عجائب القرآن و غرائب القرآن

Quranic Wonders

A fascinating book consisting of Quranic parables and marvels

Shaykh-ul-Hadis Allamah Maulana
Abdul Mustafa Azami علیہ رحمۃ اللہ القوی

MC 1286

عَجائبُ القرآن مع غَرائبُ القرآن

Ajaaib-ul-Quran ma' Gharaib-ul-Quran

QURANIC WONDERS

Part 1 & 2



SHAYKH-UL-HADEES 'ALLAMAH MAULANA

'ABDUL MUSTAFA A'ZAMI عَلَيْهِ رَحْمَةُ اللهِ الْقَوِى

Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

www.dawateislami.net

Quranic Wonders – Part 1 & 2

An English translation of 'Ajaaib-ul-Quran & Gharaib-ul-Quran'

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
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Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَام

Translation

Ya Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Salat-'Alan-Nabi ﷺ once before and after the Du'a.

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Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarajim is aimed at rendering the books and booklets of Ameer-e-Ahl-e-Sunnat the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal **Muhammad Ilyas Attar Qadiri Razavi** دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه and those of Majlis Al-Madina-tul-'Ilmiyyah into various languages of the world. We are pleased to present the English version of the book '*Ajaaib-ul-Quran ma' Gharaib-ul-Quran*' under the title '*Quranic Wonders – Part 1 & 2.*' It's an Urdu book presented by '**Majlis Al-Madina-tul-'Ilmiyyah**'. Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a full substitute for an Islamic term.

This translation has been accomplished by the grace of Almighty Allah عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. If there is any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, not that of the author of the original book. Therefore, if you find any mistake in it, kindly notify us in writing at the following postal or email address with the intention of earning reward (Sawab).

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Al-Madina-tul-'Ilmiyyah

From:

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal **Muhammad Ilyas Attar Qadiri Razavi Ziyaee** دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, is determined to revive Sunnah and spread righteousness as well as the knowledge of Shari'ah throughout the world. In order to carry out these great and significant tasks in an excellent way, several Majalis (departments) have been formed including the Majlis 'Al-Madina-tul-'Ilmiyyah' which consists of the 'Ulama and Muftis of Dawat-e-Islami. This Majlis has ambitiously taken on the responsibility of serving religion in the areas of knowledge, research and publication. It has the following six departments:

1. Department of books of A'la Hadrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه.
2. Department of teaching books.
3. Department of reforming books.
4. Department of translation.
5. Department of scrutiny of books.
6. Department of referencing and documentation.

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The topmost priority of Al-Madina-tul-'Ilmiyyah is to present the precious books of A'la Hadrat, Imam-e-Ahl-e-Sunnat, reviver of the Sunnah, eradicator of Bid'ah, scholar of Shari'ah, 'Allamah Maulana Al-Haj, Al-Qaari, Ash-Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن in an easily understandable way according to the needs of the present age. All the Islamic brothers and sisters should whole-heartedly cooperate in the development of the Madani work of knowledge, research and publication, and study every book published by the Majlis as well as persuade others to do the same.

May all the Majalis of Dawat-e-Islami including Al-Madina-tul-'Ilmiyyah progress by leaps and bounds! May Allah عَزَّوَجَلَّ bestow success upon us in the worldly life as well as in the afterlife by enabling us to perform each and every good deed with sincerity! May we all be blessed with martyrdom under the green dome, burial in Jannat-ul-Baqi' and an abode in Jannat-ul-Firdaus.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Muhammad Ilyas Attar Qadiri

Ramadan-ul-Mubarak, 1425 AH

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
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FOREWORD

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! We are striving to reproduce the books of our late scholars in proper text and context. In this connection, many booklets of Imam-e-Ahl-e-Sunnat, Maulana **Imam Ahmad Raza Khan** عَلَيْهِ رَحْمَةُ الرَّحْمٰن have been published (with minor editing) and applauded by the readers. *Bahar-e-Shari'at*, volume 1 has also been published.

Now, this book, *Ajaaib-ul-Quran ma' Gharaib-ul-Quran* [Quranic Wonders – Part 1 & 2] is being presented. It has been authored by His Excellence Shaykh-ul-Hadees, 'Allamah 'Abdul Mustafa Al-A'zami عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِى. The Quranic anecdotes have been described by him in a very interesting manner in this book.

In order to meet the standards of the modern publications, the book has been scrutinized in the light of source books. The references have been updated and translations of verses of the Holy Quran are quoted from *Kanz-ul-Iman* – a translation of the Holy Quran by A'la Hadrat, Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن.

