shade. The inhabitants of Paradise will make their garments from its leaves." Hazrat Abdullah ibn Masud *(Radiya Allah-u Taala anhu)* narrated: Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "I met Hazrat Ibrahim (upon him peace) on the night of Miraj. He said; 'O Muhammad; convey to your ummah (people) my *salam* (greeting). And inform them that the Paradise has beautiful soil, sweet water and it is a plain. Its trees are;

'Glory be to Allah, and all praise belongs to Allah, and there is no lord but Allah, and Allah is the Greatest."

PARADISE ENTRANCE WITHOUT RECKONING

'*Musnad Ahmad*' (Imam Ahmad bin Hanbal) has recorded that Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)*: narrated: Allah's Messenger

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(Salla Allah-u alaihi wa-sallam) said: "I was given *seventy thousand* who will enter Paradise without reckoning, their faces like the moon on the fourteenth night (of the lunar month), their hearts like one man's heart. I asked my Lord, the Mighty, the Glorious, to increase. So, He gave me an increase of seventy thousand against every one."

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated (*Sahih Muslim 1:421*) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "We are the last (but) the overtakers on the Day of Resurrection. The first group of my *ummah* to enter Paradise will be seventy thousand people. They will not be questioned, each of their faces will be like moon. Then those who follow them will be brighter than the stars in the heaven. Then, after them, will be degrees."

PATRONYMICS OF THE HOLY PROPHET *(SALLA ALLAH-U ALAIHI WA-SALLAM)*

Hazrat Nafi Ibn Jubayr Ibn Mutim has narrated on the authority of his father; he said: 'I heard the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* saying: "I am Muhammad (praised), Ahmad (praised), al-Hashir (collector), al-Mahi (one who obliterates), al-Khatim (the last), al-Aqib (the last), al-Muqaffi (the last) and Nabi al-Rahmat (Prophet of peace)."

Hazrat Abu Musa Ashari (*Radiya Allah-u Taala anhu*-Abdullah bin Qais bin Sulaym of the Yemenite tribe of Al-Ashar-narrated 360 Ahadith-died in 44 A.H. at Makkah) narrated: The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* repeated before us his names, some of which we retained in memory, and he said: "I am Muhammad, Ahmad, al-Muqaffi, al-Hashir, Nabi al-Rahmah, Tawbah (repentence), al-Malhamah (battles), and al-Khatim the last."

Hazrat Maalik ibn Anas has described on the authority of ibn Jubayr ibn Mutim, he on the authority of his father: Verily, the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "I am Muhammad, Ahmad, al-Mahi because Allah will efface blasphemy, I am Hashir, because people will be assembled on the Day of Judgement after my foot steps: and I am al-Aqib, and after me there will be no Prophet."

Hazrat Abdullah ibn Numayr has narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "I am Muhammad and Ahmad, I am Rasul al-Rahmah, I am Rasul al-Malhamah, I am al-Muqaffi, I am al-Hashir, I have been raised for *Jihad* (striving in the way of Allah) and I am not raised for tillage."

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PEBBLES PRAYED ALLAH

Hazrat Abu Zar Ghifari (*Radiya Allah-u Taala anhu*-he is said to be fifth in number in embracement of Islam-Title Masih-ul-Islam-Jundub bin Junadah bin Qais of Banu Ghifar tribe-his brother Unais also embraced Islam-both brothers preached Islam in their tribe resultantly half of the tribe embraced Islam immediately and remaining half joined the fold of Islam after migration-narrated 281 *Ahadith*-died in 31 A.H. at the place of Rabzah, situated on ancient route between Makkah and Madinah) has narrated (*Dalael-al-Nubuwwat* by Abu Bakr Ahmad Husain Baihaqi) and described that: 'I used to attend the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* whenever he was alone. One day, I found him alone and appeared before him. After that Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* came, greeted the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and sat down on his right side. Then Hazrat Umar *(Radiya Allah-u Taala anhu)* came, greeted the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and sat down on the right side of Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)*. Then Hazrat Uthman *(Radiya Allah-u Taala anhu)* came, greeted the Holy Prophet (Peace be upon him) and sat down on the right side of Hazrat Umar *(Radiya Allah-u Taala anhu)*. There were lying seven pebbles in front of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* which he took in his hand and they started praying Allah. The sound of praying to Allah by the pebbles like humming of the bees was heard by all. When the pebbles were placed on the ground, they got quiet. Then, the Holy Prophet (may Allah's Blessings and Peace be upon him) picked up the pebbles and placed in the hand of Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)*. Again they started praying Allah and the sound like humming of the bees was heard. On placing them on the ground, the pebbles got quiet. After that, when they were placed in the hand of Hazrat Umar *(Radiya Allah-u Taala anhu)*, they started praying Allah with the same sound. Similarly, they started praying Allah when placed in the hand of Hazrat Uthman *(Radiya Allah-u Taala anhu)*. After that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* remarked that it was Khilafat (Caliphate). Some of the interpreters of *Hadith* (Tradition) have given elucidation that Hazrat Ali *(Radiya Allah-u Taala anhu)* was not present at that time, otherwise, the pebbles would have prayed Allah, when placed in his hands because he was also the fourth Orthodox Caliph and the fourth Khalifah of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*.

PERISH OF KHOSRAU (CHOSROES) AND CAESAR

Hazrat Jabir bin Samura *(Radiya Allah-u Taala anhu)* narrated: The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "When Khosrau (Chosroes) perishes, there will be no more Khosrau after him, and when Caesar

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perishes, there will be no more Caesar after him." The Holy Prophet (may Allah's Blessings and Peace be upon him) also said: "You will spend the treasures of both of them in Allah's Cause."

PERSIAN MAGIAN FIRE EXTINGUISHED

Miraculously, on the birth of Sayyidina Hazrat Muhammad *(Salla Allah-u alaihi wa-sallam)*, forty years before he was commissioned, the fire at the Magian temple of Persia, which was continuously burning in blazing flames for the last about one thousand years (Zaroaster time, 660 B.C.-583 B.C) extinguished though it was a very long distance from Makkah.

Also, fire did not harm some members of the Muslim ummah (people) because of the blessings and greatness of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. One such occurrence was with Abu Muslim Khawlani. He was inhabitant of western Damascus and was the first to arrive for obligatory Prayers of Early Morning (*Fajr*), and used to participate in striving in the way of Allah (*jihad*) against Romans. He died there in the period of Hazrat Amir Muawiyah (41 A.H.-60 A.H.). After 60 A.H. Aswad-bin Qays called him to Yemen and asked him if he bore testimony to Hazrat Muhammad's (Peace be upon him) Messengership. When he said, 'Of course,' the man asked; And my membership, too? Abu Muslim said; 'I cannot hear you.' He repeated his question many times and ultimately he ordered that a blazing fire should be kindled into which Abu Muslim was thrown. The fire did not harm him in any way. Someone advised Aswad, the liar, to banish him out of the dominion otherwise there would be anarchy every where.

He went to Madinah in Hazrat Abu Bakr's *(Radiya Allah-u Taala anhu)* times and offered *Salah* in Masjid Nabawi, behind a pillar. When he finished, Hazrat Umar *(Radiya Allah-u Taala anhu)* asked him; 'Who are you?' He said; 'I have come from Yemen.' Hazrat Umar (may Allah be pleased with him) asked; 'How is he whom the fire did not burn?' He said; He is Abu Muslim Abdullah ibn Ayyub. Hazrat Umar (may Allah be pleased with him) asked; 'Tell me, by Allah, are you the one?' He submitted 'Yes!' Hazrat Umar *(Radiya Allah-u Taala anhu)* kissed him on the forehead and made him sit between Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)* and him, and he thanked Allah that He let him meet a person whom the fire did not harm as it had not Hazrat Ibrahim (upon him peace).'

Some biographers have mentioned that idols had fallen down, the fire of Persia had extinguished-though burning since a thousand years and fourteen turrets of Kisra's palace had tumbled down on the Holy Prophet's (Peace be upon him) birth.

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PIETY (BIRR) AND DOUBT (SHAKK)

Ibn-e-Asakir Has reported from Hazrat Wathilah bin Athqaa (*Radiya Allah-u Taala anhu*-bin Abd al-Uzza Kinani-narrated 56 *Ahadith*-died Bait-ul-Maqdis in 85 A.H.) that: 'he was present in the audience of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* who was talking, sitting in the gathering of Companions (may Allah be pleased with all of them). I sat in the mid of the gathering. Some of the Companions (*Ridwan' Allah-e Taala ajmaeen*) said: 'Sitting in the mid of the assembly is forbidden. Therefore, get up from here.' The Holy Prophet (may Allah's Blessings and Peace be upon him) said: "Let him keep sitting here. I know with what purpose he has come here."

Hazrat Wathilah (may Allah be pleased with him) stated that he solicited: 'O Allah's Messenger (Peace be upon him)! You tell me for what I have come here.' The Holy Prophet (Peace be upon him) observed: "You have come for enquiring about *Birr* (Piety) and Shakk (Doubt)." I submitted: I swear by that Being Who has comissioned you with truth, I have come to know about the reality of Piety and doubt.' Then Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* observed: "Birr or piety is that which settles in heart and with which a believer is satisfied, and the doubt is that with which one is not satisfied. You should give up a thing having a doubt and you should adopt a thing without any doubt even if a Muslim Jurist gives a legal opinion agaisnt it." Thus, the Holy Prophet (Peace be upon him) fixed the hearty satisfaction of a pious believer as a criteria in respect of such facts.

PIGEONS MADE A NEST ON THE MOUNT THAUR CAVE

Hazrat Zaid bin Arqam *(Radiya Allah-u Taala anhu)* has narrated (*Dalael-al-Nubuwwat*) that: at the time of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* migration to Madinah, he and Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)*, were hidden in the cave of Thaur, a tree came by order of Allah and covered the Holy Prophet (may Allah's Blessings and Peace be upon him), and by order of Allah, the Gracious, pigeons made a nest on the mouth of the cave and laid eggs in it and the spider woven web. When the infidel Quraish reached the mouth of the cave, they said: If Muhammad *(Salla Allah-u alaihi wa-sallam)* and his companions had been in it, there would have been no pigeons, their nest and such woven web of the spider on the mouth of the cave. The infidels reached so near that Prophet (Peace be upon him) was hearing their conversation. Allah, the Exalted and Almighty, saved His beloved (Peace be upon him) from the mischief of the enemies, by sending a tree, pigeons and the spider. The religious scholars

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have written that the pigeons which are present in the sanctuary of Makkah, are the progeny of the pair which laid eggs in the nest made on the mouth of the cave of Thaur.

POISON IN ROASTED SHEEP

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated (Sahih Bukhari, vol:7): 'When Khaibar was conquered, Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* was presented with a poisoned (roasted) sheep. The Holy Prophet (may Allah's Blessings and Peace be upon him) ordered: "Collect for me all the Jews present in this area." When they were gathered, Allah's Messenger (Peace be upon him) said to them: "I am going to ask you about something; will you tell me the truth?" They replied: Yes, O Abal Qasim! The Holy Prophet (Peace be upon him) said to them: "Who is your father?" They said; Our father is so-and-so. Allah's Messenger (Peace be upon him) said: "You have told a lie, for your father is so-and-so." They said: No doubt, you have said the truth and done the correct thing. He again said to them:

"If I ask you about something: will you tell me about something; will you tell me the truth?" They replied: Yes, O Abal Qasim! And if we should tell a lie you will knew it as you have known it regarding our father. Allah's Messenger (Peace be upon him) then asked: "Who are the people of the Hell Fire?" They replied: We will remain in the Hell. The Holy Prophet (Peace be upon him) said to them: "You will abide it in with ignominy. By Allah, you will be never replaced at all." Then he asked them again: "If I ask you about something, will you tell me the truth?" They replied: Yes, He asked: "Have you put the poison in this roasted sheep?" They replied: Yes. He asked: "What made you to do that?" They replied: We intend to learn if you were a liar in which case we would be relieved from you, and if you were a Prophet then it would not harm you.

PRAYER OF A CAMEL

Hazrat Ghunaym ibn Aws *(Radiya Allah-u Taala anhu)* has narrated that they were with the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. Amazingly, a camel came running to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. It stood by him terrified. He said; "O camel stop! If you are truthful, that is beneficial for you. If you lie then that will harm you. Allah gives protection to all who seek it from me and they have no fear." When the Companions (*Rizwan Allah-e- Taala ajmaeen*) enquired about the camel, the Holy Prophet (Peace be upon him) said; "They were about to slaughter it and it has fled from them." Its owners also came there and said; This, our camel is missing for three days. The

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Prophet (Peace be upon him) said; "It complains that you travel on it, in summer and winter and don't take care of it." They agreed not to slaughter or sell it. Then Allah's Messenger (Peace be upon him) said; "You did not remove its affliction. I am more merciful than you because Allah has removed compassion and mercy from the hypocrites and placed it in the hearts of Muslims." He bought it from them for a hundred dirhams and set it free in Allah's way. The camel came nearer to him and murmered something. He said; "*Aameen.*" The camel did it three times and he responded each time. The fourth time it shouted and the Holy Prophet (may Allah's Blessings and Peace be upon him)said; "*Aameen.*"

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* disclosed that it said; "May Allah reward you for propagating Islam and the Quran. The second time it said, May Allah remove fear from your *Ummah* (people) on the Day of Resurrection as you removed my fear today. The third time it said, May He protect your ummah from enemies as you have protected me today. The final time it said, May Allah keep away from Muslims mutual wrangling and bloodshed." The Prophet (Peace be upon him) said, "*Aameen*" each time. He also said: "These were supplications to Allah Who granted me three and did not accept one of them. (Hazrat) Jibril (Gabriel-upon him peace) told me that my *ummah* (people) will perish because of mutual dissension and strife."

PROPHECY FROM DIGGING SPARK

While digging ditch for Ghazwah-e-Ahzab, Companions (Sahaba-*Radiya Alalh-u Taala anhum*) found a rock-stone which they could not break. So, they informed the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. Spark arose from his first struck and he said: "I saw in this, the palaces of Kisra." On his second stroke spark rose and he said: "I saw in this the castles of Syria. On his third stroke the rock-stone broken in small pieces.

PROPHESIED PROPHETICALLY

Hazrat Abdullah bin Umar *(Radiya Allah-u Taala anhu)* has reported in '*Majam Kabeer*', that one day, he was sitting near Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* in the Mosque. Thus, an *Ansari* and a person from the tribe of Saqeef came there. After salutation, both of them solicited: 'O Prophet of Allah (Peace be upon him)! We have come to you for asking some questions.' The Holy Prophet (Peace be upon him) said: "If you are desirous you should ask me and if you so desire, I can tell you what you want to ask from me." They submitted: 'O Allah's Messenger (Peace be upon him)! Tell us what we want to ask from you.' The Holy Prophet (Peace be upon him) observed: "You have come

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to enquire what reward is given for visiting Kaabah, two *Rakat* (units) prayer after circumambulation, running between the hills Safa and Marwah, staying in Arafat, stoning pebbles and sacrificing animal. Both of them submitted: We swear by that Being Who has commisioned you with true Prophethood! We have come to you for asking these very things. You have miraculously known the secret intentions and expressed with whole truth.

PROSPERITY IN BUTTER

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* reported that Hazrat Umm Maalik *(Radiya Allah-u Taala anha)* used to send clarified butter in small skin to the Holy Prophet (may Allah's Blessings and peace be upon him). Her sons would come to her and ask for seasoning when they had nothing with them in the form of condiments and she would go to that skin in which she offered clarified butter to the Holy Prophet (Peace be upon him) and she would find in that clarified butter and it kept providing her with seasoning for her household until she had completely squeezed it. She came to the Messenger of Allah (Peace be upon him) and informed him about it. Thereupon the Holy Prophet (Peace be upon him) said: "Did you squeeze it?" She said: Yes. Thereupon, he said: "If you had left it in that very state, it would have kept on providing you (the clarified butter) on end."

Hazrat Umm Aws Bahziyah *(Radiya Allah-u Taala anha)* had a similar experience. The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* had returned the vessel to her leaving a little butter-oil into it and praying over it. She used it subsequently right upto Hazrat Muawiyah's (*Radiya Allah-u Taala anhu*) (41-60 A.H.) times.

PROSPERITY IN FOOD

Hazrat Ali bin Abu Talib *(Radiya Allah-u Taala anhu)* narrated: 'We passed one night without evening meal. In the morning I went out and came back to Hazrat Fatimah *(Radiya Allah-u Taala anha)* she was weoful. I said: Have you anything? She said: Last night we took no food, today we had no morning meal and we have now nothing for our evening meal. I went out in search and found something to buy food and meat for a *dirham*. I brought it to her and she prepared bread and cooked the meat. When she completed, she said to me: It would have been better if you had invited my father. I went to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*, and he was lying in one corner of the mosque and uttering: "I take refuge from hunger with Allah." I submitted: May my father and mother be sacrificed for you O Allah's Messenger! We have food come and take

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it. He reclined against me and thus entered the house; the kettle was boiling. He said: "Take out some for Ayeshah (may Allah be pleased with her)." She took out some in a cup. Then he said: "Take out some for Hafsah *(Radiya Allah-u Taala anha)*." She took out in a cup. Then she took out for all his nine wives. He then said: "Take out for your husband and the children." She took out then he said: "Take out and eat it." She took out; then the kettle was placed on the hearth and it was full even then. Then we took as much as Allah willed.'

PROSPERITY IN PROVISIONS

Hazrat Salama bin Akwa (*Radiya Allah-u Taala anhu*-narrated 77 Ahadith-Died in 74 A.H. at Madinah) narrated; 'that during the Campaign of Khaibar we were too short of food and drink. The Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* commanded that provisions of the journey should be accumulated on a mat. It was about as much heap as a sitting goat and there were fourteen hundred men. All of them ate and filled their vessels. Then the Holy Prophet (Peace be upon him) called for water to perform ablution. There only was a little of which he prayed and all the men were able to perform ablution with it.'

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated: 'A man came home to find his family in bad shape. So, he went away to the wilderness. His wife prayed: 'O Allah! Grant us provision.' Suddenly, before her eyes the handmill began to grind flour by itself, her vessels were filled with flour and the oven produced bread and meat ready to eat. The man returned home and asked if there was anything to eat. She offered him all that she had, and raised the handmill to remove flour from under it. Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said; "If she had not raised it, it would have worked till the Last Day."

PROSPERITY IN WATER SKINS

Hazrat Imran bin Husain (*Radiya Allah-u Taala anhu*-narrated 130 *Ahadith*/Traditions-Died Basra in 52 A.H.) has reported (Al-Bukhari, vol. :4) that they were with the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* on a journey. They travelled the whole night, and when dawn approached, they took a rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)*. Allah's Messenger (Peace be upon him) used not to be awakened from his sleep, but he would wake by himself. Hazrat Umar *(Radiya Allah-u Taala anhu)* woke up and then Hazrat Abu Bakr *Radiya Allah-u Taala anhu*) sat by the side of the Holy Prophet's (Peace be upon him) head and started saying: 'Allah is the Greatest,' raising his voice till the Messenger of Allah (Peace be upon him) woke up, and after travelling for a while,

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he dismounted and led us in the morning prayer. Allah's Messenger (Peace be upon him) ordered me and few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal) hanging her legs between two water skins. We asked her: where can we get water? She replied: Oh! There is no water. We asked: How far is your house from the water? She replied: A distance of a day and a night travel. We said: Come on to the Allah's Messenger (Peace be upon him). She asked: What is Allah's Messenger (Peace be upon him)? So we brougth her to the Holy Prophet (Peace be upon him) against her will, and she told him what she had told us before and added that she was the mother of orphan. So the Holy Prophet (may Allah's Blessings and Peace be upon him) commanded that her two water skins be brought and he rubbed the mouths of the water-skins. As we also filled all our water-skins and other vessels with water, but we did not water the camels. The waterskins was so full that it was almost about to burst. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* then said: "Bring what food stuff you have." So some dates and pieces of bread were collected for the lady, and when she went to her people, she said: I have met either the greatest magician or a Prophet as the people claim. So Allah guided the people of that village through that lady. She embraced Islam and they all embraced Islam.

PROSTRATION OF CAMEL

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated: 'The Ansars used the camel to draw water of the wells, in Madinah. A camel of the Ansar would not make the slightest move from its place when its owner tried to drive it to work. He submitted this problem before the Holy Prophet. He took his companions (*Ridwan Allah-e Taala ajmaeen*) and came to the garden of the Ansar who pointed out the camel. His companions told him to be careful, Allah forbid, the camel who seemed to be mad attacked him. But the camel came forward to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and fell down in prostration before him. He held its forehead and it seemed to be more obedient than before and Allah's Messenger (may Allah's Blessings and Peace be upon him) guided it to its task. The *Sahabah* (Companions-may Allah be pleased with all of them) said: 'O Messenger of Allah (Peace be upon him)! This dumb animal prostrated before you. So, we are more liable to do that." He said; "No human being may prostrate to another. If it was allowed then I would command women to prostrate their husband."

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(Q)
QARMAN, BELONGING TO HELL

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that a hypocrite person was Qarman who claimed to be a Muslim. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* stated that he was Hellish. Qarman participated in the Campaign of Hunain and confronted well against the polytheists till he exhausted of his injuries. A person came to the Prophet (Peace be upon him) and informed: O Allah's Messenger (Peace be upon him)! The person, whom you have declared Hellish, is fighting well in the war and has been injured also. The Holy Prophet (Peace be upon him) observed: "Indeed, he is injured." After sometime he could not endure injuries and committed suicide by placing the handle on the ground of his unsheathed sword and thrushing tip end into his chest. Seeing that, some Muslims rushed to the Holy Prophet (Peace be upon him) and informed: O Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*! Your description proved true and the man has committed suicide. Hearing that the Holy Prophet (Peace be upon him) uttered: "Allah is Greatest. I bear testimony that I am a slave and Prophet of Allah Almighty."

(HAZRAT) QATADAH IBN NUMAN
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Qatadah bin Numan (may Allah be pleased with him-Aws tribe-participated in the Campaign of Badr-embraced Islam earlier in Aqabah Thania-narrated 7 *Ahadith*-died in 23 A.H. at Madinah at the age of 65 years), was seriously hurt in the Ghazwah-e-Uhud (3 A.H.) and one of his eyes came out of its socket. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* pushed it in with his hands so that one could not distinguished the wounded eye from the sound one.

(HAZRAT) QAYS BIN HARSHAH
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Qays bin Harshah (*Radiya Allah-u Taala anhu*-He was from the tribe of Qays bin Thalbah-embraced Islam after emigration to Madinah) pledged allegiance to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and undertook to speak the truth. Allah's Messenger (may Allah's Blessings and Peace be upon him) said; "Qays! May be conditions get worse after my death and you may not venture to speak the truth" He said; 'By Allah, I will fulfil my pledge.' Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said; "They will not be able to harm you, at all." Ubaidullah Ibn Ziyad was displeased with him and summoned him to

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his court. When inquired by Ibn Ziyad he replied with intrepidity and boldly that; 'You and your father used to neglect the orders of Allah, the Glorious, and His Messenger (Peace be upon him).' He did not like his truthfulness and threatened: 'We will see to day the truth of your statement that nothing can harm you,' and summoned the executioner. But, before he could come, Hazrat Qays (*Radiya Allah-u Taala anhu*) surrendered to death.

(HOLY) QURAN-THE ETERNAL LIVING TRUTH

The Holy Quran, the Eteral Living Truth, is the greatest miracle and an apparent evidence and a clear manifestation, and an rhetorical speech that has no comparison. The Book which was mentioned is Tourah (Torah) and other earlier Scriptures and for which the people of the Book were anxiously waiting:

With the advent of The Last Prophet Muhammad (Peace be upon him), the Holy Quran was revealed as the greatest miracle and the people were asked to reflect over it. Miracles there were in the life of Muhammad (Peace be upon him), but these were not originally meant to bring conviction of an Almighty Creator. They professed a testimony what the Holy Quran had instilled in the minds of people. It was the Quran which was made to serve an effective means to rouse the conscience of the people, to awaken them to a sense of responsibility, to remind them of their duty that they owed to Allah and humanity. It (Quran) is a miracle both in meaning and diction. There is no book in the world which contains, like the Holy Quran, Unity, Praise and Glorification of the Most High Lord, belief in His Prophets and Messengers, incitement of good and prohibition of evil, exhortation to Paradise and a dissuation from Hell.

Allah, the Most Gracious, has revealed in the Holy Quran:

"He has revealed unto you (Muhammad) the Book (The Holy Quran), in truth, confirming (the early Books), which preceded it. And He sent down the Taurat (Torah) and the Injil (Bible)." (Aal-e-Imran, 3:3)

Reference is made to the Torah and the Injeel (Injil) along with the Quran, which Allah revealed to the Holy Prophet Muhammad (Peace be upon him). At the time of the Quranic revelation, there were a few people who remained loyal and faithful to the Prophets Hazrat Musa (Moses-upon him peace) and Hazrat Eesa (Jesus- upon him peace), and acted according to the teachings of Books (Scriptures), Torah and Injeel. The Torah and Injil had been sent down to the Prophets Hazrat Musa and Hazrat Eesa (Peace be upon him) at once, but the Holy Quran had been revealed to the Holy Prophet (Peace be upon him) in parts, at different times and occasions during a period of twenty three years. The knowledge and understanding of the teachings of these Scriptures (Books),

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enables a person to discern between right and wrong, and a warning of the punishment is made for those who reject and neglect the verses of the Scripture (book). Those communities, to whom they were revealed, fabricated many of its articles of faith as well as its legal commandments, which wiped out its originality. The revelation of the Quran is of the spiritual and absolute kind of Miracle of the Last and Final Prophet *(Salla Allah-u alaihi wa-sallam)* and Allah, the Almighty, has revealed in the Holy Quran:

"We have (without doubt) sent down the Reminder (The Quran), and We will most assuredly be its guardian." (Al-Hijr, 15:9)

Here the Quran itself is the miracle and its eternal care has been guarded through all ages. The Arabian opponents had become so intensely stern against the Quran, which manifest their ancient history, facts of the previous Scriptures (Books) and provide most details of the sources, which deal with the life of Muhammad (Peace be upon him).

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Inspiration which Allah has revealed to me. So, I hope my followers will be more than those of any other Prophet on the Day of Resurrection." (Bukhari, vol.9)

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (Sahih Muslim, vol. 4) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "He who alleviates the suffering of a brother out of the suffering of the world, Allah would alleviate his suffering, from the sufferings of the Day of Resurrection, and he who finds relief for one who is hard pressed, Allah would make things easy for him in the Hereafter, and he who conceals the faults of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother, and he who treads the path in search of knowledge, Allah would make the path easy, leading to Paradise for him and those persons who assemble in the house among the houses of Allah (Mosques) and recite the Book of Allah and they learn and teach the Quran (among themselves) there would descend upon them the tranquillity and mercy would cover them and the angels would surround them and Allah makes a mention of them in the presence of those near Him, and he who is slow-paced is doing good deeds, his (high) descent does not make him go ahead."

The Quran is, in fact, Word of Allah. The experts in Arabic Language, Arab poets and orators of high calibre, those were extremely dissentient, confirmed the failure to produce an equal to the shortest part of it and they

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recorded the miracle of the Quran in all its forms, writing, expression and recitation, declaring the Holy Quran is the source of all kind of literature. The opponents of Islam are still trying, in the world, to do mischief and to harm the religion of Islam and the Quran. For this reason they fabricated some chapters, but on going through, one could realize its ideas and its false writings and recitations. They spread this, through the web system and spend a huge amount for that. They should recall that these kinds of forged and unsuccessful attempts by many of the opponents, but they failed miserably. The Holy Quran is the everlasting miracle, a testimony for all the ages to come, pointing to the truth of the Holy Prophet (Peace be upon him).

ALLAH REVEALED IN THE HOLY QURAN

Allah, the Creator, has revealed in the Holy Quran:

(1) "Or do they say: He has fabricated it. Say: Bring then a Surah (Chapter) like unto it. And invite whom you can besides Allah, if you are truthful." (Yunus, 10:38)

(2) "Tell (them): "If the whole of mankind and genie (Jinn-kind) were united together, to produce the like of this Quran, they could not produce the like thereof, and even if they backed up each other, with help and support." (Al-Israa, 17:88)

(3) "Or they say: He has fabricated it? Say: Produce then, ten Surahs (Chapters) like it, fabricated and call whomever you can, besides Allah, if you are veracious." (Hud, 11:13)

(4) "Or do they say: He has fabricated falsely? Nay, but they will not believe. O. Let them then produce a discourse like it, if they are truthful." (AT-Tur; 52:33-34)

(5) "And if you are in doubt as to that which We have revealed to Our servant, then produce (just) a Surah (chapter) of the like thereof, and call your witnesses (or helpers if there are any), besides Allah; if you are truthful. But if you do it not; and never shall you do it, then fear the Fire, of whose men and stones are the fuel, which has been prepared for the unbelievers (infidels)." (al-Baqarah:2:23-24)

(6) "That is some of the news of the hidden, which We have revealed to you. Neither you nor your nation knew it before this. So, bear with endurance; surely the best end is for those who are abstemious." (Hud; 11:49)

(7) "And neither did you recite any Book before this (Quran came), nor did you write (any) with your right hand. Therefore, surely those who deal in vanities might have doubted. O(No but it is a (collection of) clear and manifest signs, in the bosoms of those endowed with knowledge. And none but the unjust renounce Our signs." (Al-Ankabut, 29:48-49)

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(8) "He is the One Who has sent His Messenger with guidance, and the Religion of Truth, so that He make its eminence excellence over all religions, even though the polytheists may disgust it. (AT-Tawbah, 9:33)

(9) "Say: O mankind! Verily, I am to you all, a Messenger of Allah, to Him belongs the sovereignty of the heavens (firmaments) and the earth. There is no adorable but He. He brings forth life and causes death. Therefore, believe in Allah and His Messenger the unlettered Prophet (The Ummi Nabi), who believes in Allah and His Words: and follow him so that you may be guided (to the truth)." (Al-Araaf, 7:158)

CHALLENGE TO THE MANKIND

Quranic verse Al-Hijr (15:9) is a challenge to mankind, and everyone is obliged to believe in the Miracles of the Holy Quran. It is a clear fact that more than fourteen hundred years have elapsed and not a single word of the Holy Quran has been changed, although its disbelievers tried their utmost to change it with each and every way, but they failed miserably in their efforts. As it is mentioned in the Holy verse (15:9) "We will most assuredly be its guardian." By Allah! He has guarded it. On the contrary, all other Holy Books, the Torah, the Injil (Bible) etc., have been corrupted in the form of additions or subtractions from the original text. Hazrat Abdullah ibn Abbas (may Allah be pleased with him) said: 'Why do you ask the people of the scripture about anything while your Book (the Holy Quran) which has been revealed to the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* is newer and the latest? You read it pure, undistorted and uncharged, and Allah has told you that the people of the Scripture (Jews and Christians) changed their Scripture with their own hands and said; 'It is from Allah, to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No by Allah, we have never seen any man from them asking you regarding what has revealed to you!" (Bukhari, vol:9)

The Holy Quran is a unique Book, a Holy Book, a Sacred Script and stands as a miracle, not only to the Arabs, but to all nations of the world. This challenge is repeated in many verses of the Holy Quran, 'can you produce one like it?' The challenge to bring ten Surahs (Chapters) was reduced to one Surah (10:38, 2:23). Then they were challenged that they could never do it, now or ever after (2:24). It is glittering as a broad day light that Allah's Prophet Muhammad *(Salla Allah-u alaihi wa-sallam)* is the noblest, wisest and most perfect human being in the universe. He knew that it is beyond sagacity and comprehension of mankind and no one can accept this challenge and it is like that. This is the discouse of the Lord of the worlds. There is no peer in the creation of His Person Attributes and Deeds. Then how can His Words (*Kal'am*) be equalled?

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They Holy Quran with its excellent literary style and oral quality, has inspired millions of people across many generations and many nations to take the path to Allah, the Gracious and to live their lives in the light of the revelation it contains. The Messenger of Allah (may Allah's Blessings and Peace be upon him) was the first to memorize a revelation after Hazrat Jibril (Gabriel-upon him peace) had brought it to him. He then advised the Companions (*Ridwan Allah-e Taala ajmaeen*) to memorize it. The Holy Prophet (Peace be upon him) aslo was accustomed of listening to the recitation of the Holy Quran by the Companions (may Allah be pleased with all of them) and for these reasons The Quran was memorized by many of the Companions (may Allah be pleased with all of them) during the life time of the Messenger of Allah (Peace be upon him). The practice of memorization has continued to this very day. The Quran had been written down in its entirety in the life time of the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)*. Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* instructed Hazrat Zaid bin Thabit (may Allah be pleased with him) and other scribes of the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* to copy it. The pages of this book were made of parchment. After the death of Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) this book of Quran (Mushaf) remained in pessession of Hazrat Umar (*Radiya Allah-u Taala anhu*-the second Orthodox Caliph). The third Orthodox Caliph Hazrat Uthman *(Radiya Allah-u Taala anhu)* borrowed this original book from Hazrat Hafsah *(Radiya Allah-u Taala anhu)* the wife of the Holy Prophet (Peace be upon him) and daughter of Hazrat Umar (*Radiya Allah-u Taala anhu*), and ordered five of the scribes including Hazrat Zaid bin Thabit, Abdullah bin Abbas, Abdullah bin Zubair, Saeed bin Al-Aas and Abdul Rehman bin Harith bin Hisham *(Radiya Allah-u Taala anhum)* to make five perfect copies. One copy each was sent to the cities of Makkah, Damascus, Basra and Kufa, and one copy was kept in Madinah, as the definitive perfect text. From these original, authenticated and perfect copies, other authentic copies were made and sent to the principal cities and administrative centres within the growing Muslim world.

MIRACULOUS NATURE OF THE HOLY QURAN

(1) Whenever the Holy Quran was sent down and recited by angel Jibril (Gabriel-upon him peace) to the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)*, he was so impatient and was moving his tongue, to easily memorize the revealed verses. The arrangement of the Quran was thus a part of the Divine scheme. He Allah instructs him, telling him not to be in a hurry:-

(a) "Do not move your tongue that you may hurry over it. Truly, its collection and its recitation rests upon Us." "(Al-Qiyamah, 75:16-17)

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(b) "And We have sent down (The Quran) in Truth, and in Truth it has descended; and We have sent you only as a Bearer of glad tidings and a Warner. And (it is) a Quran which We have divided (in parts from time to time), in order that you might recite it to the people slowly and deliberately, And We have sent it down gently and gradually." (Al-Israa, 17:105-106).

Here is a notification to those who are in doubt about why the Quran was not revealed at once.

(2) Hazrat Abdullah bin Abbas *(Radiya Allah-u Taala anhu)* described (Muslim, vol. 1) with regard to the words of Allah, Great and Glorious (75:16) that when Jibril (Gabriel-upon him peace) brought revelation to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, he moved his tongue and lips (with a view to committing it to memory instantly). This was something hard for him and it was visible (from his face). Then Allah, The Exalted, revealed the verse 16-17 of Surah Al-Qiyamah i.e. "Verily, it rests with us that we would preserve it in your heart and (enable you) to recite it and would make it deliver by your tongue."

So when Jibril (Gabriel-*alaih as-salam)* came to him (to the Holy Prophet-Peace be upon him), he kept silence, and when he went away he recited as Allah had promised him.

(3) Allah has created the Jinn-kind (Genie) also. It is demanded from them as well to follow the guidance according to the lawful and unlawful affairs and therefore they must accept the Messenger of Allah (Peace be upon him). There are, faithful as well as the rejecters among them and the faithful of the Jinn-kind are declaring the doctrine of the faith, the Unity of Allah. Allah has revealed in Holy Quran:

"Say (O Prophet)! It has been revealed to me (form Allah) that a company of the jinn-kind listened (to my recitation of the Quran), thereupon they said (to their people, when they returned to them): We have indeed heard a wonderful recitation." (Al-Jinn, 72:1)

Hazrat Abdullah bin Abbas *(Radiya Allah-u Taala anhu)* narrated: 'The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* went out with some of his Companions (may Allah be pleased with all of them) with the intention of going Ukaz (between Makkah and Taif) fair. There had been (at that time) obstructions between Satans (devils) and the news from the Heaven, and there were flung flames upon them. So devils went back to their people and they said: What had

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happened to you? They replied: There have been created obstructions between us and the news from the Heaven. And there have been flung upon us flames. They said: It cannot happen but for some important event. So traverse the eastern parts of the earth and the western parts and find out why is it that there have been created obstructions between us and the news from the Heaven. So they went forth and traversed the easts of the earth and its wests. Some of them proceeded towards Tihama and that is a valley towards the bazaar of Ukaz and the Holy Prophet (Peace be upon him) was leading his companions (*Radiya Allah-u Taala anhum*) in the morning prayer. So, when they heard the recitation of Quran they listened to it attentively and said: It is this which has caused obstruction between us and news from the Heaven. They went back to their people and said: O our people, we have heard a strange Quran which directs us to the right path; so we affirm our faith in it and we would never associate any one with our Lord. And Allah, the Exalted and Glorious, revealed to His Prophet Muhammad (Peace be upon him).

Before the advent of the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* the soothsayers and astrologers had a thriving trade. They tried to have an access to divination with the help of the Genie (Jinn) and other mysterious beings, but with revelation of the Quran all those practices were abandoned as it was told in clear terms that hence forth no one could have the knowledge of the unseen but through the Holy Prophet (Peace be upon him), All ancient oracles found themselves gradually and automatically dumb.

(4) Allah, the Exalted, has revealed in the Holy Quran:

"And when the servant of Allah stands up praying to Him, they (Genie) almost swarm all over him (The Prophet) in a dense crowd (to hear the Quran)." (Al-Jinn, 72:19)

Hazrat Abdullah bin Masud (*Radiya' Allah-u Taala anhu*-narrated 848 *Ahadith*/Traditions. Died in 32 A.H. at Madinah) has narrated: 'We were in the company of the Holy Prophet (Peace be upon him) one night and we found him missing. We searched for him in the valleys and the hills and said:

He has either been taken away (by Jinn) or has been secretly killed. We spent the worst night which people could ever spend. When it was dawn we saw him coming from the side of (mountain cave of) Hira. We requested:

Messegner of Allah (Peace be upon him) we missed you and searched for you, but we could not find you and we spent the worst night which people could ever spend. The Messenger of Allah (Peace be upon him) said: "There came to me an inviter on behalf of the Jinn-kind and I went along with him and recited to them the Quran." He then went along with us and showed us their traces and

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traces of their embers. They (*the Jinn*) asked him (the Holy Prophet–Peace be upon him) about their provision and he said:

"Every bone on which the name of Allah is recited is your provision. The time it will fall in your hand it would be covered with flesh, and the dung of (the camels) is fodder for your animals."

(5) RHETORIC ELOQUENCE OF THE HOLY QURAN

(1) Allah, the Glories, has revealed in the Holy Quran:

"Therefore expound openly, what you have been commanded."

(al-Hijr, 15:94)

Hazrat Imam Shafei's pupil, Hazrat Abu Ubaydah Qasim bin Salam Baghdadi relates that I witnessed a sensible person who prostrated immediately on listening the recitation of above verse (15:94). On asking he said: I have prostrated to its rhetoric eloquence.

(2) Hazrat Lubaid bin Rabia Aamiri *(Radiya Allah-u Taala anhu)* was not only one of the Arabic renowned and privileged orators and poets but also was one of the '*Sabaa Muallaqat*' (seven elevators) whose poetry was elevated at the Door of 'Kaabah' as a sign of preference. After revelation of Quran, realizing its distinction, *saba muallaqat* was brought down and Hazrat Lubaid bin Rabia (may Allah be pleased with him) embraced Islam in preliminary stages and remained alive as *Sahabi* for about sixty years. He abandon the poetry etc. for the remaining life, except one. When Orthodox Caliph Hazrat Umar *(Radiya Allah-u Taala anhu)* asked him about his poetry, he said: I have read *Surah* al-Baqarah and have firmly determined after that not to say any poetry. He died at Kufah at the age of 145 years in 41 A.H.

(3) Allah, The Gracious, has revealed in the Holy Quran:

"The saying of the believers (in response) when they are called to Allah and His Messenger, in order that he may judge between them, is that they say: We hear and we obey. And they themselves are (really) the successful." (An-Nur, 24:51)

It is reported that there was a dispute between a Jew and a hypocrite. The Jew proposed bringing up the matter to the Holy Prophet (Peace be upon him), while the hypocrite preferred Kaab bin Ashraf (Jew) to judge between them. However, the matter was brought to the Prophet (peace be upon him), and he judged in favour of the Jew. The hypocrite became annoyed and decided that they should bring the matter once again before Hazrat Umar bin al-Khattab (*Radiya Allah-u Taala anhu*). The Jew informed Hazrat Umar (*Radiya Allah-u Taala anhu*) about what had happened and that he was satisfied with the judgement of the Holy Prophet (Peace be upon him). Hazrat Umar (may Allah be pleased with

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him) then struck the hypocrite on his neck and killed and said: 'This is my Judgement for those who disagree with the Judgement of Allah and His Messenger. But faithful are those who place their trust on the Judgement of Allah and His Messenger.'

(4) Allah, the Exalted, has revealed in the Holy Quran:

"Say: Obey Allah, and obey the Messenger: but if you turn away then he is only bound to (fulfil the duty of propagation of faith) which is placed on him, and upon you is (to obey) that which is placed on you. And if you obey him, you shall be on the right guidance. And upon the Messenger is only for conveying (the message) clearly." (An-Nur, 24:54)

Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*-al-Khazraj tribe; narrated 540 *Ahadith*; died in 74 A.H. at Madinah at the age of 94 years) narrated (Bukhari, vol.9): 'Some angels came to the Holy Prophet (Peace be upon him) while he was sleeping. One of them said: 'He is sleeping.' Another said; 'His eyes are sleeping but his heart is awake.' Then they said: 'There is example for this companion of yours.' One of them said; 'Then set forth an example for him.' One of them said; 'He is sleeping.' Another said; 'His eyes are sleeping but his heart is awake.' Then they said; 'His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet.' Then the angels said; 'Interpret this parable to him so that he may understand it.' One of them said; 'He is sleeping.' Another said; 'His eyes are sleeping but his heart is awake.' And then they said; 'The house stands for Paradise and the callmaker is Muhammad *(Salla Allah-u alaihi wa-sallam)* and whoever obeys Muhammad (peace be upon him) obeys Allah; and whoever disobeys Muhammad (peace be upon him) disobeys Allah. Muhammad (peace be upon him) separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers.'

(5) Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (Muslim, vol.1-284) that the Allah's Messenger (Peace be upon him) said: "By Him (Allah) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians, hear about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell Fire."

Allah, the Most Gracious has revealed in the Holy Quran:

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"This day (Farewell Pilgrimage, Hajja-tul-Wadaa) I have completed for you your religion and have fulfilled My graciousness upon you, and I have chosen for you Islam as your religion." (Al-Maedah, 5:3)

The Holy Prophet (Peace be upon him) has been sent as a Final Messenger of the will of Allah and the Quran is the last Scripture from the Lord which embodies the teachings of all the earlier Prophets and even those principles and values of life which humanity would stand in need of till the Day of Resurrection. It implies that the laws of the Quran are the Timeless expressions of the Allah's Will. These are universal and not confined in by space or time. All the previous *Shariahs* (Revealed Laws) now stand abrogated, for Islam is the culmination of the Divine Code of human life. Thus without believing in it and sincerely adhering to it, no man would be able to attain salvation.

(6) Allah, The Almighty, has revealed in the Holy Quran:
"Then which of the favours of your Lord will you both (mankind and Jinn-kind) deny?" (AR-Rahman, 55:13)

This revelation has been repeated thirty one times in this Surah (Chapter), and is addressed collectively to mankind and the *jinns*. Allah has bestowed us with very limited knowledge, with which we have succeeded in reaching even the moon, and enabled us to explore certain areas in space, earth and the ocean. But as this verse clearly indicates, men access only those areas permitted by the Almighty. There are still vast expanses that may remain inaccessible to men and *jinns*, until the Almighty so wishes. Allah affirms that death is inevitable, and there is no way that his creations may escape it. Allah, the Almighty, has revealed in the Holy Quran:

"Tell (them): It (the Quran) has been sent down by Him Who knows every secret (that is) in the heavens and the earth. Verily, He is Ever-Forgiving, the Most Merciful." (Al-Furqan, 25:6)

The Holy Quran is thus a Divine revelation of comprehensive theology, philosophy and sciences.

(7) Allah, the Most Merciful, has revealed in the Holy Quran:
"And We have revealed to you the Scripture (Book, the Holy Quran) with truth, verifying what was revealed before it, in the other Scriptures (Books), and standing as a guardian over it." (Al-Maedah, 5:48)

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (Bukhari, vol.9) that the people of the Scripture used to read the Torah in Hebrew (Ibrani language) and then explain it in Arabic to the Muslims. Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said (to the Muslims): "Do not believe the People of the

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Scripture (Jews and Christians), nor disbelieve them, but say; we believe in Allah and whatever is revealed to us, and whatever is revealed to you."

Hazrat Imam Bukhari (Bukhari, vol.9) has recorded that Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* has described; 'Why do you ask the people of the Scripture about anything while your Book (The Holy Quran) which has been revealed to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* is newer and the latest? You read it pure, undistorted and unchanged, and Allah has told you that the people of the Scripture (Jews and Christians) changed their scripture and distorted it, and wrote the scripture with their own hands and said; It is from Allah, to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you!'

(8) Allah, the Most Gracious, has revealed in the Holy Quran:

"And is it not enough for them that We have sent down to you the Book, which is recited to them? Verily, there is a true mercy and a reminder to those people who believe." (Al-Ankabut, 29:51)

Hazrat Abdullah bin Masud *(Radiya. Allah-u Taala anhu)* has narrated (Bukhari, vol.1) that the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "Do not wish to be like anyone except in two cases. (The first is) A person, whom Allah has given wealth and he spends it righteously; according to what Allah has ordered in a just and right way (the second is) the one whom Allah has given wisdom (*al-Hikmah*-the knowledge of the Quran and the Prophet's Sunnah) and he acts according to it and teaches it to others."

(9) Allah, the Exalted, has revealed in al-Quran.

"And they ask: why does not bring us a sign from his Lord? Has there not come to them a clear sign of all that was mentioned in the former Scriptures." (Ta Ha, 20:133)

The disbelievers keep asking for a miracle to prove the Prophethood of Muhammad (Peace be upon him). This is merely idle talk, for is it not clear that the Quran itself is the greatest miracle of all.

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* has reported (Bukhari, vol.4) that the people became very thirsty on the day of Al-Hudaibiyah (Treaty). A small pot containing some water was in front of the Prophet (Peace be upon him) and when he had finished the ablution, the people rushed towards him. He asked; "What is wrong with you?" They replied; We have no water either for performing ablution or for drinking except what is present in front of you. So he placed his hand in that pot and the water started flowing among his fingers like gushing springs. We all drank and performed ablution (from it).' Hazrat Jabir

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(*Radiya Allah-u Taala anhu*) said: 'Even if we had been one-hundred-thousand, it would have been sufficient for us, but we were fifteen hundred."

Hazrat Uqba bin Amr *(Radiya Allah-u Taala anhu)* has reported (Bukhari, vol. 4) that; 'The Prophet *(Salla Allah-u alaihi wa-sallam)* once came out and offered the funeral prayer for the martyrs of Uhud, and proceeded to the pulpit and said: "I shall be your predecessor and a witness on you, and I am really looking at my Sacred Fount (Hauz-e-Kawsar) now, and no doubt, I have been given the keys of the treasures of the world. By Allah, I am not afraid that you will worship others alongwith Allah, but I am afraid that you will envy and fight one another for worldly fortunes."

Hazrat Abdullah bin Abbas *(Radiya Allah-u Taala anhu)* narrated: Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "Jibril (Gabriel, upon him peace) recited the Quran to me in one way. Then I requested him to read it in another way, and continued asking him to recite in other ways, and he recited it in several ways till he ultimately recited it in seven different ways."

Hazrat Umar bin Al-Khattab *(Radiya Allah-u Taala anhu)* narrated: 'I heard Hisham bin Hakim reciting Surat Al-Furqan during the life time of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and I listened to his recitation and noticed that he recited in several different ways which Allah's Messenger (Peace be upon him) had not taught me. I was about to jump over him during his prayer, but I controlled my temper, I put his over garment around his neck and seized him by it and said: 'Who taught you this Surah which I heard you reciting?' He replied: The Holy Prophet (Peace be upon him) taught it to me. 'I said: You have told a lie, for, Allah's Messenger (Peace be upon him) has taught it to me in a different way from yours.' So, I dragged him to Allah's Messenger (Peace be upon him) and submitted to the Holy Prophet (Peace be upon him); 'I heard this person reciting Surat Al-Furqan in a way which you have not taught me!' On that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "Release him (O Umar)! Recite, O Hisham!" Then he recited in the same way as I heard him reciting. Then the Holy Prophet (may Allah's Blessings and Peace be upon him) said: 'I was revealed in this way." And added: "Recite, O Umar!" I recited it as he had taught me. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* then said: "It was revealed in this way. This Quran has been revealed to be recited in seven different ways, so recite of it whichever is easier for you."

Shaqiq bin Salama narrated: Once Hazrat Abdullah bin Masud *(Radiya Allah-u Taala anhu)* delivered a sermon before us and said: 'By Allah, I learnt over seventy *Surahs* direct from Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. By Allah the Companions of the Holy Prophet (Peace be upon him) came

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to know that I am of those who knows Allah's Book Best of all of them, yet I am not the best of them.'

Hazrat Abdullah bin Masud *(Radiya Allah-u Taala anhu)* narrated: 'By Allah other than Whom none has the right to be worshipped; and there is no verse (*Ayat* of the *Surah* of Quran) revealed in Allah's Book but I know about whom it was revealed. And if I know that there is somebody who knows Allah's Book better than I, and he is at a place that camels can reach, I would go to him.'

Masruq narrated: Abdullah bin Amr *(Radiya Allah-u Taala anhu)* mentioned Hazrat Abdullah bin Masued *(Radiya Allah-u'Taala anhu)* and said: 'I shall ever love that man, for I heard the Holy Prpohet *(Salla Allah-u alaihi wa-sallam)*saying: "Take (learn) the Quran from four: Abdullah bin Masud, Salem, Muadh bin Jabal and Ubai bin Kaab."

Hazrat Qatadah narrated: 'I asked Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)*, 'Who collected the Quran at the time of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*? He replied: 'Four, all of whom were from the Ansar: Ubai bin Kaab, Muadh bin Jabal, Zaid bin Thabit and Abu Zaid (*Ridwan Allah-e-Taala ajmaeen*)

(9) STRANGE WONDERS OF THE HOLY QURAN

The interpreters, commentators and research scholars has described some strange wonders of the Holy Quran:

(1) The Holy Quran contains 77934 words;
(2) Word 'Allah' have been classified for over 2700 times;
(3) Messenger of Allah (*Rasul*) have been mentioned 50 times and the mankind have also been mentioned 50 times;
(4) Livelihood have been mentioned 145 times and death have also been mentioned 145 times;
(5) The world have been mentioned 115 times and the life Hereafter (*Aakhirat*) have been mentioned 115 times;
(6) The Angels have been mentioned 88 times and the devils (satan) have been mentioned 88 times;
(7) The males have been mentioned 24 times and the females have been mentioned 24 times.
(8) The 'Muslims' have been mentioned 41 times and the 'Striving in the way of Allah's (*Jihad*) have been mentioned 41 times;
(9) The patience have been mentioned 114 times and difficulty (hardship) have been mentioned 114 times.

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(10) Calamity have been mentioned 75 times and the gratefulness have been mentioned 75 times;

(11) Alms (*Zakat*) have been mentioned 32 times and the auspiciousness (prosperity) have also been mentioned 32 times;

(12) The word of 'month' have been mentioned 12 times and the word 'day' have been mentioned 365 times;

(13) The word 'Ocean' (sea) have been mentioned 32 times whereas word 'earth' have been mentioned 13 times.

According to the latest research it has been ascertained that ocean and earth contain the ratio of 32 and 13 i.e. 71% is ocean (sea) and 29% is land (earth).

CLEAR MANIFESTATION OF THE HOLY QURAN

(10) "Do they not then meditate the Quran, or is that there are locks upon their hearts?" (Muhammad, 47:24)

Those rejecters of faith, for them is a blazing fire in the Hereafter. On the other hand, there is an abode of bliss for the righteous in the Hereafter.

(11) "Allah has sent down the Best of Scriptures, a Book (this Quran) comfortable to itself in (or as to its) repeated portions-whereby the skin of those who fear their Lord, are set tingling: Then, their skins and hearts do soften in the remembrance of Allah. Such is the guidance of Allah. He guides therewith whom He pleases. But such as Allah adjudges astray, he shall have no guide." (AZ-Zumar, 39:23)

Mention is made on the most Beautiful Message that is the Quran which is a Book consistent with itself and oft-Repeating its teachings in different aspects and manifesting the message clearly.

Hazrat Mughira bin Shuba *(Radiya Allah-u Taala anhu)* has narrated that The Holy Prophet (Peace be upon him) said: "A group of my followers will remain predominant (victorious) till Allah's Order (the Hour) comes upon them while they are still predominant (victorious)." (Sahih Bukhari 9:414)

Hazrat Humaid (may Allah be pleased with him) has narrated that The Holy Prophet (Peace be upon him) said: "If Allah wants to do good to a person, He makes him comprehend the religion (the understanding the meanings of The Quran and Sunnah. (Legal ways of The Prophet-Peace be upon him). I am but a distributor but the grant is from Allah. The state of this nation (true Muslims real followers of Islamic Monotheism) will remain good till the Hour is established or till Allah's Order comes." (Sahih Bukhari 9:415)

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(12) "If We had sent down this Quran upon a mountain, you would certainly have seen it (the mountain) shattered into crumbled pieces, by fear of Allah. And such are similitudes which We strike forth for men, so that they may reflect." (Al-Hashr, 59:21)

The Holy Quran is indeed the greatest miracle of all. Yet some people are blinded by arrogance and hard-heartedness, to realize the plain truth.