We invoke in the blessed court of Almighty Allah عَزَّوَجَلَّ to bless us with the enthusiasm of striving to reform ourselves as well as the people of the entire world by acting upon the Madani In'amaat and by travelling in Madani Qafilah. May Allah عَزَّوَجَلَّ bestow all departments of Dawat-e-Islami, including the department, Al-Madina-tul-Ilmiyyah with blessings and progress!

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Department of referencing and documentation
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WHY WAS IT WRITTEN? AND WHAT WAS WRITTEN?

In Rabi'-ul-Awwal 1400 AH, some reverend Islamic scholars of Ahl-e-Sunnat expressed their desire entailing a request that I should write an easy translation of Holy Quran in a simple language. In those days, I was victimized with the fit of paralysis for the first time and therefore, I sought an apology with the plea of my poor decrepit health and exclaimed to them that if they had diverted my attention towards it couple of years ago, then by all means I would have started working on this task; but now at the present when the paralysis and feeble old age has completely shattered my energies—such a huge task is very difficult for me to execute. Afterward, few of my dear acquaintances suggested me that if I could not write the complete translation of the Holy Quran, then following the patterns of '*Nawadir-ul-Hadees*'; it will be very useful academic task to write translation and annotation of some verses of the Holy Quran with contextual explanations.

This task was very easy for me. Therefore, with a strong determinative faith and trust in Allah عَزَّوَجَلَّ, I started this work. I had just managed to write a manuscript of approximately one hundred pages when haphazardly, on 13th December 1981, I was struck with paralysis attack again for the second time while sleeping. This very fit paralyzed my left hand and foot so relentlessly that it made these limbs motionless. Immediately, with the assistance of two students, I was brought to my house at my village Ghosi from Baraon by a jeep. I remained bedridden for a couple of months, but very soon, there was grace and compassion unto me by Almighty Allah عَزَّوَجَلَّ that I started to feel movement in my hand and foot and after the passage of three months, I was in a position to stand up. I gradually recovered and started going to Masjid for my daily congregational Salahs as well as the Friday Salah. Therefore, the manuscript that was left incomplete due to my sickness now has been completed and presented to the readers with the title '*Ajaaib-ul-Quran*' [Quranic Wonders – Part 1].

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This collection is comprised of 65 such miraculous and strange anecdotes that are briefly discussed in the Glorious Quran and are chosen from different Surahs of the Holy Quran. Furthermore, a detailed description has also been provided relevant to these anecdotes and the lessons that are hidden in it are also presented under the heading of '*Moral*'.

I supplicate in the court of Allah عَزَّوَجَلَّ that may this nineteenth book of mine also receive the blessings of acceptance like my other books and become beneficial for the humanity. May this effort become useful for the Hereafter, a means of forgiveness for me, my parents, teachers, students, acquaintances and my disciples and may make my maternal grandson Maulvi Fayz-ul-Haq Sahib – a practising Islamic scholar, bless him with good rewards as he assisted me in editing and publication of this book. ﴿آمِیْن﴾

I have written this book in such physically feeble conditions that it is very hard for me to even walk but اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ my right hand is working and my head and heart are in perfect condition – my treatment is also in progress. The readers and the audience are requested to pray for me that may Allah عَزَّوَجَلَّ grant me recovery soon so that I may continue the work of teaching Ahadees, writing the religious books and sermons till my final hour.

وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ وَهُوَ حَسْبِي وَ نِعْمَ الْوَكِيْلُ وَالْحَمْدُ لِلّٰهِ
رَبِّ الْعٰلَمِيْنَ وَ صَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّ اٰلِهٖ وَ صَحْبِهٖ اَجْمَعِيْن

◆◆◆

Abdul Mustafa Al-A'zami عُفِیَ عَنْهُ

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عَجائبُ القرآن

Ajaaib-ul-Quran



QURANIC WONDERS

PART 1

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

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QURANIC WONDERS

PART 1



1. HEAVENLY STAFF

It was the holy staff of Sayyiduna Musa عَلَيْهِ السَّلَام which is commonly known as 'Asaa-e-Musa'. Several miracles exhibited by Sayyiduna Musa عَلَيْهِ السَّلَام were by virtue of this holy staff. These miracles have been mentioned by the Holy Quran under different topics repeatedly. The history of this holy staff is very ancient and it comprises of hundreds of historical events that impart thousands of moral lessons. Those who possess the spiritual insight can avail the light of guidance from these events. The staff was as tall as Sayyiduna Musa عَلَيْهِ السَّلَام i.e. ten arms-length [approx. 15ft]. Its head was split into two branches that would emit the light at night like a lamp. It was made from the heavenly tree of Salvadora Persica [Peelu] and Sayyiduna Aadam عَلَيْهِ السَّلَام had brought it with him from the Paradise.

The excellence of the blessed staff has been mentioned by Sayyid 'Ali Ujhawri رَحْمَةُ اللهِ تَعَالٰى عَلَيْه in his couplets:

وَاٰدَمُ مَعَهٗ اُنْزِلَ الْعُوْدُ وَالْعَصَا لِمُوْسٰى مِنَ الْاٰسِ النَّبَاتِ الْمُكَرَّمِ

وَاَوْرَاقُ تِيْنٍ وَّالْيَمِيْنُ بِمَكَّةَ وَخَتْمُ سُلَيْمٰنَ النَّبِيِّ اَلْمُعَظَّمِ

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Translation: Five things descended from the Paradise with Sayyiduna Aadam عَلَيْهِ السَّلَام: ‘Oud (the fragrant wood), the blessed staff of Sayyiduna Musa عَلَيْهِ السَّلَام which was made up of the great wood of Salvadora Persica [Peelu], the leaves of the fig-tree, Hajar-ul-Aswad present in Makkah Mu’azzamah and the holy ring of the Blessed Prophet Sulayman عَلَيْهِ السَّلَام.

(Tafseer As-Saawi, vol. 1, pp. 69; Al-Baqarah, verse 60)

After Sayyiduna Aadam عَلَيْهِ السَّلَام, the holy staff was passed on as a prophetic heritage to several distinguished Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام one after the other. Then finally, it reached Sayyiduna Shu’ayb عَلَيْهِ السَّلَام, who was a Prophet sent to the people of Madyan. When Sayyiduna Musa عَلَيْهِ السَّلَام migrated from Egypt to Madyan, Sayyiduna Shu’ayb عَلَيْهِ السَّلَام got his daughter, Sayyidatuna Saffura رَضِیَ اللّٰہُ تَعَالٰی عَنْهَا married with Sayyiduna Musa عَلَيْهِ السَّلَام. Sayyiduna Musa عَلَيْهِ السَّلَام served Sayyiduna Shu’ayb عَلَيْهِ السَّلَام for ten years. He عَلَيْهِ السَّلَام would herd the goats of Sayyiduna Shu’ayb عَلَيْهِ السَّلَام during that period. At that time, upon receiving the command of Allah عَزَّوَجَلَّ, Sayyiduna Shu’ayb عَلَيْهِ السَّلَام gave the holy staff to Sayyiduna Musa عَلَيْهِ السَّلَام.

When Sayyiduna Musa عَلَيْهِ السَّلَام left Madyan for his homeland [Egypt] with his blessed wife and reached in the sacred valley of ‘Tuwa’, Allah عَزَّوَجَلَّ blessed him with the glimpse of His Divine Light and raised his rank by bestowing him with the Prophethood. The Holy Quran describes how Allah عَزَّوَجَلَّ addressed Sayyiduna Musa عَلَيْهِ السَّلَام at that time in the following words:

وَمَا تِلْكَ بِيَمِيْنِكَ يٰمُوْسٰى ﴿۱۷﴾ قَالَ هِيَ عَصَایَ ۚ اَتَوَكَّؤُا عَلَيْهَا وَاَهُشُّ بِهَا عَلٰى غَنَمِيْ وَلِيَ فِيْهَا مَاٰرِبُ اُخْرٰى ﴿۱۸﴾

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'And what is this in your right hand, O Musa?' He said, 'It is my staff; I lean on it, I knock down leaves for my sheep with it, and there are my other works in it.'

[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Taahaa, verse 17-18)

In the context of 'مَاٰرِبُ اُخْرٰی' i.e. *other works* that were accomplished through that staff; Sayyiduna 'Allamah Abul Barakaat 'Abdullah Bin Ahmad Nasfi رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has mentioned following things in Tafseer of this part of the Quranic verse:

1. Holding it and walking taking its support.
2. Talking to it as a pastime.
3. The staff becoming a tree and providing shade during the daytime.
4. In the night time, the two forked branches of the staff would glow and provide light.
5. Using it as a protection against enemies, wild beasts, snakes and scorpions.
6. At the time of drawing out water from a well, the staff would turn into a rope and its two forked branches would turn into a bucket.
7. As and when required the staff would turn into a tree and would bear desired fruits.
8. Water would emerge upon pegging the staff into the ground. *(Madarik-ut-Tanzeel, vol. 3, pp. 251; part 16, Surah Taahaa, verse 18)*