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* has reported that: 'The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* used to stand by a withered tree of a date-palm on Friday. Then an Ansari woman or man said,

'O Allah's Messenger (Peace be upon him)! Shall we make a pulpit for you? He replied; "If you wish." So, they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). The date-palm cried like a child! The Holy Prophet (Peace be upon him) descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Messenger of Allah (may Allah's Blessings and Peace be upon him) said;

"It was crying for (missing) what it used to hear of religious knowledge given near to it."

MARVELLOUS MENTIONS IN THE HOLY QURAN OF THE HOLY PROPHET (PEACE BE UPON HIM)

(2) "Or do they say: He (Muhammad-Peace be upon him) has fabricated falsely (the Message)? Nay, but they will not believe." (AT-Tur, 52:33)

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has narrated (Bukhari, vol.4) that; 'There was a Christian who embraced Islam and read Surat-al-Baqara and Aal-e-Imran and he used to write (the revelations) for The Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. Later on he reverted to Christianity again and he used to say:

Muhammad (peace be upon him) knows nothing but what I have written for him. Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, This is the act of Muhammad (peace be upon him) and his companions. They dug the grave of our associate and took his body out of it because he had run away from them. They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said; This is an act of Muhammad (peace

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be upon him) and his Companions. They dug the grave of our comrade and threw his body outside it, for he had run away from them. They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).'

(2) "Do you not see those who forbidden sacret counsels, and revert to what they have forbidden (to do)? And they hold together, secret talks of sin, and hostility, and rebellion against the Messenger. And when they come to you, they greet you with a greeting with which Allah has not (permitted) in greeting you! And they say among themselves; Why does not Allah punish us for what we say. Hell shall be sufficient for them! In it they shall burn, and an Evil is that destination! (Al-Mujadilah, 58:8)

Hazrat Ayeshah *(Radiya Allah-u Taala anha)* has narrated that a group of Jews came to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and said: *As-Samu alaika* (Death be on you), and I understood it and said to them, *'Alaikum As-Samu wal-la-na* (Death and curse be on you).' Allah's Messenger (Peace be upon him) said, "Be calm! O Ayeshah, for Allah loves that one should be kind and lenient in all matters." I said: 'O Allah's Messenger! Haven't you heard what they have said?' Allah's Messenger (Peace be upon him) said; "I have (already) said (to them), Alaikum (upon you)."

Commentators and Religious Scholars have classified the hypocrisy in two types, namely: hypocrisy in belief and hypocrisy in deeds and actions; Thus there are six aspects of hypocrisy in Belief:

(1) To belie the Messenger (Muhammad-*Salla Allah-u alaihi wa-sallam*)
(2) To belie some of all that was brought by the Messenger (Muhammad-Peace be upon him) (i.e The Quran, Sunnah, legal laws and principles of Islam etc.)
(3) To hate the Messenger (Muhammad-Peace be upon him)
(4) To hate some of all that was brought by Messenger (Muhammad-Peace be uopn him) i.e Islamic Monotheism etc.
(5) To feel happy at the disgrace or becoming law of the religion of Allah's Messenger (Muhammad-Peace be upon him)
(6) To dislike that religion of Allah's Messenger (Islamic Monotheism) becomes victorious.

Hypocrisy in Deeds and Actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allah's Messenger (Peace be upon him). The signs of hypocrites are as follows:-

(1) Whenever he speaks, he tells a lie.

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(2) Whenever he promises, he always breaks it (his promise).
(3) If you trust him, he proves to be dishonest (if you keep something as a trust with him, he will not return it).
(4) And in another narration of the Holy Prophet (Peace be upon him); Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.
(5) Whenever he makes a covenant, he proves treacherous.

(3) "He is The One Who has sent His Messenger with guidance, and the religion of truth, (so) that He may cause it to prevail over all (other) faiths. And Allah is enough as Witness." (Al-Fatah, 48:28)

None has the right to be worshipped but Allah, and Muhammad *(Salla Allah-u alaihi wa-sallam)* is the Messenger of Allah. (*Lailaha· il Allah-o Muhammad-ar Rasul Allah*). A confession with deep roots of hearts and to say: 'O Allah! I testify that Muhammad *(Salla Allah-u alaihi wa-sallam)* is Your Messenger.' That means that none has the right to be followed after Allah, but the Prophet (Peace be upon him) as he is, the last of His Messengers.

(4) "Tell to those (who left behind of the Campaign of Khaibar) Arabs, who (were) left behind: You shall be summoned (to fight) against a people possessing a vehement force, which you shall fight, or they shall submit. So if you show obedience, Allah will grant you an excellent reward. But if you turn back as you turned away before, He will punish you with a painful punishment." (Al-Fatah: 48:16)

(5) "They shall never harm you, but with a slight hurt. And if they fight with you, they shall turn their backs and flee; and then they shall not be helped." (Aal-e-Imran, 3:111)

If the people of the Book had real faith, it would have surely been best for them, but the majority of them were arrogant. Here, Allah mentions their behaviour and immoral ways. These hypocrites spread falsehood among the Arab tribes against the mission of Islam and Muslims. They also broke the covenants and practised evil.

(6) "If anyone of the polytheists beseech your shelter, then protect him, so that he may hear the Word of Allah (the Holy Quran) and then make him attain his place of security. That is because they are a people who do not know." (AT-Tawbah, 9:6)

If an unbeliever, whom you were commanded to fight against, requests you to be a neighbour, and seeks your protection, then accept that from him, and guard him until he hears the Words of Allah and thinks over the divine verses, and understands them.

(7) "And We have sent you (O Muhammad) not, but as a mercy for all the worlds." (Anbiya, 21:107)

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Allah reiterates the fact that the Prophet *(Salla Allah-u alaihi wa-sallam)* is sent as a guide and mercy (*Rahmatallill-Aalameen*) to the entire universe.

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* has narrated (Bukhari, vol. 9) that; 'Some angels came to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* while he was sleeping. Some of them said; 'He is sleeping.' Others said; 'His eyes are sleeping but his heart is awake.' Then they said; 'There is an example of this companion of yours.' One of them said; 'Then set forth an example for him; Some of them said; 'He is sleeping; The others said; 'His eyes are sleeping but his heart is awake; Then they said; 'His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet.' Then the angels said; 'Interpret this example to him so that he may understand it.' Some of them said; 'He is sleeping; The others said; 'His eyes are sleeping but his heart is awake.' And then they said; 'The house stands for Paradise and the callmaker is Muhammad *(Salla Allah-u alaihi wa-sallam)* and whoever obeys Muhammad, Obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad (Peace be upon him) separated the people i.e through his message, the good is distinguished from the bad, and the believers from the disbelievers.'

(8) "Whoever obeys the Messenger, thereupon, has indeed obeyed Allah; and whoever turns away, so We have not sent you (O Muhammad) as a keeper over them (An-Nisaa, 4:80)

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that The Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said; "All my followers will enter Paradise except those who refuse." They said; O Allah's Messenger (Peace be upon him)! Who will refuse? He said; "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

(9) "Say: O mankind! Verily, I am to you all, a Messenger of Allah (Rasul Allah), to Him belongs the sovereignty of the heavens and the earth. There is no lord but He. He brings forth life and causes death. So believe in Allah and His Messenger, the unlettered Prophet (*the Ummi Nabi*), who believes in Allah and His words: and follow him so that you may be guided (to the truth)." (Al-Araaf, 7:158)

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* has reported (Bukhari, 438 vol.1) that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "I have been given five (things) which were not given to any amongst the Prophets before me. These are:

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(i) Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.
(ii) the earth has been made for me a place for praying and a thing to purify (perform *tayammum*-purifying with sand or dust where water is not available). Therefore my followers can pray wherever the time of a prayer is due.
(iii) The booty (spoils of war) has been made lawful (*Halal*) for me (and was not made so for anyone else).
(iv) Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind.
(v) I have been given the right of intercession (on the Day of Resurrection)."

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has narrated (Bukhari, vol.1) that 'While we were sitting with The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: Who amongst you is Muhammad *(Salla Allah-u alaihi wa-sallam)*? At that time The Prophet (Peace be upon him) was sitting amongst us (his companions) leaning on his arm. We replied; This white man reclining on his arm: The man then addressed him, O son of Abdul Muttalib. The Prophet (Peace be upon him) said: "I am here to answer your questions." The man said to the Holy Prophet (Peace be upon him); I want to ask you something and will be hard in questioning. So do not get angry. The Prophet (Peace be upon him) said: "Ask whatever you want." The man said; I ask you by your Lord and the Lord of those who were before you, has Allah sent you as a Messenger to all the mankind? "The Prophet peace be upon him replied; "By Allah, yes." The man further said; I ask you by: Has Allah ordered you to offer five prayers in a day and night (daily)? He replied; "By Allah, yes." The man further said; I ask you by Allah! Has Allah ordered you to observe fasts during the month of the Ramadhan? He replied; "By Allah, yes." The man further said; I ask you by Allah. Has Allah ordered you to take alms (Zakat) from our rich people and distribute it amongst our poor people? The Holy Prophet (Peace be upon him) replied; "By Allah, yes." Thereupon that man said; I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam bin Thalaba from the brothers of Bani Saad bin Bakr.'

(10) "Say: Obey Allah and the Messenger; but if they turn away, (then surely) Allah does not love the unbelievers." (Aal-e-Imran, 3:32)

The message sent through the Holy Prophet (Peace be upon him) contains the regulations for a complete way of life. So it is our duty to know and obey the advices given in the Holy Quran and Sunna (*Atee-Allah wa-Rasul*). This is the way of following the Messenger (peace be upon him), and that is the way of following the Almighty Allah, and getting His love.

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(11) "O people of the Book (Scripture) (Jews and Christians)! Indeed Our Messenger has come to you, who unfolds to you, much of what you had kept hidden of the Book and also passes over much. There has come to you (now) indeed, from Allah a light (Noor i.e. the Holy Prophet Muhammad) and a manifest Book (the Holy Quran)." (Al-Maaedah, 5:15)

The Jews and Christians were looking forward to the arrival of Prophet Muhammad (Peace be upon him), who has been assimilated here as Nur (Light), as they had received various prophesies in their Scriptures, regarding him. However, when the Holy Prophet (Peace be upon him) finally arrived, their racial arrogance made the Jews with draw their acceptance of the long-awaited Prophet.

(12) "Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Last of the Prophets (*Khaatam-ann-Nabbiyin*): And Allah has full knowledge of things." (Al-Ahzab,33:40)

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (Bukhari, 753; vol. 4) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "My similitude in comparison with the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: Would that this brick be put in its place! So I am that brick, and I am the Last (end) of the Prophets."

(13) "And as one who invites (people) to Allah's (way), by His command, and as a lamp spreading light." (Al-Ahzab, 33:46)

The Prophet was sent as a witness to mankind and the whole of the universe, here he has been assimilated as '*Siraj Munir*' (splendid lamp-Shining sun). He has been sent to confirm the unity of Allah and that none should be worshipped besides Allah. To give glad tidings of great rewards in the Hereafter, to the believers, and a warner of serious chastisement in the Hereafter for the rejecters of faith. To invite the people to worship their Lord alone, the Creator and Sustainer of every thing around us, and that he (the Prophet Muhammad-Peace be upon him) is a light to illuminate the whole world (with the message of Allah), like the sin in all its brightness.

(14) "That (The Quran) is certainly a Message (brought from Allah) by the noble Messenger." (Al-Haqqah, 69:40)

Surely, The Quran is the word, inspiration and revelation from Allah communicated through His Noble Messenger (*Rasul-e-Karim*) Muhammad (Peace be upon him) to be conveyed to all mankind. Its revelation is a miraculous event in the history of Scriptures.

(15) "Now there has come unto you indeed a Messenger from amongst yourselves: your ruin is distressful to him, (and) he is (ardently)

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anxious over you (and) he is most kind and merciful (*Rauf-ur-Rahim*) to the believers." (AT-Tawbah, 9:128)

Hazrat Zaid bin Thabit al-Ansari *(Radiya Allah-u Taala anhu)* who was one of those who used to write the Divine Revelation: Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra (Reciters) were killed. Hazrat Umar *(Radiya Allah-u Taala anhu)* was present with Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) who said; 'Umar has come to me and said; The people have suffered heavy casualties on the day of battle of Yamama, and I am afraid that there will be more casualties among the Qurra (Those who know the Quran by heart) at other battle fields, whereby a large part of the Quran may be lost, unles you collect it. And I am of the opinion that you should collect the Quran. Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) added, I said to Umar (*Radiya Allah-u Taala anhu*); How can I do something which Allah's Messenger (Peace be upon him) has not done? Hazrat Umar (*Radiya Allah-u Taala anhu*) said (to me), By Allah, it is (really) a good thing. So Hazrat Umar (*Radiya Allah-u Taala anhu*) kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as Hazrat Umar (may Allah be pleased with him). Hazrat Zaid bin Thabit-may Allah be pleased with him-added) Hazrat Umar (may Allah be pleased with him) was sitting with him (Hazrat Abu Bakr-may Allah be pleased with him) and was not speaking. Hazrat Abu Bakr (may Allah be pleased with him) said to me; You are a wise young man and we do not suspect you and you used to write the Divine Inspiration for Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. Therefore look, look for the Quran and collect it into one manuscript. By Allah, if he (Hazrat Abu Bakr-May Allah be pleased with him) had ordered me to shift one of the mountains (from its place), it would not have been harder for me than what he had ordered me concerning the collection of the Quran. I said to both of them; How dare you do a thing which the Holy Prohet (Peace be upon him) has not done? Hazrat Abu Bakr (may Allah be pleased with him) said; By Allah, it is really a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Hazrat Abu Bakr (may Allah be pleased with him) and Hazrat Umar (may Allah be pleased with him). So I collect it from the parchments and got confirmed for perfection from the memories of men who knew it by heart. The manuscript on which the Quran was collected, remained with Hazrat Abu Bakr (may Allah be pleased with him), and then with Hazrat Umar (may Allah be pleased with him) till Allah took him unto Him, and finally it remained with Umm-ul-Momineen Hazrat Hafsah *(Radiya Allah-u Taala anha)* Hazrat Umar's daughter.

(16) "Truly the believers are only those who believe in Allah and His Messenger, and when they are with him on a matter (requiring) an

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collective action, they do not depart until they have asked him for permission. Verily, those who ask you for permission are the men who believe in Allah and His Messenger. So, when they ask you for the permission concerning some of their own affair, then grant the permission to those of them whomsoever you please; and ask Allah for their forgiveness. Surely, Allah is Most-Forgiving, the Most Merciful. (An-Nur, 24:62)

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* has reported that 'I participated in Campaign (Ghazwah) along with Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. The Holy Prophet (Peace be upon him) met (on the way) while I was riding a camel of ours used for irrigation and it had got so tired, that it could hardly walk. The Allah's Messenger (Peace be upon him) asked me; "What is wrong with the camel? "I replied, It has got tired. So, Allah's Messenger (Peace be upon him) came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me: "How do you find your camel now?" I replied; I find it quite well, as it has received your blessings. He said; "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said 'Yes'. He said; "Sell it to me then." I sold it to him on the condition that I should keep on riding till I reached Madinah. When Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* arrived in Madinah, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.

(17) "Verily, We have granted you a manifest Victory" (Al-Fatah, 48:1)

The famous 'Treaty of Hudaibiyah' (*Bayah-tul-Ridwan*) in fact paved way for the great victory in the life of the Holy Prophet (Peace be upon him). After staying for six years in exile in Madinah, the Holy Prophet (Peace be upon him) and his companions decided to visit Makkah, for performing *Umrah*, during the sacred month (of Dhul-Qada 6 A.H.) where upon war was prohibited. They were unarmed and were not accepting any clash. However the Makkan infidels had decided to prevent the Muslims from entering Makkah, by-force and they were stopped at Hudaibiyah, a short distance away from Makkah. It has already been enumerated in detail in the Campaign of Hudaibiyah. At this place the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* reminded the Makkans about the breach of the convention, and violence in the sacred territory. When the enemies realized the fact, they agreed for a 'Peaceful Pact' as expected by the Holy Prophet (Peace be upon him). Within a short period the message of Islam reached everywhere and great fraternity of Islam sprang up and great state was established on the principles of equality. On the other hand the enemies were found to be guilty of having violated the terms of the 'peace treaty', when the tribe Banu Bakr; an alliance of the enemy attacked the tribe Banu Khuzaa-an alliance of the Muslims.

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Due to this incident, around ten thousands companions marched towards Makkah under the personal command of the Holy Prophet (Peace be upon him) and this paved the way for the great Conquest of Makkah.

(18) "O you who have believed! Be mindful of your duty to Allah, and believe in His Messenger, and He will bestow you a double portion of His mercy; and He will provide for you a light by which you shall walk (on the straight path); and He will forgive you (your past). And Allah is Ever-Forgiving, Most Merciful." (Al-Hadeed, 57:28)

The Quran and the Sunnah are the main sources for the establishment and clarification of Islamic rulings. The Holy Quran, however, is the first source and the structure on which the Sunnah is based on and does not deviate from it. The Sunnah served to interpret and explain the Quran as in case of Prayers, Alms (*Zakat*), and the Pilgrimage which the Quran dealt with only in general terms, and had to be set out in detail through the Prophet's (peace be upon him) Tradition, both verbal and practical. Of prayers the Prophet (Peace be upon him) prescribed times as well as the manner and all other matters related to worship. In the case of Zakat he defined the forms of wealth on which it is due, and the amounts payable as *Zakat* (a certain percentage of accumulated wealth). While performing Pilgrimage he demonstrated practical ways and relevent conduct.

(19) "O you who believe! Be not unfaithful to Allah and His Messenger; nor violate your trusts, while you know." (Al-Anfal, 8:27)

Hazrat Abdullah ibn Umar *(Radiya Allah-u Taala anhuma)* has narrated that; the Messenger of Allah said:

"A flag will be fixed on the Day of Resurrection for (every) betsayer (perfidious person), and it will be announced (in front of every body); This is the betrayal (perfidy) of so-and-so, the son of so-and-so."

(20) "O you who believe! Raise not your voices above the voice of the Prophet. Nor speak aloud to him while speaking, as you may speak to one another, lest your deeds become vain, while you do not perceive." (Al-Hujurath, 49:2)

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has reported that; The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* missed Hazrat Thabit bin Qais *(Radiya Allah-u Taala anhu)* for a period (So he inquired about him). A man said; O Allah's Messenger (Peace be upon him)! I will bring you his news. So he went to Hazrat Thabit (*Radiya Allah-u Taala anhu*) and found him sitting in his house and bowing his head. The man said to Thabit (*Radiya Allah-u Taala anhu*); What is the matter with you? Thabit (may Allah be pleased with him) replied that it was an evil affair, for he used to raise his voice above the voice of the Holy Prophet (Peace be upon him) and so all his good deeds had been annulled, and he

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considered himself as one the people of the Fire. Then the man returned to the Holy Prophet (Peace be upon him) and told him that Thabit (may Allah be pleased with him) had said, so-and-so. The Messenger of Allah (Peace be upon him) said to the man; "Go back to him and say to him: You are not from the people of Hell-Fire, but from the people of Paradise."

(21) "O you the one wrapped in garments (i.e the Holy Prophet Muhammad-*Salla Allah-u alaihi wa-sallam*) (Muzzammil, 73:1)

Hazrat Abu Musa Al-Ashari *(Radiya Allah-u Taala anhu)* has narrated that the Holy Prophet (Peace be upon him) said:

"The example of a believer who recites the Quran is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Quran is like a date which is good in taste but has no smell. And the example of a dissolute wicked person who recites the Quran is like the sweet basil (*Raihan*) which smells good but taste bitter. And the example of a dissolute wicked person who does not recite the Quran is like the colocynth which tastes bitter and has no smell."

(22) "O Prophet! Truly We have sent you as a witness and a bearer of glad tidings, and a warner." (Al-Ahzab, 33:45)

Here is an account of the three important objectives of sending the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* (1) He was sent as a witness to mankind and the whole of the universe, to confirm the unity of Allah, the Glorious, and that none should be worshipped besides him. (2) To give glad tidings of great rewards in the Hereafter, to the believers, and a warner of serious chastisement in the Hereafter for the rejecters of faith. (3) To invite the people to worship their Lord alone-The Creator and Sustainer of everything around us, and that the Prophet Muhammad (Peace be upon him) is a light to illuminate the whole world (with the message of Allah), like the sun in all its brightness.

(23) "And indeed you are truly excellent character." (Al-Qalam, 68:4)

The Holy Prophet (Peace be upon him) spoke powerful and meaningful words. He had been raised to a great spiritual dignity, above all accusations of the disbelievers. The moral behaviour of Allah's Messenger (Peace be upon him) was sweet and amicable and he was known throughout the country as a trustworthy (*Ameen*) and high in dignity (*Buland martabah*)

(24) "Say: O mankind! Indeed there has come to you the truth (*Haqq*) from your lord. Therefore, whoever goes aright, in fact, he goes aright only for the good of his soul. And whoever goes astray, he goes astray only to the detriment of it. And I am not a custodian over you." (Yunus, 10:108)

O you mankind! Surely the right religion has come to you, revealed to the Allah's Messenger (Peace be upon him). This is the true religion, explained in a

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great book, the Holy Quran. It will remain for all ages, as the revelation from the Lord to all the worlds.

QURANIC FORETELLINGS

(1) The miraculous effect of Islam lies in the Quran itself, which stands as a permanent challenge throughout the years. The Campaign of Badr, is a lesson to show how faith triumphs with the help of Allah. Inspite of lesser number of Muslims and less war equipment, the better equipped infidels were defeated. Allah, The Almighty, has revealed in the Holy Quran:

"Indeed, there has already been for you a sign, in the two troops that encountered each other (in the Battle of Badr). One troop fighting in the cause of Alalh, an the other, disbelievers, who saw (the believers) with their own eyes to be twice as may as themselves. But Allah strengthens with His succour, whom He pleases. Verily, in that there is surely a lesson for the discerning." (Aal-e-Imran, 3:13)

(2) Allah, the Creator, has revealed in the Holy Quran:

"Soon their multitude shall be routed, an they shall turn and flee!" (Al-Qamar, 54:45)

Surah al-Qamar is a Makkan *Surah*, and this verse is from that. Its words came out true soon at the Campaign of Badr and in other battles.

Hazrat Abbas bin Abdul Muttalib *(Radiya Allah-u Taala anhu)* has reported (Bukhari, vol.6) that: Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* while in tent on the day of the Battle of Badr, said;

"O Allah! I request you (to fulfil) Your promise and Your covenant! O Allah! If you will that none should worship you after today....."

"On that Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*) held the Prophet (Peace be upon him) by the hand and said; 'That is enough, O Allah's Messenger! You have appealed to your Lord too pressingly,' while the Prophet (Peace be upon him) was putting on his armour. So, Allah's Messenger (Peace be upon him) went out, reciting:

"Their multitude will be put to flight, and they will show their backs."

(3) Allah, the Most Benficent, has revealed in the Holy Quran:

"And when Allah promised you that one of the two groups (of Abu Jahl and Abu Sufyan groups) that it shall indeed be yours, and you wished that the one not armed should be yours. But Allah desired to manifest the truth to triumph according to His orders, and to annihilate the root of the infedels." (Al-Anfal, 8:7)

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A group of trading caravan from Syria, and a group of infidels had come from Makkah for the war. It has been impressed upon Muslims that the victory in the Campaign of Badr was due to help of Allah, rather than their own valour, so that Muslims would learn to rely on Allah alone and obey Allah and His Messenger. It has been made compulsory on the Muslims not to turn their backs or flee from the battlefield in fear and are advised to stand firm and seek Allah's help. The Holy Prophet (Peace be upon him) took a handful of sand and threw it towards the enemy saying: "May their faces be scorched." Then Muslims attacked the enemy in a body.

(4) Surah AT-Tawbah mentions about the hypocrites:

"And they swear by Allah that they are most surely of you, while they are not of you; whereas they are a people who are frightened (of you)." (AT-Tawbah, 9:56)

Signs of a hypocrite are three as mentioned in an authentic Tradition:

(a) When he speaks, he lies.
(b) When he promises, he does not fulfil it.
(c) When you entrust him with something, he betrays.

(5) The Holy Quran stands as a miracle to all nations of the world, and the challenge to produce a chapter (Surah) is repeated in many verses of the Holy Quran:

"And if you are in doubt as to that which We have revealed to Our servant, then produce just a Surah (chapter) of the like thereof, and call your witnesses (or helpers if there are any) besides Allah, if you are truthful. But if you do it not and never shall you do it-then fear the Fire, of whose men and stones are the fuel, which has been prepared for the unbelievers (infidels)." (Al-Baqarah, 2:23-24)

(6) "Tell (them): If the whole of mankind and Jinn-kind were united together, to produce the like of this Quran, they would not produce the like thereof, and even if they backed up each other, with help and support." (Al-Israe, 17:88).

(7) "Say: If the last Home of the Hereafter, with Allah, is indeed for you exclusive of the rest of the mankind then invoke for death, if you are truthful." (Al-Baqarah, 2:94)

Reference is made concerning the Jews, who claim that they are the actual inheritors of Paradise, because they are the best friends of Allah and they are His children. Here, Allah directs the Holy Prophet (Peace be upon him) to ask them, if that is the case, why don't they wish to die soon, so as to enter Paradise soon. Allah, the Creator, declares that the statements of the Jews are entirely fabricated (2:95-103), and they would prefer to extend their lives in this world, whether it

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would be a life of honour and grace, or it be a life of dishonour or disgrace, it does not matter to them.

(8) "He is the One who has sent His Messenger with guidance, and the Religion of the Truth, so that He make its eminence excellence over all religions, even though the polytheists may disgust it." (At-Tawbah, 9:33)

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has reported that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which (i.e religious ceremonies like *Khutba* (Sermon) and Friday prayer, etc.) was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: The Jews (holy day is) tomorrow (i.e Saturday) and the Christians (is) the day after tomorrow (i.e. Sunday)."

(9) "(O Muhammad), say to those who reject the faith: Soon you shall be humiliated and driven together to Hell, and it is an evil place of rest." (Aal-e-Imran, 3:12)

Quran distinguishes truth from falsehood. The warning is directed to the rejecters of faith. According to Islamic terminology, infidelity (*Kufur*), includes rejection, denial, opposition and refusal to accept the articles of faith, the commandments of Allah and the Sunnah (Traditions) of the Holy Prophet.

(10) "Ibrahim (Abraham) was neither a Jew nor a Christian, but he was an upright monotheist Muslim, and he was not one of the polytheists." (Aal-e-Imran, 3:67)

Prophet contained the teachings of Islam. We should worship Allah and surrender to Him alone. 'Truly, the religion in the sight of Allah is Islam (3:19)."

(11) "Truly Allah has confirmed for His Messenger, the truth of his vision (wherein He told) You shall certainly enter the Sacred Mosque (*Masjid Al-Haram*), if Allah pleases, secure (having) your heads shaved (and) hair cut short, and without any fear. And He knew that which you knew not; and He has ordained besides that, a near victory." (Al-fatah, 48:27)

Hazrat Aslam *(Radiya Allah-u Taala anhu)* has narrated that Allah's Messenger (Peace be upon him) said: "Tonight a Surah (Chapter) has been revealed to me, and it is dearer to me than that in which the sun rises (i.e. the world)." Then he recited: "Verily, We have given you (O Muhammad- (Peace be upon him) a manifest victory" (48:1). Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) describes (Bukahri, vol.6) a manifest victory, 'refers to Al-Hudaibiya

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(Peace treaty).' 'Near victory' refers to conquest of Khaibar and according to some scholars the conquest of Makkah.

(12) "The Romans have been defeated. In the nearest parts of the earth: but they, (even) after (this) defeat of theirs, will soon be victorious. Within a few years time. The Supreme authority is with Allah-in the past and in the future. But on that Day, shall the believers rejoice." (AR-Rum, 30:2-4)

Two war incidents of the famous two Empires of Rome and Persia are referred to here and in the following verses. The first incident was the great defeat (Syria, Iraq, Jordan and Palestine) of the Romans by the Persians (Magians) and they lost many places close to the Arabs in the Asiatic region. The Quraish were in particular very happy with this defeat and they thought that this would lead the collapse of the new faith brought by the Holy Prophet Muhammad *(Salla Allah-u alaihi wa-sallam)*. Here Allah foretold the Holy Prophet (Peace be upon him) to inform them that their calculations were wrong and the sign of Allah would soon witness the defeat of the Persians by the Romans and the faithful would be enjoyed because the Romans are mainly the followers of Scripture. Even though they had changed its portions, they may realize the truth and become faithful. Allah's promise came true and Romans defeated Persians within nine years, and said to be exactly on the day of the Battle of Badr.

KHOSRAU (CHOSROE-KISRA) OF PERSIA AND CAESAR OF ROME

Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* narrated that the Muslims desired strongly that the Romans must defeat the Persians because they were the People of the Book. However the polytheists sympathised with the Persians, for, they too were idol worshippers. The Muslims spoke about this to Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* who informed the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* of their views. He said: 'Listen! The Romans will be victorious in the near future.' Hazrat Abu Bakr (may Allah be pleased with him) intimated to the idolaters. They led by Umayyah bin Khalaf dared him to set a period limit. If the Romans gain success, you will be entitled to a hundred camels. If the Persians gain success, we will be entitled to a hundred camels. Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)* informed this bet to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*.

He said; "Why did you not set period less than nine years." The Romans became victorious on the Day of Badr, within a period of less than nine years. They conquered Iraq and taken possession of Madayan (Madain), capital of Persia. Since Umayyah bin Khalaf was slain in the Battle of Badr, Hazrat Abu

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Bakr Siddiq *(Radiya Allah-u Taala anhu)* recovered one hundred camels from his successors.

The Makkan infidels had also seen its clear sign that what Quran said came out to be perfectly true, although there was at the time of the revelation of this verse not even the remote chances of victory of Romans over the Persians, who at the time of this prophecy had overrun the whole of the Roman Empire and were almost knocking at the gates of Constantinople (Istanbul-Turkey). It is interesting to note the words of the famous historian Edward Gibbon (the History of the Decline and Fall of Roman Empire, vol.5, PP.395-6): 'While the Persian monarch contemplated the wonders of his art and power, he received an epistle from an obscure citizen of Makkah, inviting him to acknowledge Muhammad (Peace be upon him) as the Holy Prophet of Allah. He rejected the invitation and tore the epistle. It is thus explained the Arabian Prophet (Peace be upon him), that Allah will tear the kingdom and reject 'The supplications of Chosroes.' Placed on the verge of the two great empires of the East, Muhammad (Peace be upon him) observed with inevitable joy the progress of their mutual destruction, and in the midst of the Persian triumphs, he ventured to foretell that, before years should elapse, victory would again return to the banners of the Romans. At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment since the ten years of the Determination announced the approaching end of the empire.'

Hazrat Jabir bin Samura *(Radiya Allah-u Taala anhu)* reported (Bukhari, vol. 8) that the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said; "If Caesar is ruined, there will be no Caesar after him; and if Khosrau is ruined, there will be no Khosrau after him; and by Him in whose Hand my soul is, surely you will spend their treasures in Allah's cause."

Byzantine empire Roman emperor called Caesar-e-Rome, Heraclius ruled from 610-641 A.D. The Arabs captures Egypt, North Africa and Syria etc., and attacked Constantinople (Turkey) (673-678 A.D.) Byzantine Empire lost its claim to universsality. After 1025 A.D. most of Asia Minor was lost to Turks.

(13) "He is the One who has sent His Messenger with guidance, and the religion of the truth, (so) that He may cause it to prevail over all (other) faiths. And Allah is enough as witness." (At-Tawbah, 9:33)

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (Sahih Muslim, Book of Faith, vol. 1) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "By Him (Allah) in whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears

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about me and then dies without believing in the Message with which I have been sent (i.e. Islamic Monotheism), but he will be from the dwellers of the Hell Fire."

BASIS OF ISLAMIC PRINCIPLES

Hazrat Abdullah bin Umar *(Radiya Allah-u Taala anhum)* has narrated that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "Islam is based on (the following) five (principles): (Sahih Bukhari 7; Vol:1)

(1) To testify that *La ilaha ill Allah Muhammad-ar-Rasul Allah* (None has the right to be worshipped but Allah and Muhammad is Allah's Messenger);

(2) To offer the (compulsory congregational) prayers dutifully and perfectly;

(3) To pay *Zakat* (alms)

(4) To perform *Hajj*; (i.e. pilgrimage to Makkah)

(5) To observe fast during the month of Ramadan. And must believe in the six Articles of Faith, i.e. to believe in:

1) Allah
2) His Angels
3) His Messenger
4) His Revealed Books
5) The Day of Resurrection; and
6) The Divine Preordainments (*Al-Qadar*, i.e. whatever Allah has ordained must come to pass)

(14) "We shall soon strike terror into the hearts of those who disbelieve, because they joined partners with Allah, for which He had sent down no authority and their abode in the Fire; and evil is the abode of the oppressors." (Aal-e-Imran, 3:151)

Mention is made of the favours and bounties bestowed by Allah upon the believers, by striking terror in the hearts of the rejecters of the faith. This has happened when the infidel Quraish returned to Makkah from the Battle of Uhud. They had desired to eliminate the Msulims, but had failed because of the terror and fright which had been cast upon their hearts. This was the plan of Allah.

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that the Holy Prophet (Peace be upon him) said:

"I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand."

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Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) added: Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* has left the world and now you, people are bringing out those treasures (i.e. the Prophet-Peace be upon him-did not benefit by them).

(15) "And Allah has promised to those among you who believe and act righteously, that He will surely make them as the successors in the land, as He made those before them as successors (at that time); and that He will firmly establish for them their religion which He has chosen for them; and that He will certainly provide them security in place of the fearfulness (in which they lived). Worship Me (alone) and do not act polytheism. And whoever contradict the faith after that, they themselves are the transgressors."
(An-Nur, 24:55)

Allah, the Most Merciful, has promised the Holy Prophet (Peace be upon him) to make his nation the successors of the earth. History of Islam provides clear manifestation.

(16) "And as for those who fled their homes in pursuance of their duty to Allah, after they had been oppressed, We will assuredly give them a goodly lodging in this world; but indeed the reward of the Hereafter will be greater; if they only knew. (They are) those who persevere in patience and put their trust in their Lord." (An-Nahl, 16:41-42)

Hazrat Mughira bin Shuba *(Radiya Allah-u Taala anhu)* has narrated (Bukhari, vol. 9) that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said: "Some people from my followers will continue to be victorious over others till Allah's Order (The Hour) is established." It is further narrated by another chain, that the Messenger of Allah (Peace be upon him) said: "A group of my followers will keep on following Allah's Laws strictly and they will not be harmed by those who will disbelieve them or stand against them till Allah's Order (The Hour) will come while they will be in that state."

(17) "Truly, We are sufficient for you against those who deride (at the truth)."
(Al-Hijr, 15:95)

The Holy Prophet (Peace be upon him) gave glad tidings to the Companions (*Radiya Allah-u Taala anhum*) on revelation of this verse. The deriders were five namely: (1) Aas bin Waail Sahmi (2) Harith bin Qays Sahmi. (3) Aswad bin al-Muttalib bin al-Harith (4) Walid bin Mughirah (5) Aswad bin Abd Yaghus. Allah's chastisement was so severe that all these five died within twenty four hours in precarious and intensely belittling wretched death. (For further details study my urdu language 'Seerat-e-Sarwar-e-Kaunain;' containing eleven volumes printed Lahore: 2007 AD)

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(18) "Verily, We have given you the Al-Kawthar (certain river in Paradise. Literally means-abundance- a large quantity). Therefore, pray to your Lord, and sacrifice (to Him alone). Surely, it is your contradictor who is tailless (without posterity)." (Al-Kawthar, 108: 1-3)

Allah, the Almighty, granted to the Holy Prophet (may Allah's Blessings and Peace be upon him), the heavenly fountain of unlimited grace, virtues, affluence, truth, wisdom, knowledge, mercy and goodness. Al-Kawthar, literally means, 'abundance', 'a large quantity' or a 'huge wealth.' It is also the name of a certain river in Paradise. As Allah has given the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* these absolute blessings, it is understood that one has to be grateful to Allah, and make every sacrifice possible.

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated: 'When Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* was made to ascend to the Heavens, he said (after his return), "I came upon a river the banks of which were made of tents of hollow pearls. I asked Jibril (Gabriel-upon him peace), what is this (river)? He replied; This is the Kawthar which your Lord has given to you. Behold! Its scent or its mud was sharp smelling musk!"

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (Bukhari, vol.8) that Allah's Messenger (Peace be upon him) said: "On the Day of Resurrection a group of companions will come to me, but will be driven away from the *Al-Haud* (*Al-Kawthar*) Lake Fount, and I will say, O Lord (those are) my companions! It will be said, "You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islam)."

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has narrated (Bukhari, vol. 1) that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "None of you will have faith till he loves me more than his father, his children and all mankind." (Muslim 70; vol:1)

(19) "Or do they desire a plot (against the Messenger)? But it is those who disbelieve are themselves, plotted against." (At-Tur, 52:42)

Makkan polytheists plotted in Darul-Nadwah, to kill (we seek refuge of Allah) the Holy Prophet (Peace be upon him) collectively. Allah, the Most Gracious, rescued the Holy Prophet (Peace be upon him-migrated to Madinah), and destroyed the enemies of Islam, in the Battle of Badr.

(20) "Fight against them, and Allah will anguish them at your hands, and He will humiliate them and will assist you against them, and He will heal the thoraxes of a believing people. And He will take away the rage of their hearts; and Allah will compassionate towards whom He wills; and Allah is All Knowing, All Wise." (At-Tawbah, 9:14-15)

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Muslims prevailed upon the Quraish infidels at the time of conquest of Makkah. Their noted chiefs embraced Islam, namely: Abu Sufyan, Suhayl bin Amr and Ikramah bin Abu Jahl.

(21) "O you who believe! Whoever from among you becomes a renegade from his religion, then soon, Allah will bring forth a people whom He loves, and they will love Him. They shall be humble towards the believers, and rigorous against the disbelievers; they shall strive hard in the way of Allah, and shall not fear the rebuke of any censurer. That is the grace of Allah. He bestows upon whom He pleases. And Allah is Ample-giving, All Knowing." (Al-Maaedah; 5:54)

Hazrat Qatadah (may Allah be pleased with him) narrated that 'Allah revealed this verse as he knew that apostasy from Islam would take place. Many (eleven groups) had renounced the truth from among the tribes.

Hazrat Abu Burda (may Allah be pleased with him) has reported that Hazrat Abu Musa (Abdullah bin Qais) Ashari (may Allah be pleased with him) said: 'I came to the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* along with two men (from the tribe) of Asharıyin, one on my right and other on my left, while Allah's Messenger (Peace be upon him) was brushing the teeth with tooth-stick (*miswak*), and both men asked him for some employment. The Holy Prophet (Peace be upon him) said: "O Abu Musa!" I said, By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment. As if I were looking now at his tooth-stick (*miswak*) being drawn to a corner under his lips, and he said: "We do not appoint for our affairs anyone who seeks to be employed. But O Abu Musa! Go to Yemen." The Holy Prophet (may Allah's Blessings and Peace be upon him) then sent Muadh bin Jabal (may Allah be pleased with him) and when Muadh (*Radiya Allah-u Taala anhu*) reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold: there was a fettered man beside Abu Musa (*Radiya Allah-u Taala anhu*). Muadh (*Radiya Allah-u Taala anhu*) asked, 'Who is this man?' Abu Musa (*Radiya Allah-u Taala anhu*) said: 'He was a Jew and became a Muslim and then reverted back to Judaism.' Then Hazrat Abu Musa (*Radiya Allah-u Taala anhu*) requested Hazrat Muadh (*Radiya Allah-u Taala anhu*) to sit down but Muadh said; 'I will not sit down till he has been killed. This is the judgement of Allah and His Messenger (peace be upon him) for such cases,' and repeated it thrice. Then Hazrat Abu Musa (*Radiya Allah-u Taala anhu*) ordered that the man be killed, and he was killed. Hazrat Abu Musa (*Radiya Allah-u Taala anhu*) added; 'Then we discussed the night prayers and one of us said; 'I pray and sleep, and I hope that Allah will reward me for my sleep as well as for my prayers.'

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COMPLETION OF RELIGION AND FULFILMENT OF FAVOUR

(22) "..... This day (Farewell Pilgrimage) I have completed for you your religion and have fulfilled My graciousness upon you, and have chosen for you Islam as your religion." (Al-Maaedah, 5:3)

Tariq bin Shihab (may Allah be pleased with him) has reported that the Jews said to Hazrat Umar *(Radiya Allah-u Taala anhu)*: You (i.e Muslims) recite a verse, and had it been revealed to us, we would have taken the day of its revelation as a day of Festival (celebration). Hazrat Umar (may Allah be pleased with him) said: 'I know very well when and where it was revealed, and where Allah's Messenger (Peace be upon him) was when it was revealed. It was revealed (on Friday) the day of Arafat (*Hajj Day*-10 Hijri-Hajj-tul-Wada), and by Allah, I was at Arafat.'

The laws of the Quran are the timeless expressions of Allah's will. These are universal and not confined in by space of time. All the previous Revealed Laws (*Shariahs*) now stand abrogated, for Islam is the culmination of the Divine Code of human life.

(23) "O Messenger! Convey what has been revealed to you from your Lord; and if you do it not, then you have not conveyed His Message. And Allah will protect you from the (harm of) mankind. Surely, Allah will not guide the unbelieving people." (Al-Maaedah, 5:67)

Hazrat Jabir bin Abdullah al-Khazraji *(Radiya Allah-u Taala anhu)* has described that this commandment was revealed to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* at the time of Ghazwah-e-Dhat-ur-Riqa in 4 A.H. Prior to its revelation Companions (*Radiya Allah-u Taala anhum*) used to serve the duty of guards. On its revelation the Messenger of Allah (Peace be upon him) forbidden the Companions from guard duty.

(24) "So this day, We shall preserve your (dead) body so that you can be an exemplary portent admonition to those who come after you. And most surely, the majority of the mankind are heedless of Our communications." (Yunus, 10:92)

Hazrat Musa (Moses-upon him peace) period was about 1400 years before the advent of the Holy Prophet Muhammad *(Salla Allah-u alaihi wa-sallam)* and revelation of the Holy Quran. Al-Quran told us 1400 years before the knowledge of Pharaoh's hidden mysteries, whose dead body was recovered as a preserved embalming corpse from a sepulchral concealed ancient tomb in the end of nineteenth century A.D. and is lying in Cairo (Egypt) museum as a sign of portent admonition.

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Hazrat Abdullah bin Abbas *(Radiya Allah-u Taala anhu)* has narrated that; 'When the Messenger of Allah (Peace be upon him) migrated to Madinah, he found (the Jews) fasting on the day of *Ashura* (i.e. 10th Muharram). They used to say: This is a great day on which Allah saved Moses (upon him peace) and drowned the folk of Pharaoh. Moses (upon him peace) observed the fast on this day, as a sign of gratitude to Allah. The Holy Prophet (Peace be upon him) said;

"I am closer to Moses than they." So, he observed the fast (on that day) and ordered the Muslims to fast on it.'

MUBAHILATH (A SOLEMN MEETING)

(25) "Then, whoever disputes with you in this matter, after the true knowledge you have received, say: "Come! Let us summon our sons and your sons; our women and your women; ourselves and yourselves: Then let us pray humbly (to our Lord) and (solemnly) invoke the curse of Allah, upon those who lie!" (Aal-e-Imran, 3:61)

This verse is known as 'Mubahilath; a solemn meeting. The members of a Christian delegation from Najran, came to Madinah and simultaneously claimed the Prophethood and Divinity of Prophet Hazrat Eesa (Isa-Jesus: upon him peace). When the news reached the Holy Prophet Muhammad (may Allah's Blessings and Peace be upon him), this verse and the previous one, were revealed to him. The Christians were very impressed on hearing the truth about Christ, throuh the Quranic verses, but their environmental circumstances prevented them from accepting the faith of Islam. The Holy Prophet (Peace be upon him) put forth a proposal of a solemn gathering (*Mubahilath*), including the men, women and children of both sides, to invoke sincerely, the curse of Allah on those falsifying Prophet Eesa (upon him pace). The believers were ready and did not hesitate to act accordingly. However, the delegation dismissed the idea, and declined from the invocation, as they knew well that the Messenger of Allah (Peace be upon him) was on the straight path. Finally, they agreed upon tolerance and protection, by sending a suitable person from the Muslim state, who may judge in the disputed affairs of the Christians, in return for tribute under Muslim rule.

Hazrat Hudhaifa bin al-Yaman (*Radiya Allah-u Taala anhu*-from Abs clan of Ghatafan tribe-narrated over 100 *Ahadith*/Traditions. Died at Madain-capital of Kisra Faris-in 36 A.H.) has narrated (Sahih Bukhari, vol.5) that 'Al-Aaqib and Saeed, the rulers of Najran, came to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* with the intention of doing '*Lian*' (Cursing), one of them said to the other, Do not do this lian (curse meeting) for, by Allah, if he is a Prophet and we do this *lian*, neither we, nor our offspring after us will be successful. Then both of them said (to the Prophet-Peace be upon him) ; we will give what you should ask but

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you send a trustworthy man with us, and do not send any person with us but an honest one. The Holy Prophet (Peace be upon him) said, "I will send an honest man who is really trust-worthy." Then every one of the companions of Allah's Messenger (Peace be upon him) wished to be that one. Then the Holy Prophet (Peace be upon him) said; "Get up, O Abu Ubaidah bin Al-Jarrah." When he got up, Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said, "This is the trust-worthy man (*Ameen-ul-Ummah*) of this (Muslim) nation."

LIFE AND HEREAFTER (RESURRECTION)

(26) "Tell (them): He will give them life Who created them for the first time! For He fully knows all creation." (Ya Seen, 36:79)

Hazrat Abdullah ibn Umar *(Radiya Allah-u Taala anhu)* has narrated that the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire (Hell), Death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and call will be made (that), O people of Paradise, no more death! O people of the Fire, no more death! So the people of Paradise will have happiness added to their previous happiness, and the people of the Fire will have sorrow added to their previous sorrow.'

(27) "O mankind! If you are in any doubt concerning the Resurrection, then (remember) that We created you from dust, then from a sperm drop; then a clot of blood; then out of a morsel of flesh, well and perfectly formed and unformed, in order that We may manifest (Our ability of the creation) to you. And we make secure in wombs, whatever We please, until an appointed term. Then We bring you forth as infants, then (we bring you up), that you may attain your (age of) full strength. And (some) of you who are caused to die (young), and (some) who are sent back to the worst part of life (the feeblest of old age), so that they know nothing after having known (much). And (further), you observe the earth barren and lifeless, but when We pour down on it, it is stirred (to life) and its swells, and it produces every kind of beautiful growth in pairs." (Hajj; 22:5)

If man is still in doubt as to whether Allah can really revert him to his original form after he has turned into dust, then let him ponder over his own creation. Let him look around him, and see how everything has originated. Indeed, it is very easy for the Almighty Who created every-thing, to bring you back to life.

Hazrat Abdullah bin Masud *(Radiya Allah-u Taala anhu)* has narrated (Bukhari, 430; vol.4) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*, the

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and truly inspired said; "The matter of the creation of a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. new creature's) deeds, his livehood, his (date of) death, and that whether he will be a blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing deeds characteristic of the people of Paradise."

(28) "And truly We did create man from an extract of clay; Then We placed him as a drop of sperm in a safe and firm depository; Then We made the sperm into a clot of (congealed) blood; then We made(that) clot a (foetus) lump: Then We made out the lump, bones, and then; We clothed the bones with flesh; then We brought it forth, being another creature. So blessed be Allah, the best of creators." (Al-Muminun, 23:12-14)

Various stages of the creation of man are mentioned. The unbelievers will come to their senses when they face the terror of the Day of Judgement. On the contrary, there are numerous virtuous people who fear Allah and live according to His rules, and for them is an everlasting life of bliss in Paradise.

(29) "If there had been in them (the heavens and the earth) other lords besides Allah, then certainly, both would have gone to ruin. But glory be to Allah, the Lord of the '*Arsh*' (The Supreme Empyrean) (High is He) above what they attribute to Him!" (Anbiya, 21:22)

Hazrat Muadh bin Jabal *(Radiya Allah-u Taala anhu)* has narrated that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said: "O Muadh! Do you know what Allah's Right upon His slaves is?" I said: Allah and His Messenger (Peace be upon him) know best. The Holy Prophet (Peace be upon him) said: "To worship Him (Allah) Alone and to join none in worship with Him (Allah)." "Do you know what their right upon Him is?" I replied, Allah and His Messenger (Peace be upon him) know best. The Holy Prophet (Peace be upon him) said: "Not to punish them" (if they do so).

(30) "And We have not sent down the Book (The Quran) to you, except that you may explain to them those things in which they differ, and as a guidance and as a mercy to those people who believe." (An-Nahl, 16:64)

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As directed in the above verse, Allah had sent Messengers to all ages, but the people neglected them all and they selected their own ways, ignoring the direction of the Messengers. The Last and Final Holy Prophet Muhammad (may Allah's Blessings and Peace be upon him) had also followed the example of his brothers who struggled to convey the Message. Now Allah was sending through Prophet (Peace be upon him), the Quran, in which there are the solutions for the jarring sects, guidance and the glorious mercy of Allah as well. He has provided ears, sight, and hearts for men and they must act righteously with these gifts of Allah.

(31) "(O Muhammad), We know fully well that what they say certainly grieves you, though in fact, they falsify not you, but it is the verses of Allah,the tyrannical are repudiating." (Al-Anaam, 6:33)

The Holy Prophet (Peace be upon him) was increasingly aware of the malpractices of the disbelievers in the matters of worship, social and other mischiefs. On the contrary, such situations pained him very much. Allah is mentioning here and in the following verses the effect of their attitude in the mind of the Prophet. Prophets, before you were called liars by the disbelievers but Allah, revenged those cruel and wicked enemies. Here is consolation and solace for the Prophet and also guidance for him to understand the plan of Allah with the previous Prophets and their nations. This was in fact in the days, prior to the emigration (*Hijra*), in the days of persecution, when the entire Arabia had stood against Muslims. But the history after emigration to Madinah clearly shows, how Allah's truth was ultimately and triumphantly vindicated. Muslims became free to go on the offensive against the unbelievers.

(32) "Is not He who created the heavens and the earth, able to create the like thereof? Yes indeed! He is the Supreme Creator, the All knowing." (Ya Seen, 36:81)

(33) "Do they not see that Allah, who created the heavens and the earth, has the Power to create the like of them? And He has decreed for them a fixed term of which there is no doubt. But the wicked have rejected the truth or only (receive it) with ingratitude." (Al-Israe, 17:99)

Hazrat Imran bin Husain *(Radiya Allah-u Taala anhu)* has reported that 'I went to the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* and tied my she-camel at the gate. The people of Bani Tamim came to the Holy Prophet (Peace be upon him), who said; "O Bani Tamim! Accept the good tidings." They said twice; 'You have given us the good tidings, now give us something.' Then some Yemenites came to him and he said; "Accept the good tidings, O people of Yemen, for Bani Tamim refused them." They said, 'We accept it, O Allah's Messenger (Peace be upon him)! We have come to ask you about this matter (i.e. the beginning of the creations).' He said, "First of all, there was nothing but

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Allah, and (then he created his Throne). His Throre was over the water and He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth." Then a man shouted, O ibn Husain! Your she-camel has gone away. So I went away and could not see the she-camel because of the mirage. By Allah, I wished I had left that she camel (but not the gathering).'

(34) "Ta Seen. Such are the verses of the Quran, and a Book. That manifested clearly." (AN-Naml, 27:1)

The Holy Quran is indeed a Divine Revelation from the Almighty, providing true guidance and giving glad tidings to the believers. On the other hand, disbelievers are the eventual losers in the Hereafter, and for them Allah has prepared a grievous punishment.

(35) "Verily this Quran narrates to the children of Israel most of the matters about which they differ." (AN-Naml, 27:76)

The Holy Quran mentions numerous instances of disputes between the Children of Israel, which divided them in sects and groups. If the present day Jews ponder over these verses of the Quran, they would easily understand that there is no way that an unlettered person from Arabia could know of those incidents, without Divine intervention. It is therefore, that the Muslims convey the Message of Holy Quran to the Jews, for perhaps, there may be some among them who have not yet received the Message.

REMEMBRANCE OF THE HOLY QURAN

(36) "And indeed We have made the Quran easy (to understand) and to remember; but is there anyone who would receive admonition?" (Al-Qamar, 54:17)

Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* has narrated that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said, "Jibril (Gabriel-upon him peace) read the Quran to me in one way (i.e. dilect), and I continued asking to read it in different ways till he read it in seven different ways." (Bukhari 4:442)

It is a miraculous and marvellous wonder that from the time of its revelation, that people (Muslims) knows (remember) the Quran by heart and presently there are millions of such Muslims all over the world.

(37) "And if you do not bring them a revelation, they say: Why do you not choose it? Say: I only follow what has been revealed to me from my Lord; and Guidance and Mercy for a people who believe." (Al-Araaf, 7:203)

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Whenever there was a pause in the revelation, the unbelievers from among the Quraish, used to mock and ridiculate the Holy Prophet (Peace be upon him). Allah commands the Prophet (Peace be upon him) to reply to their taunts thus: "I follow not but what is revealed to me from my Lord."

(38) "And (there are) other (booties through the later victories), which you would not have been able to achieve. But Allah has already compassed them, and Allah has power over all things." (Al-Fatah, 48:21)

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (Bukhari 625; vol. 8) that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said:

"When Khosrau (Kisra, king Faris) is ruined, there will be no Khosrau after him: and when Caesar (Roman king) is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's cause."

(39) "And reckon not of those who are slain (martyred) in the way of Allah, as dead. Indeed they are alive and are provided sustenance from their Lord." (Aal-e-Imran, 3:169)

The martyrs who sacrificed themselves in the cause of Allah, are in fact, not dead, but alive with Allah. This is because of their gallantry deeds of heroism against the infidels, when they indulged in uncalled for criticism against the Islamic faith. This stirs such emotions in the heart of the Muslim, that it makes him fight and face hundreds of his opponents single handedly. The history of Islam is replete with instances when its brave heroes were called upon to draw swords for the voice of Truth (*Haq*) against falsehood (*Batil*). They are the heroes who wish that they should be sent to this world again, to once more enjoy the pleasures and rejoice greatly while sacrificing their lives in the cause of Allah.