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Sayyiduna Musa عَلَيْهِ السَّلَام used to perform the abovementioned things with the holy staff. When Sayyiduna Musa عَلَيْهِ السَّلَام went to the court of pharaoh to guide him towards the right path, pharaoh denied Sayyiduna Musa عَلَيْهِ السَّلَام and blamed him to be a magician. Thereafter wonderful miracles were exhibited through the blessed staff. The Holy Quran has mentioned three of those miracles repeatedly:

Staff became a serpent

Once pharaoh arranged a huge carnival and gathered all of the magicians of his kingdom in order to defeat Sayyiduna Musa عَلَيْهِ السَّلَام. In the midst of this carnival which was crowded with hundreds and thousands of people, at one side stood a large number of magicians holding their magic devices in their hands and on the other side, there stood Sayyiduna Musa عَلَيْهِ السَّلَام all alone yet determined against all of them. The magicians swore by the grace of pharaoh and threw their sticks and ropes onto the ground. Suddenly, those sticks and ropes became hissing snakes slithering all over the field. The whole crowd lost senses out of fear and a stampede broke out. Pharaoh and all of his magicians swelled with arrogance upon demonstrating their show and began to clap arrogantly considering it their victory.

Meanwhile, upon receiving the command of Allah عَزَّوَجَلَّ, Sayyiduna Musa عَلَيْهِ السَّلَام placed his holy staff among the snakes. The blessed staff turned into a big and horrifying serpent that swallowed all of the snakes of the magicians. Upon witnessing this miracle, all of the magicians admitted their defeat and fell prostrate while proclaiming ﴿اٰمَنَّا بِرَبِّ هٰرُوْنَ وَ مُوْسٰى﴾ i.e. '*We believe in Him Who is the Lord of Haroon and Musa*'. Therefore, while mentioning this incident, the Holy Quran says:

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قَالُوْا یٰمُوْسٰۤى اِمَّاۤ اَنْ تُلْقِیَ وَ اِمَّاۤ اَنْ نَّكُوْنَ اَوَّلَ مَنْ اَلْقٰى ﴿۶۵﴾ قَالَ بَلْ اَلْقُوْاۚ
فَاِذَا حِبَالُهُمْ وَ عِصِیُّهُمْ یُخَیَّلُ اِلَیْهِ مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰى ﴿۶۶﴾ فَاَوْجَسَ فِیْ
نَفْسِهٖ خِیْفَةً مُّوْسٰى ﴿۶۷﴾ قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى ﴿۶۸﴾ وَ اَلْقِ مَا فِیْ یَمِیْنِكَ
تَلْقَفْ مَا صَنَعُوْاؕ اِنَّمَا صَنَعُوْا كَیْدُ سٰحِرٍؕ وَ لَا یُفْلِحُ السّٰحِرُ حَیْثُ اَتٰى ﴿۶۹﴾
فَاُلْقِیَ السَّحَرَةُ سُجَّدًا قَالُوْۤا اٰمَنَّا بِرَبِّ هٰرُوْنَ وَ مُوْسٰى ﴿۷۰﴾

They said, 'O Musa, either you throw first – or shall we throw first?' He said, 'Rather, you may throw'; there upon their ropes and their sticks, by the strength of their magic, appeared to him as if they were fast running. And Musa sensed fear in his heart. We said, 'Do not fear – it is you who is dominant.' And cast down what is in your right hand – it will swallow their fabrications; what they have made is the trick of the magician; and a magician does not prosper, anywhere he comes.' Therefore all the magicians were put down to prostrate – they said, 'We believe in Him Who is the Lord of Haroon and Musa.'

[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Taahaa, verse 65-70)

Springs emerged by virtue of staff's stroke

Syria was the native country of Israelites (the Bani Israel) – but these people settled in Egypt during the reign of Sayyiduna Yusuf عَلَیْهِ السَّلَام and the people of 'Amaliqah, the worst of the unbelievers, dominated Syria. When pharaoh drowned in the River Nile and Sayyiduna Musa عَلَیْهِ السَّلَام was secured from the tyrannies of pharaoh, Allah عَزَّوَجَلَّ commanded Musa عَلَیْهِ السَّلَام to do Jihad (holy war) against the people of 'Amaliqah and free Syria from their domination. Therefore, Sayyiduna Musa عَلَیْهِ السَّلَام mobilized an army of six hundred thousand

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Israelites and moved for Jihad. However, when the Israelites reached within the borders of Syria, they became so terrified of the people of ʻAmaliqah that they gave up and fled from Jihad.

As a consequence of disobeying the command of Allah عَزَّوَجَلَّ, the Israelites were punished in such a way that they went wandering in the plains of Teeh for forty years and could not get out of it. Sayyiduna Musa عَلَيْهِ السَّلَام also stayed with them in that field. When those people became restless due to the thirst and hunger in the plains where no signs of food and water existed, Allah عَزَّوَجَلَّ descended 'Mann-o-Salwa' for them from the skies by virtue of the supplication made by Sayyiduna Musa عَلَيْهِ السَّلَام.

Mann was a type of sweet confectionary similar to honey and Salwa was roasted quails. After eating, when they became restless due to extreme thirst, Sayyiduna Musa عَلَيْهِ السَّلَام struck a stone with his staff. Immediately, twelve springs emerged from the stone. The twelve tribes of the Bani Israel began drinking water from their individual springs, and also served this water to their cattle. It continued for forty years. It was a miracle of Sayyiduna Musa عَلَيْهِ السَّلَام that occurred with the help of the holy staff and stone. The Holy Quran describes this miracle as under:

وَ اِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ

And when Musa asked for water for his people, We said, 'Strike this rock with your staff'; straightaway twelve springs gushed forth from it; each group recognised its drinking-place.

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, verse 60)

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Stroke of staff split the Niles

Sayyiduna Musa عَلَيْهِ السَّلَام preached pharaoh for a long time and showed him heavenly signs and miracles. However, he did not embrace the truth and grew even further in his mischief and stubbornness. The Israelites did not accept pharaoh as their Lord; therefore, he tortured them severely. During this persecution, a Divine revelation was revealed upon Sayyiduna Musa عَلَيْهِ السَّلَام directing him to migrate from Egypt along with the Bani Israel overnight. Therefore, Sayyiduna Musa عَلَيْهِ السَّلَام left Egypt overnight along with the Israelites. When pharaoh came to know about it, he mobilized his army to arrest the Israelites. When the two armies became close to each other, the Israelites shrieked out of the fear of pharaoh and thought they would now be arrested by pharaoh. The prevailing situation for the Israelites was very serious because, at one side, they were confronted by the river with big tidal waves in front of them and the bloodthirsty army of pharaoh on the other side.

Under this alarming situation, Sayyiduna Musa عَلَيْهِ السَّلَام was relaxed and was consoling the Israelites. When they approached the river, Allah عَزَّوَجَلَّ commanded Sayyiduna Musa عَلَيْهِ السَّلَام to strike the river with his staff. Therefore, the moment he عَلَيْهِ السَّلَام struck the river with his blessed staff, twelve clear roads developed across the river. The Israelites walked over these twelve paths and crossed the river safely.

When pharaoh reached the river and saw the twelve roads, he went onto the roads along with his army. However, when he and his army reached the middle of the river, suddenly the huge waves rose and engulfed the roads. Consequently, pharaoh drowned into the river, along with his army. The Holy Quran mentions the incident in these words:

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فَلَمَّا تَرَآءَ الْجَمْعٰنِ قَالَ اَصْحٰبُ مُوْسٰۤى اِنَّا لَمُدْرَكُوْنَ ﴿۶۱﴾ قَالَ كَلَّا ۚ اِنَّ مَعِيَ
رَبِّيْ سَيَهْدِيْنِ ﴿۶۲﴾ فَاَوْحَيْنَاۤ اِلٰى مُوْسٰۤى اَنِ اضْرِبْ بِّعَصَاكَ الْبَحْرَ ؕ فَانْفَلَقَ
فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيْمِ ﴿۶۳﴾ وَ اَزْلَفْنَا ثَمَّ الْاٰخَرِيْنَ ﴿۶۴﴾ وَ اَنْجَيْنَا
مُوْسٰى وَ مَنْ مَّعَهٗۤ اَجْمَعِيْنَ ﴿۶۵﴾ ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ ﴿۶۶﴾ اِنَّ فِيْ ذٰلِكَ
لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿۶۷﴾

And when the two groups saw each other, those with Musa said, 'They have captured us.' Said Musa, 'Not so, indeed my Lord is with me, He will now show me the way.' So We sent the Divine revelation to Musa that, 'Strike the sea with your staff'; there upon the sea parted; so each part became like a huge mountain. And We brought the others close to that place. And We saved Musa and all those with him, then drowned the others. Indeed in this is necessarily a sign, and most of them were not Muslims.