HAVE FIRM FAITH IN ALLAH, HIS MESSENGER AND THE HOLY QURAN

(40) "O you who believe! Have (firm) faith in Allah and His Messenger, and the Book (the Holy Quran) that He has revealed unto His Messenger, and the Book (Scripture) that He revealed before. And whoever disbelieves in Allah, and His Angels, and His Books, and His Messengers, and the Last Day, he indeed strays off into a remote error." (An-Nisa, 4:136)

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (Bukhari, 47; vol.1) that one day while the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* was sitting in the company of some people. (The angel) Jibril (Gabriel-upon him peace) came and asked; 'What is faith?' Allah's Messenger (Peace be upon him)

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replied, "Faith is to believe in Allah, His Angels, His Books (The) meeting with Him, His Messengers, to believe in the Day of Resurrection, and Divine Pre-ordainments (Al-Qadar)" Then he further asked; 'What is Islam'? Allah's Messenger (Peace be upon him) replied; "To worship Allah Alone and none else, to offer prayers perfectly, to give alms (*Zakat*), Pilgrimage to Makkah and to observe fasts during the month of Ramadhan." Then he further asked; 'What is perfection (*Ihsan*)?' Allah's Messenger (Peace be upon him) replied; "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked; 'When will the Hour be established?' Allah's Messenger replied; "The answerer has no better knowledge than the questioner. But I will inform you about its portents..

(1) When a slave (lady) gives birth to her master;

(2) When the shepherds of black camels start boasting and competing with other's in the construction of higher buildings. And the Hour is one of five things which no body knows except Allah. The Holy Prophet (Peace be upon him) then recited:

"Verily the knowledge of the Hour (of Judgement) is with Allah (alone). And He sends down the rain, and He knows what is in the wombs. And no person (at all) knows what he will earn tomorrow; nor does any person know in what land he will die. Verily, Allah is All knowing, All Aware." (Luqman, 31:34)

Then that man (Gabriel-upon him peace) left and the Messenger of Allah (Peace be upon him) asked his companions to call him back, but they could not see him. Then the Holy Prophet (Peace be upon him) said; "That was (Angel) Jibril (Gabriel-upon him peace), who came to teach the people their religion."

(41) "But, Allah bears witness that what He has revealed (the Holy Quran) unto you, He has revealed it with His knowledge. And the angels (also) bear witness. But Allah is sufficient as a Witness." (An-Nisa, 4:166)

Hazrat Baraa bin Aazib *(Radiya Allah-u Taala anhu)* has reported that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said; "O so-and-so, whenever you go to your bed (for sleeping) say; 'O Allah! I have surrendered myself over to you and have turned my face towards You, and leave all my affairs to You and depend on You and put my trust in You expecting Your reward and fearing Your punishment. There is neither fleeing from You nor refuge but with You. I believe in the Book (Quran) which You have revealed and in Your Prophet (Muhammad-*Salla Allah-u alaihi wa-sallam*) whom You have sent." "If you then die on that night, then you will die as a Muslim, and if you wake alive in the morning, then you will receive the reward."

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(42) "No falsehood can approach it, either from front of it, or from behind it: (it is) a revelation from a Wise One, worthy of All Praise." (Ha-Meem, Fussilat, 41:42)

The Holy Quran stands as an everlasting miracle, to all nations of the world, and a testimony for all the ages to come. This Book is of great quality and high position. Its verses are perfect ones, well arranged, and deal in detail. It is revealed from the One (Allah), who is Wise, with perfect Wisdom, and of great Knowledge, the well acquainted with everything.

(43) "Verily, Allah commands justice and doing of good, and giving to kith and kin, and He forbids all indecent deeds, and evil, and unlawful affairs and insolent manner. He admonishes you, (so) that you may receive admonition." (AN-Nahl, 16:90)

Allah, the Most Gracious, commands justice and doing of virtuous deeds, giving to kith and kin, forbidding injustice, fulfilling the covenant of Allah and oaths. Prohibition is made on false and fraudulent covenants and we should not deal for a paltry price of this world.

(44) "Certainly, the One Who has assigned the Quran upon you, will surely bring you back home (to Makkah, again). (So) say: My Lord best knows him who brings (true) guidance, and him who is in manifest error." (Al-Qasas, 28:85)

Allah revealed the Holy Quran to the Holy Prophet Muhammad *(Salla Allah-u alaihi wa-sallam)*, and instructed him to convey the message of Allah to his people. Initially, the Prophet (Peace be upon him) and his group of believers were mercilessly persecuted by the rebellious polytheist Makkans who refused to reject their false idolatry lords and worship the True Lord Allah. Because of the brutality and torture experienced at the hands of the Makkans, the believers migrated to Madinah (Hijra). Most of the commentators have opined that this verse was revealed at this juncture. Allah, the Almighty, assures the Holy Prophet (Peace be upon him) that Makkah would eventually be taken over by the believers.

Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* has narrated that.... 'will surely bring you back to the 'Maad' Means to Makkah.'

(45) "And who is more tyrant than one who, deliberately fabricates falsehood upon Allah, or he says: it has been revealed to me; while nothing has been revealed to him; or the one who says: I can reveal the like of what Allah has revealed? And if you could but see how the tyrants reach the anguish of death, and when the angels shall spread forth their hands (demanding): Give up your souls. Today shall you be recompensed a punishment of humiliation, because of what you used to speak against Allah, what is untrue and you were too arrogant about His revelations!" (Al-Anaam, 6:93)

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Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has narrated (Al-Bukhari, vol. 2) that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said; "when (Allah's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask; 'What did you use to say about this man (i.e. Muhammad-Salla Allah-u alaihi wa-sallam)? The faithful believer will say; 'I testify that he is Allah's slave and His Messenger.' Then they will say to him; 'Look at your place in the Hell-Fire; Allah has changed for you a place in Paradise instead of it.' So he will see both his places. His grave would be made spacious. Whereas a hypocrite or a disbeliever will be asked; 'What did you use to say about this man.' He will reply; 'I do not know; but I used to say what the people used to say.' So they will say to him; 'Neither did you know nor did you take the guidance (by following the Quran). Then he will be hit with iron hammers and he will send such a cry as everything near to him will hear, except jinns and human beings."

(46) "There was indeed a sign for (the people of) Saba, Maarib region of Yemen) in their homeland-two gardens: One on the right hand and (the other) on the left. (And We had said to them): Eat of the provision of your Lord, and be grateful to Him. (You have) a pleasant territory and a Most forgiving Lord." (Saba, 34:15)

Two tracts of land in Yemen, planted with fruit, and incense plantation. They enjoyed the blessings of their Lord, who is the Most Gracious and the Most Merciful. Among the people of Saba, were the people of *Tubbaa*, and Queen Bilqis. They built beautiful houses, and irrigated from the famous *Maarib* Dam. However, they became ungrateful to their Lord, and turned into arrogant disbelievers of the faith. Allah wreaked them vengeance with a mighty flood, which caused the Dam to burst. This destruction of the Dam, took place around 120 A.D. Around this area where the dam once existed, one can still see plants of bitter fruits, shrubby and thorny bushes, and cactus plants.

MUHAMMAD (PEACE BE UPON HIM) MESSENGER TO ALL MANKIND

(47) "And We have not sent you, but as a Messenger to all mankind (giving them) glad tidings, and warning them (against sin): but most of the people do not know." (Saba, 34:28)

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* has narrated (Al-Bukhari, 438; vol.1) that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said; "I have been given five (things) which were not given to any one else before me:

(1) Allah made me victorious by His frightening my enemies for a distance of one month's journey;

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(2) The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform *tayammum* with sand or dust where water is not available), therefore anyone of my followers can pray wherever the time of prayer is due;
(3) The booty (spoils of war) has been made lawful (*Halal*) for me yet it was not lawful for anyone else before me;
(4) I have been given the right of intercession on the Day of Resurrection;
(5) Every Prophet used to be sent to his nation only but I have been sent to all mankind."

(48) "Have you not considered how Allah sets forth a parable? A pleasant word is like a pleasant tree whose root is firmly fixed, and whose branches are in the heaven." (Ibrahim, 14:24)

The sensible person easily understands the mentioned parable in this verse. The beautiful word of truth, that leads to the doctrine of Unity of One Allah. Whenever a believer depends upon His words, He will benefit from it here and in the Hereafter. Polytheism, idolatry, and disbelieving results in harm and destruction here and surely in the Hereafter.

Hazrat Adi bin Hatim *(Radiya Allah-u Taala anhu)* has narrated that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* mentioned the Hell Fire and sought refuge with Allah from it, and turned his face to the other side. He mentioned the Hell Fire again and took refuge with Allah from it and turned his face to the other side. The Holy Prophet (Peace be upon him) then said; "O people! Save yourselves from the Hell Fire even if with one half of a date fruit (given in charity), and if this is not available, then (save yourselves) by saying a good pleasant friendly word."

(49) "And that our forces, they surely must conquer." (AS-Saffat, 37:173)

Such a sweeping foretelling could only have been proclaimed by Allah. Allah gave the sanction to Muslims to fight after that had faced violent tyranny in the early stages. Thereafter, the Muslims were not defeated any where and they achieved triumph after triumph. Divine help was always with them.

(50) "Or, One who responds to the distressed when he calls upon Him, and who relieves his affliction, and makes you (mankind)successors of the earth? Is there any (other) lord besides Allah? How little you pay heed to!
(AN-Naml, 27:62)

Hazrat Abu Musa Ashari *(Radiya Allah-u Taala anhu)* has narrated that: 'The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* invoked (Allah) and raised his hands (so high that) I saw the white-ness of his armpits.'

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Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* said:

"The invocation of anyone of you is granted (by Allah) if he does not show impatience (by saying, I invoked Allah but my request has not been granted)."

(51) "And say: Truth has (now) come, and falsehood has vanished away. Truly, falsehood is ever bound to perish." (Al-Israe, 17:81)

Hazrat Abdullah bin Masud *(Radiya Allah-u Taala anhu)* has narrated that: 'Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* entered Makkah (in the year of the Conquest) and there were three hundred and sixty idols around the Kaabah. He then started hitting them with a stick in his hand a say:

"Truth (*Haq* i.e. Islamic Monotheism or this Quran or *Jihad* against polytheists) has come and *Batil* (Falsehood i.e. satan or polytheism, etc.) has vanished. Surely, Batil is ever bound to vanish."

(52) "You are the best nation (Khair-a-Ummah) that has ever been raised up for mankind. You enjoin what is right, and forbid what is wrong, and believe in Allah. And if the People of the Book believed; it would have surely been better for them. Some among them are believers, but most of them are perverted miscreants." (Aal-e-Imran, 3:110)

Allah, the Most Gracious, has sent the Holy Prophet Muhammad *(Salla Allah-u alaihi wa-sallam)* as the Last and Final Messenger and a mercy for all of Allah's creations in the world. The Holy Quran is a universal message for all mankind without discrimination of colour or race. It does not make separate legislations for the white or black, eastern or western nations. Analyzing the above facts, we can understand clearly, the declaration of this *Ummah* (nation) of the Holy Prophet Muhammad (Peace be upon him), as the best nation (*Khaira-Ummah*) that was raised up for mankind. The followers convey the commandments by enjoining the lawful deeds and prohibiting unlawful affairs to all corners of the world, according to teaching of the Holy Quran, and the teachings of the Holy Prophet (Peace be upon him). The teaching of the Holy Quran was the code of conduct, which revolutionized the concept of human behaviour and society. In a short span of time, a great fraternity of Islam sprang up and a great nation was established on the principles of equality. By the grace and infinite mercy of Allah, the truth against falsehood had spread through out the world, having the strong faith in the Unity of Allah and in the Hereafter. The shortened and wicked people are in doubt. They cannot escape from the Day of Judgement.

(53) "And behold! Allah took the covenant of the Prophets, saying: I have given to you of the Book and Wisdom: And afterwards there will come to you a Messenger, confirming what you possess. Then you must believe in

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him, and help him. He (Allah) said: Will you affirm and accept to take up the burden of My covenant, in this matter? They said: We do affirm. He said: Then bear witness, and I am with you among the witnesses." (Aal-e-Imran, 3:81)

The People of the Book commanded to fulfil their promises, taken in the presence of their own Prophets, that is, to believe and obey, and help the Prophet Muhammad (Peace be upon him) when they shall trace him. They should not oppose him, but should follow the truth brought by him. The Holy Quran categorically declares that he was the real Messenger whose appearance was foretold by the earlier Prophets (upon them peace), and surely, in letter and spirit, he is the Last in the line of Prophets in Islam.

(54) "And when Ibrahim and Ismail (Ishmaeel) were raising foundations of the House (Bait-Allah) (Kaabah), with the prayer: Our Lord! Accept (this service) from us. Verily, You and only You are All Hearing, All Knowing. Our Lord! Make us Muslims, bowing to Your (Will) and of our progeny a people Muslim, bowing to Your (Will) (submissive unto You), and accept our repentance. Surely, You are the One who accepts repentance, the Most Merciful. Our Lord! Raise their midst them a messenger from among them, who shall recite to them Your verses; instruct them the Book and Wisdom, and purify them. Surely, You are the Exalted in Might, the Wise. (Al-Baqarah, 2:127-129)

They (Hazrat Ibrahim and Hazrat Ismail-upon them peace) built the House of Allah (Bait-Allah) and established the rites and usage of the sacred city. Ibrahim (upon him peace) seeks Allah's blessings upon himself and his progeny, through Ismail (Ishmaeel: upon him peace). Hazrat Ibrahim (upon him peace) prays to Allah, to bring forth a Messenger who shall be an exemplary model for all mankind, from descendants of his son Ismaeel (upon him peace).

The Holy Quran is the last Scripture from the Lord and is with us, remaining unchanged both in letter and contents, and stands as a living miracle, for ever.

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(R)
(HAZRAT) RAFI IBN KHADIJ
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Rafi bin Khadij *(Radiya Allah-u Taala anhu)* (bin Rafi bin Abu bin Zaid bin Jushm bin Harithah bin Harith bin Khazraj bin Amr bin Maalik bin Aws, tribe Aws-narrated 86 *Ahadith*-Died, after *Asr* (evening) prayer in 74 A.H. at the age of 86 years) has narrated that he was struck on the chest with an arrow in the Campaign (*Ghazwah*) *Uhud* (15 Shawwal 3 A.H.). He solicited the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* to pull out. He said; "Rafi, if you like I will pull out the whole of it, or leave the point inside your body that I may bear witness on the Day of Resurrection to your martyrdom." Hazrat Rafi (may Allah be pleased with him) requested: 'Take out only the arrow.' Later on, in 74 A.H. the wound became green, and he died in 74 A.H.

RAINED HEAVILY

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* (*Al-Najjar* tribe-embraced Islam at the age of 8 years-title *Khadim-e-Rasul*-son of Hazrat Umm Sulaim-may Allah be pleased with her-she was aunt-in-relation of the Holy Prophet- *Salla Allah-u alaihi wa-sallam* - Hazrat *Anas*: may Allah be pleased with him-narrated 2286 *Ahadith*/Traditions-Died Tuff adjoining Basra in 93 A.H. at the age of 103 years) narrated: 'Once during the lifetime of the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)*, the People of Madinah suffered from drought. So, while the Holy Prophet (may Allah's Blessings and Peace be upon him) was delivering a sermon on a Friday, a man stood up saying: O Allah's Messenger (Peace be upon him)! The horses and sheep have perished because of famine. Will you invoke Allah to bless us with rain? The Holy Prophet (may Allah's Blessings and Peace be upon him) lifted both his hands and invoked Allah. The sky at that time was as clear as glass. Suddenly the wind blew, raising clouds that gathered together, and it started raining heavily. We came out of the Mosque walking through the flowing water till we reached our home. It went on raining till the next Friday. When the same man or some other man got up and requested: O Allah's Messenger (Peace be upon him)! The houses have been collapsed; please invoke Allah to withhold the rain. On that the Holy Prophet (Peace be upon him) smiled and said: "O Allah! Let it rain around us and not on us." I then looked at the clouds to see them seperating forming sort of a crown around Madinah.

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READING THE *QURAN*

Hazrat Abu Saeed Khudri *(Radiya Allah-u Taala anhu)* narrated: 'While we were on one of our journeys, we dismounted at a place where a slave-girl came and said: The chief of this tribe has been stung by a scorpion and our men are not present; is there anybody among you who can treat him by reciting something? The one of our men went along with her though we did not think that he knew any such treatment. But he treated the chief by reciting something, and the sick man recovered. Whereupon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend: 'Did you know how to treat with the recitation of something?' He said; 'No, but I treated him only with the recitation of Mother of the Book (i.e. Surah Al-Fatihah) (*Ummul-Quran*, the opening Surat of the Holy *Quran*).' We said: Do not say anything about it till we reach and ask Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. So we reached Madinah, we mentioned that to the Holy Prophet (may Allah's Blessings and Peace be upon him), in order to know whether the sheep which we had taken were lawful to take or not. The Prophet (Peace be upon him) said: "How did he come to know that it (Al-Fatihah) could be used for treatment? Distribute your reward."

Hazrat Abu Masud *Badr*i (*Radiya Allah-u Taala anhu*-Uqbah bin Amr bin Thalbah-al-Khazraj tribe-narrated Islam in Second Aqabah Allegiance at *Makkah*-narrated 102 *Ahadith*-died in 40 A.H. at Madinah) narrated: Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* ordered me to guard the *Zakat* (alms) revenue of Ramadan. Then somebody came to me and started stealing of the foodstuff. I caught him and said: 'I will take you to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. Then Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* described the whole narration. The person said to me: 'Please do not take me to Allah's Messenger (Peace be upon him) and I will tell you a few words by which Allah will benefit you. When you go your bed, recite Ayat al-Kursi (Surah Al-Baqarah, 2:255) for then there will be a guard from Allah who will protect you all night long, and Satan (devil) will not be able to come near you till dawn. When the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* heard the story, he said: "He who come to you at night, told you the truth, although he is a liar; and it was Satan."

Hazrat Bara bin Aazib (*Radiya Allah-u Taala anhu*-Aws tribe-narrated 305 *Ahadith*-died in 72 A.H. at Kufah) narrated: 'A man was reciting *Surat Al-Kahf* and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping as if afraid of something. When it was morning, the man came to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and told him of that experience. Allah's Messenger (Peace be upon him) said: "That was tranquillity which descended because of the *recitation* of the Holy *Quran*."

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Hazrat Abu Saeed Al-Khudri *(Radiya Allah-u Taala anhu)* narrated: The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* said to his Companions: "Is it difficult for any of you to recite one third of the Holy *Quran* in one night?" This suggestion was difficult for them so they said: Who among us has the power to do so, O Allah's Messenger (Peace be upon him)? Allah's Messenger (Peace be upon him) replied: "Allah, the one, the Self-Sufficient, Whom all creatures need, Surat Al-Ikhlas (Say: He is Allah, the One and only. Allah, Who depends on none, and all others depend on Him. He begets not, nor is He begotten. And there is none like unto Him: 112;1-4) is equal to one third of the *Quran*."

RESTORATION TO HEALTH

Hazrat Asma bint Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*-wife of Hazrat Zubair bin Awwam-may Allah be pleased with him-narrated 56 *Ahadith*-died *Makkah Mukarramah* in 73 A.H.) has narrated that she had a robe and told that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* used to wear it. Now it has an effect that all the patients restored to normal health when the water left after washing the robe is drunk by the patients or applied on their bodies.

Hazrat Ibn-e-Abi Shaibah has narrated that a woman belonging to the tribe of Khatham brought a boy to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. The boy was disabled to talk. Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* gargled, throwing the used water on the boy's mouth and gave water used after washing his hands to the woman advising her to make the boy to drink it and apply it on the boy's eyes. When the woman acted on the advice of the Holy Prophet (Peace be upon him) the boy at once, started talking and became so wise that he excelled in wisdom to other people.

Hazrat Sami bin Utayyah has stated *(Dalael-al-Nubuwwat by Bayhaqi)* that a young man, who was in born dumb, was brought to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* who questioned him: "Who am I?" He spoke: You are Prophet of Allah Almighty.

Hazrat Abdullah bin Abbas *(Radiya Allah-u Taala anhu)* narrated: 'A woman brought her mad son to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. Allah's Messenger (Peace be upon him) caressed his hand on the chest of the boy. The boy vomited and just after that, the boy became all right and the madness was removed.

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ROASTED LIVER

Hazrat Abdul Rahman bin Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* narrated that they were one hundred and thirty men with the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. He asked "If anyone had anything to eat." One of them had one *Saa* (about 3 KG) flour and this was kneaded. Meanwhile, a disbeliever drove his flock of goats along their encampment. The Holy Prophet (Peace be upon him) bought a goat from him. It was slaughtered and its liver was roasted. Everyone was given from it and the meat was put in large bowls and given to them. They ate to their fill and carried what remained.

RUKANAH IBN ABD YAZID

Rukanah ibn Abd Yazid was a well known and stubborn wrestler of the Quraish. He met Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* once in the passes of *Makkah*. He said; "*Rukanah*, do you not fear Allah and why do you not accept the religion to which I invite." He replied; If I knew that what you say is true, I would follow you. The Messenger of Allah (may Allah's Blessings and Peace be upon him) asked him then; "Would you be convinced that I speak the truth if I knock you down?" He said; Yes! They began to wrestle and the Holy Prophet (Peace be upon him) got a firm grip over powered him and threw him down on his back. He said; O Muhammad! Try again. And he knocked him down again. He said; This is unusual. The Messenger of Allah (Peace be upon him) said; "If you fear Allah and follow me then I can show you something more wonderful than that." He asked; what? The Holy Prophet (Peace be upon him) said; "I will call this tree that you see and it will come to me." Rukanah said: call it. Allah's Messenger (Peace be upon him) called it and it came and stood before him. He said; "go back," and it did so. Then Rukanah went to the Quraish and described his experience, saying, O Abd Manaf! I have not seen a magician better than Muhammad.

Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* has narrated that Rukanah ibn Abd Yazid wrestled with the Holy Prophet (Peace be upon him) three times and was knocked down each time and they had a bet of a 100 goats in each wrestling. The third time Rukanah was thrown flat on his back, he became motionless and said; O Muhammad, no one else has knocked me down flat before you and no one was more bad in my eyes than you. Today, I testify there is no lord but Allah and you are Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*. Then, The Holy Prophet (Peace be upon him) got up from his chest and returned to him all his goats. The Holy Prophet (Peace be upon him) also knocked down Abu Ashad, the wrestler.

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(S)
(HAZRAT) SAAD BIN ABI WAQQAS
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Saad bin Abi Waqqas (*Radiya Allah-u Taala anhu*-bin Maalik bin Wuhayb bin Abd Manaf bin Zuhrah bin Kilab bin Murrah bin Kaab bin Luayyi (Luai) bin Ghalib bin Fihr bin Nadr bin Kinanah al-Qarshi al-Zuhri-since the Holy Prophet's: Peace be upon him, maternal grandfather's family was from the Zuhra house therefore Hazrat Saad; may Allah be pleased with him, was in relation his maternal uncle-He embraced Islam in the very early stages and resided in *Makkah* till emigration to Madinah-he is said to be the first person who shot first arrow in striving in the way of Allah-he participated in the all the Campaigns (*Ghazwat*) and was an attendent in the Farewell Pilgrimage (10 A.H.) but fell sick at *Makkah*. The Holy Prophet; Peace prayed for his restoration to health and he recovered-he was a brave and valiant warrior and Hazrat Umar *(Radiya Allah-u Taala anhu)* made him Comander of 30,000 Muslim army which fought the war of Qadisia successfully and captured Madayan, capital of Persia and conquered the whole Iraq in 15 A.H.-he carried out orders of Caliph Hazrat Umar, may Allah be pleased with him and founded the city of Kufah with its cantonment, inhabiting about one hundred thousand warriors. He was appointed governor Kufah by Hazrat Umar and Hazrat Uthman (may Allah be pleased with both of them), reconfirmed his governorship- He built his residential house in the *Wadi* Al-Aqiq (valley of Aqiq, ten miles from Madinah and inhabited there till his death in 55 A.H., and was buried in Baqi-al-Gharqad-he left seventeen sons and seventeen daughters) was ill, the Allah's Messenger (may Allah's Blessings and Peace be upon him) prayed for him and said: "Perhaps you do not die of this disease and remain alive till many people are benefitted by you." So, Hazrat Saad bin Abi Waqqas *(Radiya Allah-u Taala anhu)* remained alive further for about fifty years and the Muslims were benefitted very much by him and Zoroastrians were harmed very much at the hands of Hazrat Saad (*Radiya Allah-u Taala anhu*). In the battle of Persia, Muslims were victorious mainly through the war tactics of Hazrat Saad (may Allah be pleased with him). Rustam was killed and the city of Madayan (Ctesiphon: a city on the Tigris, now ruins. It was the capital of Parthia (250 BC - 226 AD) and of the Sassanid Empire (226 AD – 641 AD) the capital of the Zoroastrians, was conquered. He (the Holy Prophet: Peace be upon him) also prayed that Saad's (may Allah be pleased with him) prayers should be granted, he should aim correctly and his arrow should hit the target. When Usamah ibn Qatadah gave false evidence, Hazrat Saad (may Allah be pleased with him) prayed, 'O Allah, let him grow old in poverty and trial.' This is what happened and he used to say that the curse of Hazrat Saad (may Allah be pleased with him) had fallen on him.

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(HAZRAT) SAAD BIN MUADH (MUAZ) *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Ayeshah Siddiqa *(Radiya Allah-u Taala anha)* narrated: Hazrat Saad (*Radiya Allah-u Taala anhu*-bin Muadh bin Nuaman bin Amra-al-Qais bin Zaid bin Abdul Ashhal bin Jusham bin Harith bin Khazraj bin Amro bin Maalik bin Aws-title Syed-al-Aws-Abdul Ashhal clan of Aws tribe) was wounded on the day of Al-Khandaq (Trench) when a man from (infidel) Quraish, called Hibban bin Al-Qais hit him with an arrow. The man was Hibban bin Qais from the tribe of Bani Maais bin Amer bin Luai who shot an arrow at Hazrat Saad's (*Radiya Allah-u Taala anhu*) medial arm vein. The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* pitched a tent (for Saad) in the Mosque so that he might be near to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* to visit. When he returned from the battle of Al-Khandaq and laid down his arms and took a bath, Jibril (*Gabriel*-upon him peace) came to him while he (*Jibril*) was shaking the dust off his head, and said: 'You have laid down the arms? By Allah, I have not laid them down. Go out to them (to attack them).' The Holy Prophet (Peace be upon him) said: "Where?" Hazrat Jibril (upon him peace) pointed out towards Bani Quraiza. So Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* went to them (Bani Quraiza) and besieged them. They then surrendered to the Prophet's (Peace be upon him) judgement but he directed them to Hazrat Saad (may Allah be pleased with him) to give his verdict concerning them. Hazrat Saad *(Radiya Allah-u Taala anhu)* said: 'I give my judgement that their warriors should be killed, their women and children should be taken as captives, and their properties distributed.' On that the Holy Prophet (Peace be upon him) said: "You have judged according to Allah's Judgement."

Hazrat Saad *(Radiya Allah-u Taala anhu)* said: 'O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those unbelieved Your Messenger *(Salla Allah-u alaihi wa-sallam)* and turned him out of *Makkah*. O Allah! I think You have put to an end the fight between us and them (i.e. Quraish idolaters). And if there still remains any fight with the Quraish (polytheists), then keep me alive till I fight against them for Your Sake. But if you have brought the war to end, then let this wound burst and cause my martyrdom thereby.' So blood gushed from the wound. There was a tent in the Mosque belonging to Banu Ghifar who were surprised by the blood flowing towards them. They said: O people of tent! What is this thing which is coming to us from your side? Behold! Blood was flowing profusely out of Hazrat Saad's *(Radiya Allah-u Taala anhu)* wound. Hazrat Saad (may Allah be pleased with him) then embraced martyrdom because of that.

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SACRED BODY FRAGRANCE

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated (Sahih Muslim) that the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* had a very fair complexion and the drops of his perspiration shone like pearls, and when he walked inclining forward, and I never touched brocade and silk and found it as soft as the softness of the palm of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and I never smelt musk or ambergris and found its fragrance as sweet as the fragrance of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*.

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* came to the house of Hazrat Umm Sulaim *(Radiya Allah-u Taala anha)* (she was mother of Hazrat Anas bin Maalik: may Allah be pleased with him. Umm Sulaïm bint Malham was from *Al-Najjar* tribe and was maternal aunt in relation of the Prophet: Peace be upon him) and slept in her bed while she was away from her house. On the other day too he slept in her bed. She came and it was said to her: It is Allah's Messenger (may Allah's Blessings and Peace be upon him) who is having siesta in your house, lying in your bed. She came and found him sweating and his prespiration falling on the leather cloth spread on her bed. She opened her scent-bag and began to fill the bottles with it. Allah's Messenger (Peace be upon him) was interrupted and woke up and said: "Umm Sulaim, what are you doing?" She said: Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*, we seek blessings for our children through it. Thereupon he said: "You have done something right."

SACRED FINGERS CAUSED FLOWING OF WATER

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated: A bowl of water was brought to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* while he was at *Az-Zawraa*. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water). Hazrat Qatada (may Allah be pleased with him) asked Hazrat Anas (*Radiya Allah-u Taala anhu*): How many people were you? Hazrat Anas (*Radiya Allah-u Taala anhu*) replied: Three hundred or nearly three hundred.

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated: I saw Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* at the time when the Afternoon prayer was due. Then the people were searching for water for ablution but they could not find any. Then some water was brought to the Messenger of Allah (may Allah's Blessings and Peace be upon him) and he placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water

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flowing from underneath his fingers and the people started performing the ablution till all of them did it.

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated: Once the time of prayer became due and the people whose houses were close to the Mosque went to their houses to perform ablution. While the others remained sitting there. A stone pot containing water was brought to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, who wanted to put his hand in it, but it was too small for him to spread his hand in it, and so he had to bring his fingers together before putting his hand in the pot. Then all the people performed the ablution (with that water). Hazrat Anas (may Allah be pleased with him) said: They were eighty men.

SAFE TRAVELLING

Hazrat Khabbab bin Al-Arat (*Radiya Allah-u Taala anhu*-bin Jundla bin Saad bin Khuzaima bin Kaab bin Saad bin Zaid Manat bin Tamim-was sold in *Makkah* as slave in childhood-embraced Islam at sixth number-narrated 33 *Ahadith*-Died Kufah in 37 A.H.) narrated: 'We complained to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* of the oppression inflicted on us by the infidels, while he was sitting in the shade of the Kaabah, leaving over his covering sheet (*Burd*). We said to him; Would you seek help for us? Would you pray to Allah for us? He said; "Among the nations before you a believeing man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones or nerves, yet that would not make him abandon his religion. By Allah, this religion (Islam) will prevail till a traveller from Sana (in Yemen) to Hadramawt will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty."

SAFETY FROM THE EVILS OF POLYTHEISTS

Hakam bin Abi al-Aas and some other malicious polytheists mutually planned for killing the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. They planned to attack Allah's Messenger (may Allah's Blessings and Peace be upon him) collectively when he comes out at night. Thus, one day, they were waiting for him. Hakam said: When the Prophet (Peace be upon him) passed before us and came near us, we heard a violent cry. We were fearful that nobody would have remained alive in *Makkah* on account of this violent cry and we, also, fell down unconscious. Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* went to the Holy Kaabah, performed his prayers and returned home. By that time we

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remained unconscious. The next night, also, we intended the same. So, on that night also, he came out of his house. When he reached near us, we saw that the hills of Safa and Marwah have come as an prevention between us and the Prophet (Peace be upon him) and we could not reach him because of the hindrance of two hills. Thus Allah, the Glorious, kept him safe from the evils of the polytheists.

(HAZRAT) SAFINAH
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Safinah (*Radiya Allah-u Taala anhu*-narrated 14 *Ahadith*-died during the time of Hajjaj, 75 A.H.-95 A.H. Iraq) found himself against a lion on a desolate island, when his ship was wrecked and he could survive on its broken pieces. When he introduced himself as Safinah, the Holy Prophet's *(Salla Allah-u alaihi wa-sallam)* slave, the lion led him to his destination. There, it released a polite growl of farewell.

SALUTATIONS BY A STONE

Hazrat Wathila bin al-Asqa *(Radiya Allah-u Taala anhu)* reported: I heard Allah's Messenger (Peace be upon him) as saying: Verily Allah granted eminence to Kinana from amongst the desçendants of Ismail and he granted eminence to the Quraish amongst the Kinana and he granted eminence to the Quraish amongst Banu Hashim and he granted me eminence from the tribe of Banu Hashim."

Hazrat Jabir bin Samura *(Radiya Allah-u Tqala anhu)* reported: Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* as saying: "I recognise the stone in *Makkah* which used to pay me salutations before my advent as a Prophet and I recognize that even now."

SALUTATION OF PLANTS AND MOUNTAINS

Hazrat Ali bin Abi Talib *(Radiya Allah-u Taala anhu)* narrated *(Shumaa-el-e-Tirmidhi)*: 'I was in accompany of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* in *Makkah*. Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* went out for preaching in the outskirts of *Makkah*. I also accompanied him. The mountain or the tree which appeared on the way, said: May be Peace on you, O Prophet of Allah *(As-Salam-o alaik ya Rasul Allah)*.

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* narrated *(Sahih Muslim)* that Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* said: "I

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recognize the stone which used to salute me." The stone is still present in the street of *Makkah*, called: *'Rafaq-al-Mirfaq'* and this name is given to this street on account of the elbow of the Holy Prophet (may Allah's Blessings and Peace be upon him). Allama Ibn-e-Hajr Makki stated that this tradition well known from ancient times and people pay a visit to it.

(O) SARIYAH! ADVANCE TOWARDS THE MOUNTAIN (YA SARIYAH! AL-JABL, AL-JABL)

Hazrat Abdullah bin Umar *(Radiya Allah-u Taala anhu)* has narrated that Hazrat Umar *(Radiya Allah-u Taala anhu)* dispatched a force under the command of Hazrat Sariyah *(Radiya Allah-u Taala anhu)*. Suddenly, Hazrat Umar (may Allah be pleased with him) loudly called: 'O Sariyah! Advance towards the mountain.' After that a soldier came to Madinah from that force and described: 'O leader of the believers! (*Ameer-ul-Momineen*) we fought with the enemy and the enemy beat us to flee. Suddenly, we heard a loud voice: 'O Sariyah! Advance towards the mountain.' We all fought against the enemy with our back to the mountain and defeated the enemy with the help of Allah. The position of the Muslim army was disclosed to Hazrat Umar *(Radiya Allah-u Taala anhu)* and sent his voice to Hazrat Sariyah (*Radiya Allah-u Taala anhu*) inspite of the fact that the army was far away.

SEVEN MEN KILLED AT AZRA

Hazrat Abdullah bin Razin *(Radiya Allah-u Taala anhu)* has described that he heard from Hazrat Ali *(Radiya Allah-u Taala anhu)*, 'O people of Iraq, you will kill seven men at Azra. Their example will be like the people of *Ukhmud*.

Yaqub ibn Sufyan has related that Ziyad ibn Samiyah mentioned Hazrat Ali *(Radiya Allah-u Taala anhu)* in slanderous language. Hajar ibn Adi (may Allah be pleased with him) picked up the handful of pebbles and threw them down. People around him, however, hit Ziyad with pebbles. He wrote to Ameer Muawiyah about it and he wrote in response to that: 'Send Hajar and others to me.' When they were at the place of Azra, Ameer Muawiyah had them killed. Hazrat Ali *(Radiya Allah-u Taala anhu)* had indeed heard this Prophecy from the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. Hazrat Ameer Muawiyah then came to Madinah and met Hazrat Ayeshah Siddiqah *(Radiya Allah-u Taala anha)* She asked him why he had killed those men. He said: They were killed that the people might be reformed. They were cause of disturbance. She said; 'I heard Allah's Messenger (may Allah's Blessings and Peace be upon him) say that: "The

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people will be killed at Azra. Allah and those in the heavens will be displeased because of that."

SHOULDER PIECE OF SHEEP

Hazrat Saalim ibn Abdullah *(Radiya Allah-u Taala anhu)* reported that at a meal the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* demanded a roasted shoulder piece of a sheep, then another. And, when he demanded it a third time, Hazrat Saalim (*Radiya Allah-u Taala anhu*) said that a goat has only two shoulder pieces. The Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "Only if you had kept quiet, you would have given me as manytimes as I had asked."

SICKNESS HEALED

Hazrat Ali bin Abi Talib *(Radiya Allah-u Taala anhu)* described: 'Once, I had fallen so much sick that in presence of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* I prayed to Allah, the Gracious, to grant me death if I am destined to die so that I may get relief from the sickness, otherwise, I may be restored to normal health from the sickness if I have to live for sometime. I, also, prayed for being granted patience if this sickness is a test for me from Allah Almighty.' Hearing that, the Holy Prophet (Peace be upon him) beat Hazrat Ali (may Allah be pleased with him) with his foot and observed: "O Ali! Repeat what you were saying." Hazrat Ali *(Radiya Allah-u Taala anhu)* repeated his prayer. Then Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* prayed to Allah, the Glorious: "O Allah! Heal him from this sickness." Hazrat Ali (may Allah be pleased with him) stated that 'he became healthy the same day and the pain never appeared again.'

SLITTING THE EARTH BY TREE (WRESTLING WITH RUKANAH)

Hazrat Abu Imamah Bahli (*Radiya Allah-u Taala anhu*-bin Ajlan bin Wahb bin Urayb-embraced Islam in the very beginning and participated in the Pledge of Hudaibiyah *(Bayat-e-Ridhwan)* - narrated 250 *Ahadith*-died in Syria in 86 A.H. at the age of 106 years) has narrated *(Dalael-al-Nubuwwat)* that: 'Rukanah was a robust wrestler from the Quraish tribe, who used to graze his goats in forest. One day, when Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* went to the forest, he came across with Rukanah, and there was no third person over there. Rukanah said to the Holy Prophet (may Allah's Blessings and

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Peace be upon him): You humiliate our idols and you worship a concealed identity Lord. If I had no relationship with you, I would have slain you today. Pray your Lord to save you from me and I shall pray to my idols *Laat* and *Uzza*. If you defeat me in wrestling contest, you can have any ten goats of mine. So, a wrestling contest took place between Rukanah and the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*. Allah's Messenger (may Allah's Blessings and Peace be upon him) defeated him. Rukanah said: It is not you who defeated me, but your Lord became dominant and the idols *Laat* and *Uzza* did not help me. As a consequence you defeated me whereas no body could defeat me till today. All right! We contest another round of wrestling. If now, you become victorious you can get ten goats more of your choice. The Holy Prophet (Peace be upon him) defeated Rukanah in a second round also. Rukanah again repeated his words that your Lord became dominant over *Laat* and *Uzza*. Then in a third wrestlilng counter action with Rukanah, the Holy Prophet (Peace be upon him) defeated him. Rukanah said to the Prophet (Peace be upon him): Have thirty goats of your choice from my flock. Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* replied: "I shall not take the goats. I desire you to embrace Islam. By so doing, you will get freedom from the Hell." On that Rukanah demanded a miracle from the Prophet (Peace be upon him). The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* called the acacia (from which gum arabic is obtained) tree saying: "Come near me by the order of Allah." Thus the tree came slitting the earth and stood up near the Holy Prophet (Peace be upon him). Rukanah again demanded from Allah's Messenger (Peace be upon him) to sent it to its original place. The Holy Prophet (Peace be upon him) observed: "If I sent it back to its original place, will you embrace Islam?" He said: Yes! Thus, Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* ordered the tree accordingly and the tree reached back at its original place. After that the Holy Prophet (Peace be upon him) asked Rukanah to embrace Islam. Rukanah replied: If I embrace Islam, the women will cause me feel ashamed that Rukanah embraced Islam getting frightened. He did not embrace Islam at that time but he embraced Islam at the time of conquest of *Makkah* (Ramadan 8 A.H.)

SPLITTING OF THE MOON

Allah, the Almighty, has revealed in the Holy *Quran*:

"The Hour (of Resurrection) has drawn near, and the moon was split asunder." (Al-Qamar, 54:1)

Hazrat Anas bin Maalik and Abdullah bin Masud *(Radiya Allah-u Taala anhuma)* has narrated that 'people of *Makkah* demanded from Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* that he show them (some) signs (miracles) and he showed them the splitting of the moon. The moon was split up in two parts

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during the life time of *Makkah* of Allah's Messenger (may Allah's Blessings and Peace be upon him). One of its parts was one side (behind) the mountain and the other was on this side of the mountain and Allah's Messenger (Peace be upon him)said: "bear witness to this."

The disbelievers (Makkan idolaters) keep asking for a miracle to prove the Prophethood of Muhammad (Peace be upon him). This is merely idle talk, for is it not clear that the Holy *Quran* itself is the greatest miracle of all? The miracle of splitting of Moon was shown on the mount Al-Qubais at *Makkah* to the people five years before the Emigration *(Hijrah)* and the fourteenth night of the lunar month. The moon had just appeared and was split into two for a reasonable time and then it was restored to its original form, both of its parts integrated together.

Hazrat Abdullah bin Masud (may Allah be pleased with him) has narrated that when this happened and the polytheists said that Ibn Kabshah (the Holy Prophet Muhammad-Peace be upon him) had cast a spell, some people said: He cannot do that to every body. Let travellers come from other places and hear them. Travellers from every side were inquired and they confirmed that moon was split in two.

Leading idolaters of infidel Quraish of *Makkah* like Abu Jahl, Walid bin Mughirah, Aas bin Wail, Aswad bin Muttalib and Nadhr bin Harith, unitedly questioned to the Messenger of Allah (Peace be upon him): If you are true, split the moon into two parts. The Holy Prophet (Peace be upon him) said to them: "If I do that, will you believe in my Prophethood?" All of them replied in the affirmative. Thus the Messenger of Allah (Peace be upon him) prayed to Allah, the Glorious, to split the moon into two parts. His prayer was accepted by Allah, the Most Gracious. The Holy Prophet pointed towards the moon and it split into two parts. The Prophet (Peace be upon him) called polytheists by name to be a witness to this event. All the people observed very clearly the two parts of the moon. Both the parts were apart from each other and in between them was mountain. On that the polytheists said: It is merely sorcery. We shall inquire from the people who are not present and the people coming from other cities and countries, as they cannot by affected by this sorcery. Thus the people coming from far away places were inquired and all of them confessed the observation of the moon turning into two parts.

The author (Rana Muhammad Sarwar Khan) have incorporated this important miracle of 'The splitting of Moon' in the (english language, ethnographical) historical book titled 'The Rajputs' (History, clans, Culture and Nobility; ISBN 978-969-9116-02-5, volume II), as follows:

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'Doubtlessly, the permanent, continual and lasting, till the "Day of Judgement," The miracle of the Prophet Muhammad (may Allah's Blessings and Peace be upon him) is 'the Holy *Quran*.' But Splitting of the Moon (Shaqq-ul-Qamar) is one of the most important miracles. It has been mentioned in Surah Al-Qamar (Al-Qamar chapter) of the Holy *Quran*. It have been narrated by Hazrat Ali, Hazrat Abdullah ibn Abbas, Hazrat Abdullah bin Masud, Hazrat Huzaifah, Hazrat Abdullah ibn Umar and Hazrat Anas bin Maalik (may Allah be pleased with all of them), that *Sahabah Karaam* (Companions-may Allah be pleased with all of them) and infidels of *Makkah*, seen splitting of the Moon (Shaqq-ul-Qamar) visible in two pieces on two sides of the mountain. Infidels started crying that Muhammad (Peace be upon him) have affected the magic. It was then decided that travellers coming from outskirts of *Makkah* will be inquired that whether they have seen 'Splitting of the Moon' in their areas or not. Accordingly, therefore, was investigated and the travellers evidently witnessed that they are eye-witness of their regions of the truth and genuineness of the 'Splitting of the Moon.' This marvellous event took place five years before *Hijrat* (migration of the Holy Prophet-Peace be upon him-from *Makkah* to *Madinah*). It shall be of great importance for the faithful, a pious man and worshipper of the Almighty Allah that this event was also written as article in the alien books and which was translated into Arabic and incorporated in the book '*Al-Lisan-ul-Arabia*,' (The event of the Splitting of Moon, have also been recorded in 'Seerat-e-Anbia' by Saeed-ul-Hasan Shah, 'Madaraj-al-Nabuwwat,' by Sheikh Abdul Haq Muhaddas Dehlvi, 'Muntakhab-ul-Tawarikh' by Abdul Qadir Budauni, 'Aina-e-Haqiqat Numa' by Maulana Akbar Shah, 'Mazahib-e-Alam' Hayat-ul-Quloob, and 'Rasul Number of Naqoosh.').

The abstract of which, Author states, is, that: 'I have seen an old and old and antiquated building in China. There was an inscription written on it that it was built in the year of an event of great importance when 'Splitting of the Moon' happened at the sky. When compiler of the book calculated, it was in accordance with the year of *Shaqq-ul-Qamar* (Splitting of the Moon).

While writing *Qasidah* (Laudatory poem and encomium), Abdul Qadir Budauni states about the 'Splitting of the Moon (Shaqq-ul-Qamar) miracle of the Holy Prophet (Peace be upon him) that: 'The Hour draw nigh, and the moon is split asunder. (Al-Qamar, 54:1).' Quoting further from 'Hayat-ul-Qulub' (published 1676 AD) George Ranking translates that: 'The tribe of Quraish sought as a sign from Muhammad (Peace be upon him) the performance of some miracle; The Prophet (Peace be upon him) pointed to the moon and by the power of Allah, the Most High, it split into two halves.' A trustworthy tradition (*Hadith* by Imam Jaffer Sadiq) has come down to us relating that fourteen infidels who were desirous of working the Prophet's destruction came to him on the evening of

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14th of Zul Hajjah and said to him: Every Prophet has shown some wonderful miracle, so this evening we desire you to show us some great miracle. The Prophet (Peace be upon him) asked that: "what miracle they desired him to show them." They replied: If you have any power from Allah, order the full moon to divide into two halves. Thereupon the Angel Jibril (Gabriel-upon him peace) came down from heaven and said to Muhammad (Peace be upon him): 'The Lord of heaven and earth sends greeting and has ordered all things to become obedient to you.' Then the Prophet (Peace be upon him) raised his hand towards heaven and commanded the moon to divide into two halves, whereupon it split into two parts, and the Prophet knelt to show his gratitude to Almighty Allah. All authorities relates that this took place in *Makkah*; and further it is related that when certain travellers arrived they said in answer to questions: We too saw on that night that the moon was in two halves. Consequently the infidels believed that it was a true miracle and not merely magic. He also relates that these infidels imposed on the Holy Prophet Muhammad (Peace be upon him) the task of restoring the moon to its original condition, and also of turning one half of the orb of the moon black while the other half was bright.

Masjid-e-Hilal (Mosque built at the site of this miracle of Splitting of Moon) was in existence on the top of a small hill towards Safa (Al-Jayad) till 1987 A.D. and I (author of book) have the prosperity of the observance of Supplementary Prayers (*Nawafil*) there. But now do not exist because of the construction of Royal Palace in about 1990 A.D.

SPLITTING OF THE MOON SEEN IN INDIA

Raja Zamooran Chakarwarti Samari of Palava Rajput dynasty, king of Malabar (South India), sighted himself in Malabar (India) the miracle of the Holy Prophet (Peace be upon him) of 'Splitting of the Moon' in 617 A.D. and after ascertainment of the truth embraced Islam. He then handed over the kingship to heir and left for *Makkah* by sea ship. He died on his return journey in Yemen and his tomb is reported to be at a seaport of Zuffar (now Zufaar/Dhofar a valley and seaport of Oman). He is reported to have become *Sahabi* (Companion-may Allah be pleased with him) and his Muslim name was Abdul Rehman. The former Rajas (rulers) of Cochin (Madras modern Chenai, Malabar=Tamil Nadu, Kerala, Karnataka, region, South India) claim to hold their territory direct descent from him (Zamooran Chakarwarti) His wishes were respected by the subsequent rulers of his dynasty. When a new Zamooran (King of Malabar-Travancore etc.) was throned, until partition of India, he was dressed like a Muslim and crowned by a Moplah. The Zamoorin Maharaja was supposed to rule only as a viceroy awaiting the return of Abdul Rehman from Arabia.

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'*Mazahab-e-Alam*' and 'Naqoosh' 'Rasul number' mention that 'Chakarwarti Samari, king of south-west Coast region of Malabar, seen himself the miracle of the Holy Prophet (Peace be upon him) of Splitting of the Moon (Shaqq-ul-Qamar), he appointed his son as successor and himself left for Arab. Their he embraced Islam and became *Sahabi* (Companion). He left back with the permission of the Holy Prophet (Peace be upon him) but during the return journey he died at sea port of Zuffaar (Dhofar) of the country of Yemen now Dhofar a seaport of Oman. Where the tomb of Indian *Sahabi* and ruler is still there and visited for veneration by the people.

Imperial Gazeteer of India (published) 1908 A.D. volume:17) describe about Malabar that: 'Perhaps the most beautiful and certainly one of the richest and most fertile region of Madras (modern Chenai), lying on the west coast of the Presidency. Its ancient name was Kerala, which also included the District of South Kanara and the Native states of Cochin and Travancore; The form Malabar appears to be derived from Arabia sources, the termination *bar* meaning 'country.' In very ancient times a traffic sprung up between the Mediterranean and the road-steads of Malabar. The Phoenicians (an ancient counrty now forming the coastal region of Lebanon and part of Syria. Semitic people, settled in Phoenicia (3000 B.C.). Centred on Byblos, Tyre and Sidon, they were at the height of their power (1200-800 B.C.) trading throughout the Mediterranean. Phoenicia was conquered (6th. B.C.) by Persia and Phoenicians made an important contribution to Persian Sea power, came by way of Gulf and after wards by Red Sea. Possibly the Jews made the same voyage in the reigns of David (Hazrat Daud-upon him peace) and Solomon (Hazrat Sulaiman-upon him peace). The Syrians, Egyptians, Romans, Arabs, Italians and Persians maintained a direct trade with the western ports of Madras Presidency i.e. Malabar. In the early political history of Malabar is Cheraman Perumal, as voluntarily resigning his throne, subdividing his knigdom, and retiring to Mecca (*Makkah*) to adopt Islam. The date of Cheraman has been the subject of much discussion; but recently information has been received that his tomb still exists at Sabhai on the Arabian Coast, and the date of it were said to indicate that he reached that place in A.H. 212 (831 A.D.). His departure from Malabar may possibily have taken place on August 25,825 A.D., which is the first day of Kollam era still in use on the Coast. Vasco da Gama visited Malabar in 1498 A.D. and his successors speedily established themselves at Cochin, Calicut and Cannanore. In 1656 A.D. Dutch appeared in the Indian seas and in 1717 A.D. they secured the cession of the island of Chetwai from Zamorin. Chetwai was conquered by (Sultan) Haidar Ali in 1776 A.D. and Cochin captured by English in 1795 A.D. Peace maintained between 1784 and 1788 A.D. by Tipu Sultan, son and successor of Haidar Ali and to be more particular till his death in 1799 A.D. The Muslims of Malabar number 843,000 are more than one third of the total population.'

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'*Sahifa-e-Ghausia*,' Urdu interpretation of '*Qasida-e-Ghausia*' (PP. 164-5) explanation and translation by Qalandar Ali Suhrwardy, have mentioned a miraculous story about a *Sahabi* (One of the Companions of the Holy Prophet – Peace be upon him) namely Rattan Baba who attended the magnificent audience in person, of the Prophet (Peace be upon him) in *Makkah*, and embraced Islam, lived, as per blessings and prophecies of the Prophet (Peace be upon him) for 632 years and his shrine is in Bathinda (East Punjab, India). Imperial Gazeteer of India (1908 A.D.) have also mentioned and confirmed the large shrine of Rattan Baba in Bathinda, but without any historical detail.

'*Maktubat-e-Aqdas*' (compiled by Muhammad Nasim) has recorded that the Holy Prophet (may Allah's Blessings and Peace be upon him) sent Hazrat Huzaifa bin Yamaan (may Allah be pleased with him) towards the rulers of Hindustan with the message for them for submission to Almighty Allah and acceptance of Deen-e-Islam (Islamic Religion).

'*Savanih-al-Harmain*' (book) has recorded that there has been a city in the province of Malwah near the river Chambal. The name of the King is written in 'Tarikh Fazli' as Raja Bhoj. The king of that region was sitting on the roof of his palace. Amazingly, he saw that the moon turned into two parts and after some time, both the parts were joined together. He asked the scholars and courtiers about it. They told him that it is written in their religious books that a Prophet would be born in Arabia and the miracle of turning of the moon to two parts will take place at his hands. Knowing that the king sent his emissary to the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and embraced Islam. The Holy Prophet (Peace be upon him) named the king (Raja) as Abdullah. The grave of that Raja still exists outside the city of Dahaor and the people come to pay visit to it.

H.A. Rose mentioned in 'Glossary of Castes and Tribes (P.312) that (Hazrat) Wajih Kalbi *(Radiya Allah-u Taala anhu)* a companion of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* accompanied Ahutas, ruler of Yemen, when he conquered Kashmir.

A *Sahabi* (Companion *Radiya Allah-u Taala anhu*) of the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* namely Wahab (*Radiya Allah-u Taala anhu*) is buried in Canton (Guangzhu-China) and his tomb still be seen there. Another Companion (*Sahabi- Radiya Allah-u Taala anhu*) namely; Akashah's tomb is at Mahmud Bunder. There is also a tomb of the Sahabi in Milapur, twelve miles south of Madras and his name was (Hazrat) Tamim Ansari *(Radiya Allah-u Taala anhu)*.

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Hazrat Imam Muhammad bin Abdul Baqi al-Zurqani (d.1172 A.H.) records in 'Commentary' of the '*Mawahib Ladunya*" that: 'Splitting of the Moon' is a great miracle of the Holy Prophet (Peace be upon him) which Allah, the Gracious, has not bestowed to any other Prophet. None of the miracles of the earlier Prophets can be compared with the Shaqq-ul-Qamar (Splitting of the Moon) because it was an Heavenly miracle.