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah Ash-Shu'ara, verse 61-67)

These are the three wonderful miracles that occurred through the blessed staff of Sayyiduna Musa عَلَيْهِ السَّلَام, that have been mentioned in the Holy Quran repeatedly in different contexts to provide moral lessons for the people. ﴾وَاللّٰهُ تَعَالٰى اَعْلَم﴿

2. A STONE THAT SPRINT

It was a square stone measuring one arm-length on both sides [approx. 1.5 by 1.5 ft.]. Sayyiduna Musa عَلَيْهِ السَّلَام would always carry it in his bag. Two miracles of Sayyiduna Musa عَلَيْهِ السَّلَام occurred through this blessed stone that have also been mentioned in the Holy Quran.

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The first miracle

The first wonder exhibited by this stone which is in fact a miracle of Sayyiduna Musa عَلَيْهِ السَّلَام was its long run full of wisdom. The discovery of this stone is also by virtue of this miracle.

Now the details of this wonderful event are presented. It was the tradition of the Bani Israel to bathe nude publically. Although Sayyiduna Musa عَلَيْهِ السَّلَام who was also a member of the same society, was born and raised in the same environment, Allah عَزَّوَجَلَّ raised his ranks by blessing him with the dignified status of Prophethood. Therefore, how could the dignified modesty of Prophethood adopt such immodesty!

Sayyiduna Musa عَلَيْهِ السَّلَام was very much against the immodesty of the Bani Israel. He عَلَيْهِ السَّلَام would either bathe in isolation or by covering his body with a sheet. When the Bani Israel saw that he عَلَيْهِ السَّلَام had not yet taken bathe nude, the wicked people blamed him by saying that he عَلَيْهِ السَّلَام had a white mark of leprosy on his private parts or had some kind of deformity on his body which he عَلَيْهِ السَّلَام concealed by not getting undressed in public. The wicked people openly announced this blame so much that there was not a corner to which the rumours about Sayyiduna Musa عَلَيْهِ السَّلَام had not reached. He عَلَيْهِ السَّلَام was very much grieved and saddened due to this blame.

Obviously Allah عَزَّوَجَلَّ did not like to see His beloved Kaleem in such a state of grief and anxiety, and to see his honourable Prophet being falsely blamed. The Most Merciful Rab عَزَّوَجَلَّ created such means of freeing Sayyiduna Musa عَلَيْهِ السَّلَام from the blames declaring his purity that completely killed the evil plans and doubts of the Bani Israel within a few minutes. The evidence of his purity from such blames became evident more than the shining sun that brightens the entire

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world. Sayyiduna Musa عَلَيْهِ السَّلَام went to bathe at a hidden spring of water in the midst of the mountains. After making sure that there is no chance of anybody, he عَلَيْهِ السَّلَام placed his blessed clothes on a stone and proceeded to bathe completely nude. After taking bath, he عَلَيْهِ السَّلَام returned to the stone to wear his clothes. He عَلَيْهِ السَّلَام saw that the stone was running away, taking his clothes with it! Upon seeing this, Sayyiduna Musa عَلَيْهِ السَّلَام also ran after it, saying ﴿ثَوْبِیْ حَجَرُ، ثَوْبِیْ حَجَرُ﴾ i.e. *O stone, my clothes! O stone, my clothes!*

The stone kept on running. It ran to the extent that it entered the main avenues of the city and eventually ran into the streets of the city. Sayyiduna Musa عَلَيْهِ السَّلَام kept on following the stone whilst having no clothes on. This way, the youth and adults of the Bani Israel witnessed with their own eyes that the blessed body of Sayyiduna Musa عَلَيْهِ السَّلَام had no deformity from head to toe. And instead, every limb of the blessed body of Sayyiduna Musa عَلَيْهِ السَّلَام had such perfection and beauty that it was impossible to find such example among ordinary people. Therefore, they all exclaimed: ﴿وَاللّٰهِ مَابِمُوْسٰی مِنْ بَاس﴾ i.e. by Allah (عَزَّوَجَلَّ), Musa (عَلَيْهِ السَّلَام) is flawless. When this stone exposed the purity and perfection of Sayyiduna Musa عَلَيْهِ السَّلَام, it automatically stopped. Sayyiduna Musa عَلَيْهِ السَّلَام put on the clothes and put the stone in his bag. *(Sahih Bukhari, Kitab-ul-Anbiya, vol. 2, chapter 30, pp. 442, Hadees 3404; Tafseer As-Saawi, vol. 5, pp. 1659; Part 22, Surah Al-Ahzaab, verse 69)*

Allah عَزَّوَجَلَّ has described this event in Holy Quran in the following words:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ
اٰذَوْا مُوْسٰى فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا ؕ وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ﴿۶۹﴾

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O believers! Do not be like the people who troubled Musa – so Allah cleared him from the allegations they had uttered; and Musa is honourable in the sight of Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 69)

The second miracle

In the plains of Teeh, it was the same stone that Sayyiduna Musa عَلَيْهِ السَّلَام struck with his blessed staff and consequently, twelve springs of water emerged from it. The Bani Israel used this water for forty years. Details of this event have already been mentioned in the previous pages. In the verse of the Holy Quran فَقُلْنَا اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ, *(Part 1, Surah Al-Baqarah, verse 60)* '*stone*' refers to the same stone.

Remedy of a doubt: Those who do not believe in miracles judge everything using their imperfect intellect. They deny the miracle of emergence of the springs of water from the stone by considering it to be impossible and say that our intellect cannot accept the fact that the twelve springs of water emerged from such a small stone. It is a common observation that Allah عَزَّوَجَلَّ has blessed some stones with the characteristics of removing hair, some make vinegar more bitter and sour, some have magnetic power that can attract metal from distance, some make poisonous animals run away, some can work as antidotes for poison of the animals. Certain stones can even provide relief in cardiac palpitations, some do not burn nor heat up, some can even produce flame and there is eruption of volcano from some stones! So when Allah عَزَّوَجَلَّ has bestowed stones with such various attributes, then why is it so difficult to accept the fact that Allah عَزَّوَجَلَّ blessed the stone of Sayyiduna Musa عَلَيْهِ السَّلَام with such effects! Perhaps Allah عَزَّوَجَلَّ blessed it with the characteristic of absorbing water from inside the earth and manifesting it in the shape of springs. Or probably this stone had the effect that the breeze that

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would come across it would flow constantly in the shape of water. It is not beyond the power of Allah عَزَّوَجَلَّ. Anything could have happened. As by Allah's decree, anything can take place. Therefore, to believe in this miracle of Sayyiduna Musa عَلَيْهِ السَّلَام is an essential religious requirement and to deny it is profanity. It is mentioned in the Holy Quran:

وَ اِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْاَنْهٰرُ ؕ وَ اِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ ؕ وَ اِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ؕ

And there are some rocks that streams gush forth from them; and some split apart and water flows from them; and there are some (rocks) that fall down for the fear of Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, verse 74)

Anyway, water emergence from the rocks is a common observation then why it is difficult for one's intellect to accept the fact of the springs of water emerging from the blessed stone of Sayyiduna Musa عَلَيْهِ السَّلَام.

3. Field of Teeh

After pharaoh drowned into the River Nile and all the Bani Israel became Muslim, and when Sayyiduna Musa عَلَيْهِ السَّلَام was blessed with tranquillity and peace of mind, Allah عَزَّوَجَلَّ ordered him to enter the Holy Land (Bayt-ul-Muqaddas) with the Bani Israel. At that time, Bayt-ul-Muqaddas was under the domination of the people of 'Amaliqah who were the worst of unbelievers, very sturdy warriors and very cruel. Therefore, Sayyiduna Musa عَلَيْهِ السَّلَام left for Jihad against the people of 'Amaliqah with six hundred thousand people of the Bani Israel but the moment the Bani Israel reached in the

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vicinity of Bayt-ul-Muqaddas, they became coward and started exclaiming that there are Jabbareen (‘Amaliqah) in this city, who are very strong and powerful, therefore, we will not enter the city at all until these people are inside the city.

The Bani Israel said to Sayyiduna Musa عَلَيْهِ السَّلَام even up to this extent, ‘O Musa (عَلَيْهِ السَّلَام), you and your Rab (عَزَّوَجَلَّ) should go and fight with such powerful people; we will stay here.’ Such comments from the Bani Israel made Sayyiduna Musa عَلَيْهِ السَّلَام very much grieved and he عَلَيْهِ السَّلَام requested to Allah عَزَّوَجَلَّ as:

رَبِّ اِنِّیْ لَاۤ اَمْلِكُ اِلَّا نَفْسِیْ وَ اَخِیْ فَافْرُقْ بَیْنَنَا وَ بَیْنَ الْقَوْمِ الْفٰسِقِیْنَ ﴿۲۵﴾

O Lord! I have no control except over myself and my brother, so keep us separated from the disobedient people[1].

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah Al-Mai`dah, verse 25)

In response of this supplication of Sayyiduna Musa عَلَيْهِ السَّلَام, Allah عَزَّوَجَلَّ exposed his wrath saying:

فَاِنَّهَا مُحَرَّمَةٌ عَلَیْهِمْ اَرْبَعِیْنَ سَنَةً ۚ
یَتِیْهُوْنَ فِی الْاَرْضِ ؕ فَلَا تَاْسَ عَلَى الْقَوْمِ الْفٰسِقِیْنَ ﴿۲۶﴾

The (holy) land is therefore forbidden for them for forty years; let them wonder in the earth; so, do not grieve for those disobedient people.