SOME DISTINCTIVE NARRATORS OF THIS MIRACLE

Some of the distinctive narrators of this miracles are as follows:-
(1) Hazrat Anas bin Maalik (may Allah be pleased with him).
(2) Hazrat Abdullah bin Masud (may Allah be pleased with him).
(3) Hazrat Abdullah bin Abbas (may Allah be pleased with him).
(4) Hazrat Ali bin Abi Talib (may Allah be pleased with him).
(5) Hazrat Hudhayfah bin al-Yamaan (may Allah be pleased with him).
(6) Hazrat Jubayr bin Mutim (may Allah be pleased with him).
(7) Hazrat Abdullah bin Umar (may Allah be pleased with him).

SPOUTING OF COPIOUS WATER FROM THE FINGERS

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* reported: 'I saw Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* during the time of the afternoon prayer and the people asking for water for performing ablution which they did not find. A small quantity of water was brought to Allah's Messenger (Peace be upon him) and he placed his hand in that vessel and commanded people to perform ablution. I saw copious water spouting from his fingers and the people performing ablution until the last amongst them performed it.'

Hazrat Anas bin Maalik (may Allah be pleased with him) narrated that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* called for water and he was given a vessel and the people began to perform ablution in that and I counted the persons and they were between fifty and eighty and I saw water which was spouting from his fingers.'

Hazrat Anas bin Maalik (may Allah be pleased with him) reported that the Holy Prophet (Peace be upon him) and his Companions (may Allah be pleased with all of them) were at a place known as az-Zaura (az-Zaura is a place in the bazaar of Madinah near the mosque) that he called for a vessel containing water.

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He put his hand in that. And there began a spout water between his fingers and all the Companions (may Allah be pleased with all of them) performed ablution.' Hazrat Qatada (may Allah be pleased with him), one of the narrators said: Abu Hamzah (the Kunya of Hazrat Anas bin Maalik-may Allah be pleased with him), how many people were they? He said: They were about three hundred.

SPOUTING OF FOUNTAIN WATER FROM SACRED FINGERS

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has narrated (Sahih Muslim) that:

'I saw the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* during the time of the after noon prayer and the people asking for water for performing ablution which they did not find. A small quantity of water was brought to Allah's Messenger (*Salla Allah-u alaihi wa-sallam*) and he placed his hand in that vessel and commanded people to perform ablution. I saw fountain of water spouting from his fingers and the people performing ablution until the last amongst them performed it. They were between fifty and eighty people.

SPRINGS BURST FROM SACRED FINGERS

Hazrat Anas bin Maallik *(Radiya Allah-u Taala anhu)* narrated: 'Verily the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, asked for water which was brought in a vessel. He put his hand over it, then water began to burst out of his fingers as if they were springs and we drank. Then I guessed about the number of the people and they appeared to be between seventy and eighty.'

Hazrat Thabit has related that I said to Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)*: 'O Abu Hamzah (may Allah be pleased with him)! Relate to us some wonderful incidents which you have yourself witnessed and do not describe any those things on the authority of others. He said; 'The Holy Prophet *(Salla Allah-u alaihi wa-sallam)*, one day offered *Zuhr* (early afternoon) prayers; then he went and sat down at a place where Jibril (Gabriel-upon him peace) came to him. Then Bilal (may Allah be pleased with him) came and proclaimed *Adhan* (*Azan*) (call for prayer) for *Asr* (late afternoon) prayers. Thereupon all those whose relatives were in Madinah got up to ease themselves and obtain water for ablution. Then *Muhajirs* (immigrants) who had no families remained there. Then a vessel containing water was brought to the Messenger of Allah (Peace be upon him). The Holy Prophet (may Allah's blessings and peace be upon him), put his hand in it but the vessel was too small to admit the hand of Allah's Messenger

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(Peace be upon him). He (Anas) said: 'He placed these (pointing by hand) four fingers in the vessel. Then he said: "Come close and take ablutions. While his hand was in the vessel they performed ablution till none of them remained without performing ablutions.' He (*Thabit*) said: I said: O Abu Hamzah! What do you think their number was? He said: 'Between seventy and eighty.'

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* said: 'We felt thirsty at al-Hudaibiyah and rushed to the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* while we were on the point of weeping; there was a kettle in which there was some small quantity of water. He inserted his fingers in it and moved in this way (the narrator demonstrated the movement) and said: "Drink in the name of Allah." He (Jabir) said: 'water began to burst out of his fingers as if they were springs. It was enough for us and reached all of us, those were about fifteen-hundred. We drank and made ablutions.'

SPRINGS GUSHED FROM SACRED FINGERS

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* reported (Al-Bukhari, vol.4), 'The people became very thirsty on the Day of Al-Hudaibiyah (Treaty). A small pot containing some water was in front of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and when he had finished the ablution, the people rushed towards him. He asked; "What is wrong with you?" They replied; We have no water either for performing ablution or for drinking except what is present in front of you. So, he placed his hand in that pot and the water gushed among his fingers like springs. We all drank and performed ablution (from it).' Hazrat Jabir (may Allah be pleased with him) said:

> 'Even if we had been one-hundred-thousand, it would have been sufficient for us, but we were fifteen hundred.'

SPRING LIKE WATER FLOWING FROM BLESSED FINGERS

Hazrat Abdullah bin Masud *(Radiya Allah-u Taala anhu)* has reported (Sahih Bukhari) that: 'We, went with Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* on the journey. A very small quantity of water was left. He ordered the water left to be brought and put his hand in it and observed: "Get the purifying water and Allah's blessing and this purifying water is a blessing of Allah." Hazrat Abdullah bin Masud (may Allah be pleased with him) stated: 'I myself have seen the water flowing from the fingers of the Holy Prophet (Peace be upon him).'

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STICK TURNED INTO SHINING SWORD

During the combat of the Battle of *Badr* sword of Hazrat Ukashah bin Mihsan (*Radiya Allah-u Taala anhu*-bin Hirthan bin Qays bin Murrah bin Kabir bin Ghanam bin Dudan bin Asad bin Khazeemah al-Asadi-participated in all the Campaigns-martyred in the Battle against Tulaiha Kazzab in 12 A.H.) was broken. He appeared before the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* and entreated his request. Allah's Messenger (may Allah's Blessings and Peace be upon him) gave him a dry stick. All of a sudden that stick turned into a sharp and shining sword, which remained with Hazrat Ukashah (may Allah be pleased with him) for many days. He fought the battles with this very stick until he was martyred in 12 A.H. while fighting agaisnt Tulaiha Kazzab during the period of Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)*. This sword was named as Malawwan. He was buried there by Hazrat Khalid bin Walid *(Radiya Allah-u Taala anhu)*

SUFFICIENCY IN NOURISHMENT

Hazrat Thabit At-Bunani *(Radiya Allah-u Taala anhu)* narrated: 'An Ansar woman prepared some nourishment and then said to her husband: Go to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*, invite him and request in confidence to the Messenger of Allah (may Allah's Blessings and Peace be upon him). He (Thabit) said: He appeared before him and submitted: O Allah's Messenger (Peace be upon him)! So-and-so has prepared some nourishment and I would request you to come to us. The Holy Prophet (Peace be upon him), said to those present: "Respond to the father of so-and-so." He said: I returned but my feet were moving heavily because of what I had left in my family house; The Holy Prophet (Peace be upon him) brought his Companions with him. She said: 'Had I not said you to invite him confidentially.' He said: 'I did.' She said: Then the Messenger of Allah (Peace be upon him) knows best. They came till they filled the house, the room as well as the court-yard. Then a handful of nourishment was brought and placed there. The Messenger of Allah (Peace be upon him), began to spread the nourishment in the vessel and said: "What Allah wills (shall come to pass)." He continued speaking till he liked. Then he said: "Come close and eat out of it, and when one of you is satiated, he should make room for his companion." He (Thabit) said: As one man stood, the other took his place until none inside the house remained unsatiated. Then he said: "Call the people from the room." Then those who were to sit, sat down, and those who were to stand, stood till they were all satiated. Then he said: "Call the people from the courtyard." They did the likewise, and still what was in the vessel remained in it as it was. He (Thabit) said: Then the Holy Prophet (Peace be upon him) said: "Eat and also feed your neighbours."

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(HAZRAT) SUHAIL BIN AMR (MAY ALLAH BE PLEASED WITH HIM)

Suhail bin Amr was made captive in the Battle of *Badr*. Because of his improper attitude Hazrat Umar *(Radiya Allah-u Taala anhu)* sought permission of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* to extract his front teeth. The Holy Prophet (may Allah's Blessings and Peace be upon him) said: "It is hoped from Suhail to do some such action and make such a speech that may please you."

Suhail was one of the chiefs of *Makkah* and was one of the opponents of Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* and it was nature's phenomenon that pious sons like Abu Jandal bin Suhail and Abdullah bin Suhail (may Allah be pleased with both of them) were bestowed to him. He also embraced Islam at the place of Jaarana on the Holy Prophet's (may Allah's Blessings and Peace be upon him) return journey from the Campaign (*Ghazwah*) Hunain in Shawwal 8 A.H.

When the news of the demise of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* reached *Makkah*, the people of *Makkah* were very much upset. They were thinking about to deviate from the path of Islam, Suhail stood up and made such well reasoned speech as was delivered by Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* in Madinah. The speech of Hazrat Suhail gave the people satisfaction and they remained steadfast on the religion of Islam.

SUN RISEN AGAIN

Hazrat Asma bint Unais *(Radiya Allah-u Taala anhu)* reported: 'The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* was halting at the place of Sahba, near Khaibar. During that time, revelation came to him. He went to sleep putting his head on the knee of Hazrat Ali bin Abi Talib *(Radiya Allah-u Taala anhu)* who had not yet performed his *Asr* (after noon) prayers. He did not move so as not to cause discomfort to Allah's Messenger (may Allah's Blessings and Peace be upon him) being sleep. The Holy Prophet (Peace be upon him) when the sun was at the verge of setting and asked Hazrat Ali (may Allah be pleased with him) if he had performed his *Asr* prayers. He responded in the negative. So, Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* prayed to Allah: "O Allah! This Ali was busy in obeying You and Your Prophet. Bring back the sun enabling him to perform his prayers." Hazrat Asma *(Radiya Allah-u Taala anhu)* stated that she saw that the sun had again risen after getting set in.

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SUPPLICATION APPROVED

Hazrat Abdullah ibn Masud *(Radiya Allah-u Taala anhu)* has narrated that the Messenger of Allah *(Salla Allah-u alaihi wa-sallam)* was offering prayers (*Salah*) near the Kaabah, Abu Jahl and his ignominious party by wretched abjection threw guts on his back. Hazrat Fatimah *(Radiya Allah-u Taala anha)* came and removed them. When he finished his prayers, the Messenger of Allah (may Allah's Blessings and Peace be upon him) prayed against them; "O Allah! Perish Abu Jahl, Shaybah ibn Rabiah, Ubayy ibn Khalaf, Umarah ibn Walid, Uqbah bin Abu Muayt and Walid bin Utbah." Hazrat Abdullah ibn Masud (may Allah be pleased with him) said: 'I saw their corpses by the old well of *Badr*.'

Hakam ibn Abul Aas used to imitate the Holy Prophet's *(Salla Allah-u alaihi wa-sallam)* style of conversation and he twisted his mouth. The Allah's Messenger (Peace be upon him) prayed; "Be like that!" Hence, till his death, he had a deformed face.

SURAQAH BIN MAALIK'S HORSE SANK INTO THE EARTH

Hazrat Al-Bara bin Azeb (*Radiya Allah-u Taala anhu*-Harithah clan of Aws tribe-narrated 305 *Ahadith*-Died Kufah in 72 A.H.-Because of childhood he was forbidden to take part in *Ghazwah-e-Badr*, but he participated in all other Campaigns), narrated: 'Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* came to my father who was at home and purchased a saddle from him. He said; to Hazrat Azeb (may Allah be pleased with him): 'Tell your son to carry it with me.' So I carried it with him and my father followed us so as to take the price of the saddle. My father requested: O Abu Bakr (may Allah be pleased with him)! Tell me what happened to you on your right journey with Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* during Migration. He said: 'Yes, we travelled the whole night and also the next day till mid-day, when no body could be seen on the way because of the severe heat. Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Holy Prophet (may Allah's Blessings and Peace be upon him) to sleep on for a while. I then said: 'Sleep, O Allah's Messenger (Peace be upon him) and I will guard you.' So he slept and I went out to guard him. Suddenly I saw a shepherd coming with his sheep flock to that rock with the same intention we had when we came to it. I asked him to whom do you belong O boy? He replied: I belong to a man from so-and-so tribe. I said: Do your sheep have milk? He said: Yes. I said: 'Will you milk for us? He said: Yes. He caught hold of a sheep and I asked him to clean its teat

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from dust, hairs and dirt. (The sub narrator said that he saw Al-Baraa striking one of his hands with the other, demonstrating how the shepherd removed the dust). The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Holy Prophet (Peace be upon him) to drink and perform the ablution. I went to the Messenger of Allah (Peace be upon him) with the intention to awake him, but when I reached there, the Holy Prophet (may Allah's Blessings and Peace be upon him) had already awakened: So I poured water over the middle part of the milk container, till the milk was cold then I said: "Drink, O Allah's Prophet (Peace be upon him)! He drank till I was pleased. Then he asked: "Has the time for our departure come?" I said: Yes. So we departed after mid day.

While Suraqah bin Maalik was sitting among the Banu Mudlij, a leading polytheist Quraish came and announced a sizeable reward of one hundred camels for anyone who murdered or arrested the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* and Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)*. So Suraqah set out for them and sought up with them but his horse stumbled as he approached them and the legs of his horse sank into the earth, by invocation of evil by Allah's Messenger (Peace be upon him). He tried again but the horse's legs were swallowed by the earth upto the belly. So, he solicited the Holy Prophet's (Peace be upon him) protection and a letter of protection. Later he became Muslim.

Suraqah bin Maalik followed us and I informed the Allah's Messenger (Peace be upon him). He said: "Don't grieve for Allah is with us." The Messenger of Allah (may Allah's Blessings and Peace be upon him) invoked evil on Suraqah and so the legs of his horse sank into the earth upto its belly. Suraqa said: 'I see that you have invoked evil on me. Please invoke good on me, and by Allah, I will cause those who are seeking after you to return. The Holy Prophet (Peace be upon him) invoked good on him and he was saved. Then whenever he met somebody on the way, he would say: I have looked for him here in vain so he caused whomever he met to return. Thus Suraqah fulfilled his promise.

The Holy Prophet (Peace be upon him) also said: "O Suraqah! What will be your impression when it cause to put on you the Khosrau's bracelets." During the Caliphate of Hazrat Umar *(Radiya Allah-u Taala anhu)* when Persia conquered, Hazrat Umar (may Allah be pleased with him), as per Prophecy of the Holy Prophet (Peace be upon him) arranged to put on him the bracelets of Khosrau, from the spoils of war (booty).

Hazrat Umar *(Radiya Allah-u Taala anhu)* said: 'Great thanks to Allah, the Glorious, who took away both the thick bracelests from Chosroes and put on the hands of Suraqah.

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SWIFTNESS OF HORSE AND CAMEL

Hazrat Abu Talhah Zaid bin Sahl (*Radiya Allah-u Taala anhu-Najjar* tribe-narrated 92 *Ahadith*-died in 51 A.H) had a slow horse. There was a loud noice once in Madinah. The people went towards it when they met the Holy Prophet (may Allah's Blessings and Peace be upon him) who had already investigated it and said that: "There was nothing to worry about." He said about the horse that it was the swiftest he had come across. Thereafter, it was the swiftest indeed.

Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* narrated that while returning from the campaign of Tabuk, his camel was very tired and could not walk. The Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* prayed for it and gave it a little thrust. It became swift and overtook the others. Then he bought it from Hazrat Jabir (may Allah be pleased with him) for forty *dirham* and allowed him to ride it till Madinah. At Madinah, when he presented the camel to the Holy Prophet (Peace be upon him), he let Jabir (may Allah be pleased with him) keep the camel and also paid the price agreed for it.

Hazrat Juayl Ashjai *(Radiya Allah-u Taala anhu)* has narrated that he was with the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* in a striving in the way of Allah (Jihad). He had a meagre and weak mare that left him behind others. When Allah's Messenger (Peace be upon him) gave a slight thrust with the lash and prayed for it, the mare became very swift.

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* narrated that a man sought the Holy Prophet's (may Allah' Blessings and Peace be upon him) help in meeting his marriage expenses. He said: "I have nothing now but I might send you for striving in the way of Allah *(Jihad)*." He sent him to the tribe of Banu Abas but he requested I have a very lean camel that cannot even get up. The Allah's Messenger (Peace be upon him) strike him out with the foot and it became the swiftest of animals thereafter.

SWIFTNESS OF MARE

Hazrat Juayl Ashjai *(Radiya Allah-u Taala anhu)* has reported (*Dalael-al-Nubuwwat* of Abu Bakr Ahmad Husain Baihaqi, d 458 A.H) that; 'accompanying the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* for a journey of a Campaign and I was riding a feeble and weak mare. I was lagging behind all the soldiers. The Holy Prophet (may Allah's Blessings and Peace be upon him) asked about me and I informed him about the condition of mare that it was very weak. The

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Holy Prophet (Peace be upon him) hit the mare slowly with his lash and observed: "May Allah grant blessing in this mare." So, it became so swift that it could not be stopped by normal force and I sold one calf from it for twelve thousand Dirhams.'

SWORD OF GALLANT ENEMY DROPPED

The Holy Prophet *(Salla Allah-u alaihi wa-sallam)* proceeded towards Najd in *Rabi-ul-Awwal* 3 A.H with 450 horse men (cavalry) to invade Banu Ghatafan and Banu Thalabah ibn Muharib, those had assembled at *Zu Amarr* to launch an attack on Madinah. As soon as he reached the valley, the enemy dispersd to mountain tops. He stopped at well of Zu Amarr where it rained heavily. Allah's Messenger (may Allah's Blessings and Peace be upon him) took shelter under a tree where he suspended his clothes to dry. The infidels could see him from their places. They deputed a valiant and gallant man, namely Ghawrith ibn Harith to slay the Holy Prophet (Peace be upon him). He advanced with his sword drawn, and he asked: O Muhammad! Who will save you from my sword today? Allah's Messenger (Peace be upon him) said without hesitation: "Allah". Hazrat Jibril (Gabriel-upon him peace) hit him on his chest and he dropped the sword. The Holy Prophet (may Allah's Blessings and Peace be upon him) picked up the sword and asked him: "Who will protect you now?" He confessed: No one And I believe in Allah's Oneness and your messengership. Never again shall I fight you. Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) gave him back his sword and he returned to his people who wondered what befell him. He told them that an angel in the form of a tall man gave him a blow on the chest and that he has embraced Islam, to which he invite them.

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(T)
(BLESSED) TABLE CLOTH WITH HAZRAT ANAS BIN MAALIK (MAY ALLAH BE PLEASED WITH HIM)

It has been recorded in the '*Mathnavi Maulana Rome*' that: 'A guest stayed with Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*-Najjar tribe-title: Khadim-e-Rasul narrated 2286 *Ahadith*-died Tuff in the suburbs of Basrah in 93 A.H. at the age of 103 years). The guest stated this event that Hazrat Anas bin Maalik (may Allah be pleased with him) saw, after the food had been served, that the table cloth had spots and specks of food, soup and fats. Hazrat Anas bin Maalik (may Allah be pleased with him) called his female servant and instructed her to put the table cloth into oven for sometime. The female servant acted accordingly. All the guests were waiting for the burning of the table cloth. But to their astonishment, the table cloth became absolutely spotless instead of burning away. She took out of the oven white and clean table cloth as it has been washed by a laundry woman. Getting struck with astonishment, the people enquired from Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* what was the reality about it that the cloth could not catch the fire. Hazrat Anas (may Allah be pleased with him) described the reality and told them that the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* used to wipe his blessed face from this very cloth. The result is that fire do not effect on it and it remains safe from burning.

TABUK FOUNTAIN GUSHED

Hazrat Muadh bin Jabal (*Radiya Allah-u Taala anhu*-narrated 157 *Ahadith* / Tradition-Died in 18 A.H at the city of Baysan which was situated between Damascus and Bayt-ul-Maqdis) reported that he participated in the Campaign of Tabuk, along with the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) and he combined the prayers. He offered the noon and afternoon (*Zuhr* and *Asr*) prayers together and the sunset and night paryers (*Maghrib* and *Isha* prayers) together and on the other day he deferred the prayers; he then came out and offered the noon and afternoon prayers together. He then went in and (later on) came out and then after that offered the sunset and night prayers together and then said: "Allah willing, you would reach by tomorrow the fountain of *Tabuk* and you should not come to that until it is dawn, and he who amongst you happens to go there should not touch its water until I come." We came to that and two persons amongst us reached that fountain ahead of us. It was a thin flow of water like the thread. Allah's Messenger (may Allah's Blessings and Peace be upon him) inquired them whether they had touched the water. They said: Yes. Allah's Messenger (Peace be

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upon him) rebuked them, and he said to them what he had to say by the will of Allah. The people then took water of the fountain in their palms until it became somewhat significant and Allah's Messenger (Peace be upon him) washed his hand and his face too in it, and then took it again in that fountain and there gushed forth abundant water from that fountain, until all the people drank to their fill. He then said: "Muadh! It is hoped that if you live long you would see its water irrigating well the gardens." The prophecy came out to be absolutely true and the fountain is still irrigating the gardens there.

TAIF PEOPLES COULD BE CRUSHED WITHITIN THE MOUNTAINS

Hazrat Ayeshah Siddiqa *(Radiya Allah-u Taala anha)* has narrated that she asked the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*: 'Messneger of Allah (Peace be upon him), has there come upon you a day more terrible than the day of *Uhud*?' He said: "I have experienced from your people and the hardest treatment I met from them was what I received from them on the day of *Taif*. I be took myself to Abd Yalil, Masud and Habib, all sons of Abd Kulal (They were chiefs of the tribe, Thaqif). I invited them to Islam, but they did not respond to me as I desired. So I departed depressed and deeply distressful. I did not recover until I reached Qarn al-Thaalib. When I raised my head, behold! Near me was a cloud which had cast it shadow on me. I looked and behold! There was in it the angel Jibril (*Gabriel*-upon him peace) who called out to me and said: 'Allah, the Omnipotent and Glorious, had heard what they people have said to you, and how they have reacted to your call. And He has sent to you the angel, incharge of the mountains, so that you may order him what you wish him to do with regard to them.' The angel incharge of the mountain then called out to me, greeted me and said: Muhammad! Allah has listened to what your people have said to you. I am the angel incharge of the mountains, and your Lord has sent to me to you so that you may order me what you wish. If you wish that I should bring together the two mountains that stand opposite to each other at the extremities of *Makkah* to crush them in between, I would do that. But the Allah's Messneger *(Salla Allah-u alaihi wa-sallam)* said to him: "I rather hope that Allah will produce from their descendants such persons as will worship Allah, the One and will not ascribe partners to Him."

This event took place in Shawwal in the tenth year of Muhammad's *(Salla Allah-u alaihi wa-sallam)* advent as the Prophet of Allah (Peace be upon him), after the death of Hazrat Abu Talib and Hazrat Khadijah *(Radiya Allah-u Taala anha)*. The Holy Prophet (may Allah's Blessings and Peace be upon him) went to Taif and invited the tribe of Banu Thaqif to Islam, but they not only refused to

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listen to him, but scoffed at him and put him to great trouble and hardship. Stones were flung at him and he began to bleed. It was at this juncture that the angel appeared and told him that these people could be crushed within the mountains. The Mercy of the the Worlds did not agree to this suggestion and asked the angel to spare their lives, as he was not disappointed about the destiny of man. He hoped that, if not the people of the living generations, their descendants would come within the fold of Islam as it is a truth pure and simple and no sensible person can stand against it for long except a few obstinate fellows who have lost their sanity and whose hearts have been overlaid by so many prejudices.

(HAZRAT) TAMEEM DARI
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Tameem Dari (*Radiya Allah-u Taala anhu*-bin Aws bin Kharijah bin Thawar bin Zaraa bin Adi bin al-Daar. He was Christian and came to Madinah in 9 A.H along with his brother Nuaym and embreaced Islam-narated twelve *Ahadith*-died at Habrun in 40 A.H. The Holy Prophet –Peace be upon him granted him land in the valley of Aynun and for that a written mandate was given) has reported (*Dalael-e-Nubuwwat* by Abu Nuaym al-Asbahani, d. 430 A.H) that: 'I was in Syria during the time when the Holy Prophet (Salla Allah-u alaihi wa-Sallam) was commissioned with Prophethood. On the way, the night came and in accordance with the ancient tradition, to pass the night in the forest, I loudly said: I take the shelter of the chief of this forest. After that amazingly I heard a voice and no-body was visible. The voice meant: 'Take the shelter of Allah Almighty. The demons (*Jinns*) cannot give shelter except with the permission of Allah Almighty.' I inquired: What do you say that? Again the voice said: 'A Prophet has appeared in Arabia and we have promised to obey him. Now, the cheating of the demons has come to an end. Now, they are beaten with live coal. You, go and embrace Islam at the hand of Muhammad, the Prophet (Peace be upon him).'

Tameem Dari (may Allah be pleased with him) stated that he started his journey in the morning and reached a city where he described the matter to a Bishop, who replied: 'The demons have spoken the truth. A Prophet will appear in one sanctuary and he will migrate to other sanctuary. The Prophet is the most excellent of all the Prophets. You, proceed immediately to him and embrace Islam.'

TERMITE CONSUMED (QURAISH) DOCUMENTS

Zakaria ibn Amr has described (Tabaqat ibn Saad) that: 'Indeed the Quraish wrote a document against the Hashmites when they refused to hand over

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the Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*, to them. They wrote not to marry their daughters nor to give in marriage their daughters to them, not to sell to them nor purchase from them. They committed not to have familiarity with them nor have any communication with them. They (Hashmites) remained blockaded for three years in their *Shib* called Shib Abu Talib, valley, a mountain pass, except Abu Lahab who joined the infidel Quraish. Banu Al-Muttalib ibn Hashim ibn Abd Manaf entered the mountain pass with them. When three years elapsed, Allah informed His Prophet about event of their document, that termite had consumed the portion containing matter relating to cruelty and tyranny, but the name of Allah has remained intact. The Holy Prophet (may Allah's Blessings and Peace be upon him) disclosed it to Hazrat Abu Talib. Hazrat Abu Talib said: O my brother's son! Is it true what you say? He said: "Yes, by Allah." Hazrat Abu Talib described it to his brothers. They said: what do you think about it? He (narrator) said: Hazrat Abu Talib said: By Allah, he never told a lie to me. He (Abi Talib) said: now what is your proposal? He (the Prophet-Peace be upon him) said: "I feel you should put on the best clothes you have and then approach the Quraish and inform them about it before they discover it." He (narrator) stated: They went out and entered the Kaabah and proceeded to Hijr where only the sensible, aged and leading people of the Quraish sat. Those who were sitting there became attentive to listen what they had to say. Abu Talib said: Verily, we have come on an important business, and you should accept what will be disclosed to you by us. They said: You are welcome, and we have what will please you. He (Abu Talib) said: Verily, my brother's son has informed me, and he has never told me a lie, that Allah empowered the termite to consume the portion of the document relating to cruelty, tyranny and the severance of our relations, but the portion mentioning the name of Allah has remained intact. If my brother's son be true, you should abandon your bad opinion about him and if he is a liar, I shall hand him over to you, and you may kill him or let him live as you like. They said: You have done justice to us. They sent for the document. When it was brought Hazrat Abu Talib said: Read it. When they opened it, they found it as the Prophet of Allah *(Salla Allah-u alaihi wa-sallam)*, had said: everything been eaten up except the name of Allah. He (narrator) said: They were perturbed and ashamed. Then Hazrat Abu Talib said: Is it not clear to you that you are the first to do injustice and evil severe relation? None of them spoke. Then some of the Quraishites imprecated others for oppressive treatment they have burdened upon the Banu Hashim. Hazrat Abu Talib retired to Shib saying: O People of Quraish! Why should we besieged and restrained there; the affair is now clear. Then he end his comrades entered. The Kaabah passing by its curtains and supplicated O Allah! Help us against those who have tyrannized us and severed relations with us and made lawful what is forbidden. Then they returned and came out of the blockade.

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The idolater Quraish blockaded Banu Hashim in Shib of Abu Talib on the night when the new moon of Muharram of the seventh year after the comissioniong to the Prophethood was sighted. They remained in the mountain pass for three years. The infidels Quraish stopped food-grain and other necessaries from reaching them. They (Hashmite) did not come out except during the season of *Hajj* (Pilgrimage), until the severity of the blockade became so intense that the screams of their children could be heared from behind the mountain pass. Some of the Quraish were happy at this, while others felt sorry. The latter said: 'See, how Mansur ibn Ikrimah has suffered. The person who drew this document was Mansur ibn Ikrimah al-Abdari. Subsequently his hands withered.

TERRIFYING SCENE EXPERIENCED BY ABU JAHL

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated *(Sahih Muslim)* that once, Abu Jahl swore by the Laat and Uzza idols and said: If I could get the chance to see Muhammad *(Salla Allah-u alaihi wa-Sallam)* rubbing his nose on the ground i.e. doing prostration in the prayer, I shall tread roughly under my feet. By chance, it so happened that, one day Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)*was busy in performace of prayers, Abu Jahl advanced forward to fulfil his intention. Then, suddenly he reversed on his steps as if he was dispelling something with his hands. The polytheists asked him what had happened. He replied: I saw a ditch of flashing fire between me and Muhammad (Peace be upon him) and a very terrifying scene. Some wings were also seen. Allah's Messenger (may Allah's Blessings and Peace be upon him) observed in this connection: "Had Abu Jahl come near me, the angels would have amputated him into pieces and took them away."

TESTIFIED BY IGUANA OF THE LAST OF THE PROPHET *(SALLA ALLAH-U ALAIHI WA-SALLAM)*

Hazrat Umar ibn Khattab (*Radiya Allah-u Taala anhu*- Orthodox Caliph 13 A.H-23 A.H, narrated 170 *Ahadith*) has narrated ('*Dalail-al-Nubuwat*'-by Abu Bakr Ahmad Hussain Bahaqi-d.458 A.H) that a villager of Banu Sulaym had hunted an iguana and was taking it home to eat. On the way he passed across the Companions (*Rizwan Allah-e Taala ajmaeen*) and asked, Who is this man? They said: "He is the Prophet (*Salla Allah-u alaihi wa-Sallam*). So, he passed by the Companions (*Radiya Allah-u Taala anhum*) and appeared before the Prophet

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(Peace be upon him) and said: By Laat and Uzza, no one is more disgusting for me than you. If it were not that people would hate me of being expeditious then I would kill you and rid everyone of you. Hazrat Umar (may Allah be pleased with him) sought the Prophet's (Peace be upon him) permission to slay him immediately but he declined and said: "Patience and intelligence are parts of Prophethood."

The villager thrown the iguana at his feet and said: By Laat and Uzza, as long as iguana does not believe, I will not believe. The Holy Prophet (Peace be upon him) said: "O iguana (*Daab*)! It replied in pure Arabic; 'Here I am' (*Labbaik wa Saadaik*) He asked; "O iguana, whom do you worship?" It said: "I worship the Owner of the Throne of the heavens and the earth.' He asked: "Who am I?" It said: 'You are the Messenger of Lord of the worlds, and the Last of the Prophets." The villager was stunned. He said: Now I am a different man. Now you are the dearest of men to me. I believe in the Unity of Allah and the Prophethood. The Holy Prophet (Peace be upon him) thanked Allah, the Most Gracious, and instructed him of performance of Prayers and the recitation of the Holy *Quran*. He solicited; Do teach me the *Quran*. The Allah's Messenger (Peace be upon him) taught him *Surah al-Ikhlas* (112:1-4) and he wanted to learn more. The Holy Prophet (Peace be upon him) told him that: "To recite this Surah thrice was like reciting the whole *Quran*." The villager remarked: Our Allah, the Most Merciful, grants much against a little effort. The Prophet (Peace be upon him) inquired what his occupation was and he replied: In my tribe, I am the most indigent and miserable of all. On the Prophet's (Peace be upon him) advice, the Companions (may Allah be pleased with all of them) gave him so much that he became wealthy. Hazrat Abdul Rehman bin Awf *(Radiya Allah-u Taala anhu)* gave him his she-camel that the Allah's Messenger (Peace be upon him) had given him at Tabuk and which was two months pregnant and very swift. The Holy Prophet (may Allah's Blessings and Peace be upon him) assured him various rewards in the Hereafter and rapid safe passage over the narrow bridge over Hell. The villager left to begin his journey and on his way, he met one thousand cavaliers of the Sulaim tribe, who said that they are proceeding to eliminate the Prophet (Peace be upon him). However this villager convinced them to renounce their intention and all of them embraced Islam. They as a mark of respect dismounted from their beasts and went walking to the Allah's Messneger (Peace be upon him) chanting the word, as they walked a head: 'There is no lord but Allah and Muhammad is the Messenger of Allah.' They sought the Holy Prophet's (Peace be upon him) command for them and he put them under the command of Hazrat Khalid bin Walid *(Radiya Allah-u Taala anhu)* to strive in the way of Allah *(Jihad)*. Till then so many people had not become Muslims at one time.

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TESTIMONY IN INFANCY

Reputed religious scholar Khateeb has reported that a person from Yamamah, on the occasion of Farewell Pilgrimage (Hajj-atul-Wada), brought with him to Allah's Messenger *(Salla Allah-u alaihi wa-sallam)*, a one day old child who was born on that very day. The Holy Prophet (may Allah's Blessings and Peace be upon him) asked the one day old child: "Who am I?" He replied: 'You are the Prophet of Allah.' Allah's Messenger (Peace be upon him) said: "You stated the truth. May Allah bless you?" That child did not speak after that till he attained the age with that capability. The people used to call that child blessed person of Yamamah *(mubarak-al-Yamamah)*

TESTIMONY OF THE TREE

Hazrat Abdullah bin Umar *(Radiya Allah-u Taala anhu)* has narrated that they were on a journey with the Holy Prophet *(Salla Allah-u alaihi wa-sallam)* when a bedouin came to Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* he observed: "Do you bear witness that Allah and Allah alone is worthy of worship; He is alone and has no partners and Muhammad *(Salla Allah-u alaihi wa-Sallam)* is His slave and Prophet?" The Bedouin asked the Holy Prophet (Peace be upon him): Is there any witness to this claim of yours? Allah's Messenger (Peace be upon him) observed: "The Salam.tree in front of us is my witness." (Salam is a thorny and high tree which is found in the forests of Arabia). The Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* called the tree, which was at the other border of the valley, it came slitting the earth and stood up near the Holy Prophet (Peace be upon him). The Holy Prophet (may Allah's Blessings and Peace be upon him) demanded the tree to bear testimony three times. The tree bore witness three times that Muhammad *(Salla Allah-u alaihi wa-Sallam)* is true Prophet of Allah.

Hazrat Abdullah bin Masud *(Radiya Allah-u Taala anhu)* has described that a group of demons *(jinns)* came to Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* and put him the question: Who can bear witness to your Prophethood? The Holy Prophet (Peace be upon him) indicated towards a tree, and replied "This tree". Thus Allah's Messenger (Peace be upon him) called that tree and it came to him, dragging its roots and bore witness to his Prophethood.

Hazrt Yaala bin Sababah *(Radiya Allah-u Taala anhu)* reported (*Masnad-e-Ahmad*) that: 'In a journey I was accompanying the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)*. He was urged by the call of nature. So, he commanded two small date-palm trees to get closer. They obeyed and did so. The Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* relieved himself in their cover.'

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Hazrat Abdullah bin Abbas *(Radiya Allah-u Taala anhu)* described *(Tirmizi)* that: 'A villager appeared before the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* and asked him, how he should know that he is a Prophet of Allah, Almighty and Glorious. The Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* observed: "If I call the bunch which is on the date tree and it comes and bears testimony of my Prophethood?" So, the Holy Prophet (Peace be upon him) called that bunch of dates and it bent from the tree and fell down near the Prophet *(Salla Allah-u alaihi wa-Sallam)* and bore testimony of the Prophethood of the Prophet (Peace be upon him). Then the Prophet (Peace be upon him) asked it to go back to its place. Thus, it went to its original place on the tree. Seeing that, the villager embraced Islam.

(HAZRAT) THABIT BIN QAIS BIN SHAMAS *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Thabit bin Qais bin Shamas (*Radiya Allah-u Taala anhu*-Khazraj tribe) embraced Islam before emigration (*Hijrat*). Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* said to Hazrat Thabit bin Qais: "O *Thabit*! You will remain alive with a praise-worthy life and you will be killed as martyr."

Hazrat Thabit bin Qais *(Radiya Allah-u Taala anhu)* attained a high status by being martyred at the place of Yamamah in the battle against Musailmah Kazzab, during the Caliphate of Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* (11 A.H – 13 A.H)

THEFT PUNISHMEMT

Hazrat Ayeshah Siddiqa *(Radiya Allah-u Taala anha)* narrated: "The people of Quraish worried about the women from Banu Makhzum of *Makkah* who had committed theft. They asked, who will intercede for her with Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)*? Some said; No one dare to do so except Hazrat Usamah bin Zaid (may Allah be pleased with him), the beloved one to Allah's Messenger (may Allah's Blessings and Peace be upon him). When Hazrat Usamah (*Radiya Allah-u Taala anhu*) spoke about that to the Holy Prophet (Peace be upon him): Allah's Messenger (Peace be upon him) said to him: "Do you try to intercede for some body in a case connected with Allah's Prescribed Punishment? Then he got up and delivered a sermon saying; "What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's Legal Punishment on him. By Allah, if Fatimah, the daughter of Muhammad *(Salla Allah-u alaihi wa-Sallam)* stole, I would cut off her hand."

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THIRST QUENCHED

Hazrat Abu Hurairah (Dawsi) *(Radiya Allah-u Taala anhu)* narrated Hazrat Umm Sharik *(Radiya Allah Taala anha)* of the Daws tribe came across a Jew while migration to Madinah. She asked him for water which he said he would give if she became a Jew. She declined that and while she was asleep she dreamt that she was given a drink of water. True, when she awoke her thirst was quenched. She appeared before the Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* and related her experience. She was married to Hazrat Zaid (may Allah be pleased with him) and gave her thirty *Saa* (one Saa=3 KG) Barley, saying: "Eat it but never weigh it."

She sent butter oil to him. He returned the empty vessel to her with instructions never to cover it. She found it full of butter oil and told her female slave why she had not given it to the Holy Prophet (Peace be upon him). She said: I had given it to him and he returned the empty vessel with the instruction "Never to shut it." When Hazrat Umm Sharik (may Allah be pleased with her) covered it, the butter oil was exhausted and she weighed the Barely it was exactly thirty *Saa*.

THRIVINGNESS IN FOOD

Hazrat Abu Ayyub Ansari (*Radiya Allah-u Taala anhu*-Al-Najjar clan of al-Khazraj tribe-narrated number of *Ahadith*-Died Istanbul, Turkey 52 A.H-conquest of *Istanbul* was prophesied by the Holy Prophet-Peace be upon him) prepared a food for two and he invited the Holy Prophet (Peace be upon him) and Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)*. The Messenger of Allah (Peace be upon him) ordered him to bring thirty *Ansars*. This worried him and he hesitated but the Holy Prophet (Peace be upon him) repeated his directive. So, he invited thirty of the prominent *Ansars*. They ate and before departing they pledged allegiance to the Holy Prophet (Peace be upon him). He directed Hazrat Abu Ayyub (may Allah be pleased with him) to bring another sixty *Ansars*. This time he was not as hesitant. They also had the meal, pledged allegiance to the Holy Prophet (may Allah's Blessings and Peace be upon him) who then asked Hazrat Anas bin Maalik (may Allah be pleased with him) to bring another ninety Ansars. In short, one hundred and eighty *Ansars* taken the meal.

TREES SERVED FOR PRIVACY

Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*-Khazraj tribe-embraced Islam in second Aqba Allegiance along with his father, who was martyred in the Campaign of *Uhud*-narrated 540 *Ahadith*-Died Madinah in 74 A.H. at the age of 94 years) has narrated (Sahih Muslim) that: 'We reached in a

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valley with Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* and halted in a vast plain. The Holy Prophet (may Allah's Blessings and Peace be upon him) went to ease himself, but there was nothing to serve as privacy. However, there were two trees on the borders of the valley. Thus, the Holy Prophet (Peace be upon him) reached near a tree, catching hold of its branch, directed it to obey him by order of Allah. As soon as the tree heard it, it accompanied him exactly in the way as a camel walks with him who catches the bridle of a camel. Then, Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* proceeded to the second tree; catching hold of its branch, asked the tree to obey him by order of Allah. That tree also accompanied the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)*, thus, both the trees joined together.' Hazrat Jabir bin Abdullah *(Radiya Allah-u Taala anhu)* further related that he was buried in a deep thinking, in other words his attention deviated from that way and surprisingly he saw the Holy Prophet (Peace be upon him) coming back and both the trees got separated and went to their original places.

TREE SUMMONED TO TESTIFY

Hazrat Abdullah ibn Umar *(Radiya Allah-u Taala anhu)* narrated that while they were travelling with the Messenger of Allah *(Salla Allah-u alaihi wa-Sallam)*, he asked a man belonging to village that: "Where he was going." He replied: Home. The Holy Prophet (Peace be upon him) said: "Don't you need to do something pious?" He asked; what, for instance? He said: "Believe in Allah's Unity and my Messengership." He asked for an evidence and the Messenger of Allah (may Allah's Blessings and Peace be upon him) called a tree to his presence. When it came cutting the earth, the Holy Prophet (Peace be upon him) demanded it to testify that "Allah is One and Muhammad is His Messenger.' It did that thrice and returned to its place. The villager promised to bring his tribe to the Holy Prophet (Peace be upon him) or, if they did not believe, then he would come back alone.

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) narrated that one day the Allah's Messenger (*Salla Allah-u alaihi wa-sallam*) was sitting sorrowful and grieved. Hazrat Jibril (Gabriel: upon him peace) came to him and offered to show him a miracle. He said: Call the tree to your presence. When he summoned it, the tree came to him and stood. When he asked it to go back , it resumed its place.

(HAZRAT) TUFAIL B IN AMR DAUSI *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Abdullah bin Abbas *(Radiya Allah-u Taala anhu)* has described that Hazrat Tufail bin Amr (*Radiya Allah-u Taala anhu*) bin Tareef bin Al-Aas bin Thalabah bin Sulaym bin Fahm bin Ghanam bin Daus of Daus tribe of Yemen) was the chief of his tribe and leading poet, also. When he came to

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Makkah, the infidel Quraish went to him and cautioned him, being the chief of his tribe, to be careful of the man, called Muhammad *(Salla Allah-u alaihi wa-Sallam)* and get not seduced by him. They emphasized that his seducement character is such that he causes separation between a husband and the wife and between a father and the son. Hazrat Tufail (may Allah be pleased with him) stated that they frightened him so much that he thrusted cotton in his ears in order not to listen his voice. He further said: 'I entered the Kaabah. Allah's Messenger (may Allah's Blessings and Peace be upon him) came to me and all at once, stood by me. It was Allah's Will that I heard his talk. Thus, I said to myself that listening him would be a foolish thing; I am a sensible person and can distinguish between good and bad. If he tells a good thing I shall aceept it, otherwise I shall reject it.' 'Thus, the Holy Prophet (Peace be upon him) started reciting from the Holy *Quran*.' He further related: 'This was such a recitation that I never heard such a good and sweet recitation. After hearing this recitation, I was waiting to accompany the Holy Prophet (Peace be upon him) to where he went. So, Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* went to his home and I, also accompanied him and said: 'Quraish terrified me very much but when I heard your recitation, my heart bore testimony that your recitation is true and just.' The Holy Prophet (Peace be upon him) told me what to do and what not to do in Islam. Allah's Messenger (Peace be upon him) told me what to do and what not to do in Islam. Allah's Messenger (Peace be upon him) advised me and I embraced Islam. At that time, I submitted to the Holy Prophet (Peace be upon him) of my being chief of my tribe and their subordination towards me and entreated the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* of a sign to cause them to embrace Islam. The Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* invoked blessing: "O Allah! Grant Tufail a light that remains always with him." So, a light appeared on the space between the eyes of mine which shine glittering like a star. When I reached the dwelling place of tribe, I apprehended my tribe to call the lighted spot as a mark of inflammation. So, I climbed up a sand mound and prayed to Allah Almighty who made it appear on a side of large stick which shone like a lamp, when Hazrat Tufail (may Allah be pleased with him) walked. Hazrat Tufail's *(Radiya Allah-u Taala anhu)* father and wife embraced Islam; but the tribesmen did not accept his invitation. He again appeared before Allah's Messenger (may Allah's Blessings and Peace be upon him) and submitted the fate of the Daus tribe and entreated him of cursing prayer because of their infidelity. Thus, the Holy Prophet (Peace be upon him) prayed to Allah for the guidance of the Daus tribe. Tufail (may Allah be pleased with him) related that he went back and invited his tribesmen to embrace Islam, causing the people of good fortune embrace Islam; and when came to the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* at the time of Campaign of Khaibar eighty men from his tribe and family, accompanying him, had embraced Islam. Hazrat Tufail bin Amr *(Radiya Allah-u Taala anhu)* was martyred in the battle of Yamamah against Musailimah Kazzab.

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(U)
UBAYI BIN KHALAF KILLED

Ubayi bin Khalaf was a fanatically passionate enemy. Whenever he saw Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* in *Makkah*, he said to the Holy Prophet (may Allah's Blessings and Peace be upon him): O Muhammad (Peace be upon him)! I am breeding a horse for you. I shall ride it and kill you. The Holy Prophet (Peace be upon him) used to respond: "*Insha* Allah (If Allah will)! You will be killed by my hand." Thus wretched Ubai came in the battlefield of *Uhud* on the horse back and said: Where is Muhammad (Peace be upon him)! Send him for combat; The volunteers determined to combat with him but Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* said: "He has challenged me and therefore I shall combat." The Holy Prophet (Peace be upon him) hit the malicious person with his spear near his neck, because of that place being open and visible and the rest of the body being covered with armour, the particular limb could not be seen. Even though the spear was hit with customary force which caused an ordinary scratch on the neck, he fell down from the horse back on account of the Muhammad's awe, ran away and rushed into polytheists Quraish forces. The people consoled him not to get worried on account of the ordinary scratch from which even the blood did not flow but he said: This scratch is caused at the hand of Muhammad (Peace be upon him). I shall not survive from it. On return from *Uhud*, when he reached the place of Rabigh, he died. Hazrat Abdullah bin Umar *(Radiya Allah-u Taala anhu)* described: 'Once, I passed by that Rabigh late at night and at that place I found fire kindled. I saw there a man tied with chains and being punished. He was struggling to come out of that fire and flee away. He screamed that he was thirsty. A certain other person said not to provide him water because he was Ubayi bin Khalaf who was killed at the hand of the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)*.

UMAIYA IBN KHALAF KILLED

Hazrat Abdullah bin Masud (*Radiya Allah-u Taala anhu* narrated: Hazrat Saad ibn Muadh (may Allah be pleased with him) came to *Makkah* with the intention of performing Umrah, and stayed at the house of Umaiya bin Khalaf, for Umaiya himself used to stay at Saad's (*Radiya Allah-u Taala anhu*) house when he passed by Madinah on his way to Syria (*Sham*). Umaiya said to Saad (*Radiya Allah-u Taala anhu*): Will you wait till midday when the people are at their homes, then you may go and perform the circumambulation around the Kaabah? So, while Saad (*Radiya Allah-u Taala anhu*) was going around the Kaabah, Abu Jahl came and asked: Who is that who is performing circumambulation? Hazrat Saad (*Radiya Allah-u Taala anhu*) replied: 'I am Saad.' Abu Jahl said: Are you

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circumambulating Kaabah safely although you have given refuge to Muhammad (Peace be upon him) and his Companions (*Ridwan Allah-e Taala ajmaeen*)? Hazrat Saad (*Radiya Allah-u Taala anhu*) said: 'Yes', and they started quarrelling. Umaiya said to Hazrat Saad (*Radiya Allah-u Taala anhu*): Don't shout at Abi-l-Hakam (Abu Jahl), for he is the chief of the valley (of *Makkah*). Hazrat Saad (*Radiya Allah-u Taala anhu*) then said to Abu Jahl; 'By Allah, if you prevent me from performing the circumambulation (*Tawaf*) around the Kaabah, I will spoil your trade with *Sham*. Umaiya kept on saying to Saad (*Radiya Allah-u Taala anhu*). Don't raise your voice, and kept on taking hold of him. Hazrat Saad (*Radiya Allah-u Taala anhu*) became furious and said: (to Umayiah): 'Be away from me, for I have heard Hazrat Muhammad *(Salla Allah-u alaihi wa-Sallam)* saying that; 'he will kill you.' Umaiyah said: Will he kill me? Hazrat Saad (may Allah be pleased with him) said: 'when Hazrat Muhammad (Peace be upon him) says a thing, he never tells a lie.' Umaiyah went to his wife and said to her: Do you know what my brother from Yathrib (Madinah) has said to me? She asked: What has he said? He said: He claims that he has heard Muhammad (Peace be upon him) claiming that he will kill me. She said: By Allah! Muhammad (Peace be upon him) never tells a lie. So, when the infidels started to proceed for the Battle of *Badr* and declared war against the Muslims, his wife said to him: Don't you remember what your brother from Yathrib (Madinah) told you? Umaiyah decided not to go but Abu Jahl said to him: You are from the nobles of the valley of *Makkah*, so you should accompany us for a day or two. He went with them and thus Allah got him killed at *Badr*.

(HAZRAT) UMAR FAROOQ-E-AZAM *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Shaqiq (may Allah be pleased with him) narrated: I heard Hazrat Hudhayfa bin Al-Yamaan *(Radiya Allah-u Taala anhu)* saying: "While we were sitting with Hazrat Umar Farooq-e-Azam, he said: 'Who among you remembers the statement of the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* about the afflictions?' Hazrat Hudhayfa (*Radiya Allah-u Taala anhu*) said: The affliction of man in his family, his property, his children and his neighbours are expiated by his prayers, *Zakat* (alms) and charities and enjoining good and forbidding evils. Hazrat Umar (may Allah be pleased with him) said: 'I do not ask you about these afflictions, but about those afflictions which will wave like the wave of the sea.' Hazrat Hudhayfa (may Allah be pleased with him) said: Don't worry about it, O Chief of the Believers (*Amir-ul-Maumineen*), for there is a closed door between you and them. Hazrat Umar *(Radiya Allah-u Taala anhu)* said: 'Will that door be broken or opened?' I said: No, it will be broken. Hazrat Umar (may Allah be pleased with him) said: "Then it will never be closed? I said: Yes. We asked Hazrat Hudhaifa (*Radiya Allah-u Taala anhu*). Did Hazrat Umar (may Allah be

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pleased with him) know what the door meant? He replied: Yes, as I know that there will be night before the morning, that is because I narrated to him a true narration free from errors. We dared not ask Hazrat Hudhaifa (*Radiya Allah-u Taala anhu*) as to whom the door represented so we directed Hazrat Masruq to ask him what does the door stand for? He replied: 'Hazrat Umar' (may Allah be pleased with him).

Hazrat Amr bin Maimun Al-Audi narrated: I saw Hazrat Umar bin Al-Khattab *(Radiya Allah-u Taala anhu)* (When he was stabbed) saying: 'O Abdullah bin Umar! Go to the mother of the believers. Hazrat Ayeshah *(Radiya Allah-u Taala anha)*: and say, 'Umar bin Al-Khattab (may Allah be pleased with him) sends his greetings to you, and request her to allow me to be buried with your companions.' So, Ibn Umar *(Radiya Allah-u Taala anhu)* conveyed the message to Hazrat Ayeshah *(Radiya Allah-u Taala anha)*. She said: 'I wanted this place for myself but today I prefer him (Umar-may Allah be pleased with him) to myself and allow him to be buried there.' When Hazrat Abdullah bin Umar (may Allah be pleased with him) returned, Hazrat Umar (*Radiya Allah-u Taala anhu)* asked him: 'What news do you have?' He said: 'O Chief of the believers! She has allowed you to be buried there.' On that Hazrat Umar (may Allah be pleased with him) said: 'Nothing was more important to me than buried in that sacred place. So, When I die, carry me there and pay my greetings to her (Hazrat Ayeshah, *Radiya Allah-u Taala anha*) and say: 'Umar bin Al-Khattab (may Allah be pleased with him) asks permission; and if she would grant me permission, then bury me there and if she does not, then take me to the grave-yard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* was always pleased till his death. And whoever is chosen by the people after me will be the Caliph, and you people must listen to him and obey him.' And then he mentioned the name of Hazrat Uthman, Hazrat Ali, Hazrat Talhah, Hazrat Zubair, Hazrat Abdul Rehman bin Awf and Hazrat Saad bin Abi Waqqas *(Ridwan Allah-e Taala ajmaeen)*. By this time a young man from Ansars came and said: O Chief of the believers! Be happy with Allah's glad tidings. The status which you have in Islam is known to you, then you became the Caliph and you ruled with justice and then you have been awarded martyrdom after all this. Hazrat Umar *(Radiya Allah-u Taala anhu)* said: 'O son of my brother! Would all these privileges witl counter-balance (my short comings), so that I neither lose, nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honour and sacred things. And I also recommend him to be good to the *Ansar* who before them, had homes and had adopted Faith. He should accept the good of the righteous among them and should excuse their wrong-doers. I recommend him to abide by the rules and regulations concerning the protection of Allah and His Messenger *(Salla Allah-u alaihi wa-Sallam)*, to fulfil their contracts

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completely and fight for them not to tax overburden them beyond their capabilities."

Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* has stated (Sahih Muslim) that: 'When Hazrat Umar bin Khattab *(Radiya Allah-u Taala anhu)* was placed in the coffin the people gathered around him. They praised him and supplicated for him before the funeral was lifted up, and I was one amongst them. A person gripped my shoulder from behind and attracted my attention. I saw towards him and found that he was Hazrat Ali *(Radiya Allah-u Taala anhu)*. He invoked Allah's mercy upon Hazrat Umar *(Radiya Allah-u Taala anhu)* and said: 'You have left none behind you whose deeds are so enviable that I love to meet Allah with them. By Allah, I hope that Allah would keep you and your two associates together. I had often heard Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* as saying: "I came and there came to Abu Bakr and Umar: I entered and there entered too Abu Bakr and Umar; I went out and there went out too Abu Bakr and Umar." And I hope and think that Allah will keep you along with them.'

Hazrat Ali *(Radiya Allah-u Taala anhu)* hold both in high esteem and admired their qualities and devotion to Allah's Messenger (may Allah's Blessings and Peace be upon him) and their piety and love for truth and justice.

Hazrat Abdullah bin Umar bin Khattab *(Radiya Allah-u Taala anhuma)* has narrated that Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* said: "While I asleep I saw (in a dream) a cup containing milk being presented to me. I took out of that until I perceived freshness being reflected through my nails. Then I presented the left-over to Umar bin Khattab." They said: Allah's Messenger (Peace be upon him): How do you interpret it. He said: "This implies knowledge."

The fact that Hazrat Umar *(Radiya Allah-u Taala anhu)* was presented the left-over of the milk taken by the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* implies.

Hazrat Umar bin al-Khattab (*Radiya Allah-u Taala anhu*-bin Nafeel bin Abd al-Uzza bin Ribah bin Abdullah bin Qart bin Rizah bin Adiy bin Kaab bin Luayyi bin Fihr-Adiy was brother of Murrah and thus his genealogy joins the Holy Prophet's-Peace be upon him-genealogical table in the eighth generation). He embraced Islam in 7th Year of the commissioning of the Prophethood. He participated in all the campaigns of the Holy Prophet (Peace be upon him) and became second Orthodox Caliph in Jamadi-us-Thani 13 A.H. During his caliphate not only conquests of Iraq were completed but also conquered Persia *(Iran)*, Syria, *Bait-ul-Maqdis* and Egypt etc. He was martyred by a Persian slave Firoz Abu Lulu of Mughirah bin Shaabah on first *Muharram* 24 *Hijri*, after three days remaining at death bed.

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He nominated a panel of six members to select unanimously one of them as his successor. They were: Hazrat Ali, Hazrat Uthman, Hazrat Zubair, Hazrat Talhah, Hazrat Saad bin Abi Waqqas and Hazrat Abdul Rahman bin Awf (may Allah be pleased with all of them). They selected unanimously Hazrat Uthman (may Allah be pleased with him)

(HAZRAT) UMAR BIN KHATTAB *(RADIYA ALLAH-U TAALA ANHU)* KNELT

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* narrated (Sahih Bukhari) Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* came out as the sun declined at mid-day and offered the Noon prayer. He then stood on the pulpit and mentioned the Last Hour and said that in it there would tremendous things. He then said: "Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine." Most of the people wept and the Holy Prophet (may Allah's Blessings and Peace be upon him) said more than once: "Ask me." Hazrat Abdullah bin Hudhaifa As-Sahmi stood up and said: Who is my father? The Holy Prophet (Peace be upon him) said: "Your father is Hudhaifa." Allah's Messenger (Peace be upon him) more than once said: "Ask me." Then Hazrat Umar *(Radiya Allah-u Taala anhu)* knelt before him and said: We are pleased with Allah as our Lord, Islam as our religion, and Muhammad *(Salla Allah-u alaihi wa-Sallam)* as our Prophet. The Holy Prophet (Peace be upon him) then became quiet and said: "Paradise and Hell-Fire were just mentioned in front of me. They are respectively like good and evil."

(HAZRAT) UMAR BIN KHATTAB *(RADIYA ALLAH-U TAALA ANHU)* WISHED

Hazrat Umar bin Khattab *(Radiya Allah-u Taala anhu)*, one day, wept and said, 'Alas! All deeds of my life become equal to the deeds of one day and one night of Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)*.

The night of Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* means that night which he spent in the cave of Thaur during migration to Madinah. When Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* reached the cave of Thaur, Hazrat Abu Bakr (may Allah be pleased with him) requested the Holy Prophet (may Allah's Blessings and Peace be upon him): 'Please, you stay outside, so that I may cleanse the cave from inside to make it safe for you from any injurious thing in the cave and enabling me to endure any harm, keeping you safe and sound from it.' So, Hazrat Abu Bakr (may Allah be pleased with him)

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entered the cave and swept it, closed all the holes with the pieces of his cloak. In the end, two holes remained unclosed which he closed with his two great toes from inside the cave. Then he requested Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* to enter the cave. He came inside the cave and went asleep putting his head on the knee of Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)*. Suddenly, a snake from one of the two holes, hit the foot of Hazrat Abu Bakr (may Allah be pleased with him). Inspite of all that and intense pain he did not move at all to be apprehensive that a disturbance would be caused in the comfort of the Holy Prophet (Peace be upon him) by moving. But the severity of pain due to poison was so much that the tears dropped from his eyes, incidentally, on the face of the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* causing him awake. On asking, Hazrat Abu Bakr (may Allah be pleased with him) submitted the fact. The Holy Prophet (Peace be upon him) knew the whole story and applied his mouth saliva on the stung part which eliminated the effect of the poison. So far as the particular day means, it is that day when Allah's Messenger (Peace be upon him) passed away and some people of Arabia turned back from Islam and refused to pay Alms (Zakat). That day Hazrat Abu Bakr (may Allah be pleased with him) said: 'I shall fight against every person on with-holding *Zakat* equal to even a piece of string for tying a camel, which he paid during the time of the Holy Prophet (Peace be upon him). Hazrat Umar *(Radiya Allah-u Ṭaala anhu)* described that he requested to him that day: 'O Caliph (may Allah be pleased with him) of the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* be a little bit considerate.' Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)* replied: 'You were vehement in the period before Islam but now show endurance in the affairs of Allah. Revelation from Allah Almighty has ceased and the religion has been completed by Allah, the Glorious. Will there be caused scantiness in the provision of the religion during my Caliphate?"

(HAZRAT) UMAR BIN ABDUL AZIZ (MAY ALLAH'S MERCY BE UPON HIM)

Hazrat Usayd has related that Hazrat Umar bin Abdul Aziz (may Allah's mercy by upon him) set out for *Makkah*. On the way, they came across a dead snake, so Hazrat Umar dug a grave, wrapped it in a piece of cloth and buried it. The other travelling associates offered to do it, but he buried it with his own hands. They heard a voice; 'Mercy of Allah on you, O Sarq.' Hazrat Umar bin Abdul Aziz inquired; 'Who are you?' There was an answer, 'I am a *jinn* (genie) while this dead snake is Sarq, also a *jinn*. Only the two of us remained of the *jinns* who had pledged allegiance to the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* who had said to Sarq that; "he would die in wilderness and the best man of my Ummah (People) will bury you."

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Hazrat Umar bin Abdul Aziz (may Allah's mercy be upon him-bin Marwan bin Hakam) was caliph from 99 A.H to 101 A.H. The virtuous Hazrat Umar bin Abdul Aziz born as an offspring of notorious Marwan bin Hakam bin al-Aas bin Umayyah bin Abd Shams Amwi because his mother was daughter of Hazrat Asim bin Hazrat Umar bin al-Khattab *(Radiya Allah-u Taala anhuma)*. He thus, had the auspiciousness of Hazrat Umar Farooq's (may Allah be pleased with him) blood mixed in his veins.

UMAIR BIN WAHAB BIN KHALAF

After the Battle of *Badr*, Safwan bin Umayyah bin Khalaf (bin Wahab bin Jumah al-Qarshi) and Umair bin Wahab bin Khalaf Al-Qarshi) and Umair bin Wahab bin Khalaf al-Qarshi were sitting at the place called Hajrah near Kaabah and were memorizing their friends and relatives who had been killed in the battle of *Badr*. Safwan said: After our people's killing, the life has become tasteless. Umair said: True it is . I am under debt and have nothing to pay back. I fear my children will perish without me. Had I not this risk, I would have gone and killed Muhammad *(Salla Allah-u alaihi wa-Sallam)*. One of my sons named Wahab is a prisoner of war with Muhammad (Peace be upon him) and I have this pretext to reach there. Safwan considered it a good chance and undertook to pay his debt and stood surety to look after his children in case of Umair's death. Umayyah bin Khalaf father of Safwan was killed in the battle of *Badr* by Hazrat Bilal *(Radiya Allah-u Taala anhu)*. Umair bin Wahab fought in *Badr* from the side of infidel Quraish. Umair sharpened his sword, poisoned it and proceeded to Madinah. He dismounted from his camel near the Prophet's (Peace be upon him) Mosque and the sword was hanging from his neck. Hazrat Umar *(Radiya Allah-u Taala anhu)* perceived him and said: 'This enemy of Allah has come with a bad intention.' The Holy Prophet (Peace be upon him) said: "Bring Umair to me." " Hazrat Umar (may Allah be pleased with him) went, took possession of his sword and brought him to Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)*. The Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* observed: "Umair, come here." When he came near, the Holy Prophet (Peace be upon him) inquired from him: "What brings you here?" He replied, I have come to you for recommendation of good treatment to my prisoner son. The Prophet (Peace be upon him) inquired: "What was the necessity of hanging the sword from the neck?" He answered: This sword is of no use. The Holy Prophet (may Allah's Blessings and Peace upon him) said to him: "Speak the truth and state the purpose of your arrival." Again, he repeated his reply of recommendation for good treatment to his prisoner son. Hearing that Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* disclosed his evil designs: "You and Safwan had gathered at the place called Hajrah and such and such conversation took place between you. So you have come for my murder at the responsibility of Safwan." When Umair heard this from Allah's Messenger *(Salla*

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Allah-u alahi wa-Sallam) he explained: 'I bear witness that indeed you are the Prophet of Allah Almighty. No third man except me and Safwan knew my design. I swear by Allah, that only Allah has informed you about that. I thank Allah for his guiding me towards Islam.' Then Allah's Messenger (may Allah's Blessings and Peace be upon him) directed to the Companions (may Allah be pleased with all of them): "Teach your brother Umair religious points and the Holy *Quran* and set his (son) prisoner free."

After his return to *Makkah*, he started preaching Islam with full enthusiasm and many infidels joined the fold of Islam. Before the Campaign of *Uhud* he migrated to Madinah and participated in the Campaigns of *Uhud*, Tabuk and conquest of *Makkah* and all other Campaigns. He . also participated in the battles fought during the time of Hazrat Abu Bakr and Hazrat Umar (may Allah be pleased with both of them). He was sent to Alexandria as one of the four commanders sent for enforcement of Hazrat Amr bin Al-Aas (may Allah be pleased with him). He died in the last days of Hazrat Umar's *(Radiya Allah-u Taala anhu)* caliphate.

Safwan bin Umayyah also embraced Islam after the Campaign of Taif (8 A.H) and died in the time of Amir Muawiyah (41 A.H- 60 A.H)

UMM-E-MAABAD *(RADIYA ALLAH-U TAALA ANHA)* EMBRACED ISLAM

Hazrat Jaish bin Khalid *(Radiya Allah-u Taala anhu)*, the brother of Hazrat Umm-e-Maabad has described *(Sharah 'Al-Sunnah)* that: 'When the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* was on his way for migration from *Makkah* to Madinah, he was accompanied by Hazrat Abu Bakr Siddiq *(Radiya Allah-u Taala anhu)* and his two freed slaves namely: Aamir bin Faheerah and Abdullah Laithee, who were with them as guide for the way to Madinah. When Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* reached the tent of Umm-e-Maabad, (Aatikah bint Khalid who belonged to the tribe of Banu Khuzaah), he intended to purchase meat and dry dates from her, but these things were not available from her because of extreme scarcity in those days. The Holy Prophet (Peace be upon him) saw a lean goat in the tent of Umm-e-Maabad and asked her how that goat was. She told that this goat is too feeble to walk to a pasture. That is why it is tied here. The Holy Prophet (Peace be upon him) asked her: "Does it give milk?" She replied: On account of feebleness and leanness, it is not capable to give milk. So, the Holy Prophet (Peace be upon him) observed: "If you grant permission I may milk it." So, Allah's Prophet (Peace be upon him) prayed and

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then, he fondled his hand its udder. After that, when the Prophet (Peace be upon him) recited: *Bisme-Allah* (In the name of Allah) and prayed for the goat, The goat stretched its legs in order to be milked. Its udders were filled with milk and it started to chew. The Holy Prophet (Peace be upon him) ordered a big vessel to be brought from which eight or nine men could drink to their satiation. The Prophet (Peace be upon him) milked the goat and filled the vessel with milk. Then, Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* first of all made Umm-e-Maabad to drink milk well till she was satiated. After that he made his companions to drink the milk to their fill. Last of all, the Prophet (Peace be upon him) himself drank it. The Holy Prophet (Peace be upon him), again milked the goat and filled the vessel with milk and handed over it to Umm-e-Maabad. Witnessing all that; Hazrat Umm-e-Maabad *(Radiya Allah-u Taala anhu)* immediately embraced Islam and the Holy Prophet (Peace be upon him) proceeded on their journey.

When her husband returned home after grazing their herd and found milk, he asked; Umm Maabad, how did you get this milk? She replied: By Allah! A very auspicious man visited us. She described him in detail and he exclaimed: 'He is the one of whom people talk in *Makkah* too.'

(HAZRAT) UMM HARAM (*RADIYA ALLAH-U TAALA ANHU*)

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has narrated that Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* had his meal one day at the house of Hazrat Umm Haram bint Milhan (*Radiya Allah-u Taala anha*-Banu Najjar clan of Khazraj tribe-She was wife of Hazrat Ubadah bin Samit-may Allah be pleased with him, who was from Khazraj tribe and narrated 181 *Ahadith* and died in 34 A.H at the age of 74 years in Bait al-Maqdis-Palestine). There he went to sleep and woke up smiling. He said: "I was shown some people of my Ummah sailing over the Red Sea to wage striving in the way of Allah (Jihad) seated like kings on their thrones." Hazrat Umm Haram (may Allah be pleased with her) requested him to pray that she should be among them. He slept again and when he woke up he again smiled. He said that: "He was shown some of his *Ummah* sailing the ocean to strive in the way of Allah. She again made a request that she should be among them. He said: "You are among the first troop already." Accordingly, she was with the army which conquered Cyprus in 28 A.H during the Caliphate of Hazrat Uthman *(Radiya Allah-u Taala anhu)*. On return journey, she fell down from her beast and died and was thus buried there. The first *jihad* took place in 28 A.H, in Hazrat Uthman's *(Radiya Allah-u Taala anhu)* times when Hazrat Muawiyah was governor of Syria. Hazrat Umm Haram (*Radiya*

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Allah-u Taala anha) participated with her husband Hazrat Ubadah bin Samit (*Radiya Allah-u Taala anhu*). In this invasion there were some other *Sahabas* (Companions) like Hazrat Abu Zarr Ghifari and Hazrat Abu Darda (may Allah by pleased with all of them) The second *Jihad* (striving in the way of Allah) took place in 52 A.H in Constantinople (Istanbul-Turkey). Hazrat Abu Ayub Ansari (may Allah be pleased with him) was in the army and he died there and was buried there. (Hazrat Abu Ayyub Ansari Khalid bin Zaid- *Radiya Allah-u Taala anhu*-was chief of *Al-Najjar* clan of al-Khazraj tribe-which was the maternal family of the Holy Prophet-Peace be upon him-He embraced Islam in the Uqbah pledge at *Makkah*-He hosted the Allah's Messenger-Peace be upon him-for about six months, on his arrival at Madinah-He participated in all the Campaign (Ghazwat). When Hazrat Ali *(Radiya Allah-u Taala anhu)* shifted to Kufah, he made him vicegerent at Madinah.)

UMM WARAQAH
(RADIYA ALLAH-U TAALA ANHA)

Hazrat Umm Waraqah bint Abdullah Ansariah (*Radiya Allah-u Taala anha*-bin Harith bin Uwaymir bin Nawfal) sought the Holy Prophet's (*Salla Allah-u alaihi wa-Sallam*) permission to participate in the Campaign of Badr to treat the wounded as a nurse and by this conduct may embrace martyrdom. Allah's Messenger (may Allah's Blessings and Peace be upon him) said: "Stay home. Allah will grant you martyrdom." Thus she got the appellation of Shaheedah (martyr). The Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* used to visit her and always called her *Shaheedah*. His Prophecy came out true. She was a reciter of the Holy *Quran* and had sought the Prophet's (Peace be upon him) permission to appoint a *Muazzin* (*Azan* Caller) at her house. She had drawn a will that her slave and female slave should be set free after her death. Both of them conspired and strangulated her to death, while she was asleep. Both of them absconded. It happened during the Caliphate (13 A.H-23 A.H) of Hazrat Umar *(Radiya Allah-u Taala anhu)* who located them and executed them to death. They were the first criminals in the history of Madinah to be executed.

(HAZRAT) URWAH BIN ABI-AL-JAAD
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Imam Bukhari (may Allah's mercy be upon him) has recorded that Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* invoked blessings for Hazrat Urwah bin Abi-al-Jaad *(Radiya Allah-u Taala anhu)*. Stating the effect of that Hazrat Urwah (may Allah be pleased with him) said: 'I swear by Allah that

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whenever I went to the Kanasa market of *Kufah*, I returned after getting a profit of forty thousand *Dinars*.'

(HAZRAT) UTBAH BIN FURQAD'S ODORIFEROUS *(RADIYA ALLAH-U TAALA ANHA)*

Hazrat Umm-e-Asim *(Radiya Allah-u Taala anha)* the wife of Hazrat Utbah bin Furqad *(Radiya Allah-u Taala anhu)* (*Dalael-al-Nubuwwat* by Abu Bakr Ahmad Hussain Bayhaqi d.458 A.H) has stated: 'We were three wives married to Utbah (may Allah be pleased with him). We used the best perfume but body of Utbah (*Radiya Allah-u Taala anhu*) emitted an odoriferous which dominated us. One day, I asked Utbah (*Radiya Allah-u Taala anhu*) about its reality. He described that once, he fell ill, the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* applied his mouth saliva on his palm and rubbed it on my abdomen, after I put off my clothes. This was the same odoriferous which excelled all the perfumes of ambergris, musk and scents and dominated over all better than scents.

(HAZRAT) UTHMAN BIN AFFAN *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Abu Musa al-Ashari *(Radiya Allah-u Taala anhu)* has narrated that 'While Allah's Messenger *(Salla Allah-u alaihi wa-sallam)* was in one of the gardens of Madinah, reclining against a pillow and fixing a stick in a mud, that a person came asking for the gate to be opened, whereupon he said: "Open it for him and give him glad tidings of Paradise." And behold, it was Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)*. I opened the gate for him and gave him the glad tidings of Paradise. Then another person asked for the door to be opened, whereupon he said: "Open it and give him the glad tidings of Paradise." He said: I went away and behold, it was Hazrat Umar *(Radiya Allah-u Taala anhu)*. I opened it for him and gave him the glad tidings of Paradise. Then still another man asked for the door to be opened, and thereupon Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* said: "Open it and give him the glad tidings of Paradise after a trial would afflict him." I went and, behold, it was Hazrat Uthman bin Affan *(Radiya Allah-u Taala anhu)*. I opened the door and gave him the glad tidings of Paradise and informed him what the Holy Prophet (may Allah's Blessings and Peace be upon him) and said: Thereupon he said: 'O Allah, grant me steadfastness. Allah is one whose help is to be sought.'

Hazrat Abdullah bin Umar (*Radiya Allah-u Taala anhuma)* has narrated that the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)*, while mentioning a

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mischief and pointing towards Hazrat Uthman (may Allah be pleased with him), prophesied that he would be killed in that mischief and he would be guilty of no crime. So, it happened exactly the same in 35 A.H (656 A.D). The rioters of Egypt and Iraq *(Kharjis)* rioted at the capital *(Madinah)* and put a stop to flow of water to Hazrat Uthman *(Radiya Allah-u Taala anhu)* when he was besieged in his house. Then they entered his house by force and martyred him when he was reciting the Holy *Quran*.

(HAZRAT) UTHMAN BIN TALHAH *(RADIYA ALLAH-U TAALA ANHU)*

Hazrat Uthman bin Talhah (*Radiya Allah-u Taala anhu*-bin Abdullah bin Abdul Uzza bin Uthman bin Abd Dar bin Qusayyi bin Kilab bin Murrah al-Qarshi-embraced Islam before conquest of *Makkah*, along with Hazrat Khalid bin Walid and Hazrat Amr bin al-Aas in 6 A.H-may Allah be pleased with all of them and in 8 A.H migrated to Madinah and remained there till demise of the Holy Prophet-Peace be upon him- and after that shifted to *Makkah* where he died in 43 A.H) has narrated that he was 'key bearer' *(Kaleed Bardar)* of Kaabah and they used to open the door of Kaabah on Mondays and Thursdays and this door remained closed on remaining days. One day Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* along with some of his companions came to enter the Kaabah, I behaved harshly and indecently.towards him and hesitated to open the door. The Holy Prophet (Peace be upon him) demonstrated his affability and morality and said: "O Uthman! One day, you will see the key of the Holy Kaabah in my hand and I can give it to whomsoever I wish." I said: will the people of Quraish will be dead or without honour or respect on that day that the Key of the Kaabah will pass to your hands? The Allah's Messenger (Peace be upon him) observed: "No, the Quraish will be more honourable on that day." Then Allah's Messenger (may Allah's Blessings and Peace be upon him) entered the Holy Kaabah, but this talk had a great effect on my mind and it impressed to my mind that one day this event must happen. Then on the day of conquest of *Makkah*, the Holy Prophet (Peace be upon him) sent for the key of the door of the Kaabah from me. I presented myself in his honour. The Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* returned the key to me and said: "Take this key. It will remain in your dynasty till the Day of Resurrection. No body will snatch it from you except a cruel man." When I intend to return, he called me again and said: "Do you remember my word of that day which I told you that the Key of Kaabah will be in my hand and I will hand over it to him whom I desire." I solicited, certainly it happened the same what you had prophesied. I bear testimony that you are the true Prophet of Allah Almighty.

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UTTERING OF THE MARTYRED

Hazrat Abdullah bin Ubaidullah Ansari *(Radiya Allah-u Taala anhu)* has narrated (*Dalael-al-Nubuwwat* by Bayhaqi) that he was present when Hazrat Thabit bin Qais (*Radiya Allah-u Taala anhu*-title: *Khateeb-e-Rasul* Allah-al-Khazraj tribe-bin Shumas bin Zubayr bin Maalik Amr al-Qais bin Maalik bin Thalabah bin Kaab bin Khazraj-participated in Saqifah bani Saadah and orated prudently) was martyred in the battle of Yamamah. When he was laid in the grave, they heard him uttering these words:

> "Muhammad *(Salla Allah-u alaihi wa-Sallam)* is the Prophet of Allah. Abu Bakr is very truthful, Umar is a martyr and Uthman is virtuous and merciful."

After hearing this voice, they described, that they looked at him and found him dead as before.

(HAZRAT) UWAIS QARINI (MAY ALLAH'S MERCY BE UPON HIM)

Hazrat Usair bin Jabir *(Radiya Allah-u Taala anhu)* has reported that when, during the time of Hazrat Umar (*Radiya Allah-u Taala anhu*), people from Yemen came to help the Muslim army at the time of striving in the way of Allah *(Jihad)*, Hazrat Umar *(Radiya Allah-u Taala anhu)* asked them: "Is there amongst you Uwais bin Aamir?" He said: 'Yes'. He said: 'Are you from the tribe of *Qarin*?' He said: 'Yes'. Hazrat Umar (may Allah be pleased with him) again said: 'Did you suffer from leprosy and then you were cured from it but for the space of a *dirham*?' He said: 'Yes'. He said: 'Is your mother living?' He said: 'Yes'. Hazrat Umar said: 'I heard Allah's Messenger (Peace be upon him) say: "There would come to you Uwais bin Aamir with the reinforcement from the people of Yemen. He will be from *Qarin*, the branch of Murad tribe. He had been suffering from leprosy from which he was cured but for a spot of *dirham*. His treatment with his mother would have been excellent. If he were to take on oath in the name of Allah, He would honour that. And if it is possible for you, then do ask him to beg forgiveness for you from your Lord." So he (Uwais-*Rahmatullah-e-alaihi*) begged forgiveness for him. Hazrat Umar (*Radiya Allah-u Taala anhu*) said 'Where do you intend to go?' He said: 'To Kufa.' He (Hazrat Umar *Radiya Allah-u Taala anhu*) said: 'Let me write a letter for you to its governor.' Whereupon he (Hazrat Uwais Qarini) said: 'I love to live amongst the poor people.' When it was the next year, a person from among influential figures of Kufa performed Hajj and he met Hazrat Umar (may Allah be pleased with him). He asked him about Hazrat Uwais. He said: I left him in a state with meagre means of sustenance. Thereupon,

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Hazrat Umar *(Radiya Allah-u Taala anhu)* said: 'I heard Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* as saying: "There would come to you Uwais bin Aamir, of *Qarin*, a branch of the tribe of Murad, along with the reinforcement of the people of Yemen. He had been suffering from leprosy which would have been cured but for the space of a *dirham*. His treatment with his mother would have been very kind. If he would take an oath in the name of Allah (for something), He would honour it. Ask him to beg forgiveness for you (for Allah) in case it is possible for you." So he came to Hazrat Uwais and said: 'Beg forgiveness from Allah for me.' He (Uwais) said: 'You have just come from a sacred joureny (Hajj); You therefore ask forgiveness for me.' He asked again: 'Ask forgiveness for me from Allah.' He (Uwais) again said: 'You have just come from the sacred journey, so you ask forgiveness for me and further said: 'Did you meet Hazrat Umar (*Radiya Allah-u Taala anhu*)? He said: 'Yes' Hazrat Uwais then begged forgiveness for him from Allah. So the people came to know about the status of religious piety of Hazrat Uwais. He went away from that place. Hazrat Usair (may Allah be pleased with him) said: His clothing consisted of a mantle, and whosoever saw him said: From where did Uwais get this mantle?

Hazrat Umar bin Khattab *(Radiya Allah-u Taala anhu)* reported: 'I heard Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* as saying: "Worthy amongst the successors (*tabieen*) would be a person who would be called Uwais. He would have his mother living with him, and he would have a small sign of leprosy. Ask him to beg pardon for you from Allah."

Hazrat Uwais Qarini (may Allah's mercy be upon him) was a Yemeni and belonged to the *Qarin* clan of the Murad tribe. He lived during the life time of the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* but could not see him. He was a staunch lover of Allah's Messenger (Peace be upon him). When he became known that some teeth of the Holy Prophet (Peace be upon him) have been damaged in the Campaign of *Uhud*, but he could not confirm the specific damaged teeth. He therefore, exterminated all his teeth, saying: "What particular teeth would have been damaged, this or this."

He is, thus, counted amongst the eminent successors (*tabieen*). He was given the title of *'Khair-ul-Tabieen'*. The eminent amongst the successors. Hazrat Uwais Qarni was a highly pious man who devoted most of his time to prayer and meditation and tried to lead a secluded life as far as it lay in his power. He was martyred in 37 A.H. in the Battle of Siffin fighting on the side of Hazrat Ali bin Abi Talib *(Radiya Allah-u Taala anhu)*.

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(V)
VICIOUS CAMEL

Hazrat Abdullah bin Jafar (*Radiya Allah-u Taala anhu*-bin Abi Talib bin Abdul Muttalib-born 1 A.H in *Habshah*-Ethiopia during refuge of Hazrat Jaffar Tayyar, may Allah be pleased with him, and reached Khaibar in 7 A.H-died 80 A.H in Madinah) has narrated *(Sahih Muslim)* that owner of the garden informed the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* that there is vicious camel in the garden and it bite everyone who entered the garden. The Holy Prophet (Peace be upon him) went to the garden. When he called it came to Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* and sat down before him. The Holy Prophet (may Allah's Blessings and Peace be upon him) put the bridle in its nose and observed: "All the things of sky and earth except disobedient *jinns* (demons) and human-beings know that I am a Prophet of Allah."

VISITING OF ALLAH'S MESSENGER (PEACE BE UPON HIM) TO INQUIRE SAAD BIN UBADAH'S (*RADIYA ALLAH-U TAALA ANHU*) HEALTH

Hazrat Usamah bin Zaid *(Radiya Allah-u Taala anhu)* narrated: The Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* rode a donkey having a saddle with a Fadakiyyah velvet covering. He mounted me behind him and went to visit Hazrat Saad bin Ubadah (may Allah be pleased with him) and that had been before the battle of *Badr*. Allah's Messenger (may Allah's Blessings and Peace be upon him) proceeded till he passed by a gathering in which Abdullah bin Ubai bin Salul (Habli clan Khazraj tribe) was present, and that had been before his son Abdullah bin Abdullah bin Ubai embraced Islam. The gathering composed of Muslims, polytheists and Jews. Hazrat Abdullah bin Rawahah (*Radiya Allah-u Taala anhu*-embraced Islam in Aqabah allegiance) was also present in that gathering. Abdullah bin Ubai covered his nose with his upper garment and said: Do not trouble us with dust. The Prophet (Peace be upon him) greeted them, stepped and dismounted. Then he invited them to Allah (i.e. to embrace Islam) and recited to them some of the Holy *Quran*. On that, Abdullah bin Ubai said: O man! There is nothing better than that what you say if it is true. Do not trouble us with it in our gathering, but return to your house, and if somebody comes to you, teach him there. On that Hazrat Abdullah bin Rawahah (may Allah be pleased with him) said: 'Yes, O Allah's Messenger! Bring your teachings to our gathering, for we love that.' So, the Muslims, the polytheists and the Jews started abusing each other till they were about to fight. The Holy Prophet *(Salla Allah-u alaihi wa-*

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Sallam) kept on quieting them till they became calm. Thereupon, Allah's Messenger (Peace be upon him) mounted his animal and proceeded till he entered upon Hazrat Saad bin Ubadah (may Allah be pleased with him-title Syed-ul-Khazraj and is chief of Saaedah clan of al-Khazraj tribe-narrated Islam in second Aqaba allegiance). He said to him: "O Saad! Have not you heard what Abu Hubab (i.e. Abdullah bin Ubai) said?" Hazrat Saad (may Allah be pleased with him) said: 'O Allah's Messenger! *(Salla Allah-u alaihi wa-Sallam)*! Excuse and forgive him, for Allah has given you what He has given you. The people of this town (Madinah) decided unanimously to crown him and make him their chief by placing a turban on his head, but when that was prevented by the Truth which Allah had given you, he (Abdullah bin Ubai) was grieved out of jealousy, and that was the reason which caused him to behave in the way you have seen.'

Abdullah bin Ubai was an intense and a leading hypocrite, but his son Abdullah (may Allah be pleased with him) embraced Islam before the Battle of *Badr* and participated in it and the Campaign of *Uhud*. He was a staunch lover of the Holy Prophet (Peace be upon him). He was martyred in 12 A.H in the Battle of Yamamah, while fighting against Musailama Kazzab.

VOICE HEARD FROM IDOL' BELLY

Hazrat Umar *(Radiya Allah-u Taala anhu)* has narrated (Sahih Bukhari) that: 'One day, I was present near the idols. An idol-worshipper slaughtered a calf, just to make an offering for the idols. All of a sudden, a voice came out of the belly of a big idol that:

> "O strange man! A useful thing is this that an rhetorical person says: There is no lord but Allah."

Hazrat Umar (may Allah be pleased with him) described that people ran away getting terrified of this call; but I remained there in order to know the reality of this voice. The voice was repeated second time also. Thus, after passage of a few days, it was heard about Muhammad *(Salla Allah-u alaihi wa-Sallam)* that he is a Prophet and preaches that there is no lord but Allah.

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(W)
(REVELATION OF) WARN YOUR NEAREST KINSMEN VERSE AND ASSEMBLY OF BANU HASHIM

Allah, the Gracious revealed in the Holy *Quran*:

"And warn your nearest Kinsmen."
(Surah As-Shuara, 26:214)

"Convey the message at first to your near relatives, showing the humble and gentle humility to those faithful listeners. If they rebel and turn away, know that your responsibility is only to convey the message, and not to force anyone to follow the truth."

So, he called Ali *(Radiya Allah-u Taala anhu)* and said: "I have been ordered to warn my close relatives of Allah's punishment. Get some goat's meat and a *Saa* (about three Kilogram) food and bread and milk. Then assemble the children of Abdul Muttalib." He made the preparations and gathered together about forty people including the Prophet's (Peace be upon him) uncle Abu Talib, Hamzah (may Allah be pleased with him) Abbas (may Allah be pleased with him) and the (accursed) Abu Lahab. Hazrat Ali (may Allah be pleased with him) put the meal before them. Allah's Messenger *(Salla Allah-u alahi wa-Sallam)* took a piece of meat and sliced it with his teeth and put it into the meal. He said: 'Eat in Allah's name!' They ate to satiation point but the food was as it was in the beginning, only there were fingerprints on that. In fact, only one person could have eaten all that. Then he said; "O Ali! Bring the milk." He presented the milk, all of which only one man could have drunk, but all of them consumed it to their satisfaction. Then as Allah's Messenger (Peace be upon him) began to speak to them, Abu Lahab the accursed interrupted immediately, saying: Surprising, how your companion has cast his incantation on you. So all of them departed without Allah's Messenger (Peace be upon him) speaking to them. A similar feast was arranged the next day. When they finished eating, the Holy Prophet (Peace be upon him) intended to talk to them, but Abu Lahab said the same thing again. So, they dispersed and he could not address them.

The next day, they were again invited. After they had taken the meals, Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* said: "O children of Abdul Muttalib! By Allah, according to my knowledge, none of the Arabs has brought a message better than what I have brought. I have brought to you commands of this world and the next."

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None of those present paid any attention but, inspite of his small age and weakness, Hazrat Ali bin Abi Talib *(Radiya Allah-u Taala anhu)* said: 'I will be your minister (and brother).'

Hazrat Nafi ibn Jubayr has narrated that after the death of his mother, Aaminah bint Wahb (may Allah be pleased with her), his grandfather, Hazrat Abdul Muttalib took custody of Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* and showed such attachment as he had not shown to his own children. The Prophet (Peace be upon him) used to go close and near to him and he could enter the place where he was alone and sleeping and used to sit on his bed. When Hazrat Abdul Muttalib observed it, he would say: ' Leave my son who appears to be attached to sovereignty.' A large number of people including Banu Mudlij said to Abdul Muttalib: Take care of him, since we have not noticed a foot print more like to that which is in the *Maqam* (station) of Ibrahim (Abraham-upon him peace) (in Kaabah). Hazrat Abdul Muttalib said to Hazrat Abi Talib: 'listen to! What they say. Subsequently Hazrat Abu Talib began to take care of him. Hazrat Abdul Muttalib said to Hazrat Umm Ayman who was nurse-maid of the Holy Prophet (Peace be upon him); 'O blessed one! Do not neglect this son of mine, because I found him with boys close to jujube tree and verily the people of Scriptures believe that this son of mine will be the Prophet of this nation.' Hazrat Abdul Muttalib did not take his meal but would say: 'Fetch my son to me.' Thereupon he was brought to him. When Abdul Muttalib's death approached, he left a will for Hazrat Abu Talib directing him to take into his custody the Allah's Messenger (Peace be upon him). Hazrat Abdul Muttalib ibn Hashim died before *al-Fijar* and he was one hundred and twenty years old and was buried at al-Hajun. The Holy Prophet (Peace be upon him) was asked: Do you remember (the incident of) the death of Hazrat Abdul Muttalib? He said: "Yes! I was then eight years old."

When Hazrat Abdul Muttalib passed away, Hazrat Abu Talib took the custody of the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* and he lodged with him. Abu Talib was not a rich person but he loved him even more than his own children and was dearer to Abu Talib than anyone else and the Prophet (Peace be upon him) did not sleep but by his side and used to go out with him. When the members of the family of Abu Talib took their meals alone, they were never satiated, but whenever Allah's Messenger (Peace be upon him) was present, they all were satiated. So, when he wanted to feed them he said wait till my son comes. Then Allah's Messenger (Peace be upon him), would come and join them in their meals, and the food was in excess, and when-ever he was not along with them they were not satiated. Thereupon Hazrat Abu Talib used to say: 'You are the blessed one.' The children got up in the morning with polluted eyes and with disordered hair and the Holy Prophet (Peace be upon him), rose with oil in his hair and collyrium in his eyes. Khalid ibn Khidash has narrated: He did not travel

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without taking him (Prophet) along with him. Indeed, he travelled to Sham (Syria) and stayed at a halting place; a priest came to him and said: Truly, there is a pious person among you. He said: Indeed among us are persons who receive guests, get prisoners liberated and do noble deeds. Then the priest again said; 'Verily there is a pious person among you.' Then he asked: 'Where is the father of this young boy?' Thereupon he said: Here I am, his guardian. The Priest-said: 'Protect this young boy and do not, take him to Syria, verily the Jews are jealous and I fear them regarding his life.' Then he returned with him.

Ibrahim ibn Ismail ibn Abi Habibah, said: When Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* attained the age of twelve years, Hazrat Abu Talib took him in a trading caravan to Syria along with him. They stayed with the Priest Bahira, who said what he liked to Abu Talib about the Holy Prophet (Peace be upon him) and asked him to guard him and not to take him to Syria. So, Abu Talib returned with him to *Makkah* and he attained manhood in the custody of Abu Talib. Allah protected him and kept him safe because He wanted to bestow respect on him. He attained manhood and proved to be the most excellent of them having qualities of a matured person, best of them in disposition, most respected in their society, sweet of tongue, most enduring and trustworthy (Ameen), most truthful in speech, and remote from obscenity and teasing the people; he was never noticed quarrelling or suspecting anyone, and so his nation gave him the appellation of *Al-Ameen* (The Trustworthy). It was because Allah had united virtuous deeds in him and so he was mostly known as *al-Amin* at *Makkah*. Hazrat Amr ibn Saaed (Tabaqat ibn Saad) stated: 'Verily, Abu Talib said: 'I was at Dhu al-Majaz and my brother's son (i.e. Prophet; Peace be upon him) was with me and I felt thirsty. I complained to him and said: O my brother's son! I am thirsty, and this I said to him when I perceived the signs of thirst in him also but he was not uneasy.' He (Abu Talib) said: 'Then he folded his feet and got down and said: "O uncle! Are you thirsty?" I said: Yes. Then he beat the earth with his heel and behold! There was water. Then he said: "O uncle! Take it." He (Abu Talib) said: 'Then I drank the water.'

Hazrat Abu Talib died at the age of more then eighty years, about the middle of Shawwal in the tenth year of Prophethood.

One month and five days after his death, Hazrat Khadijah *(Radiya Allah-u Taala anha)*, who was sixty five years old, died. That is why that year is known as the year of grief. (Aam-ul-Huzn).

WATER CHANGED ITS ORIGINAL FORM

Hazrat Salim bin Abu al-Jaad (*Radiya Allah-u Taala anhu*) has reported that once, the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* gave a water-skin

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filled with water and closed mouth to the Companions (*Ridhwan Allah-e Taala ajmaeen*) as a provision for the journey and invoked prayers for them, also. When, at the time of prayers, its mouth was opened, it was found filled with milk, and butter was present coagulated on its mouth.

WATER FLOWED FROM SACRED FINGERS

The Messenger of Allah *(Salla Allah-u alaihi wa-Sallam)* resumed the journey at night fall accompanied by the Companions (*Radiya Allah-u Taala anhum*). Ziyad ibn Harith *(Radiya Allah-u Taala anhu)* chief of Sudayi tribe was also accompanying him. Thus, when it was dawn, the Holy Prophet (Peace be upon him) directed Ziyad to call the *Azan* of *Fajr* (Early morning). When dawn was clearly over the sky, he got down from his mount, went aside to relieve himself and when he came back, the Companions (*Sahabah-Ridwan Allah-e Taala Ajmaeen*) also gathered around him and he asked, "O Sudayi, do you have water?" He replied very little. He said: "Bring to me in a vessel." When Ziyad brought it, he put his palm into it and water flowed from his fingers. He said: "If I had not felt ashamed before Allah then we would have drunk it ourselves but you let everyone know that whoever needs water may come and collect it."

When he stood up to lead the congregation, Hazrat Bilal *(Radiya Allah-u Taala anhu)* was about to call *iqamah (Takbeer)*, but the Holy Prophet (may Allah's Blessings and Peace be upon him) said: "Sudayi had called the Azan (*Adhan*) and he who calls the *Azan*, must call the *iqamah*."

Ziyad *(Radiya Allah-u Taala anhu)* then said: O Messenger of Allah, we have a well which gives enough water in winter but its water becomes scarce in summer and we have to shift elsewhere. Now that we are Muslims, we have infidels around us who might oppose us. So, pray to Allah for water in our well. He asked for seven pebbles which he rubbed in his palms and prayed for blessings in them. He commanded; "Take them and recite *Bismillah* (In the name of Allah) as you put them in your well." Sudayi said: We never saw the bottom of the well there after.

WATER SUFFICIENCY

Hazrat Qatadah bin Nauman (*Radiya Allah-u Taala anhu*-Zafar clan of Aws tribe participated in all the Campaigns-narrated seven *Ahadith*-died Madinah in 23 A.H) narrated (Sahih Muslim) that the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* commanded during a journey: "Continue your journey from the decline of the day to the whole night. By the will of Allah, the Glorious, you will

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find water tomorrow." They kept on moving rapidly. Allah's Messenger (may Allah's Blessings and Peace be upon him) moved on till the mid-night. When he halted on the side of the way with his Companions (may Allah be pleased with all of them) to spend the night. The Holy Prophet (Peace be upon him) directed that all the people should not go to sleep in order to save the Early morning *(Fajr)* prayers from being lost. Incidentally, all the people kept sleeping until Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* got up when the sunlight was falling on his back. The Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* commanded the companions to move from there. After travelling some distance and when the sun rose a little up, the Prophet (Peace be upon him) dismounted from his beast. I (Qatadah) had a goblet with some water in it. The Holy Prophet (Peace be upon him) directed that the goblet be brought to him. He then, made ablution with the minimum quantity of water and left over some water in goblet and ordered to preserve that water because of a special condition and grandeur of it. After that, Hazrat Bilal *(Radiya Allah-u Taala anhu)* called *(Azan)* to prayers. After two *Sunnat Rakaat* (units) the Holy Prophet (Peace be upon him) led the Early Morning *(Fajr)* prayers late in congregation. Journey started after that and when it was broad-day light, the people requested the Prophet (Peace be upon him) that they are on the point of death on account of thirst, who asked them not to be worried. He directed the goblet to be brought to him and started pouring water from the goblet and Hazrat Qatadah (may Allah be pleased with him) caused the people to drink it. Seeing the water, all the people rushed towards it. The Holy Prophet (Peace be upon him) said: "Do not get worried. All of you will be well off." Thus all the people quenched their thirst and became well off. Hazrat Qatadah (may Allah be pleased with him) stated that only the Holy Prophet (Peace be upon him) and I were left in the end. I submitted to Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* to drink water first. The Holy Prophet (may Allah's Blessings and Peace be upon him) observed: "Qatadah! You drink first. The cup-bearer should drink afterwards." So, I drank water, the Holy Prophet (Peace be upon him) drank after all the people had quenched their thirst.

Hazrat Anas bin Maalik *(Radiya Allah-u Taala anhu)* has narrated (*Dalael-el-Nubuwwat*) that there was a well in his house. Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* threw in it his mouth saliva, which made its water so sweet that it excelled the water of all the wells in Madinah.

WIND OVERTURNED POLYTHEIST'S CAULDRONS

In the battle of Al-Khandaq (*Al-Ahzab* i.e. the Confederates-in Shawwal 5 A.H) an army consisting of twelve thousand soldiers of polytheists Quraish, Banu Ghatafan, Banu Murrah, Banu Ashja, Banu Sulaim and Banu Asad and the disbelievers people intended to make a collective attack. Banu Quraiza Jews of

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Madinah extended them all out cooperation and help. With the consultation of Hazrat Salman Farisi (*Radiya Allah-u Taala anhu*) the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* ordered to dig the ditch as a defensive step for Madinah. The polytheists besieged Madinah for one month. Allah Almighty helped the Muslims with the East wind and the wind was so severe that all the hearths and cauldrons were overturned and all the tents were ravaged and uprooted. The horses were let loose of their pegs and they ran away. It was so cold that disbelievers in state of commotion and greatly perturbed. Tulahah bin Khuwaylad Asadi said:

Muhammad *(Salla Allah-u alaihi wa-Sallam)* has played magic upon you. Now it is not proper to stay here. Thus all he polytheists ran away.

Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhuma*) has narrated (Sahih Bukhari) that the Holy Prophet (Peace be upon him) observed:

"I was helped with the East wind and the Ummah of Aad was destroyed by the West wind."

WOLF SURPRISED SHEPHERD

Hazrat Abu Hurairah *(Radiya Allah-u Taala anhu)* has narrated (*Sharah-al-Sunnah*) that a wolf caught hold of a goat from the herd of a shepherd and the shepherd snatched away the goat from it. After that the wolf climbed up a hillock and loudly spoke to the shepherd: 'You have snatched the victual that Allah granted to me.' The shepherd said: It is surprising that a wolf talk like mankind. It was never seen before. The wolf said: 'More surprising thing than it is this that behind these date-trees in Arabia, there has been born a person (Prophet) who gives information about the past and future events.' Hazrat Abu Hurairah (may Allah be pleased with him) described that shepherded was a Jew. He came to the Holy Prophet (Peace be upon him) and related the whole story and embraced Islam.

WOLF WITNESSED

Hazrat Abu Saeed Khudri *(Radiya Allah-u Taala anhu)* narrated that a wolf grasp suddenly a goat from the folk. The shepherd recovered it from the wolf who said: 'Do you not fear Allah? You have seized my nourishment from me.' He said in astonishment; 'A wolf speaks like a human!'. The wolf said: 'More astonish-ment is that Muhammad receives revelation *(Wahy)* in Madinah which some confirm and others reject.' The shepherd drove his sheep folk to Madinah where he enclosed them in an enclosure, went to the Holy Prophet (Peace be upon him) and related what had transpired. The Messenger of Allah *(Salla Allah-u*

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alaihi wa-Sallam) summoned all men and directed the shepherd to describe his experience. Thereafter, the Allah's Messenger (Peace be upon him) said: "He has spoken the truth. By Him Who has Muhammad's soul in His Hands, before the Last Day, animals will speak to men. The end of a man's whip and strap of his sandal will speak to him, and his thigh will inform what his family have done since he left them." The shepherd was Uhban Khuzai, who embraced Islam. His descendants were titled by the name of Banu Makallim uz-Zib (Children of the speaker with wolf) and Muhammad ibn Ashath Khuzai was one of them.

Hazrat Abu Sufyan (may Allah be pleased with him) has related that a wolf chased a young boy who ran into the Masjid Al-Haram upon which the wolf ceased to pursue. The people were very much astonished to which the wolf said; 'More amazing than that is that Muhammad *(Salla Allah-u alaihi wa-Sallam)* in Madinah invites you to Paradise while you shove down the people towards Hell.'

WOODEN COLUMN LAMENTED

Hazrat Abdullah ibn Abbas *(Radiya Allah-u Taala anhu)* narrated: 'The Messenger of Allah *(Salla Allah-u alaihi wa-Sallam)*, used to deliver sermons reclining against a wooden column in the mosque. When the pulpit was arranged, the Holy Prophet (may Allah's Blessings and Peace be upon him) ascended it. The wooden column began lamented loudly. The Messenger of Allah (Peace be upon him) came down from the pulpit and embraced it *(Hananah)*. Then it calmed.

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(Y)
YEMEN, SYRIA AND IRAQ

The Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* looked towards Yemen, Syria and Iraq and prayed; "O Allah incline them towards Islam. Thus they joined the fold of Islam in such an arrangement as Yemen, Syria and Iraq. *Masnad-e-Ahmad* has recorded that before the Day of Resurrection, the virtuous people of Iraq will move over to Syria and the wicked Syrians will migrate to Iraq.

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(Z)
(HAZRAT) ZAID BIN ARQAM
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Zaid bin Arqam (*Radiya Allah-u Taala anhu*-Khazraj tribe-narrated 90 *Ahadith*) fell sick and Allah's Messenger *(Salla Allah-u alaihi wa-Sallam)* came to visit the patient and said: "O Zaid! You will recover from this illness but what will be your condition when you will remain alive after me and you will get blind?" Hazrat Zaid bin Arqam (may Allah be pleased with him) submitted: I shall keep patience and I will desire the reward for virtue. The Holy Prophet (Peace be upon him) observed: "If you keep patience, you shall go to Paradise without accounts." Unaisa, the son of Hazrat Zaid stated that Hazrat Zaid bin Arqam (may Allah be pleased with him) had gone blind. Then after a long time, Allah Almighty restored his eye-sight and then, he died in 68 A.H. at Kufah.

(HAZRAT) ZAID BIN KHARIJAH
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Saeed bin Musayyib *(Radiya Allah-u Taala anhu)* narrated that Hazrat Zaid bin Kharijah (may Allah be pleased with him) had died during the Caliphate of Hazrat Uthman (*Radiya Allah-u Taala anhu*-Caliph 23-35 A.H). He was with grave clothes. The sound of bell was heard from his chest and he said, 'Muhammad's *(Salla Allah-u alaihi wa-Sallam)* name in the Preserved Scriptures is Ahmad (Hazrat) Abu Bakr *(Radiya Allah-u Taala anhu)* is truthful and feeble but strong, in enforcing Allah's commands. This is decreed in the first book. (Hazrat) Umar (*Radiya Allah-u Taala anhu*) is truthful. In the book of fate, he is described as strong, trustworthy. (Hazrat) Uthman *(Radiya Allah-u Taala anhu)* too is a truthful person. Four years have passed. The devour the feeble and signs of the Last Hour will be visible. There will be news of the Islamic army. The well 'Urays' is opposite the Masjid Quba. That is strange.'

(HAZRAT) ZUBAIR BIN AWWAM
(RADIYA ALLAH-U TAALA ANHU)

Hazrat Zubair bin Awwam *(Radiya Allah-u Taala anhu)* was the cousin of the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)*, his mother Safiyyah being the daughter of Hazrat Abdul Muttalib and the nephew of Hazrat Khadijah *(Radiya Allah-u Taala anha)*. He embraced Islam at the age of about fifteen years, shortly after Hazrat Abu Bakr *(Radiya Allah-u Taala anhu)*. He took part in both the

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migrations to Habshah (Ehtiopia-Abyssinia) and to Madinah, and participated in all Campaigns of the Holy Prophet (Peace be upon him) assured in his life time that he would enter Paradise. Hazrat Zubair (may Allah be pleased with him) was one of those six men recommended by Hazrat Umar (may Allah be pleased with him) as his successor in Caliphate. One day the Holy Prophet *(Salla Allah-u alaihi wa-Sallam)* observed Hazrat Zubair (*Radiya Allah-u Taala anhu*) and Hazrat Ali (*Radiya Allah-u Taala anhu*) expressing mutual happiness. The Holy Prophet (Peace be upon him) asked Hazrat Ali (*Radiya Allah-u Taala anhu*) if he held Hazrat Zubair (*Radiya Allah-u Taala anhu*) dear. Hazrat Ali (*Radiya Allah-u Taala anhu*) replied: 'O Allah's Messenger ! how I can't hold him dear because he is the son of my aunt and follower of my religion! Then the Holy Prophet (Peace be upon him) enquired Hazrat Zubair (may-Allah be pleased with him); "If he held Hazrat Ali (may Allah be pleased with him) dear. Hazrat Zubair (*Radiya Allah-u Taala anhu*) replied: Yes, of course, how I can't hold him dear because he is the son of my maternal uncle and follower of my religion. Then, again, Allah's Messenger (Peace be upon him) said: "O Zubair! One day, you will fight with Ali and you will be transgressor." Thus during the Batttle of Jamal, Hazrat Zubair *(Radiya Allah-u Taala anhu)* confronted with Hazrat Ali *(Radiya Allah-u Taala anhu)* in the battle. When Hazrat Ali (may Allah be pleased with him) reminded him the prophecy of the Holy Prophet (Peace be upon him) regarding his confrontation with him and transgression over him, Hazrat Zubair (may Allah be pleased with him) replied in the positive and added that he had forgotten it. With that Hazrat Zubair *(Radiya Allah-u Taala anhu)* retreated: but Ibn-e-Jabrood martyred Hazrat Zubair *(Radiya Allah-u Taala anhu)* in the valley known as Al-Sabaa, in 36 A.H.

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BIBLICAL EQUIVALENTS OF NAMES

Aadam	آدم	Adam
Aazir	عازر	Elazar
Afrathim	افرائیم	Ephraim
Alyas, Al-Yasa	الیسع	Elisha
Anoosh	انوش	Enos
Armiya	ارمیاء	Jeremiah
Ays	عیص	Esan
Ayyub	ایوب	Job
Babil	بابل	Babel
Bakhtnasr	بخت نصر	Nebuchadnezzar
Bani Israil	بنی اسرائیل	Children of Israil
Bayt Lahm	بیت اللحم	Bethlehem
Binyamin	بنیامن	Benjamin
Danyal	دانیال	Daniel
Dawud (Dawood)	داؤد	David
Fir'awn	فرعون	Pharoah
Habakuk	حبقوق	Habakkuk
Habil	ہابیل	Abel
Hajarah (Hajar)	ھاجر	Hagar
Harun (Haroon)	ہارون	Aaron
Hawwa	حوا	Eve
Hizqiya	حزقیا	Hezekiah
Hizqil	حزقیل	Ezekiel
Hud	ہود	Juda
Ibrahim	ابراہیم	Abraham

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Ibrani	عبرانی	Hebrew
Ilyas	الیاس	Elias, Elijah
Imran	عمران	Amran
Injil	انجیل	Gospel (Bible)
Eesa (Isa) (Messiah)	عیسیٰ	Jesus (Christ)
Ishaq	اسحاق	Isaac
Isma'il	اسماعیل	Ishmael
Israfil	اسرافیل	Sarafil
Jalut	جالوت	Goliath
Jibril/Jibra'il	جبریل	Gabriel
Kalib	کالب	Caleb
Karun	قارون	Korah
Khidr	خضر	Khizr
Khunuk/Idris	خنوخ / ادریس	Enoch-Akhnooj
La ban	لابان	Laban
Liya	لیا	Leah
Luqman	لقمان	Aesop
Lut	لوط	Lot
Majuj	ماجوج	Mogog
Madyan	مدین	Median
Mahaweel	محاویل	Mehujael
Maryam	مریم	Mary
Mata	متی	Matta
Mika'il	میکائیل	Michael
Misr	مصر	Egypt
Musa	موسیٰ	Moses

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Nuh (Nooh)	نوح	Noah
Qabil	قابیل	Cain (Kane)
Qaynan	قینان	Kenan
Rafaqa/Rifqa	رفق	Rebecca/Rebekah
Rahil	راحیل	Rachel
Saam	سام	Shem
Saba	سباء	Sheba
Sadum	سدوم	Sodom
Salih	صالح	Saleh
Sarah	سارہ	
Sha'ya	شعیا	Isaiah
Sham'oon	شمعون	Simeon
Shamaweel (Shamwil)	شمویل	Samuel
Sheaya	شِعیا	
Shu'ayb (Shuaib)	شعیب	Jethro
Sulayman (Sulaiman)	سلیمان	Solomon
Talut	طالوت	Saul
Tarih/Tarikh	تارح	Terah
Theeth/Thith	شیث	Seth
Torah/Tourah	توراۃ	Torah
Tur mountain	کوہ طور	Mount Sinai
Uzayr	عزیز	Ezra
Yajuj and Majuj	یاجوج ماجوج	Gog and Magog
Yahudi	یہودی	Jew
Yahya	یحییٰ	John
Ya'qub	یعقوب	Jacob
Yunus (Dhun-Nun)	یونس	Jonah

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Yusha'	یوشع	Joshua
Yusuf	یوسف	Joseph
Zubur	زبور	Psalms
Zakariya	زکریا	Zachariya
Zaradasht	زرادشت (زرتشت)	Zoroaster
Zul Kifl (Dhul Kifl)	ذوالکفل	Zulkifl

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GLOSSARY

1.		بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ In the name of Allah, the Most Gracious, the most Merciful
2.	Allah	سُبْحَانَہٗ وَ تَعَالٰی *Subhana-hu wa-Taala* Glorified is He and High
3.	Peace be upon him	صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمْ *Salla Allah-u alaihi wa-Sallam* May Allah's Blessings and Peace be upon him
4.	For one:	عَلَیْہِ السَّلَام *Alaihi-s-salam* Upon him peace
5.	More then one:	عَلَیْہِمُ السَّلَام *Alaihi-mus-salam* Upon them peace
6.	One Companion (*Sahabi*)	رضی اللّٰہ تعالیٰ عنہٗ *Radiya Allah-u Taala anhu* May Allah be pleased with him
7.	For two Companions	رِضَی اللّٰہ تَعَالٰی عَنْہُمَا *Radiya Allah-u Taala anhuma* May Allah be pleased with both of them
8.	For more than two Companions	رِضَی اللّٰہ تَعَالٰی عَنْہُم *Radiya Allah-u Taala an-hum* May Allah be pleased with all of them
9.	For one *Sahabiah*	رِضَی اللّٰہ تَعَالٰی عَنْہَا *Radiya Allah-u Taala anha* May Allah be pleased with her
10.	For two *Sahabiah*	رِضَی اللّٰہ تَعَالٰی عَنْہُمَا *Radiya Allah-u Taala anhuma* May Allah be pleased with both of them
11.	For more then two *Sahabiah:*	رِضَی اللّٰہ تَعَالٰی عَنْہُنَّ *Radiya Allah-u Tala anhunna* May Allah be pleased with all of them
12.	For a man:	رَحْمَۃُ اللّٰہِ عَلَیْہِ *Rahmat-u Allah-e alaihi* May Allah's Mercy be upon him

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13. For a woman: رَحْمَةُ اللهِ عَلَيْهَا
Rahmat-u Allah-e alaiha
May Allah be pleased with her

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SOME OF THE EQUIVALENT WORDS

1.	*Ansar:*	Residents of Madinah who welcomed the immigrants
2.	*Ashab-us-Suffah*	The Companions who stayed in Masjid-e-Nabawi on a platform, devoted themselves to learn Islam and served it.
3.	*Bay'ah Ridwan*	The pledge of Allegiance of the Companions at Hudaibiyah
4.	*Bir:*	Well
5.	*Buraq:*	An animal bigger than the donkey but smaller than horse on which the Holy Prophet (Peace be upon him) rode to Bait-al-Maqdis
6.	*Dari*	A plant in Hell bitter to taste
7.	*Ghee*	Butter-oil
8.	*Hijrah*	Migration
9.	*Iblis*	Satan, devil, Shaitan
10.	*Illiyum*	Register recording good deeds of Muslims
11.	*Jihad*	Striving in the way of Allah. War in Allah's cause
12.	*Jizyah*	A tax on non-Muslims under Muslim rule. A tribute
13.	*Khalifah*	Caliph
14.	*Khalil*	Friend (Hazrat Ibrahim-upon him peace: is Khalil Allah i.e. Friend of Allah)
15.	*Khilafat*	Caliphate
16.	*Kisra:*	Chosroes of Faris (Khosrau)
17.	*Manzil*	A station
18.	*Miraj*	Ascension to heaven of the Holy Prophet *(Salla Allah-u alaihi wa-sallam)*
19.	*Mihrab*	Niche in the centre of the Mosque's wall.
20.	*Minbar*	Pulpit
21.	*Muhajir*	Emigrant. One who migrated to Madinah in Holy Prophet's (Peace be upon him) era
22.	*Qaisar*	Caesar, Roman emperor.
23.	*Sab mathani*	The seven most repeated (verses of Surah Al-Fatihah)
24.	*Sadaqah*	Charity
25.	*Sahabah*	Companions of the Holy Prophet (*Sallah Allah-u alaihi wa-Sallam*)
26.	*Sahabi*	Singular of Sahabah
27.	*Sahabiyah*	A female Companion of Allah's Messenger (Peace be upon him) who had seen and believed in him.
28.	*Salah*	Obligatory (regular) prayer
29.	*Shariah*	Code of religious law.

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30.	*Sidrat-ul-Muntaha*	A Lote Tree above the last seven heaven, to which none of creatures even the great Angel Jibril (upon him peace) have any access.
31.	*Sijjin*	Register recording evil deeds; The place where it kept
32.	*Ta'ala*	The High the exalted
33.	*Taqwa*	Fear of Allah, consciousness of Allah, reighteousness
34.	*Tawhid*	The Oneness of Allah, Monotheism
35.	*Tazkiyah*	Purity of being
36.	*Wahy*	Revelation
37.	*Wudu*	Ablution
38.	*Zakah*	(Zakat) Alms (Two and a half percent of annual profits to be given in Alms by Muslims to the class of people specified in the Holy Quran)
39.	*Zaqqum*	A tree in Hell (A thorny or prickly plant, having a very bitter taste).
40.	*Zikr*	Remembrance of Allah
41.	*Amu Darya*	Oxus
42.	*Syrdarya*	Jaxartes
43.	*Ahl us-Sunnah wal-Jamaat*	The followers of the Holy Prophet's (Peace be upon him) way of life.
44.	*Ahl us-Sunnah*	The *Sunni*, those who follow the Prophet's (Peace be upon him) Sunnah.
45.	*Ameer ul-Momineen*	Commander of the Believers

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MISCELLANEOUS

Mithqal	:	100 grains=4.5 grams
Mudd	:	About two third of a Kilogram
Cubit	:	One arm. *Dhiraa*. Half yard
Nabs	:	Jujuba-Tree
Saa	:	About 3 Kg
Tithe	:	Ushr
Uqiyah	:	Five ounces
Wasq (wasaq)	:	145 kilogram i.e. four maunds

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50. Al-Sarim al-Maslul by Imam ibn Taymiah Abu al-Abbas Taqiuddin Ahmad bin Abdul Aleem bin Abdul Salam (661 A.H-728 A.H)
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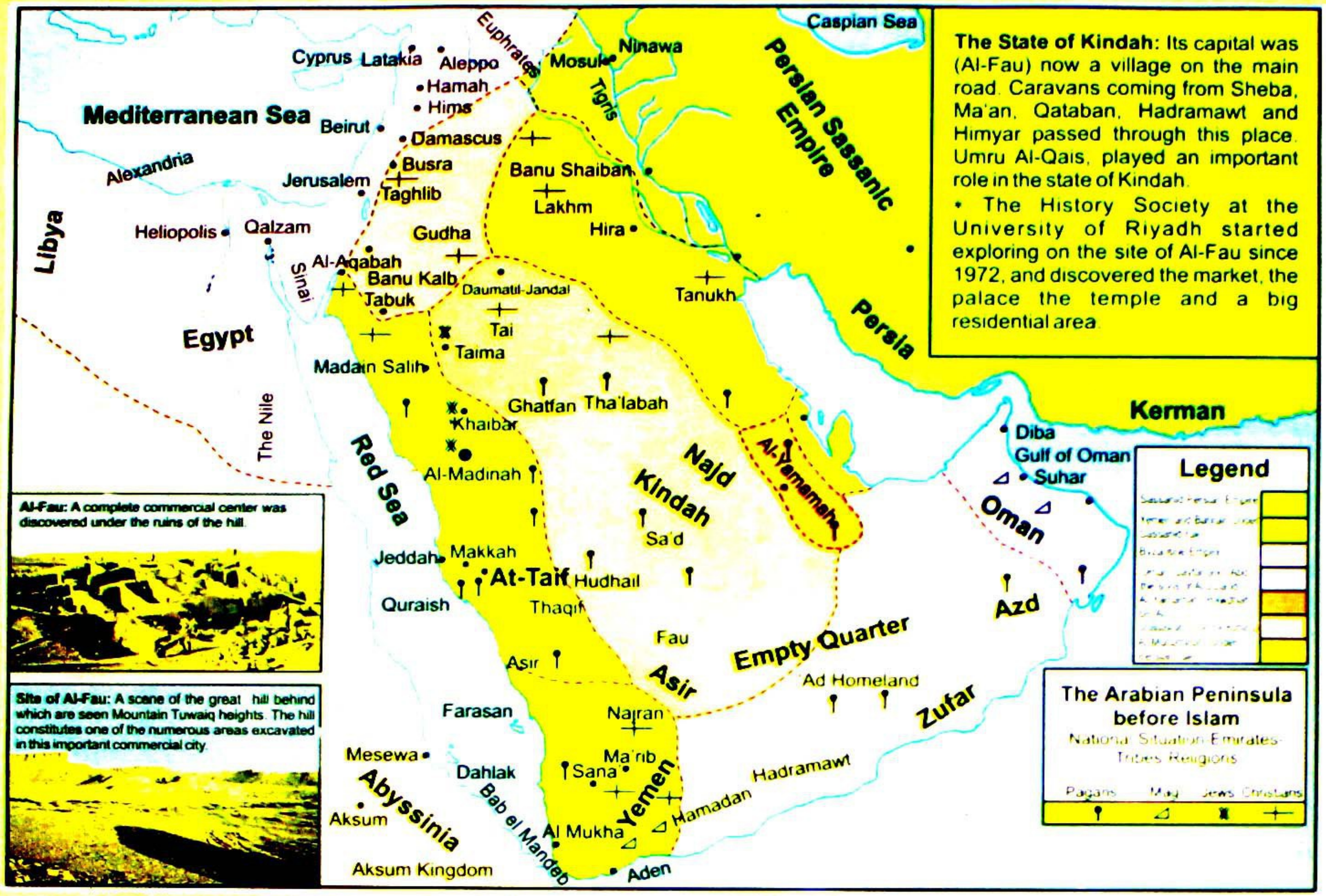

The Ancient state of Kindah

A ruined hewn fortress of Thamud tribe in a mountain at Madain Salih

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Arabia and Neighbours at the Prophet's Birth, (in 571 AD).

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Saudi Arabia

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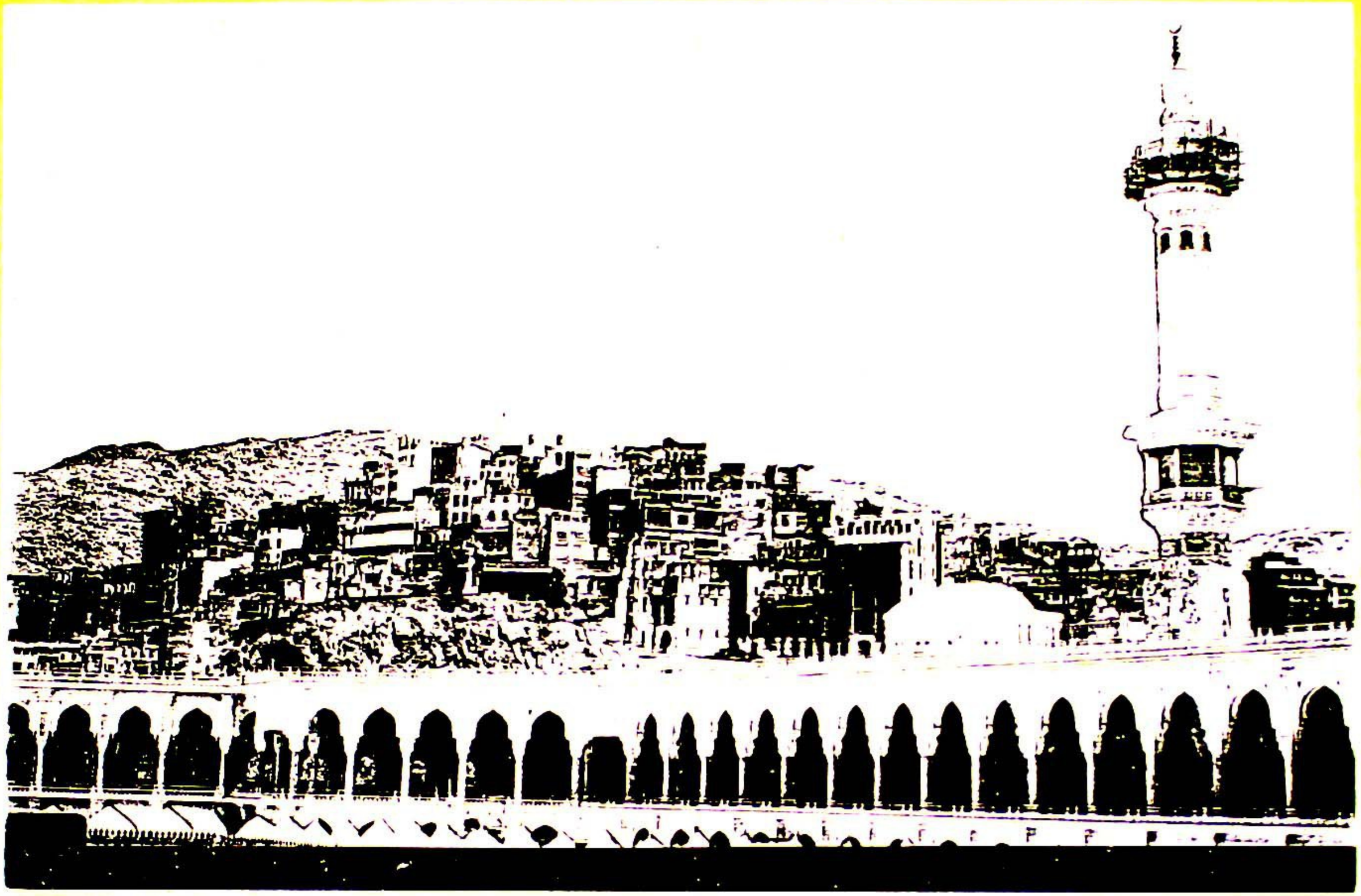

A scene from the courtyard of Haram Sharif (Masjid Al-Haram, Makkah), viewing (the mountain of) Jabal-e-Abi Qubais, and Masjid Hazrat Bilal bin Ribah (Radiya Allah-u Taala Anhu) (in 1974 AD).

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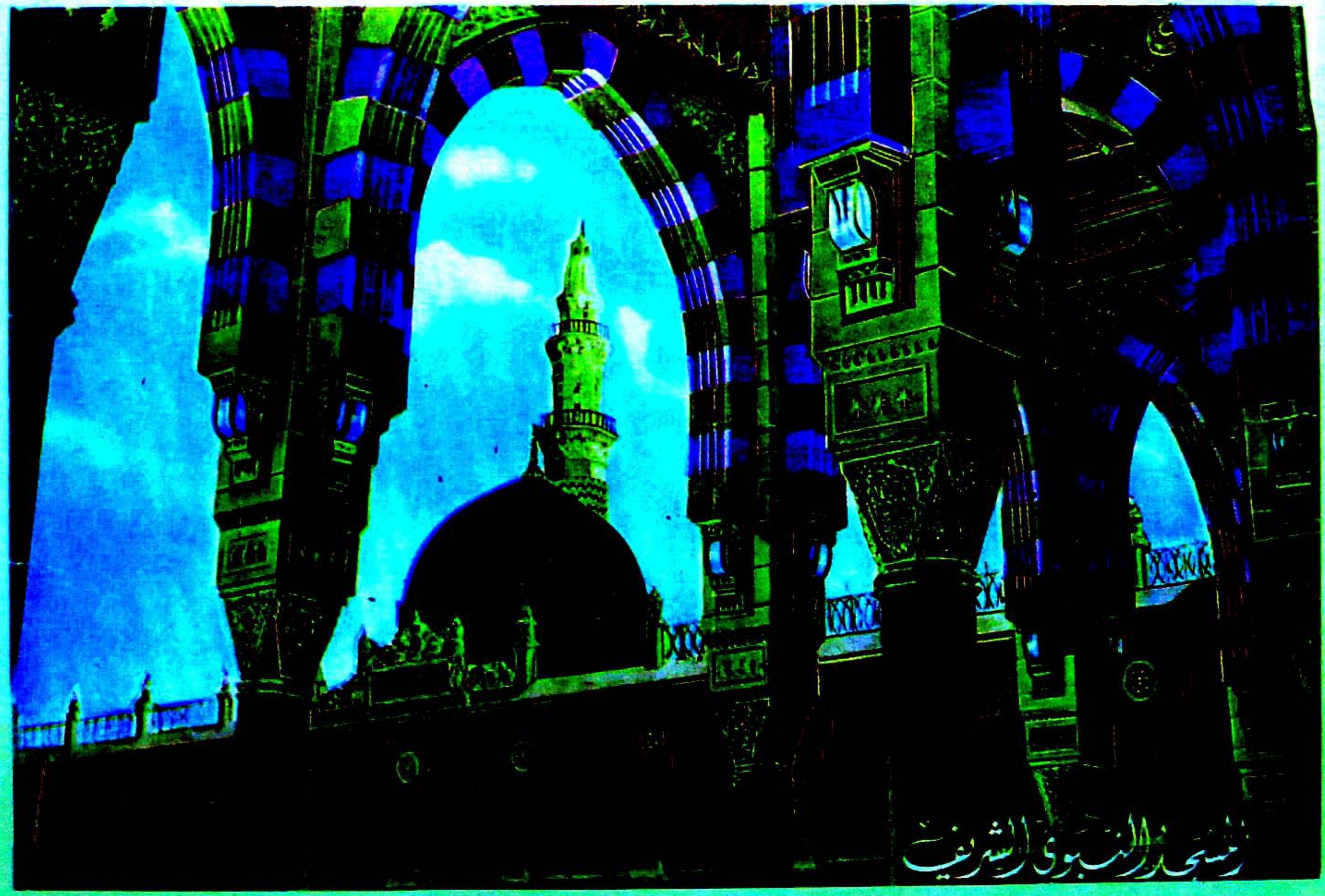
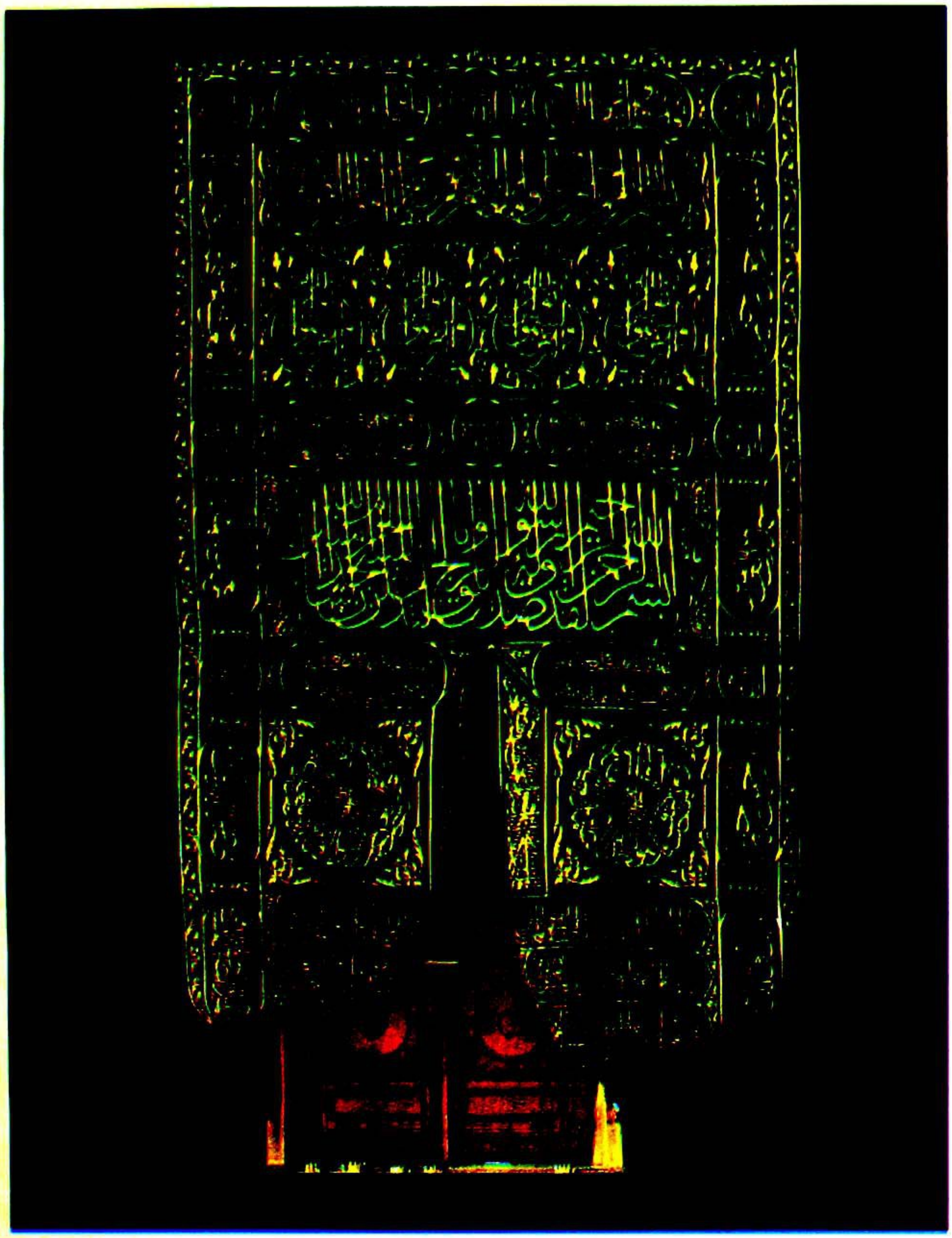


Prophet's Mosque (Masjid-e-Nabawi). A view from the inside (in about 1978 AD).



Door of the Kaabah (Makkah) and its cover (Ghulaf).

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The Holy Carpet in the interior of the Kaabah
(in 1321 AH = 1904 AD).

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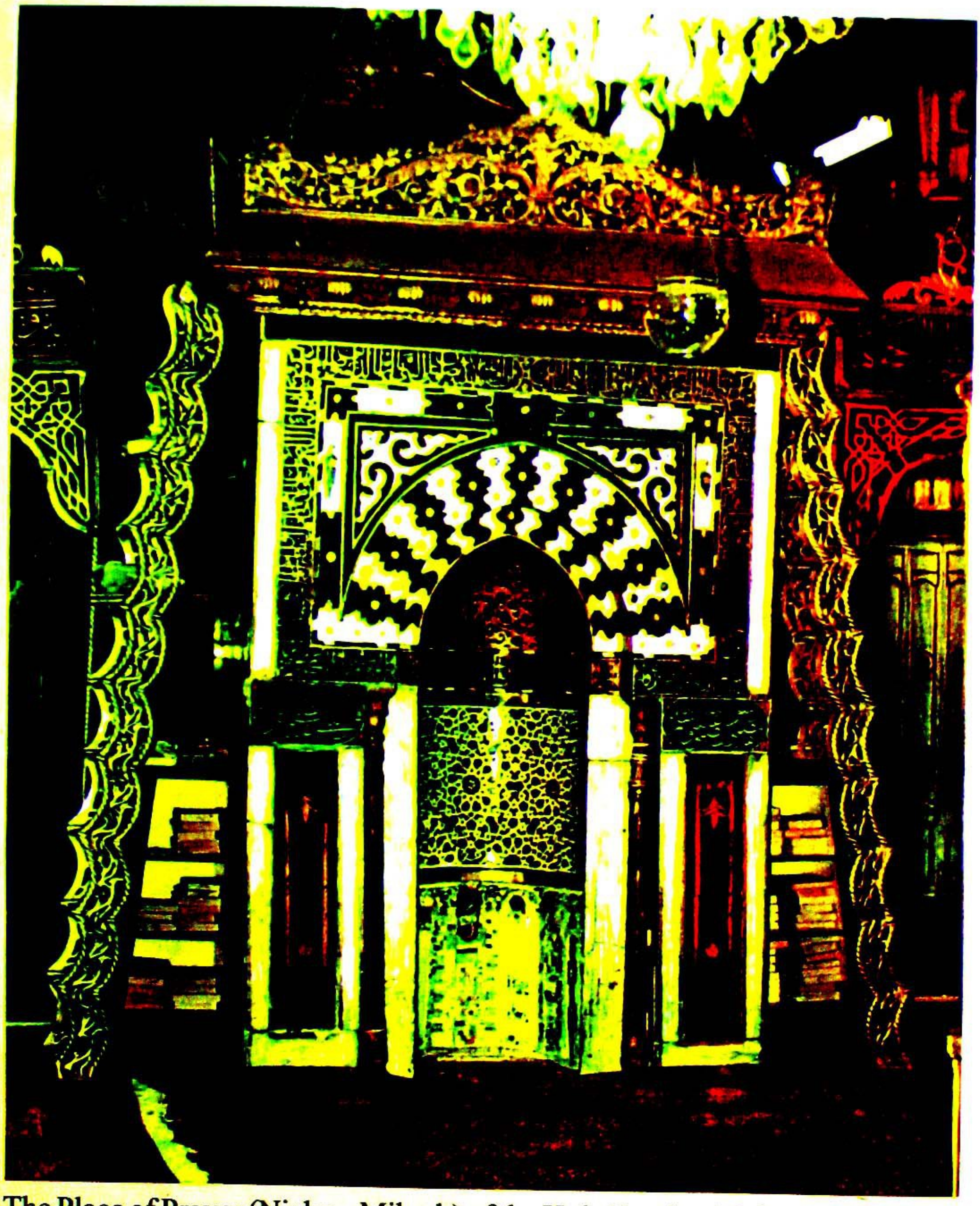

The Place of Prayer (Niche – Mihrab) of the Holy Prophet Muhammad (Peace be upon him) in Masjid-e-Nabawi, Madinah Munawwarah.

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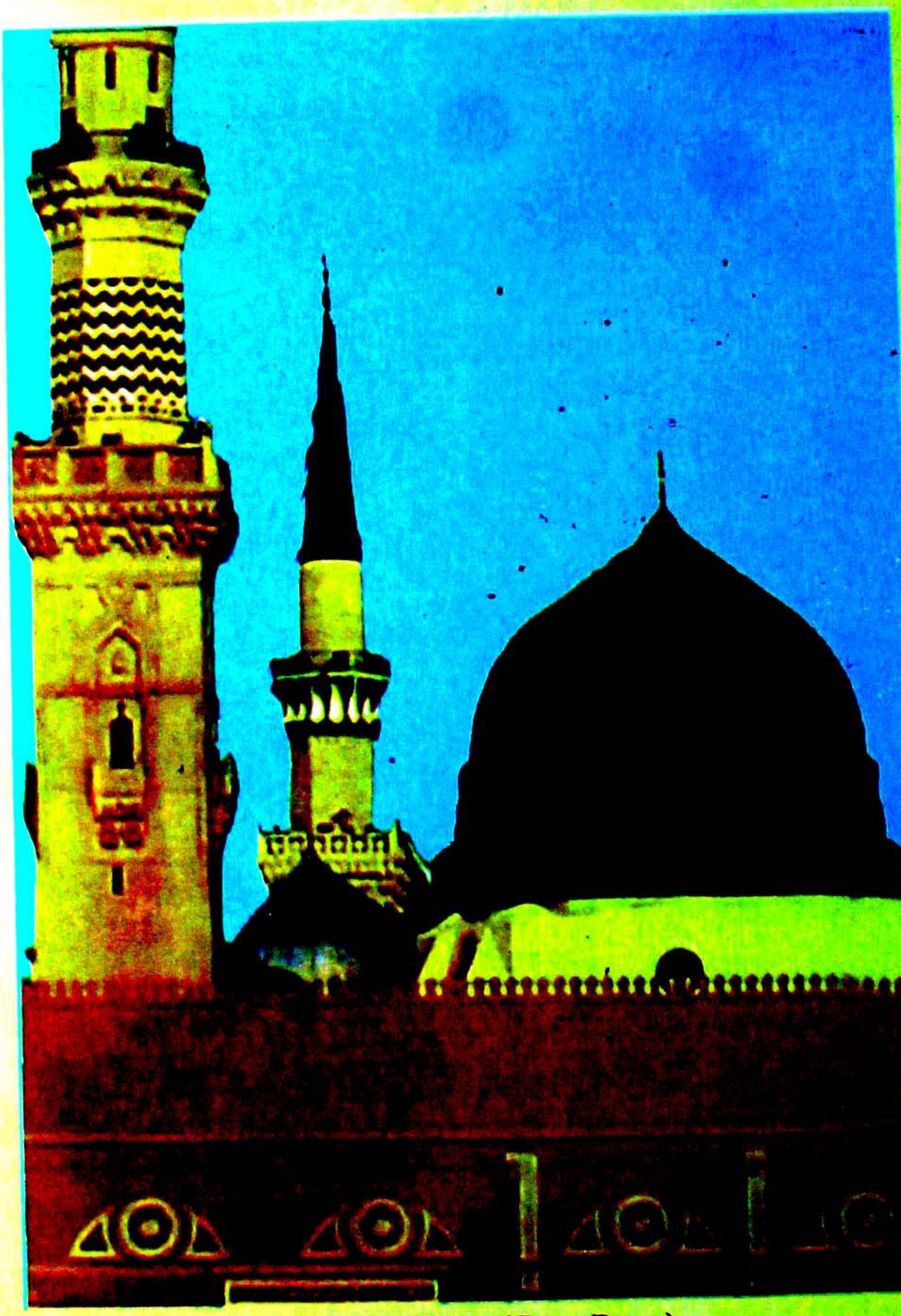

Gumbad-e-Khizra (Green Dome)

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Masjid-e-Namrah in Arafat, Makkah.

"Jabal-e-Nur," on way to Mina, Makkah.

Masjid Al-Kheif in Mina, Makkah.

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Writings of the Holy Quran engraved on the walls in the Holy Haram (Prophet's Mosque) of Madinah Munawwarah.

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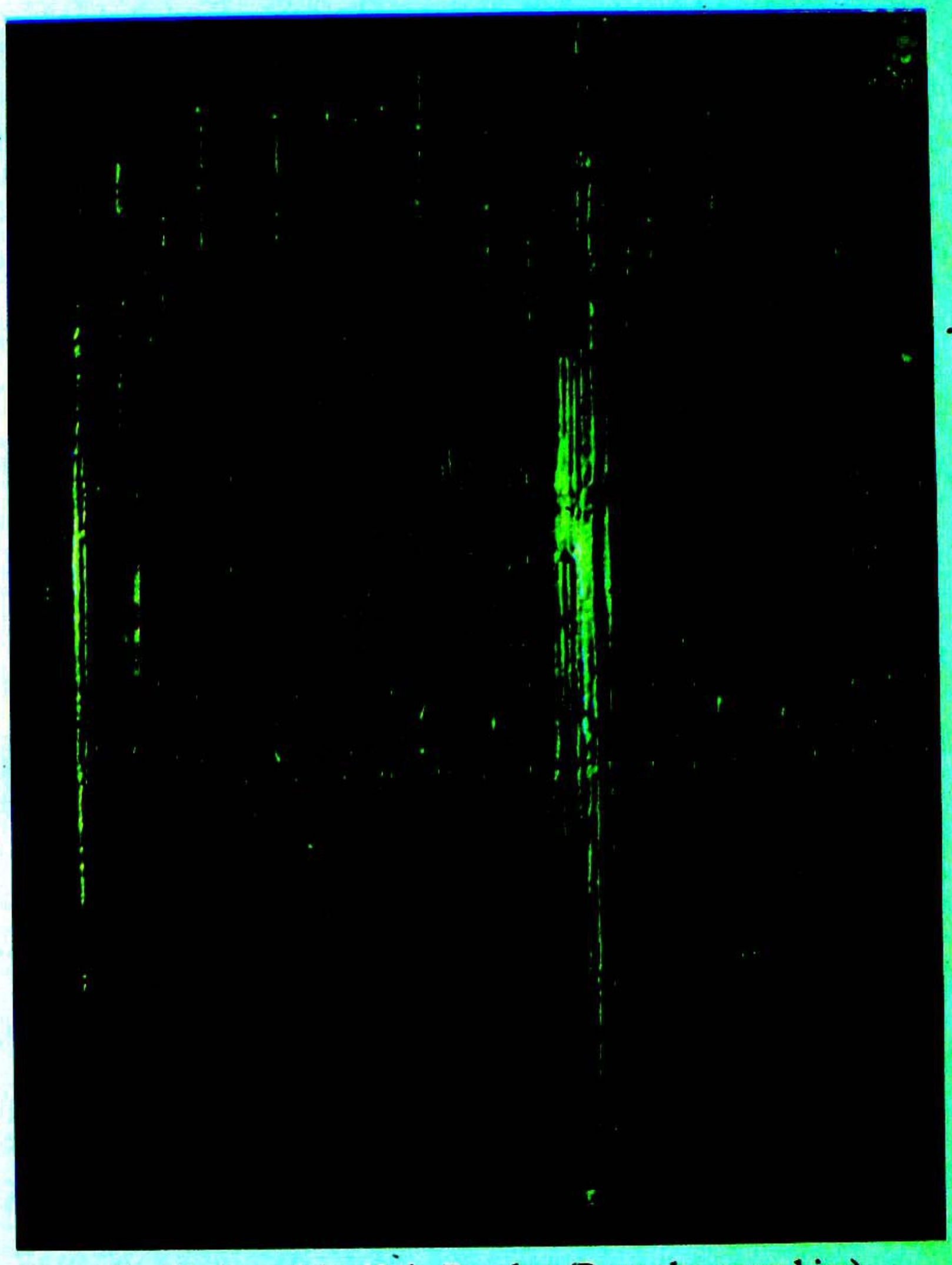

**The Shrine of the Holy Prophet (Peace be upon him)
in Madinah Tayyabah.**

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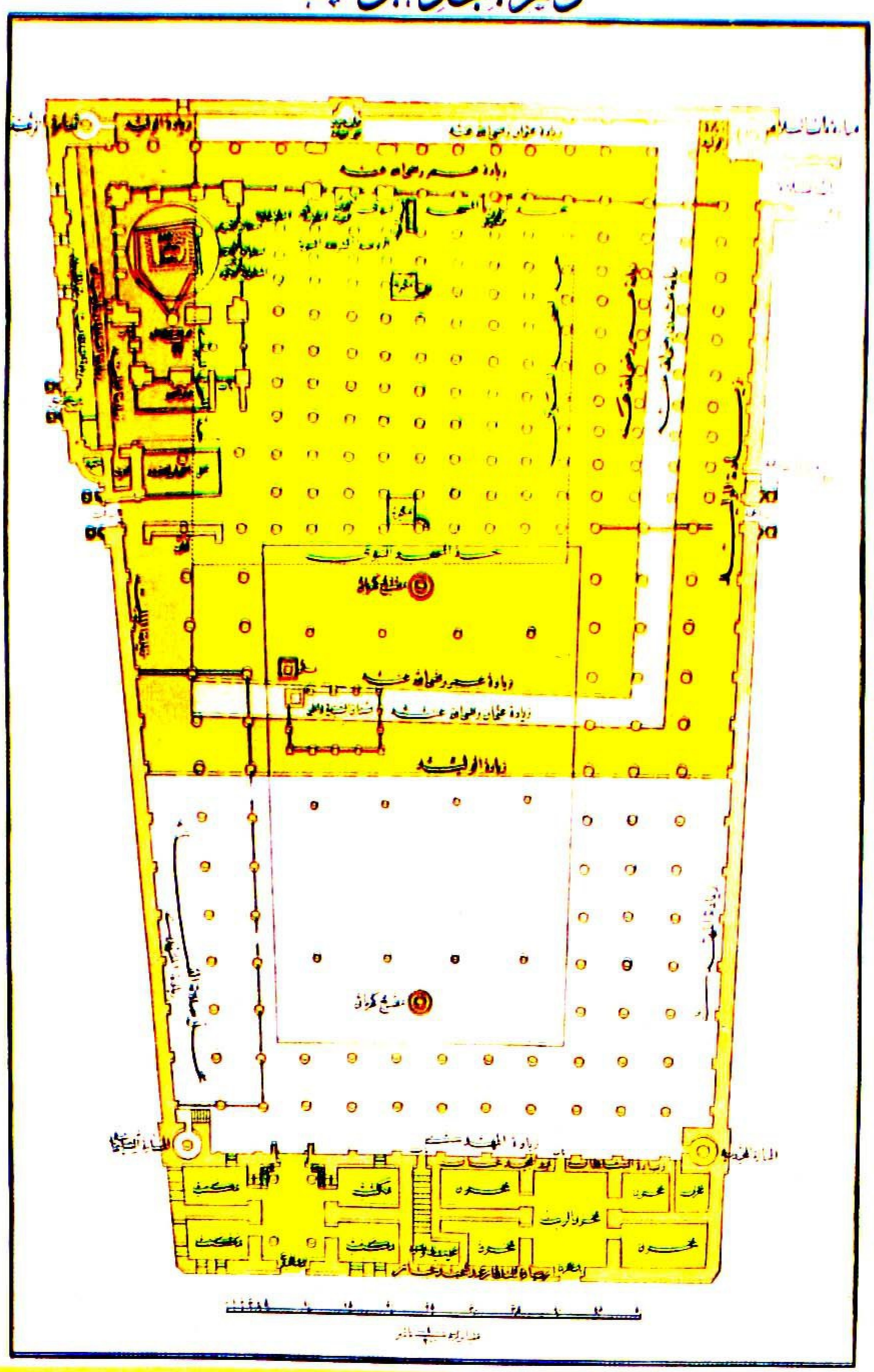

A sketch of Prophet's Mosque (Masjid-e-Nabawi) as shown by Mirat-ul-Harmain in 1321 AH (1904 AD).

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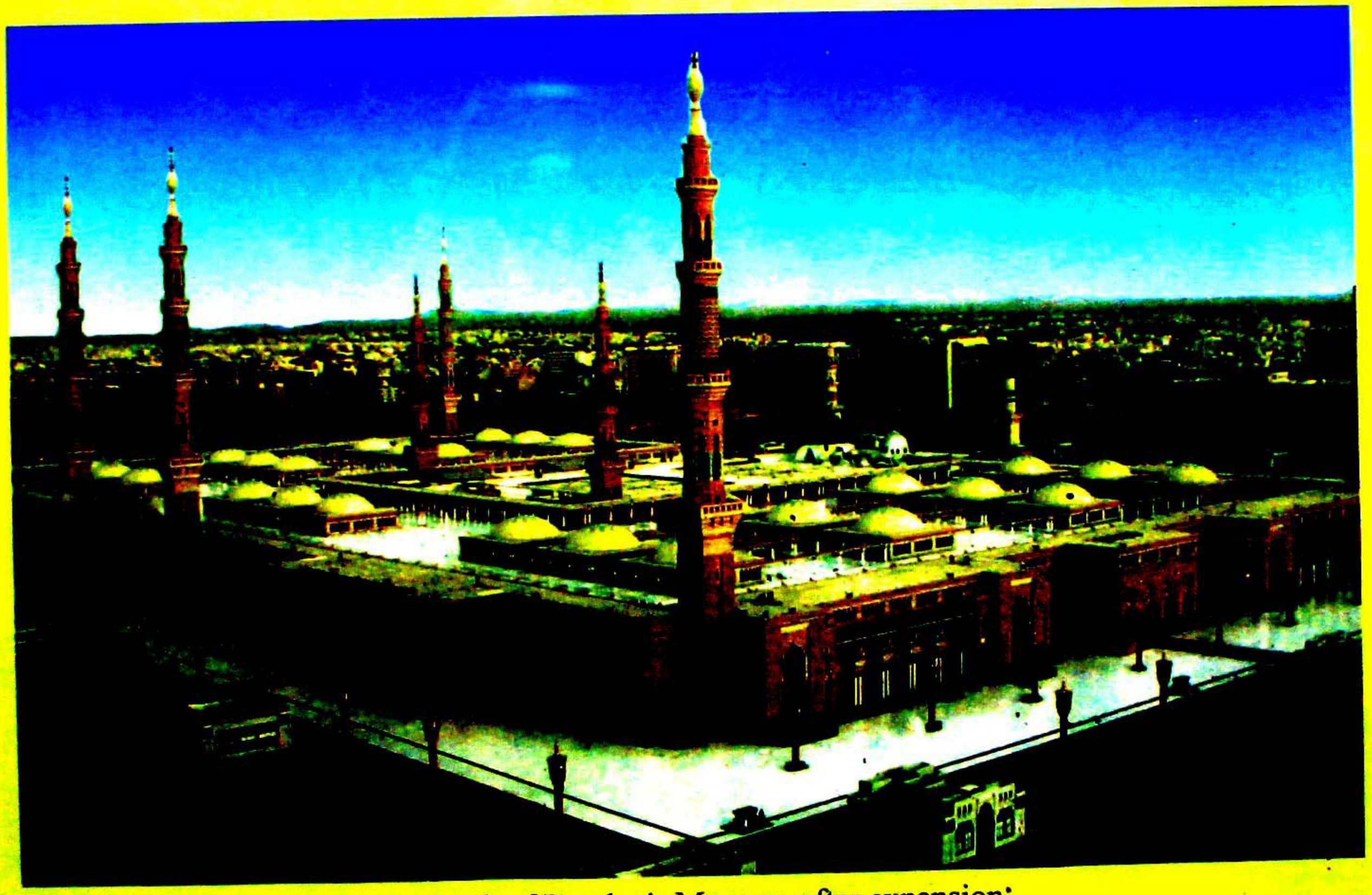

A sketch of Prophet's Mosque, after expansion.

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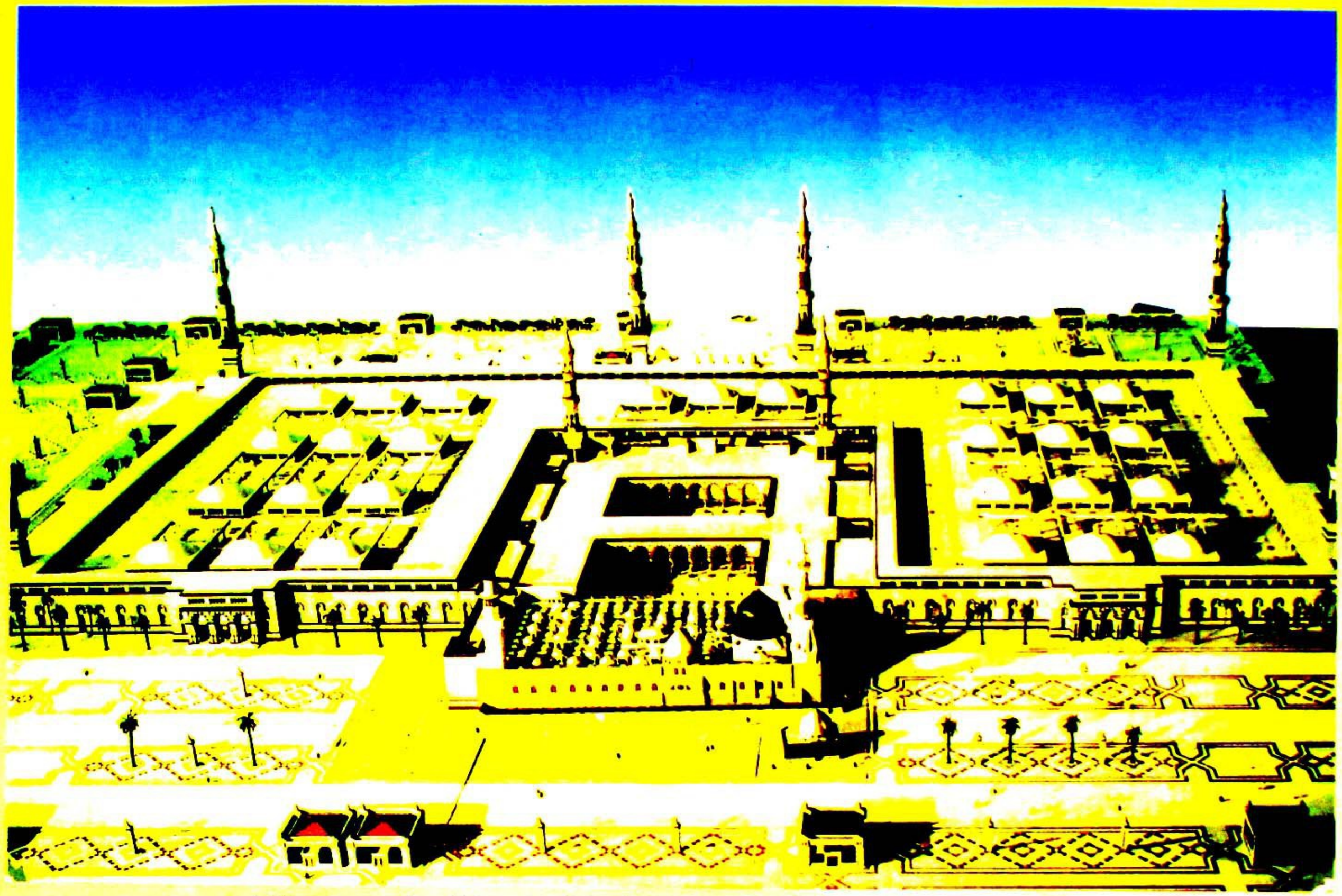
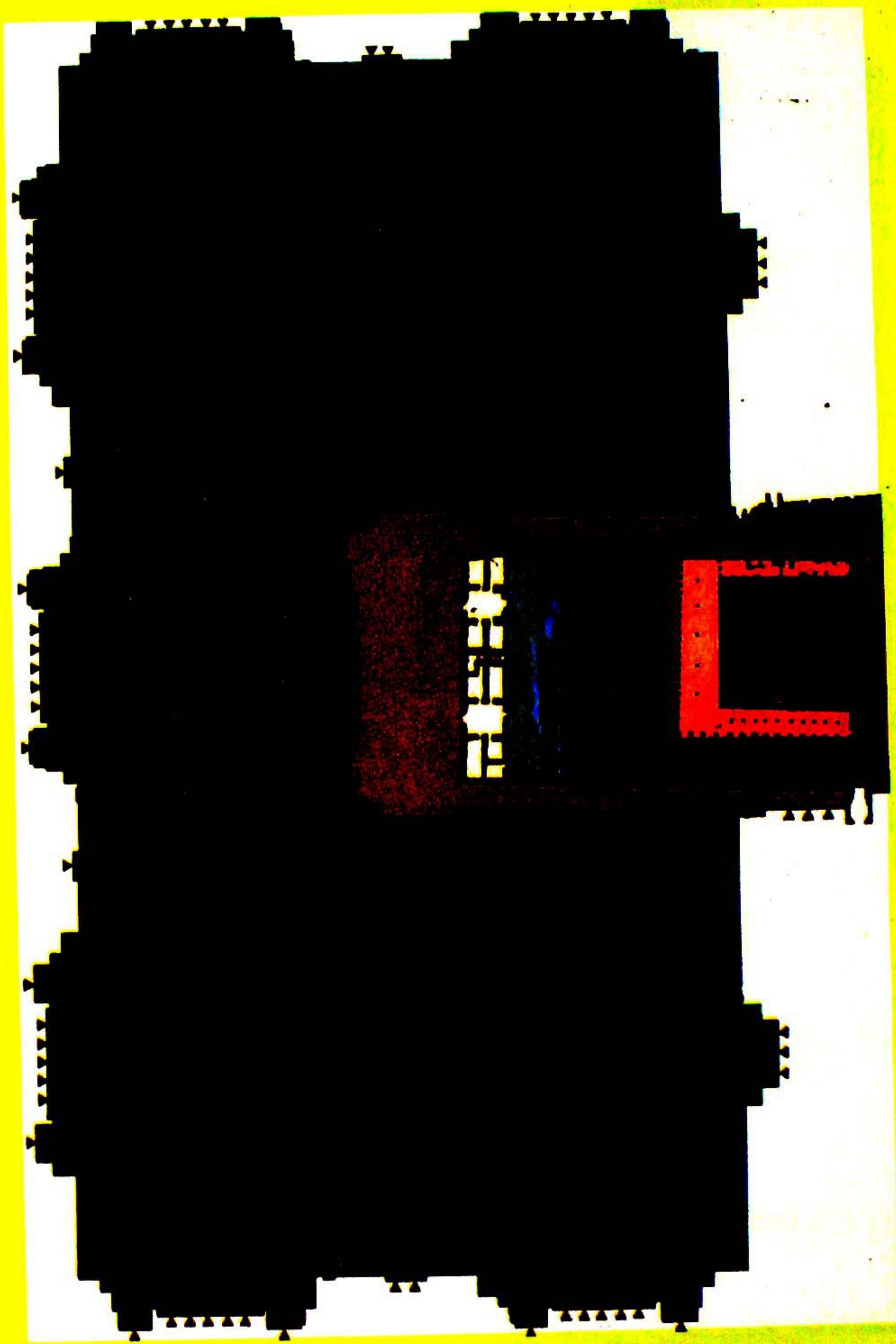


A Photograph of the model of Prophet's Mosque, after expansion.



Different stages of the expansion of the Holy Prophet's Mosque.

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History of the expansion.

- Prophet's Mosque originally built by the Holy Prophet (Peace be upon him).

- Expansion by the Holy Prophet (Peace be upon him) after conquest of Khaibar in 7 AH

- Expansion in Prophet's Mosque in 17 AH (638 AD) during the Caliphate (13 to 23 AH) of Hazrat Umar bin Khattab (may Allah be pleased with him).

- Expansion in Prophet's Mosque (in 29-30 AH) during the Caliphate (23-36 AH- 644-656 AD) of Hazrat Usman (Uthman) bin Affan (may Allah be pleased with him)

- Expansion in Prophet's Mosque During the period of Omayyad Caliph Al-Walid bin Abdul Malik, 86-96 AH (705-715 AD).

- Expansion in Prophet's Mosque (161-165 AH) during the period of Abbasi Caliph Al-Mahdi (158-169 AH – 775-786 AD)

- Expansion in the Prophet's Mosque in 888 AH during the period of king (Sultan) Ashraf Sayf-al-din Kait – Bey, 873-901 AH (1468 – 1495 AD).

- Expansion in the Prophet's Mosque during the period of King (Sultan) Abdul Majid Thani 1265 – 1277 AH (1849 – 1860 AD)

- Expansion in the Prophet's Mosque (in 1372 AH) during the period of King Saud bin Abdul Aziz (1964 – 1975 AD).

- Expansion in the Prophet's Mosque (in 1405 – 1412 AH) during the period of King Fahd bin Abdul Aziz (1982- 2005 AD).

Note: Before last expansion (VIII), total covered area of Prophet's Mosque was 16500 Sq. Metres, enough to accommodate 28000 Supplicators (performers of Prayers). After expansion, now the total covered area has been increased to 98500 sq. Metres, sufficient to accommodate 650000 Supplicators.

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Beautiful sceneries of Masjid Quba (Madinah)

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Baqi al-Gharqad: The cemetery of Madinah where more than ten thousand Companions (may Allah be pleased with all of them) of the Holy Prophet (May Allah's Blessings and Peace be upon him) are buried, together with the daughters of the Holy Prophet (Peace be upon him), his wives, aunts and descendants. It is still in use to this day.

The garden of Hazrat Salman al-Farisi (may Allah be pleased with him): Where the Holy Prophet (Peace be upon him) planted with his own hand all but one of the three hundred palm trees that Salman's Jewish master demanded as the price of Salman's freedom.

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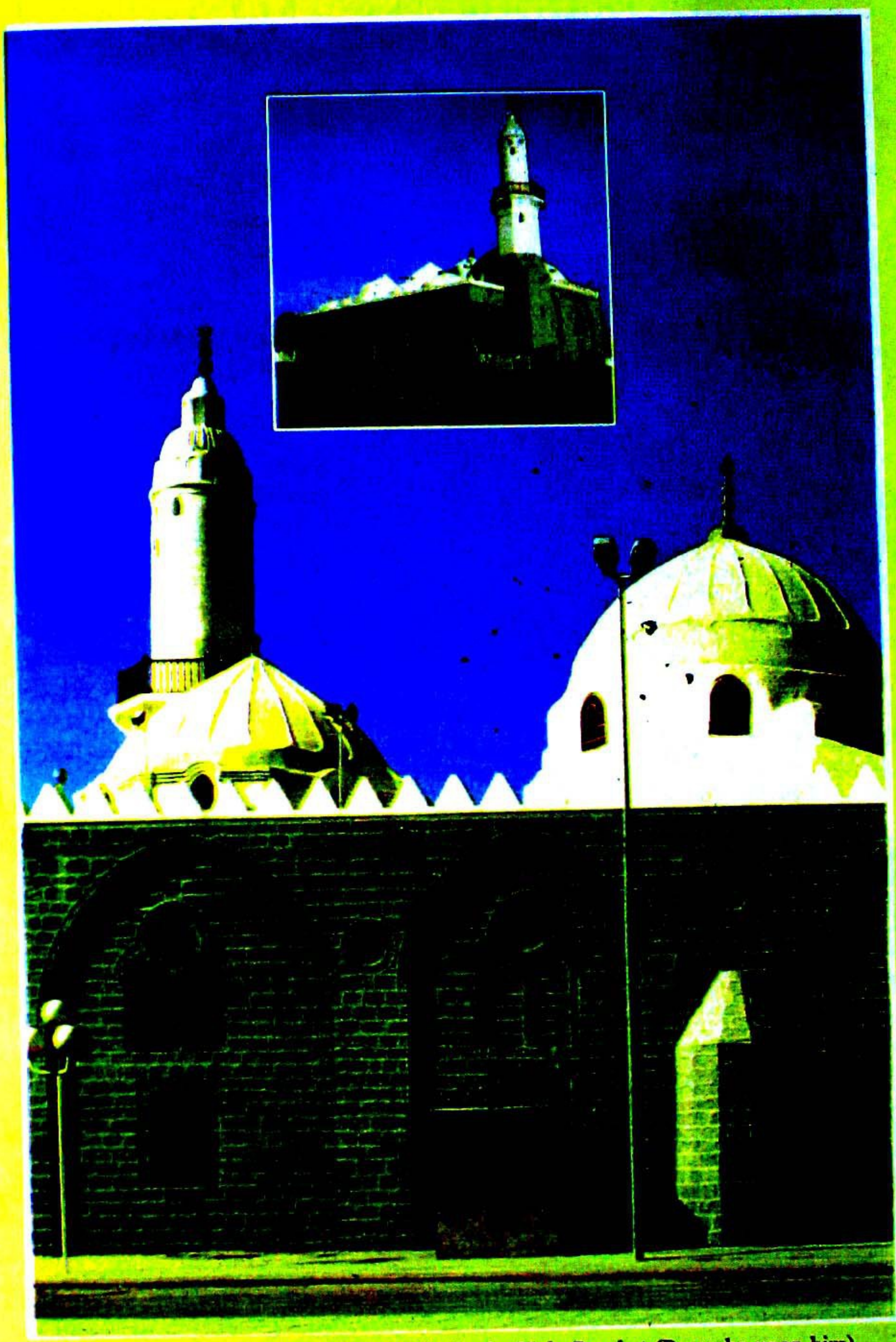

When after migration to (Quba) Madinah, the Holy Prophet (Peace be upon him), shifted from Quba to Madinah, it was the day of Friday. He was still on way and reached here the habitations of the Banu Saalam bin Auf tribe, it was that the time of Friday prayers, and for that a Revelation was revealed here. The first Friday Prayer was performed here.

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Masjid Abu Bakr Al-Siddiq (may Allah be pleased with him): One of the locations where the Prophet (Peace be upon him) used to hold the Eid Prayer. This is also where Allah's Messenger (peace be upon him) held the funeral prayer over the Negus (Najjashi) of Abyssinia (Habshah).

Masjid Umar ibn al-Khattab (may Allah be pleased with him): Hazrat Umar (Radiya Allah-u Taala anhu) prayed Eid here as Khalifa (Caliph) and, since it is inexecutable for him to have prayed where the Prophet (peace be upon him) never did, it is considered one of the Prophet's Eid Prayer locations.

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Majid Bani Haram: This Mosque marks the location of the house of the companion Jabir bin Abdullah (may Allah be pleased with him), where the food he had prepared to feed the Prophet and a few Companions during the Campaign of the Trench (Confederates), was miraculously increased by the Prophet to feed the whole army.

The Well of Ghars: From which the Prophet (peace be upon him) drank and made his ablution. He also spat in it once and poured in some honey he had been given. He said it was a fountain of Paradise and bid them wash him with seven waterskins from its water after his death.

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Masjid Al-Fath, the Mosque and rock of victory: This is the rock upon which the Allah's Messenger (peace be upon him) stood during the Campaign of the Trench (Confederates), praying for victory, and where he received Allah's promise of victory and the conquest of Makkah.

The house of Kulthum ibn Al-Hadm (may Allah be pleased with him) in Quba: where the Messenger of Allah (peace be upon him) stayed on his first arrival to Madinah and where, later on, his wives and Abu Bakr's (Radiya Allah-u Taala anhu) wives stayed on arrival from Makkah escorted by Ali ibn Abi Talib (Radiya Allah-u Taala anhu)

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Hazrat Anas ibn Malik (Radiya Allah-u Taala anhu) said: the Messenger of Allah (Peace be upon him) said: "O Allah! Make the Baraka (Prosperity) of Madinah twice that of Makkah." (Bukhari and Muslim).

Madinah as seen from the Syrian gate (1907 AD).

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Hazrat Anas ibn Malik (may Allah be pleased with him) said: the Messenger of Allah (Peace be upon him) said: "None of you will have believed until I become dearer to him than his father, his child and all of mankind." (Bukhari and Muslim).

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Masjid Ali Ibn Abi Talib (Radiya Allah-u Taala Anhu): The third of the seven mosques (The Campaign of Confederates i.e. Trench).

Mosque of Hazrat Fatimah al-Zahra (Radiya Allah-u Taala anha): The sixth of the seven mosques.

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Masjid Salman Al-Farisi (May Allah be pleased with him): Hazrat Salman (Radiya Allah-u Taala Anhu), being Persian and thus aware of military tactics unfamiliar to the Arabs, suggested to Allah's Messenger (Salla Allah-u Alaihi wa-Sallam) to dig a trench to prevent the enemy from entering Madinah from its weakest point.

Masjid Banat Al-Najjar: Banat (daughters or girls) of the house of Al-Najjar were the descendants of the Prophet's maternal uncles. At this location they welcomed him on his arrival from Makkah, saying: We are the girls of Bani al-Najjar. How wonderful to have Muhammad (peace be upon him) for a neighbour. Also said to be the Mosque of Utban Ibn Malik (May Allah be pleased with him): when the Holy Prophet (Peace be upon him) visited the blind Utban (Razi Allah-u Taala anhu) at home he asked him before sitting down: "Where in your house would you like me to pray?" Utban (May Allah be pleased with him) pointed at a spot to which the Prophet (Peace be upon him) headed and led the prayer with Utban and other Companions behind him.

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Masjid Sayyed al-Shuhada: Erected on the plain of Uhud, the location of the battle where Prophet's uncle, Hamzah (Radiya Allah-u Taala anhu) was martyred. When he saw the mutilation he had suffered the Prophet (Peace be upon him) wept, saying: "Never shall I be afflicted with (the loss of) such as you, nor have I ever been angrier before!"

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The Battlefield of Badr: (1) The Arish Mosque marking the place where the Holy Prophet (Peace be upon him) stood. (2) The graves of the thirteen Martyrs (May Allah be pleased with all of them). (3) The battlefield.

Masjid Al-Muras in the blessed valley of al-Aqiq; Madinah: This is where the Prophet (Peace be upon him) spent the night on his return from one of his journeys.

Masjid Dar al-Nabigha of the Bani Al-Najjar: Where the Prophet's father Abdullah bin Abdul Muttalib was buried. It is said that the Prophet (Peace be upon him) prayed there (the compiler has the auspiciousness to visit the grave).

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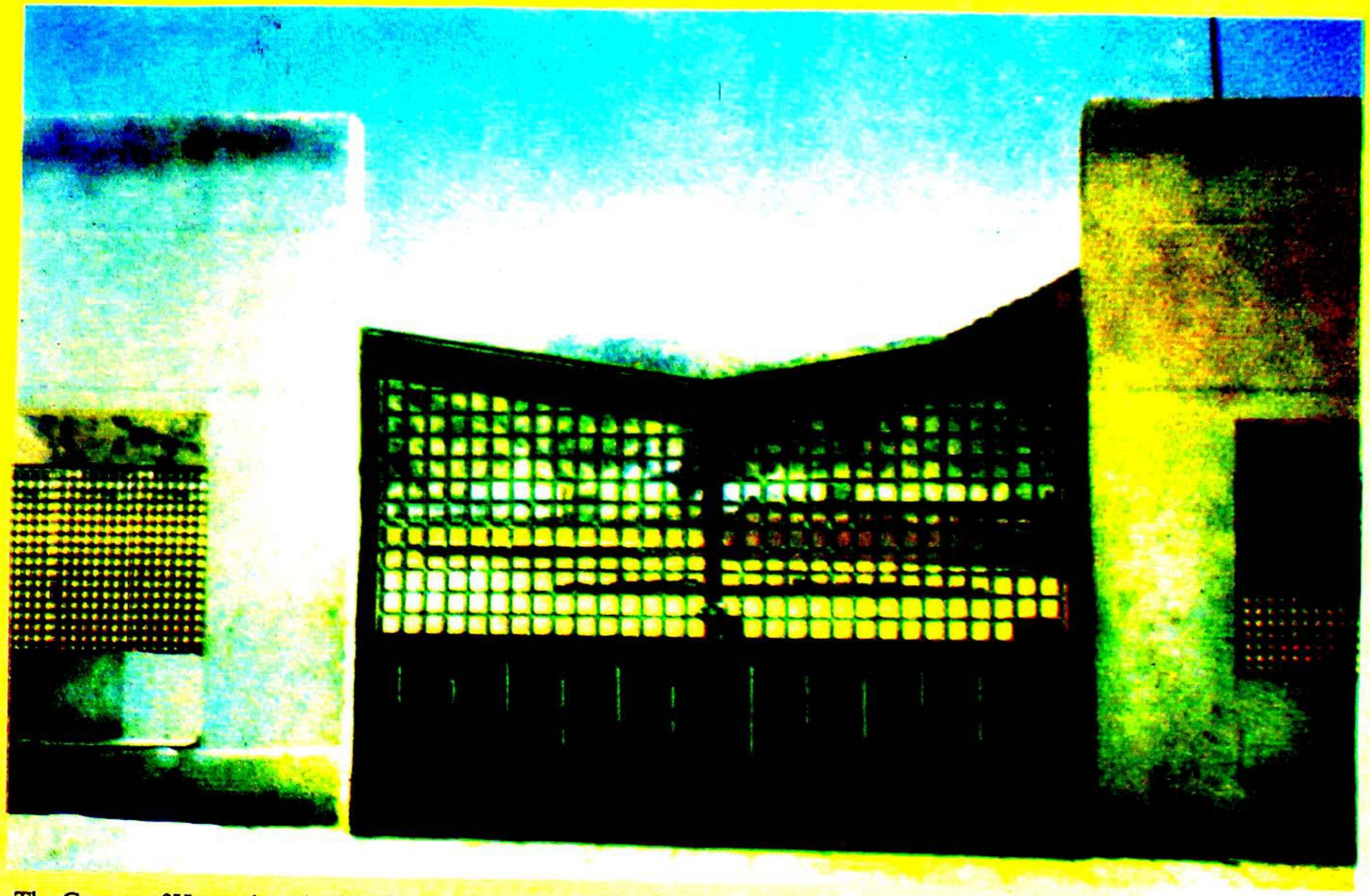

The Graves of Hamzah and other Companions (may Allah be pleased with all of them) martyred at the Campaign of Uhud: The Holy Prophet (peace be upon him) used to visit them every year and say: "May peace be upon you for your fortitude." He also said: "I testify that you are alive with Allah. Visit them and greet them, for by the One in Whose Hand my soul is, none shall greet them, till the Day of Resurrection, but that they will greet him back."

Mabrak al-Naqa: The location in the Mushaqqaq valley where the Prophet's she Camel stopped. This is where, on one of the several occasions, when water was scarce and the army thirsty, water miraculously flowed from between the Prophet's (Peace be upon him) fingers in such profusion that it sufficed the whole army, both men and beasts, on their return from the Campaign of Tabuk.

Harrat Bani Zuhra: When Allah's Messenger (Peace be upon him) passed by it he said: "On this lava tract the best of my nation after my Companions will be killed." About forty years later six thousand Companions (may Allah be pleased with all of them) and followers were martyred fighting against the invading army of Yazid.

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Masjid Al-Ghamama (Madinah).

The Holy Prophet (Peace be upon him) performed here his first Eid Prayers. The clouds miraculously provided here the shadow to Allah's Messenger (Peace be upon him), and thus it was named the Masjid Al-Ghamama (Clouds).

Footprint of the Holy Prophet Muhammad (Peace be upon him)
(Naqsh Qadem-i-Sharif)

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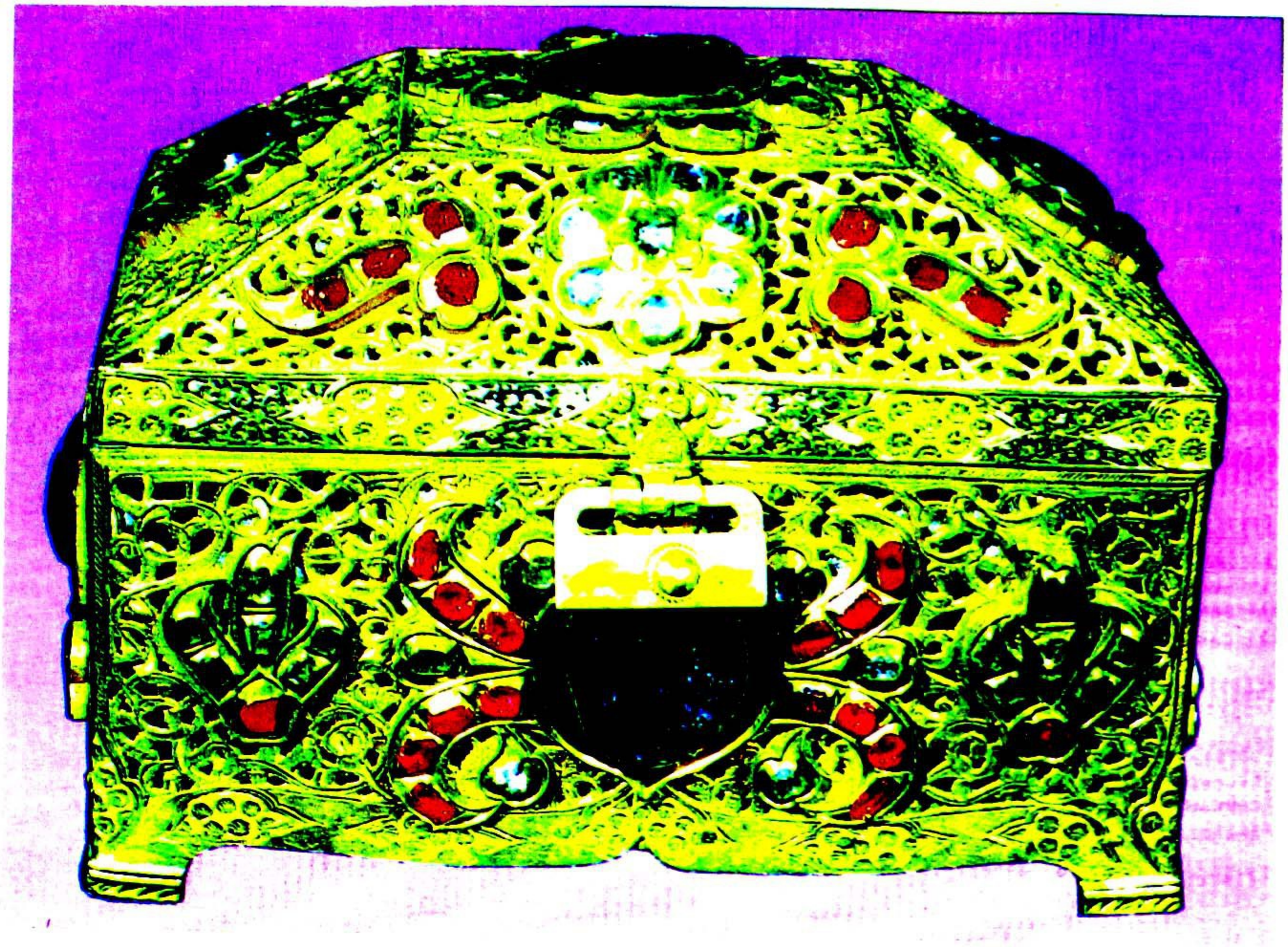
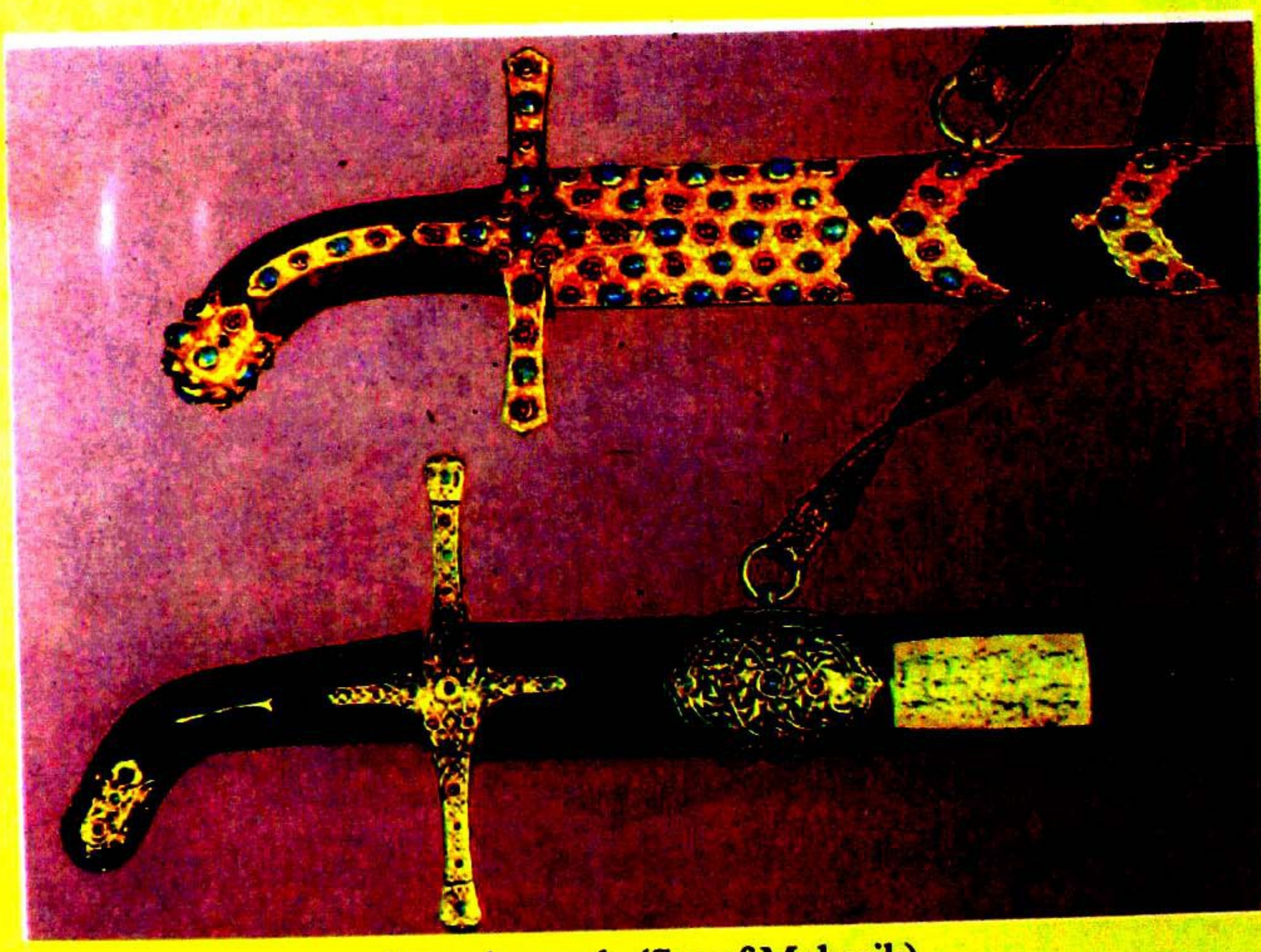


Small golden box which contains the tooth of the Holy Prophet Muhammad (Peace be upon him).

Gold – plated Key of the Holy Kaabah (Makkah)



Sacred swords (Suyuf Mubarik)

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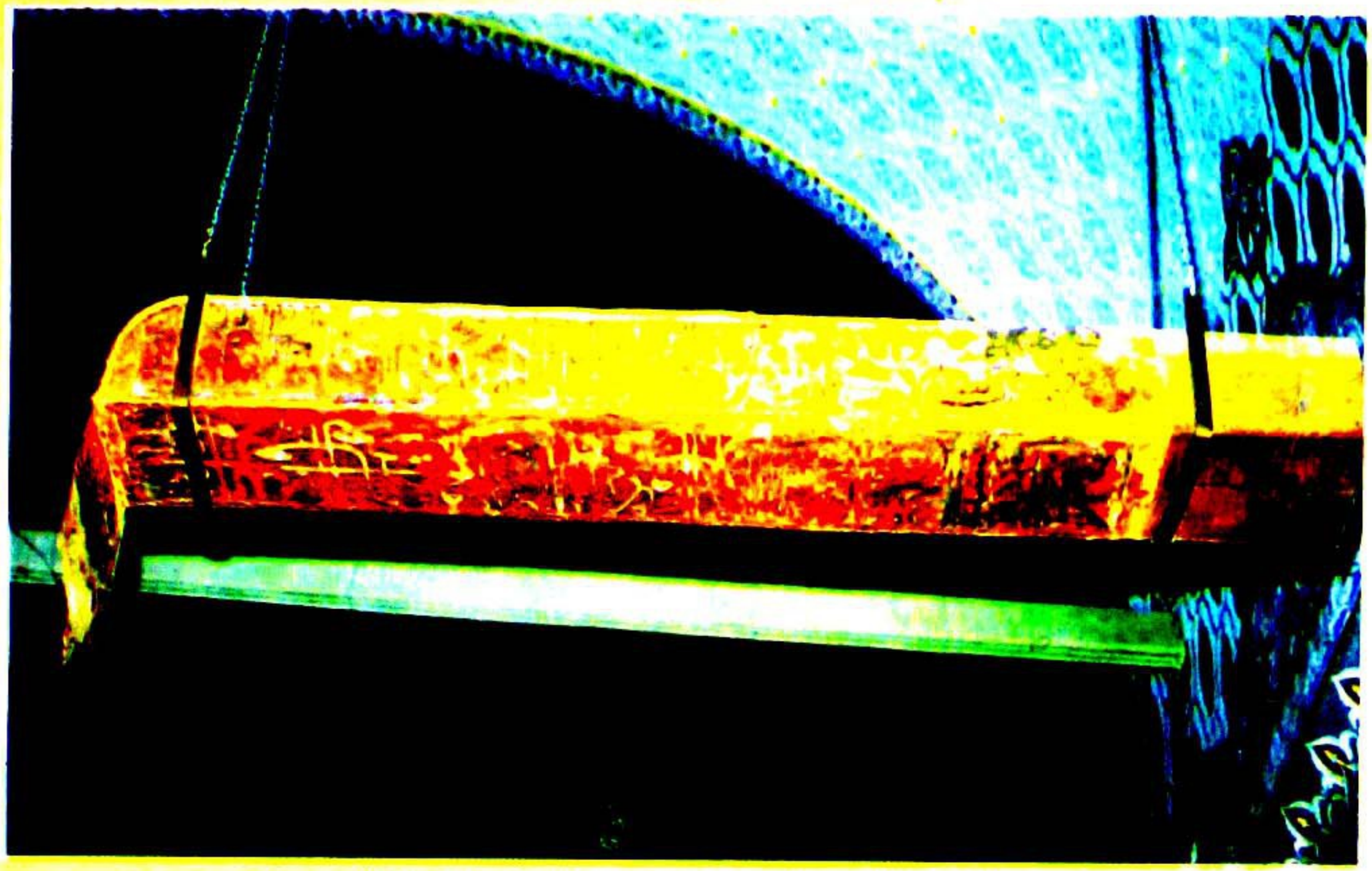

One of the two golden rain gutters from Kaabah.

Relics of Allah's Messenger Muhammad (Peace be upon him): Two swords belonging to him and the golden box which contains his holy mantle.

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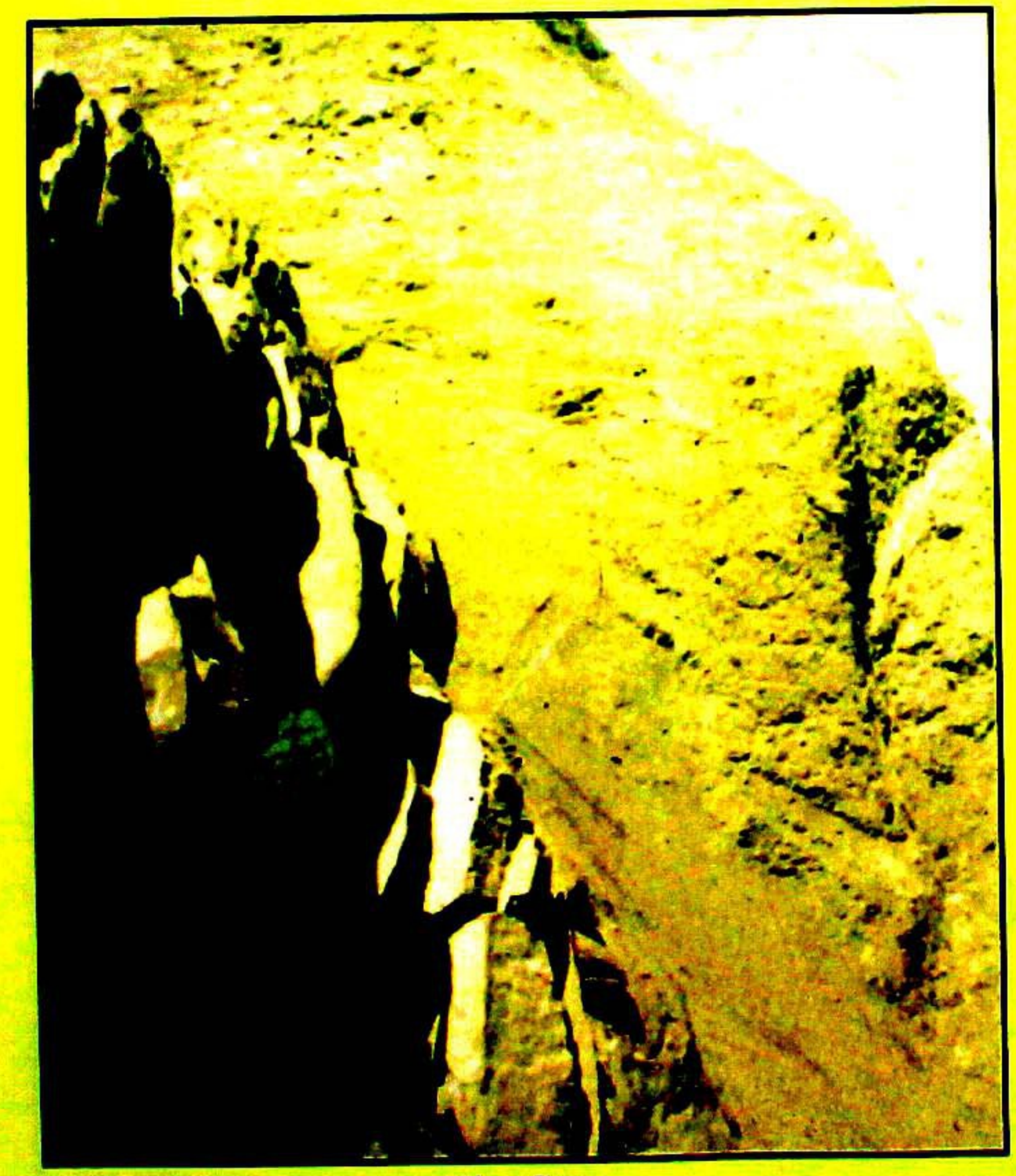

Hira Cave

Hira Cave (Ghar-e-Hira) (Makkah)

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Grave of Hazrat Aaminah bint Wahb bin Abd Manaf (Chief of Banu Zuhra tribe of Madinah) (May Allah be pleased with her): at Abwa (23 miles from Hajfa: and ten miles from Mastura), on former road via Badr to Madinah. (Compiler has the auspiciousness of visiting the grave in 1984 AD)

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Seal of Allah's Messenger (Muhur-e-Nabawi)

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The water of this spring of Tabuk was dripping drop by drop and thus was flowing very scarcely limited. When Allah's Messenger (Peace be upon him) had his ablution here, the water gushed out and it is still a source of irrigation there; as prophesied by Allah's Messenger (Peace be upon him), at the time of Campaign of Tabuk (Rajab 9 AH: 630 AD).

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The House of Abu Ayyub Al-Ansari Al-Najjari (After shifting from Quba, Allah's Prophet (Peace be upon him) stayed here.

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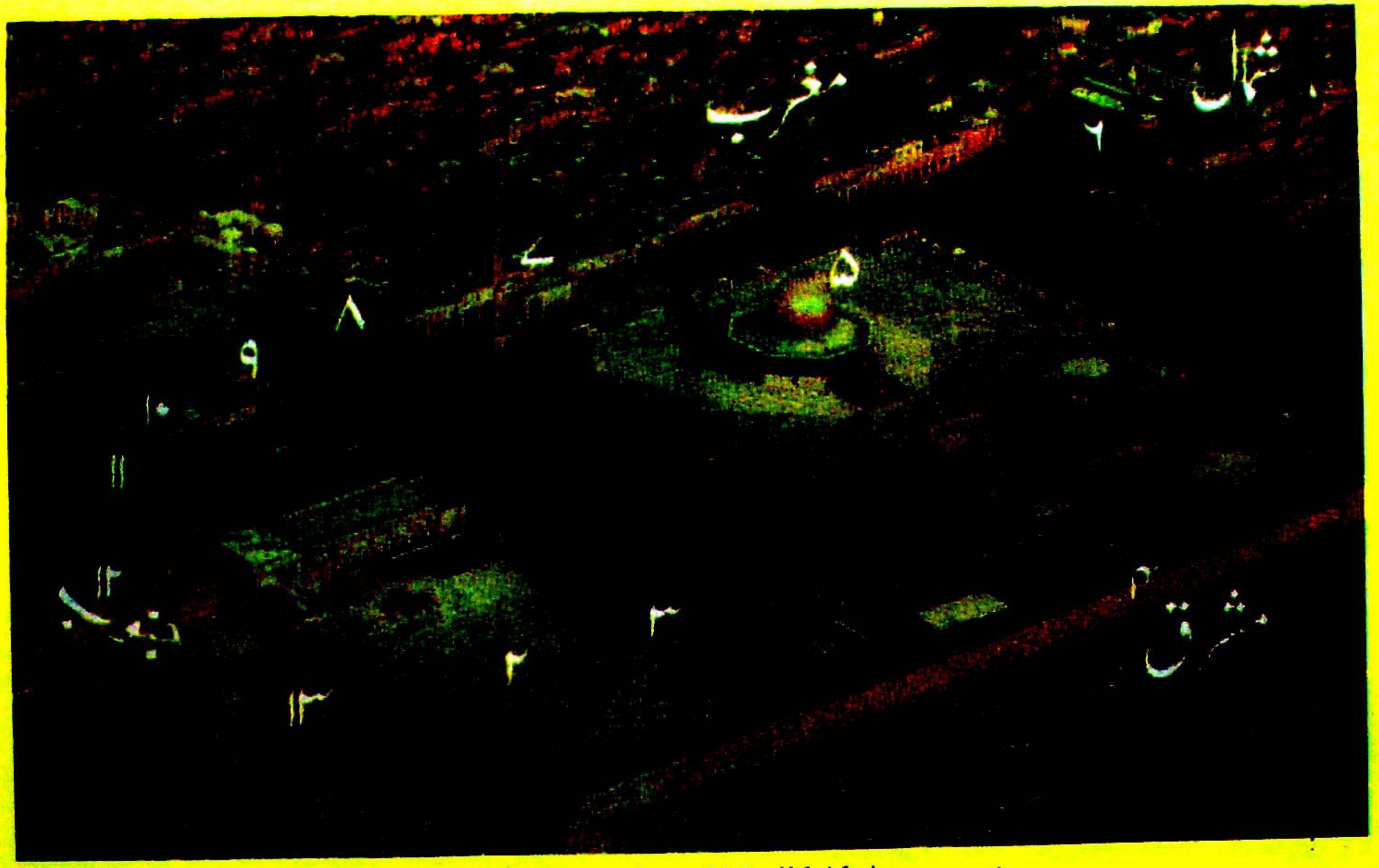
Al-Masjid al-Aqsa and the Gumbad-e-Sakhrah (The dome of Rock). Bait-al-Maqdis (Jerusalem)



A representation of Masjid Al-Aqsa

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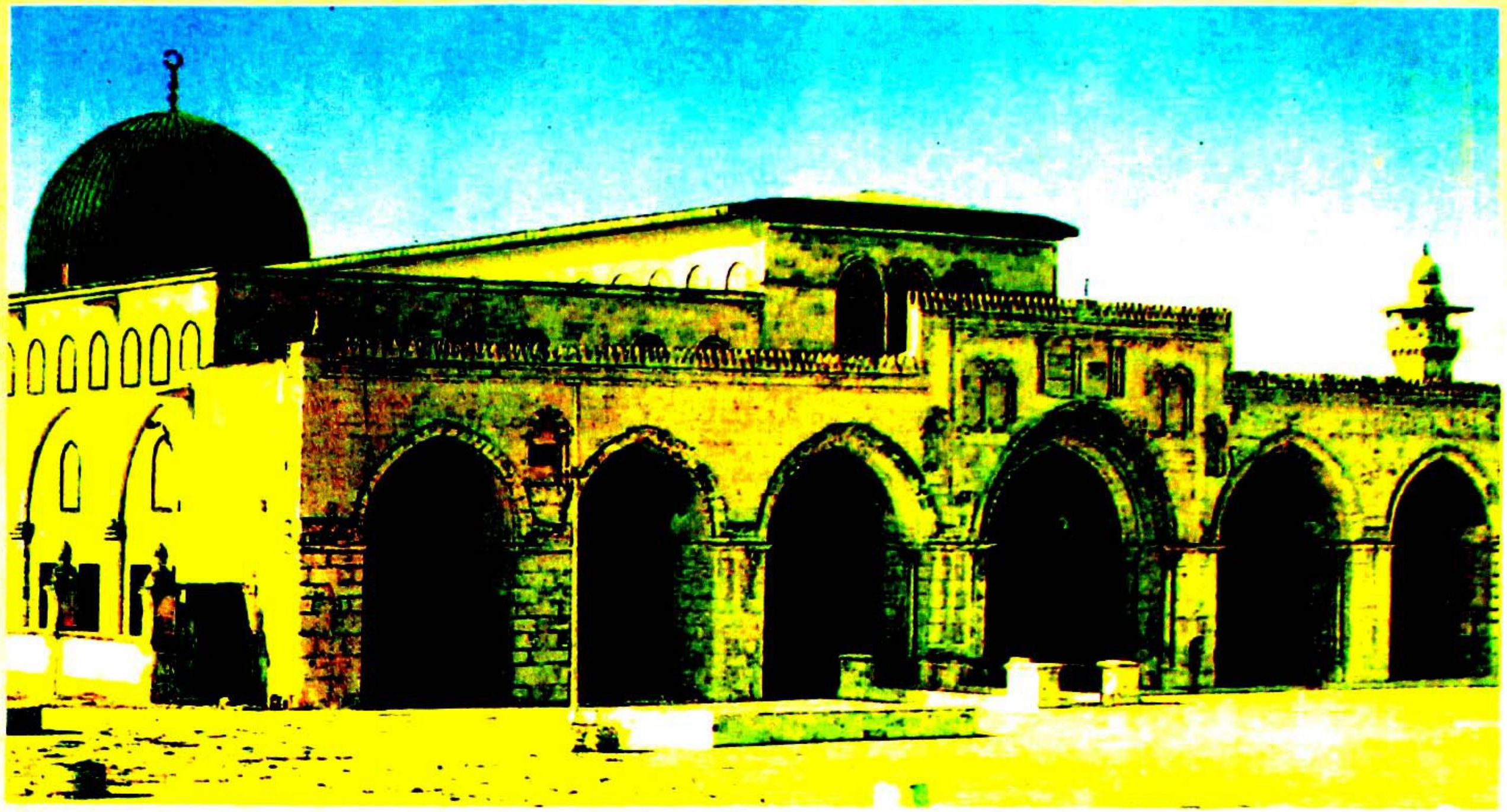

Masjid-e-Aqsa's central building (Bait Al-Maqdis), where the Holy Prophet Muhammad (May Allah's Blessings and peace be upon him) had led the congregational prayers of all the Prophets at the time of his Ascension to Heaven (Miraj-ul-Nabi)

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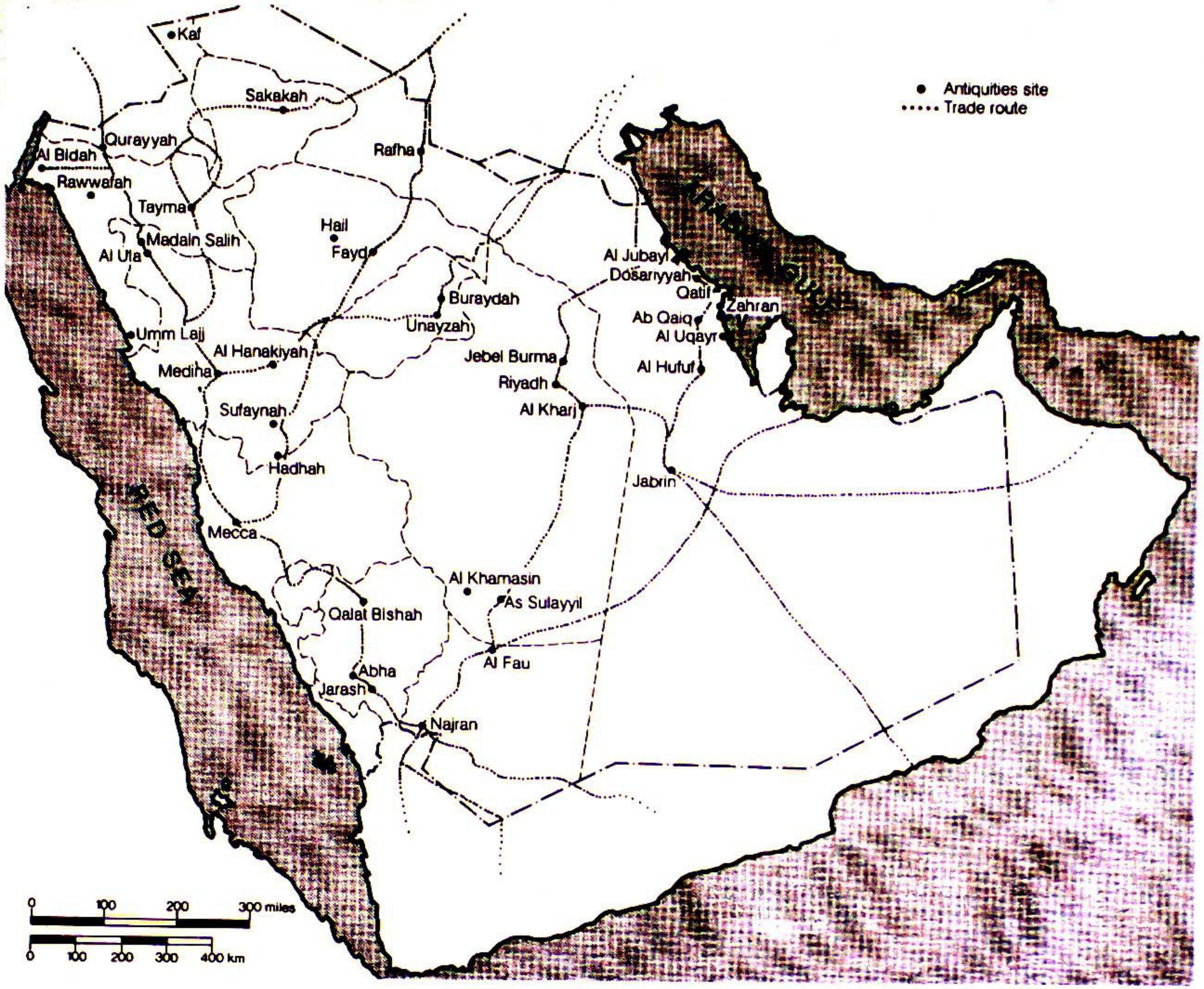

Ancient sites and Trade Routes

Pre-Islamic
Datelist upto Prophet Muhammad (S.A.A.W.)
زمانہ قبل از اسلام ادوار تا حضور رسول کریم صلی اللہ علیہ وآلہ وسلم

Involving Arabs and Related Peoples of the Near and Middle East

BC	
2350	Sargon builds Akkad
2300	Ascendancy of Ebla (Tell Mardikh)
2270-2233	Reign of Naram-Sin of Sumer
2200	Decline of Pharaonic Old Kingdom
2000	Zenith of civilization of Dilmun in Eastern Arabia
1991-1792	12th dynasty of Middle Kingdom of Pharaohs
1728-1686	Hammurabi reigns (founder of Babylon)
1700	Abraham leads migratio.n to Palestine from Ur
1570-1545	18th Egyptian dynasty founded in Thebes by Ahmose
1545-1525	Amenhotep of Egypt moves capital to Akhetaton (Tell al-Amarna)
1530	Hittites sack Babylon. End of first Amorite dynasty
1502-1448	Egyptian conquest of North Nubia and neighbouring Mediterranean coast under Thutmose.III
1397-1360	Amenhotep III
1361-1352	Tutankhamun reigns.
1370-1353	Amenhotep IV
1300-1200	Rise of Sabaeans under the Queen of Sheba in South Arabia
1290-1223	Ramses II
1280	Treaty signed. North Syria recognized as Hittite, South Syria (Palestine) as Egyptian
1234-1215	Hebrews' exodus from Egypt
1200	Damascus gained by Aramaeans
1190-1158	Ramses III
1100-888	Rise of Sidonian state
1020	Saul anointed. First King of the Hebrews
945	Shishak of Libya ousts Pharaohs
936-923	Reigns of Solomon
900-842	Rise of Damascus
884-859	Rise of Ashur-nasir-pal .and an initial Assyrian conquest successful
875	Israel becomes a vassal of Damascus

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814	Carthage founded by Phoenicians
806-732	Decline of Aramaean Darmascus
733	Tiglath-Pileser of Assyria defeats Israel
732	Tiglath-Pileser overthrows Damascus, centre of Aramaean power
727-722	Shalmaneser V of Assyria .conquers Tyre
722-705	Sargonid dynasty. Ascendancy of Assyria. Campaigns against "Arab tribes in N. Arabia.
705	Sargon -II. King of Assyria (721-705 B.C.) founder of the last Assyrian dynasty. He destroyed the Kingdom of Israel (722 B.C.).Captured Sumaria (721-717B.C.), deported its inhabitants and devastated Armenia
705-681	Sennacherib destroys Babylon
671	Tirhaka of Ethiopian dynasty in Egypt defeated by Assyrians.
668	Ashuebimpal
600-593	Phoenicians under Pharaoh Necho circumnavigate Africa
605-562	Reign of Nebuchadnezzar II. Restoration of Babylon and creation of the Hanging Gardens.
586	Nebuchadnezzar destroys Jerusalem.
572	Nebuchadnezzar conquers Tyre
550-540	Nabonidus adopts Tayma in Arabia as Babylonian royal residence.
550-529	Cyrus of Anshan in Elam founds Achaemenid dynasty in Persia
546	Cyrus overthrows Croesus and seizes Sardis
539	Babylonians under Be:lshazzar defeated by Persians
539-332	Phoenicia under Persian rule
529-521	Cambyses of Persia conquers Egypt
521-485	Darius I establishes Persepolis
490	Darius loses Battle of Marathon to Athenians
480	Spartans defeat Persians at Thermopylae
480	Xerxes of Persia routed by Greeks at sea battle of Salamis
446	Artaxerxes I makes peace treaty with Greeks
330	Alexander the Great burns Persepolis
323	Alexander the Great conquers Babylon and dies there
312-280	Seleucus I founds the Syrian Kingdom
300	Petra becomes Nabataean capital
226	Parthians defeated by Sassanids

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218	Hannibal of Carthage crosses the Aips
202	Hannibal defeated by Romans
169	Antiochus IV of syria defeats Ptolemy IV of Egypt.
133	Attalid Kingdom creates extensive province of Asia
85	Nabataeans take Coele-Syria from Seleucids
69-83	Tigranes of Armenia makes conquests in Macedonian Kingdom
64	Romans conquer Syria
51-30	Rule of Cleopatra in Egypt
48	Julius Caesar conquers Pompey at Zela
44	Caesar murdered
30	Roman annexation of Egypt
37-4	Rule of Herod the Great of Judaea
6	Birth of Jesus (ascalculated by scholars)
CE	
0-100	Himyarites migrate to Axum (Abyssinia)
27	Death of Jesus
70	Titus, Roman Emperor, starves Jerusalem into sufrender
106	Romans destroy Nabataean Petra
114-116	Rome at war with Parthia
123	Hadrian renounces Euphrates territory
195-199	Severus conquers Mesopotamia
226	Foundation of the new Sassanid Persian Empire
268-273	Palmyra conquers Syria, Mesopotamia and parts of Egypt
330	Constantinople becomes set of Eastern half of Roman Empire
354-430	Life of Augustine
433-453	Attila, ruler of the Huns
525	Abyssinians conquer Yemen
568-572	Fall of Rome
571	Birth of Muhammad (P.B.U.H.)
575	Khosrau I of the Sassanids expels Abyssinians from the Yemen
596	Muhammad (P.B.U.H.) marries Khadijah of the Quraysh tribe
610	Muhammad's(S.A.A.W.) first revelation outside Makkah
614	Persians conquer Damascus, Jerusalem and Egypt
622	Muhammad(P.B.U.H.) Hijrat (flees) from Makkah to al-Madinah, the hijrah andofficial beginning of the Muslim era
632	Wisal (Death) of Muhammad (P.B.U.H.)

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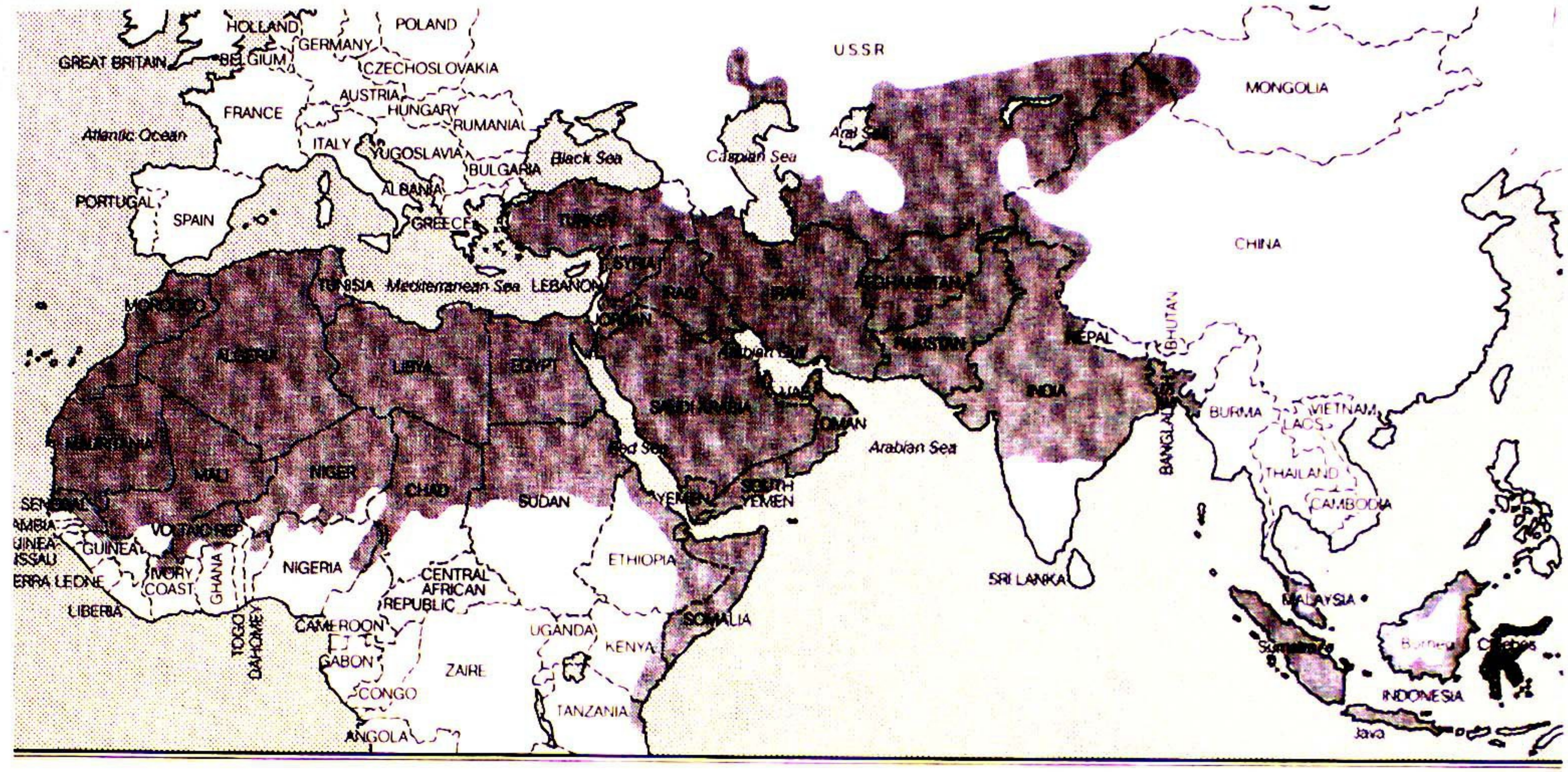
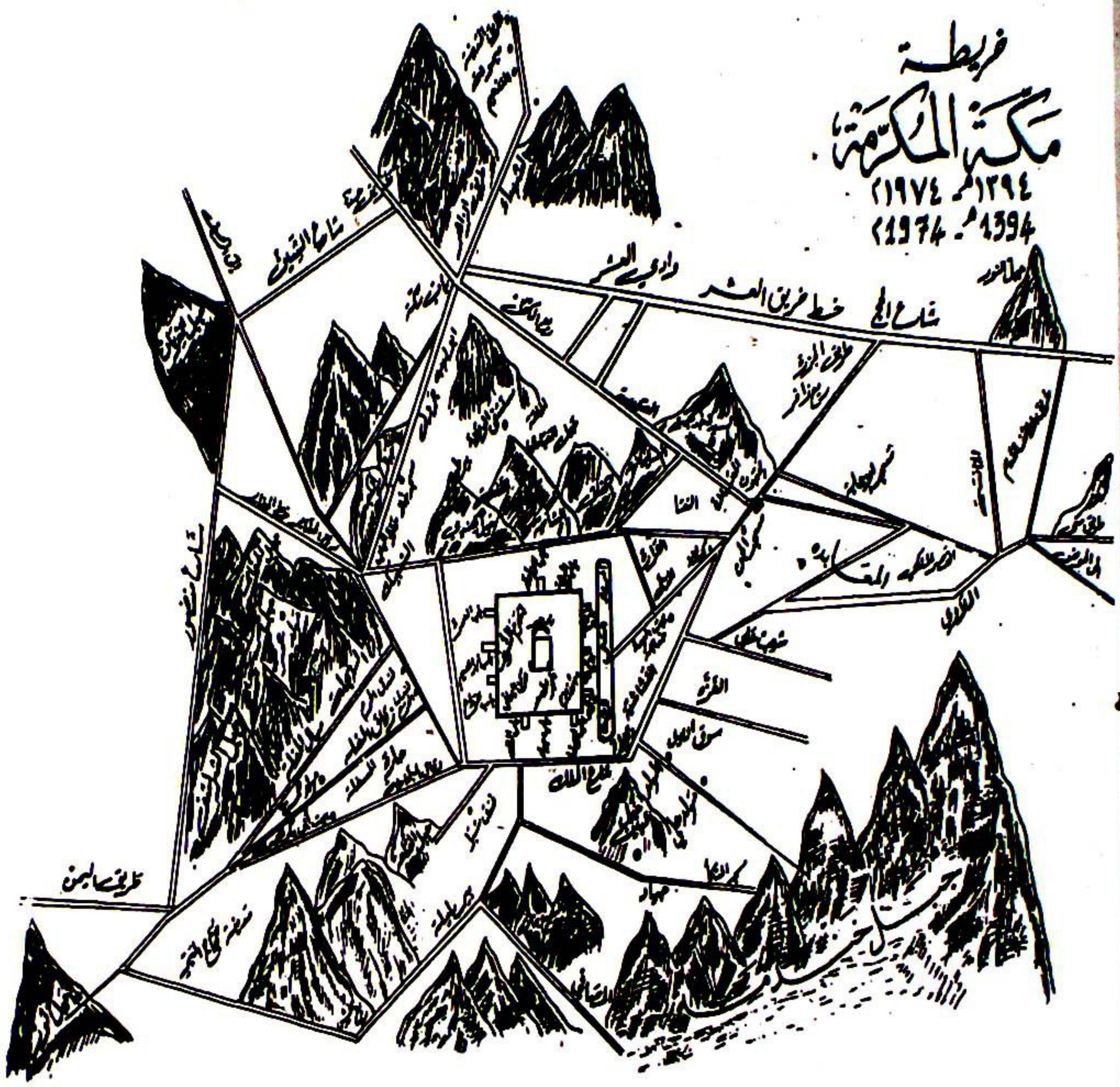
The Islamic World.



Islamic countries.

Regions having Islamic minority

Non-Islamic countries.



The Archaeological sketch of Makkah Mukarramah showing locations of Kaabah Muazzamah (Al-Haram Al-Sharif) and Birth Place of Holy Prophet Muhammad (May Allah's Blessing and Peace be upon him). It was provided as a gift to me (Rana Muhammad Sarwar Khan: Compiler of this Book) on 26th February 1992 AD (23 Shaaban 1412 AH) by the Incharge of the Library at Birth Place of the Holy Prophet (i.e Mulad-ul-Nabi) Makkah Mukarramah.

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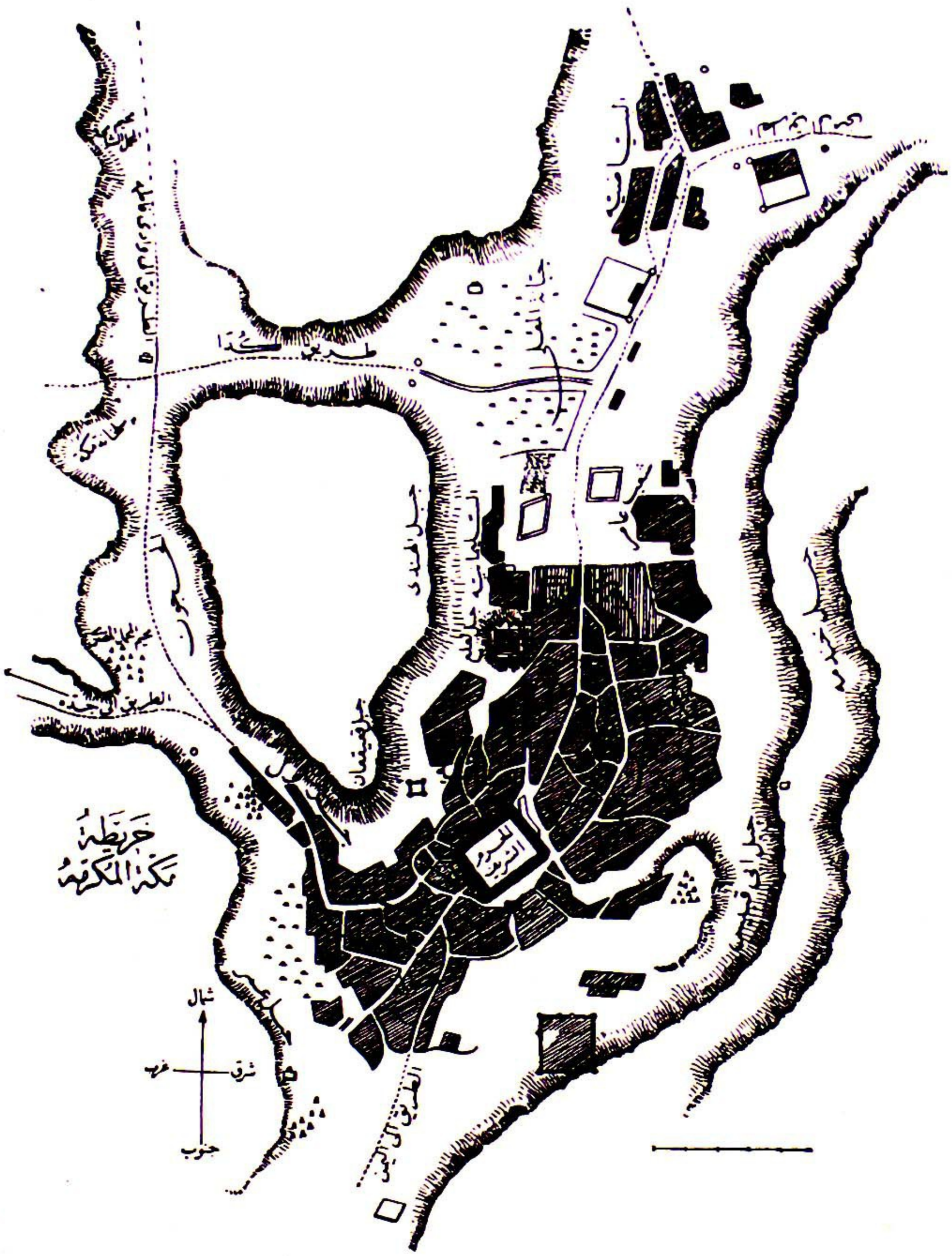

The Archaeological sketch of Makkah Mukarramah

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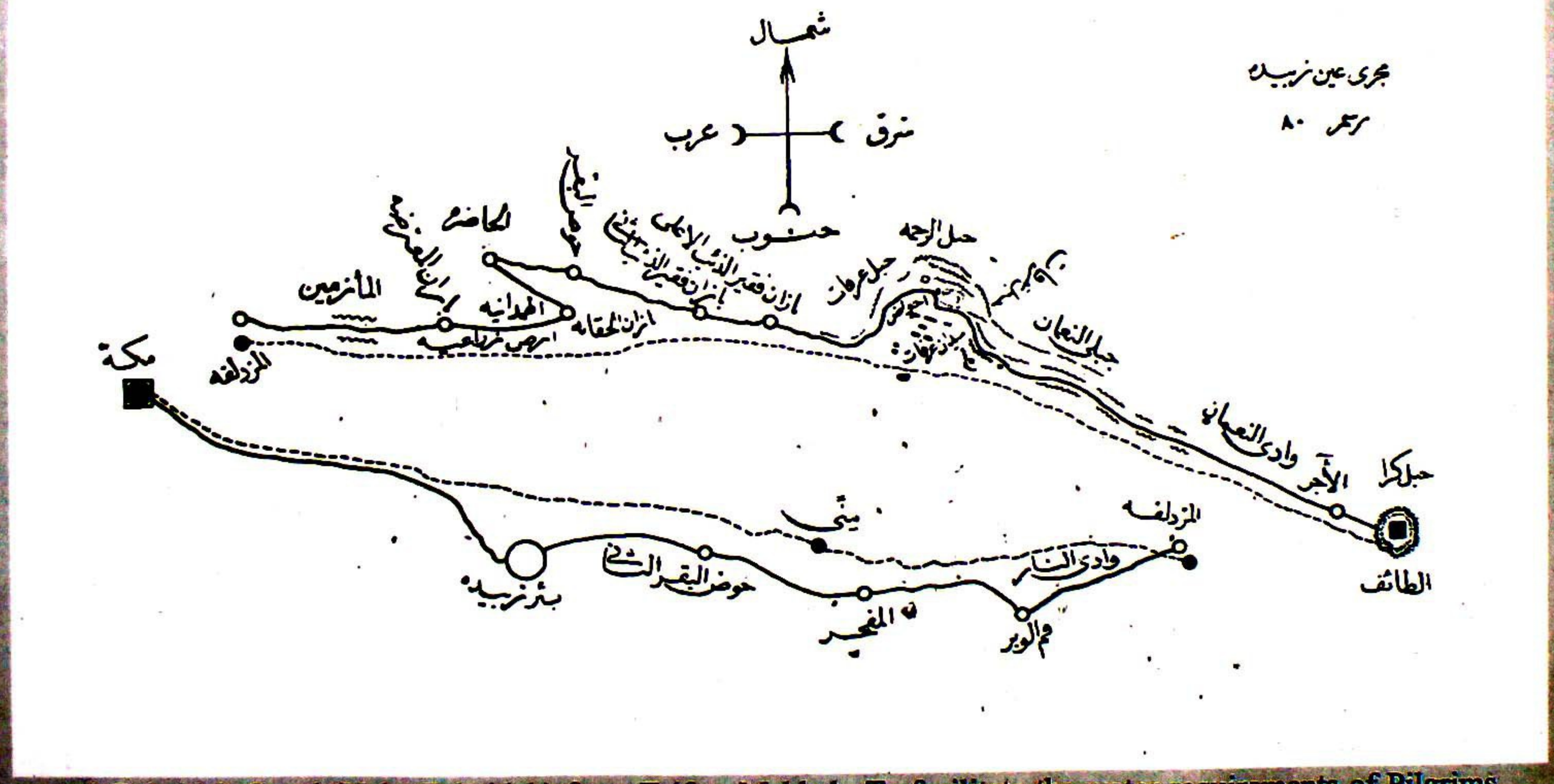
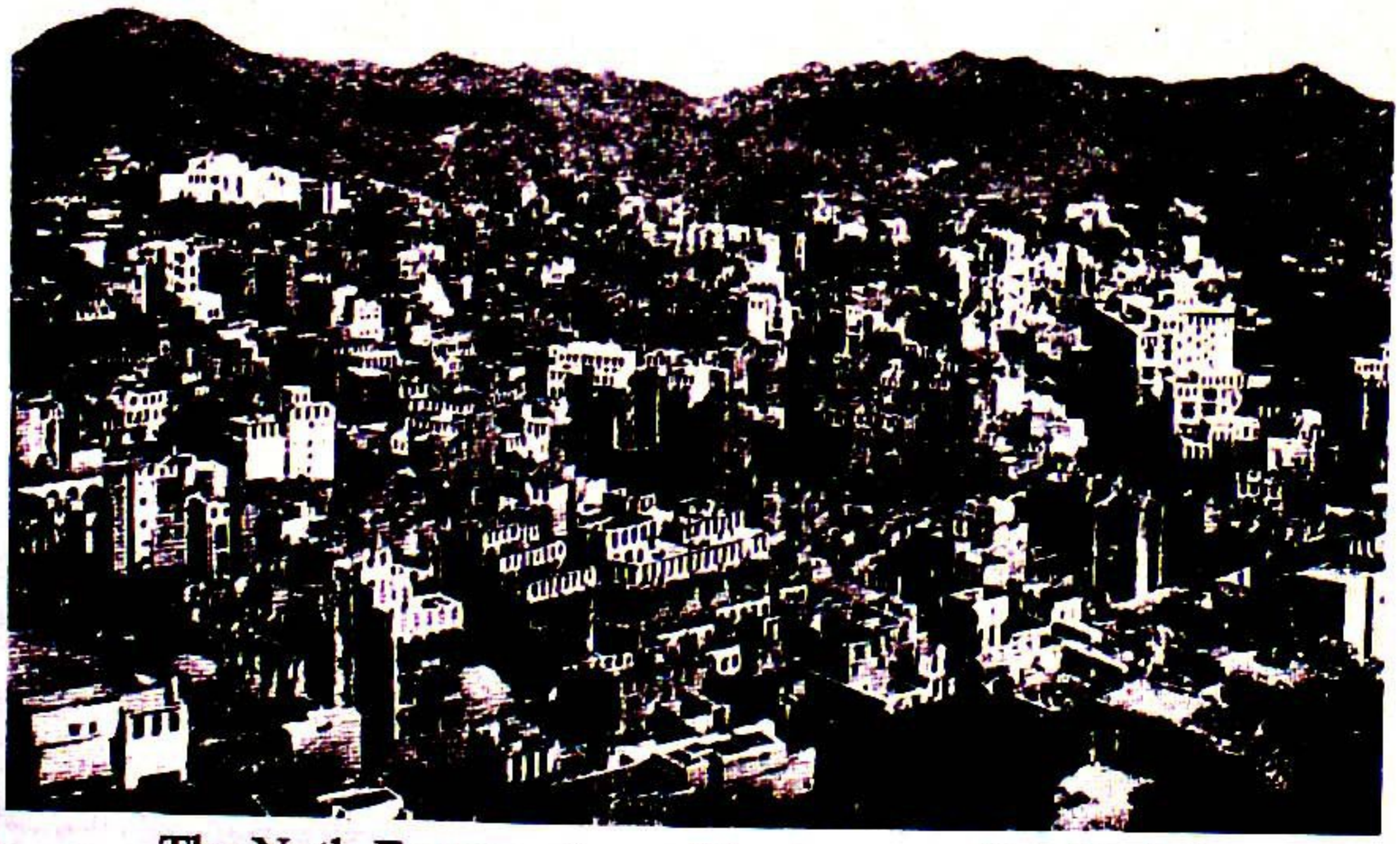


Al-Zubeidah Canal (Nahr Zubeidah) from Taif to Makkah. To facilitate the water requirements of Pilgrims (Hajis), it was a benevolently good deed performed by Al-Zubeidah wife of Abbasi Caliph Haroon Rashid (786 AD to 809AD i.e. 170 AH to 193 AH)

Houses of Makkah as seen from the Jabl Abu Qubais (Qubais mountain) from the East, showing Ghar-e-Hera (Hera Cave) and Birth Place of the Holy Prophet (Peace be upon him)



The Noth-Eastern view of the houses of Makkah in 1321 AH (1904 AD)

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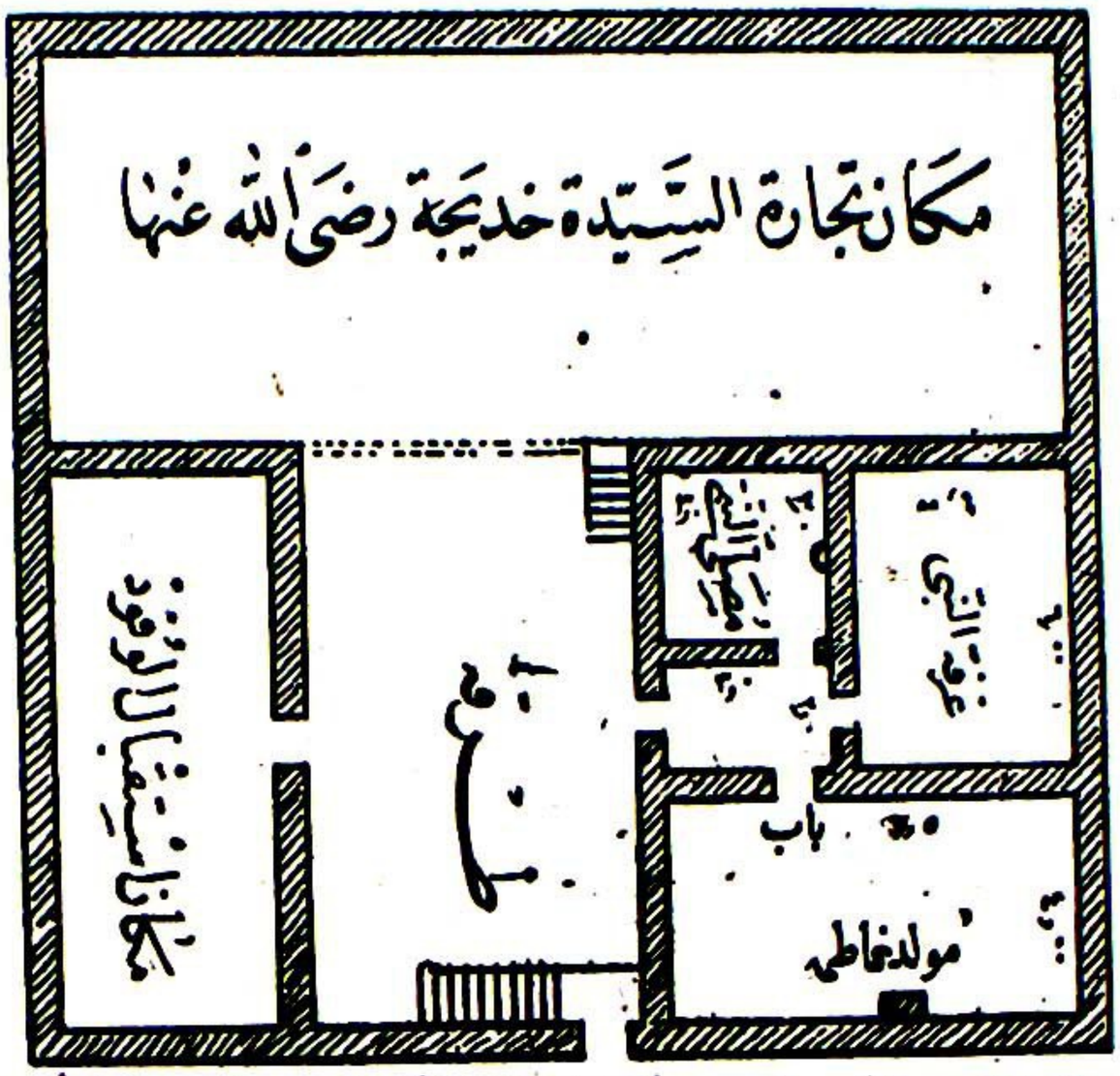
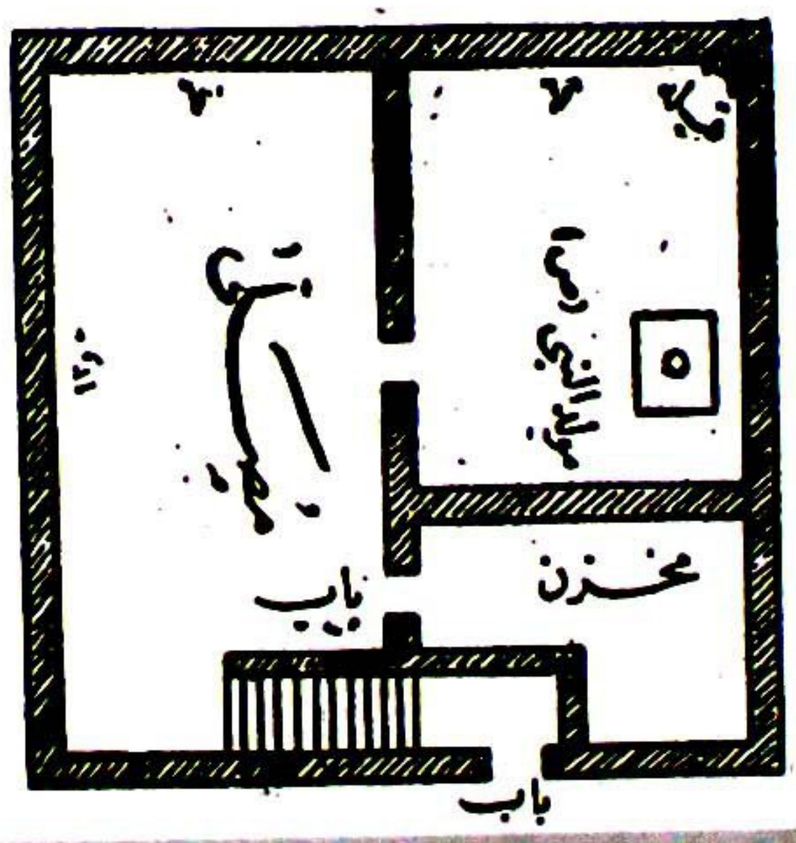


رسم نظري تقريبي لبيت السيدة خديجة المشهور بمولد السيدة فاطمة (بمكة)



The Historical Sketch of the Birth Place of the Holy Prophet (Peace be upon him) and the house of Sayyedah Khadijah (May Allah be pleased with her), Makkah.

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A view of the route from mountain Abu Qubais to Ghar-e-Thaur (Thaur Cave).

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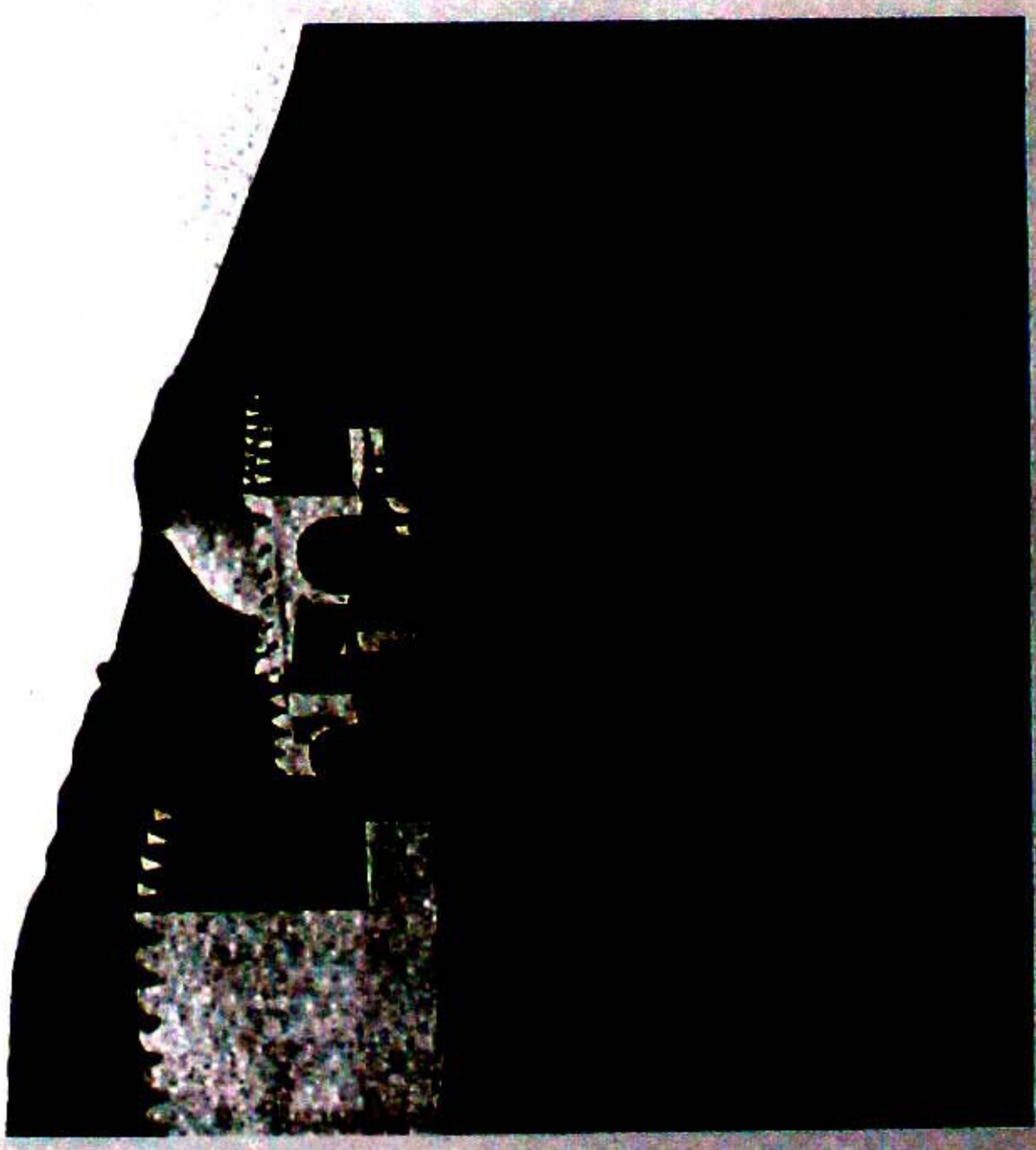
The view of the Grave of Hawwa (Eve) (our mother) in Jeddah in 1321 AH (1904 AD).



Mosque and Mausoleum of Al-Sayyedah Hazrat Maymuna (Radiya Allah-u-Taala anha), wife of the Holy Prophet Muhammad (Salla Allah-u-Alaihi Wa-Sallam), at Sanif between Makkah and Madinah, in 1321 AH (1904 AD) (Mirat-ul-Haramain, by Ibrahim Refaat Pasha, 1908AD Cairo, Egypt)

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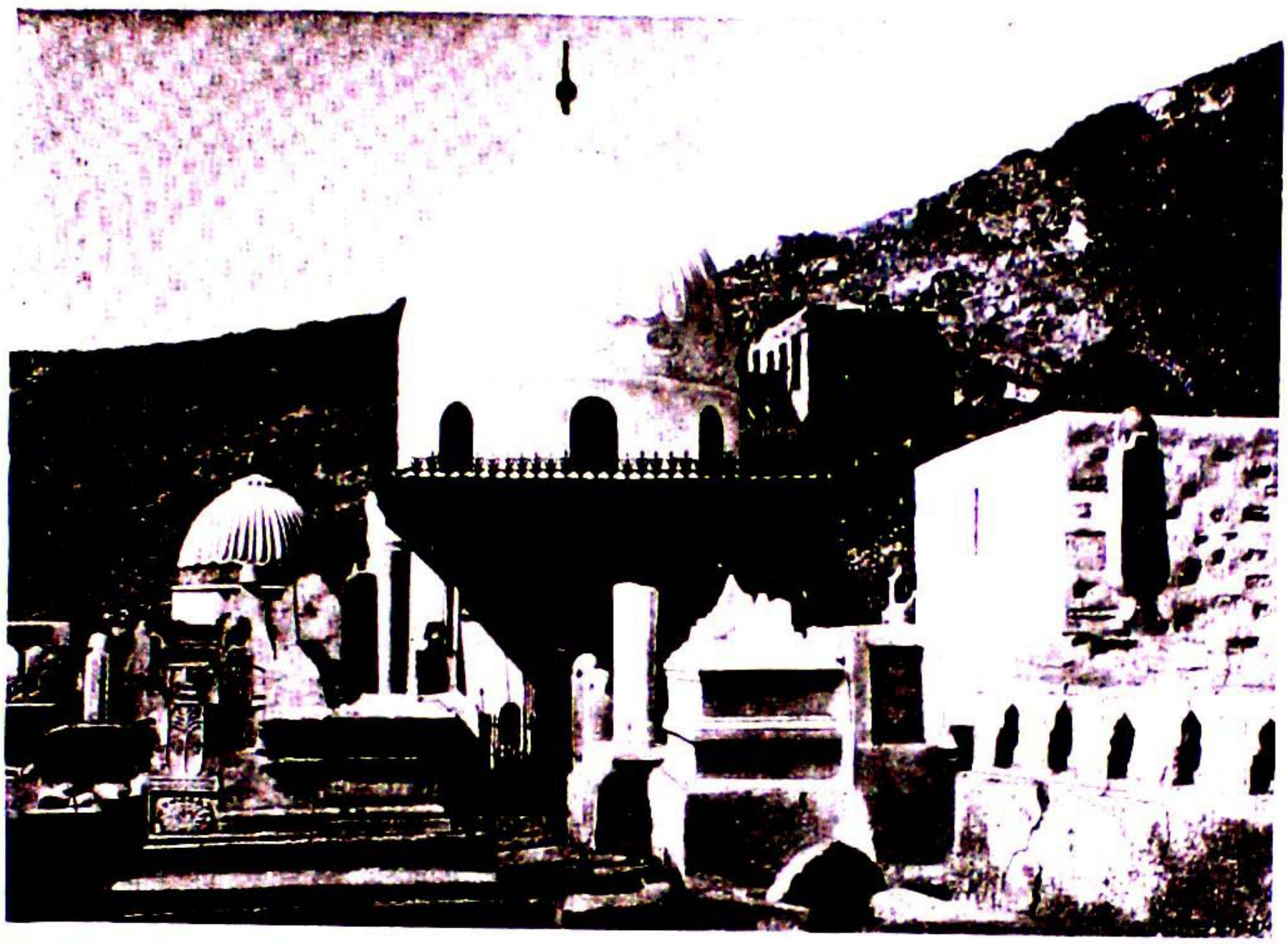
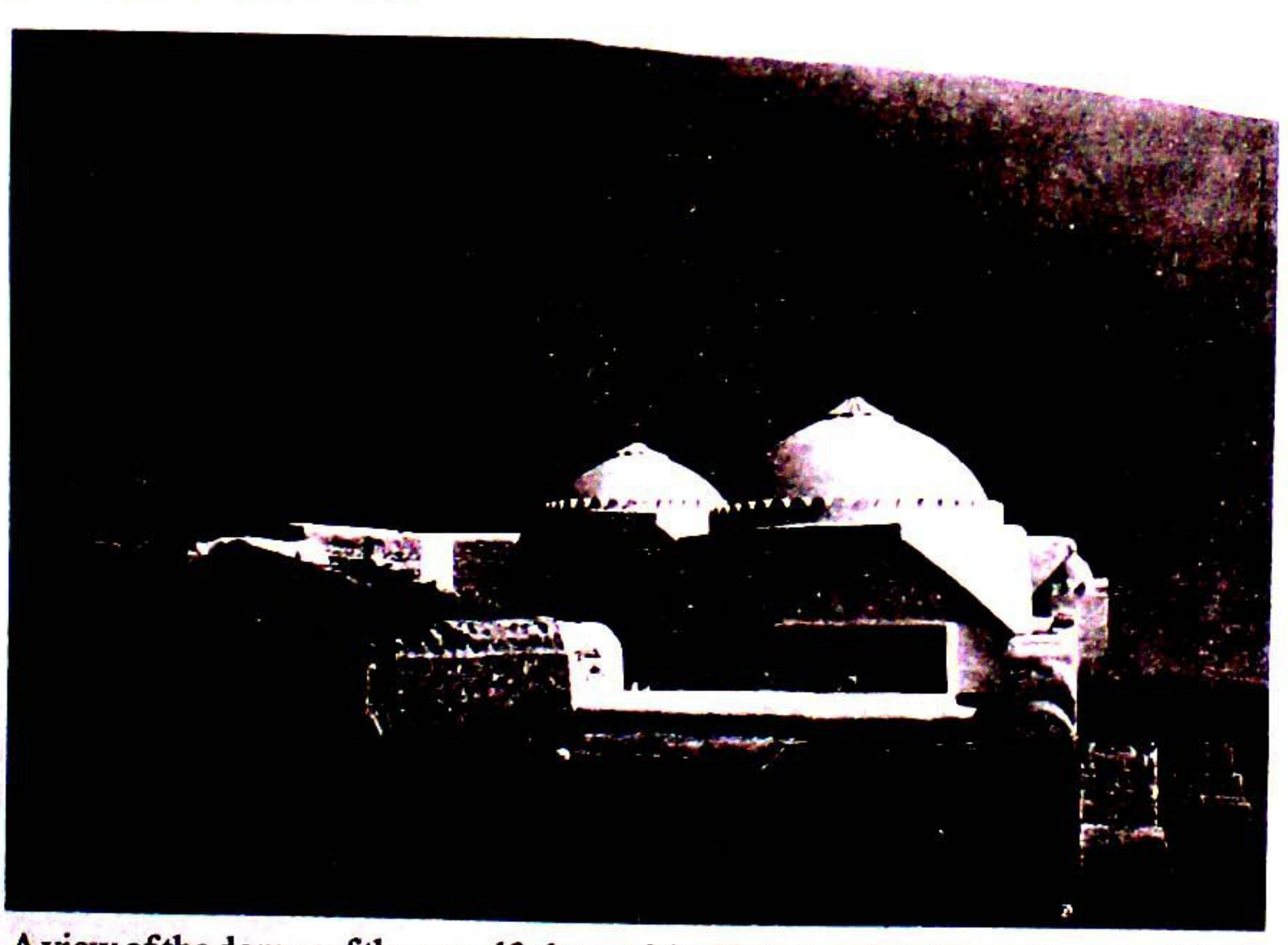


The Mausoleum of Al-Sayyedah Hazrat Khadijah (Radiya Allah-u-Taala anha) in Al-Maala at Makkah in 1321 AH (1904 AD).



A view of the domes of the grandfathers of the Holy Prophet (Peace by upon Him), Abdul Muttalib, and his uncle Abu Talib in Al-Maala at Makkah in 1321 AH (1904 AD)

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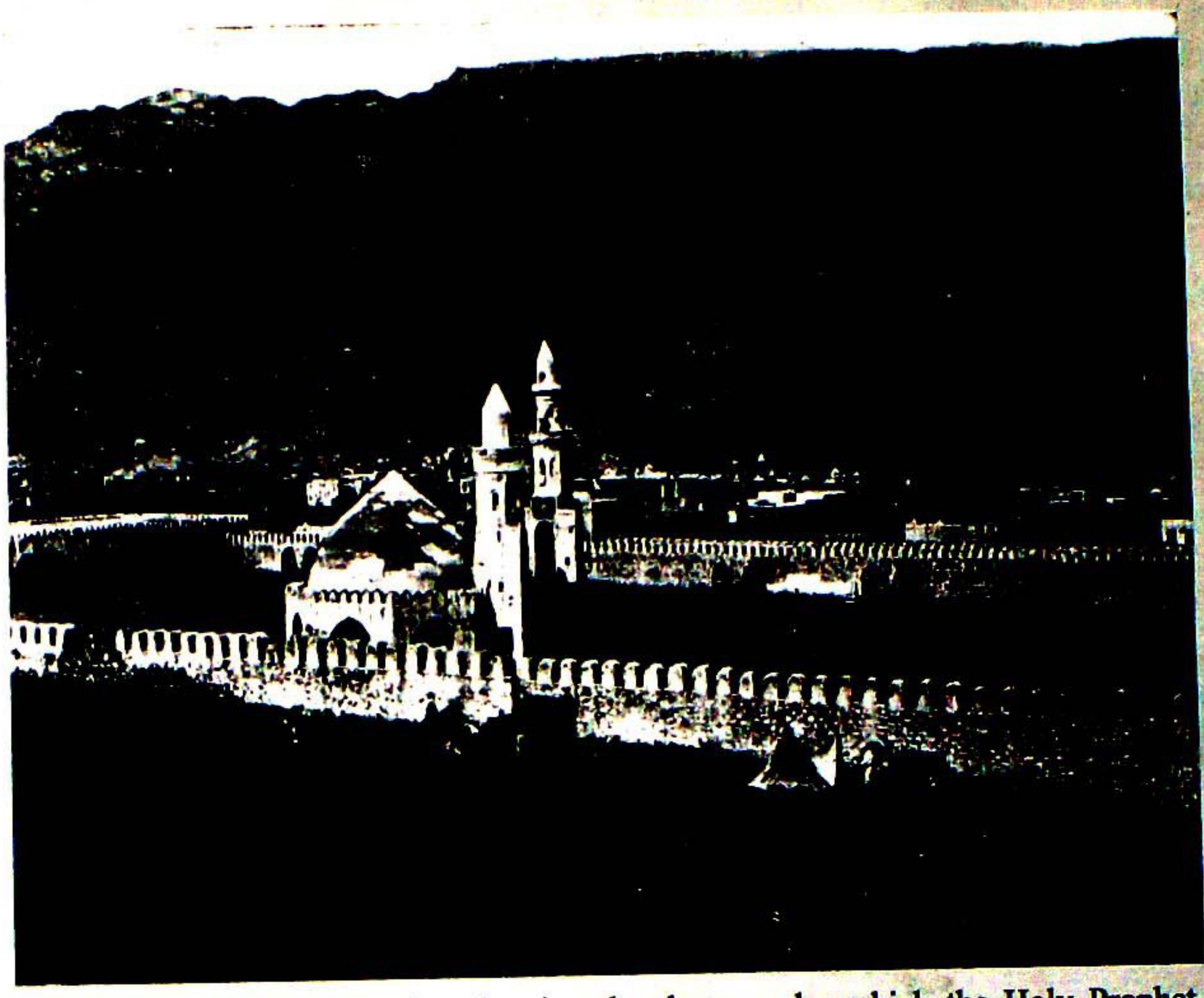
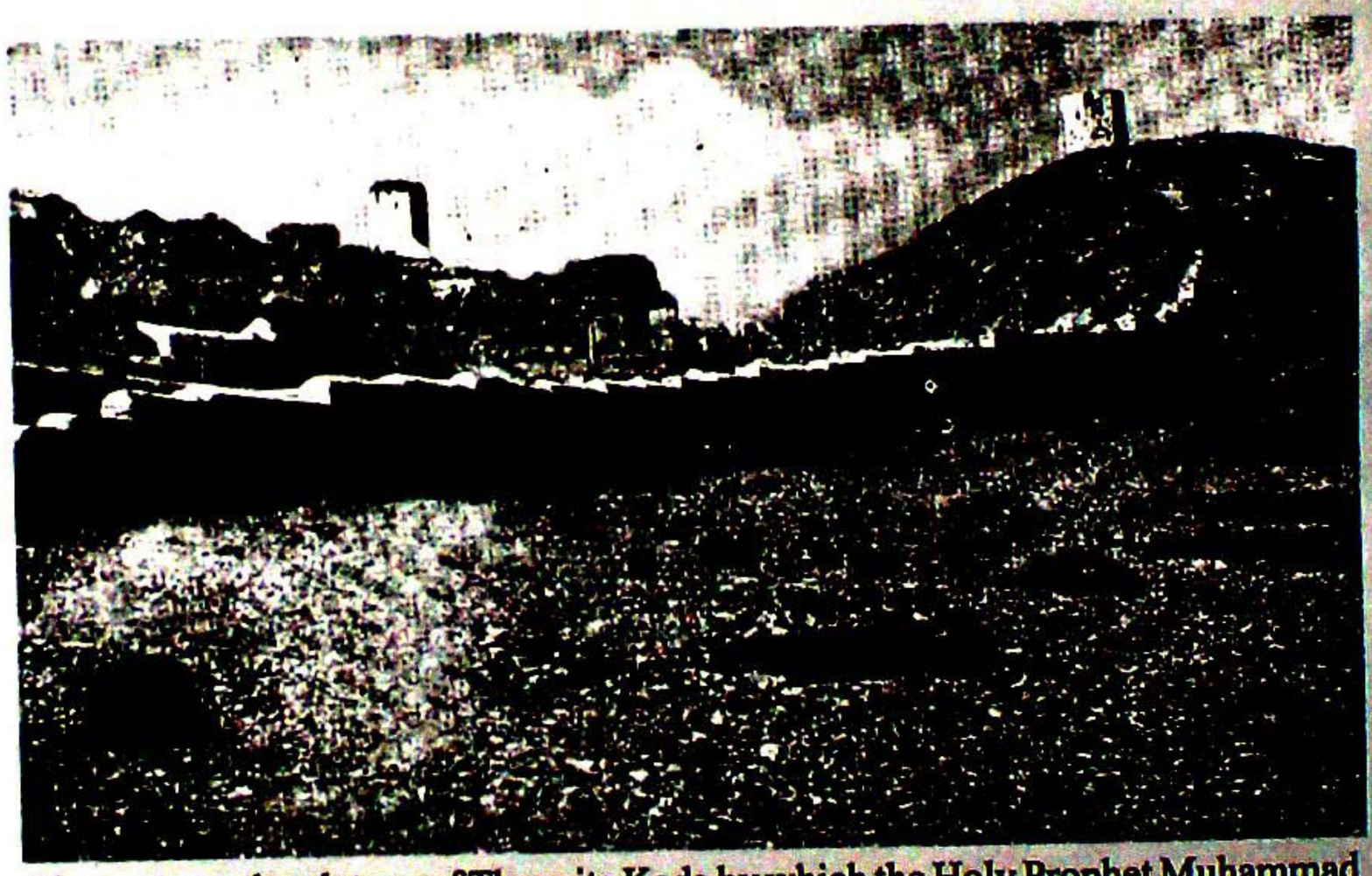


Mosque of Al-Kheif at Mina showing the dome under which the Holy Prophet Muhammad (Peace be upon him) performed the five prayers during his Farewell Pilgrimage (Hajj-tul-Wada), 10 AH



The route on the plateau of Thannite Kada by which the Holy Prophet Muhammad (Peace be upon him) proceeded to Makkah for his Farewell Pilgrimage (Hajj-tul-Wada) in the year 10 AH (February 22,632 AD)

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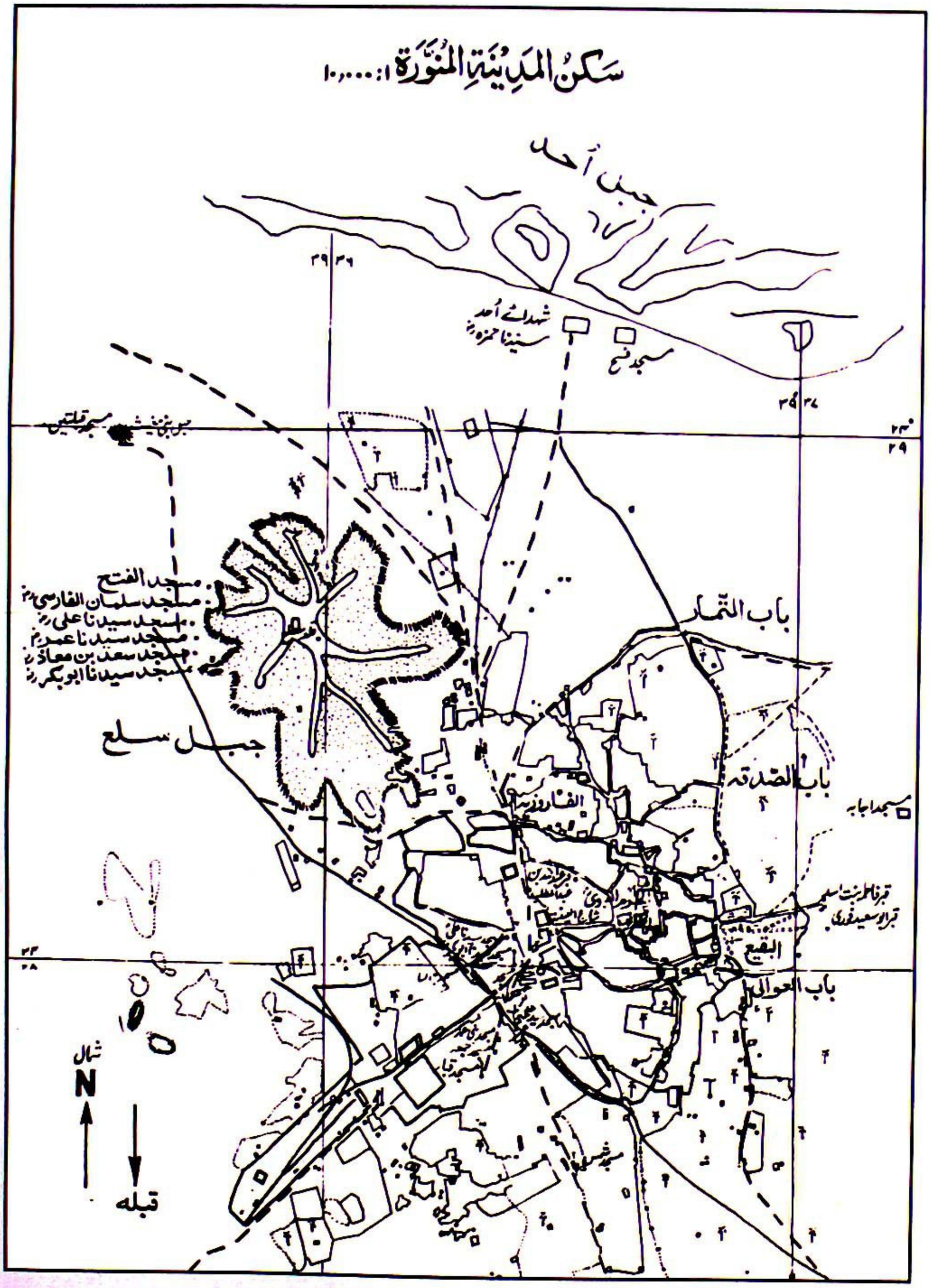

Historical settlements of Madinah

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١ المسجد النبوى	٨ باب الضيافه	١٥ مسجد عمر	٢٢ شارع العنبرية
٢ مدخل فى الجهة الشماليه	٩ باب الجمعه	١٦ بيت المحافظ السابق	٢٣ بيت الباشا السابق
٣ بيت خدمة المسجد	١٠ الباب المصرى	١٧ بيت الشيخ حامد	٢٤ بيت الباشا الحالى
٤ شارع باب السلام	١١ سوق الخضريه	١٨ بيوت للاغنيا والاشراف	٢٥ قنطرة على مجرى سيل
٥ سوق البلح الكبير	١٢ سوق الحبوب	١٩ القسم الخارجى للقلعه	٢٦ باب قبا
٦ وكاله	١٣ سبيل	٢٠ الباب الصغير	
٧ الباب الشامى	١٤ المصلى النبوى	٢١ باب العنبريه	

Important historical visiting places of Madinah

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Interior of the Prophet's Mosque (Masjid-e-Nabawi) at Madinah as seen from the north in 1321 AH.

The interior of the Prophet's Mosque of Madinah as seen from south in 1321 AH

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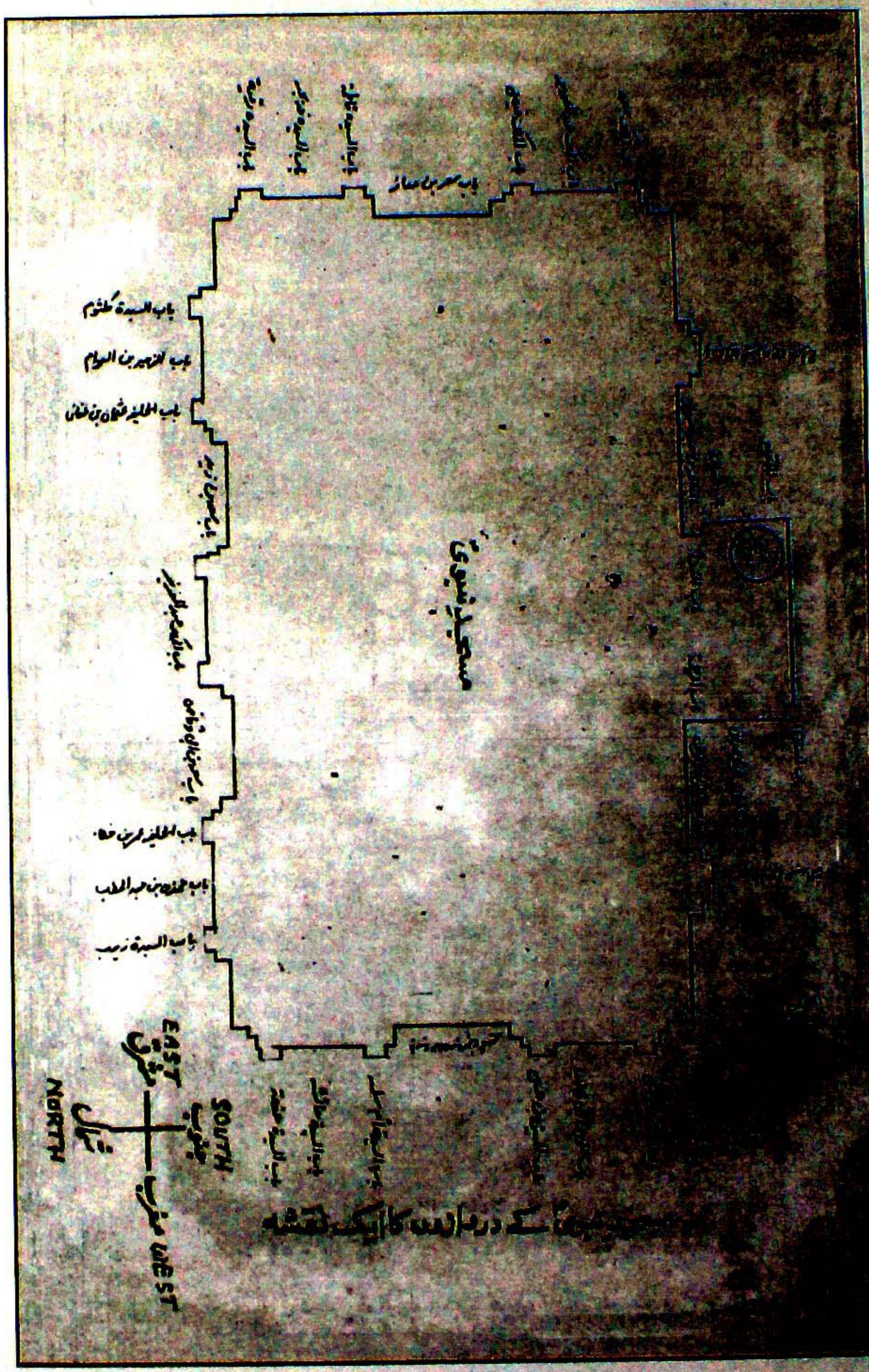

مسجد نبوی کے دروازوں کا ایک نقشہ

Doors of the Prophet's Mosque

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Cover of the Prophet's sepulchre as seen from inside in 1321 AH (1904 AD)

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Jannat-ul-Baqia (Cemetery) showing the dome of Prophet's family and the two domes of Hazrat Othman bin Affan (May Allah be pleased with him) and Hazrat Imam Malik bin Anas Al-Asbahi Al-Himyari (may Allah's Merey be upon him) (93 AH – 179 AH = 712-795 AD) (Compiler Al-Muwatta)

A south-eastern view of Baquia Al-Gharkad (Cemetery) in 1321 AH (1904 AD)

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The Mosque and place of Martyrdom of Hazrat Hamzah bin Abdul Muttalib (may Allah be pleased with him), martyred during the Campaign of Uhud (15 Shawwal 3 AH), in Uhud at Madinah (a scene of 1321 AH=1904 AD)

View of the Mount Uhud with the Mausoleum and Mosque of Hamzah (Radiya Allah-u-Taala Anhu)

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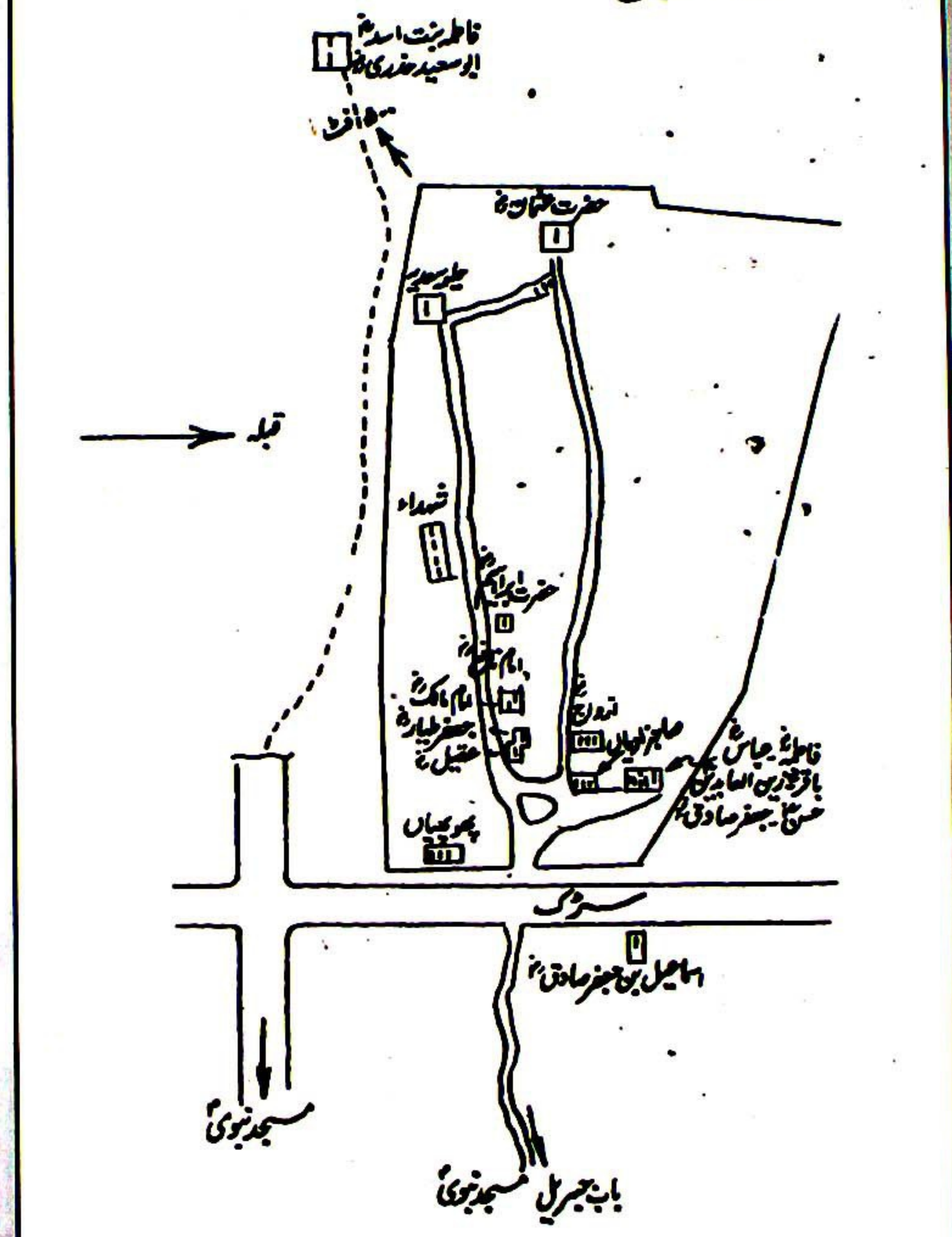
نقشہ جنت البقیع



A map of Jannat-ul-Baqia (Cemetery)

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Volume three mentions only the miracles of the Holy Prophet (*Salla Allah-u alaihi wa-sallam*). A miracle is an evidence of Prophethood if its occurrence and emergence takes place at the hand of the claimant of Prophethood. Though infact every venerable moment of the worldly life of the Holy Prophet (may Allah's Blessings and peace be upon him) was a miracle, but the religious scholars have enumerated, and recorded separately, between one-thousand and three thousand miracles, saying them superior in characteristics.

Allah's Messenger (*Salla Allah-u alaihi wa-sallam*) said: "I am given five miracles which none before me was given. Terror is put in the hearts of my enemies as far as a month's journey away; the whole earth is a place of worship for me (and *tayammum* may be performed with its soil), so that a Muslim may offer obligatory prayers wherever the time of prayer comes upon him; spoils of war are lawful to me, but were not made lawful to any before me; I am granted the intercession; the Prophets before me were sent to their peoples alone, whereas I am Prophet and Messenger (Peace be upon him) to all mankind:

The Holy Prophet (*Salla Allah-u alaihi wa-sallam*) and his miracles have superiority over the miracles of the other Prophets in the same manner as the Last and Final Prophet Muhammad (*Salla Allah-u alaihi wa-sallam*) has excellence and proficiency over all other Prophets (upon them peace). Every Prophet gave tidings of his coming and commanded to obey and help Prophet Muhammad (*Salla Allah-u alaihi wa-sallam*), when they shall trace him. Every venerable moment of the wordly life of Allah's Messenger (may Allah's Blessings and peace be upon him) was a miracle and to the possible extent have recorded while writing earlier the Biographical account of the Holy Prophet (Peace be upon him), here I have arranged some of the additional miracles superior in characteristics, alphabetically, for the facility of the readers.

Most important in miraculous nature and living truth, the Holy Quran, its revelation, challenge to mankind, rhetoric eloquence, strange wonders and life and the Day of Resurrection, have been recorded as mentioned therein.

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