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah Al-Mai`dah, verse 26)

As a result, these six hundred thousand Bani Israel wandered in the field for forty years, but could not get out of it. This field is called

[1] (Do not count us among them.)

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the 'field of Teeh'. 'Mann and Salwa' was also descended in the same field for the Bani Israel and when Sayyiduna Musa عَلَيْهِ السَّلَام struck his staff over the stone, twelve springs of water gushed out of it. This event has been narrated in the Holy Quran with different contexts time and again; among which, in Surah Al-Mai`dah, this event has a comparatively full description which undoubtedly is an excellent event that consists of the descriptions of the deviation and disobedience of the Bani Israel. But despite all this, Sayyiduna Musa عَلَيْهِ السَّلَام remained affectionate towards the Bani Israel that when these people exhausted due to extreme hunger and thirst in the field of Teeh, Sayyiduna Musa عَلَيْهِ السَّلَام prayed for them and got the Mann and Salwa descended for them. Afterwards, he عَلَيْهِ السَّلَام also made twelve springs of water emerge by striking his staff on the stone. From this event, we can have an idea of how patient, placid and tolerant Sayyiduna Musa عَلَيْهِ السَّلَام was.

4. Glowing hand

When Allah عَزَّوَجَلَّ sent Sayyiduna Musa عَلَيْهِ السَّلَام in the court of pharaoh for guiding him, Allah عَزَّوَجَلَّ bestowed Sayyiduna Musa عَلَيْهِ السَّلَام with two miracles, one of which was 'the blessed staff' and the other was the miracle of 'the glowing hand'. When Sayyiduna Musa عَلَيْهِ السَّلَام used to put his hand into the neck of his shirt, upon drawing it out, it would begin to glow! When he عَلَيْهِ السَّلَام would place his blessed hand again in the neck of his shirt, it would restore its original condition. The Holy Quran has mentioned this miracle repeatedly in different chapters. For example, it is mentioned in Surah Taahaa:

وَاضْمُمْ يَدَكَ اِلٰى جَنَاحِكَ تَخْرُجْ بَيْضَآءَ
مِنْ غَيْرِ سُوْٓءٍ اٰيَةً اُخْرٰى ﴿۲۲﴾ لِنُرِيَكَ مِنْ اٰيٰتِنَا الْكُبْرٰى ﴿۲۳﴾

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And join your hand with your arm[1] – it will come out crystal white, not due to any illness – one more sign. That We may show you Our great signs.

[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Taahaa, verse 22-23)

This miracle is known as ﴿يد بيضاء﴾ (the glowing hand) and it is a unique and a wonderful miracle. Sayyiduna Ibn ‘Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has narrated that during the day and night, Noor (light) would radiate from the sacred hand of Sayyiduna Musa عَلَیْہِ السَّلَام as it radiates from the sun. *(Khaza`in-ul-‘Irfan, pp. 563; part 16, Surah Taahaa, verse 22)*

5. Mann and Salwa

When Sayyiduna Musa عَلَیْہِ السَّلَام was living along with six hundred thousand people of the Bani Israel in the field of Teeh, Allah عَزَّوَجَلَّ descended two heavenly feasts for them from the sky. One of which was ‘Mann’ and other was ‘Salwa’. Mann was a type of halvah (sweet dish) resembling white honey or it may actually have been white honey that descended from the sky every day in the form of rain. Salwa was cooked quails that would descend from the sky with the southerly wind. Whilst stating the blessings bestowed upon the Bani Israel, Allah عَزَّوَجَلَّ has stated in the Glorious Quran:

وَ اَنْزَلْنَا عَلَیْكُمُ الْمَنَّ وَ السَّلْوٰى ؕ

And (We) sent down Mann and Salwa upon you.

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, verse 57)

It was commanded by Sayyiduna Musa عَلَیْہِ السَّلَام to eat Mann and Salwa on daily basis and not to preserve or store for next day at all.

[1] (Meaning: Put the hand inside your armpit.)

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But some people bearing weak faith became worried that if Mann and Salwa do not descend some day, then we will be left to starve to death in the plains of this field where no signs of food and water exist. Therefore, they began to secretly preserve some of the food for the following day. As a consequence of disobeying the Prophet, the food they stored rotted and the blessings of Mann and Salwa stopped. That's why the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said that 'had the Bani Israel not existed, neither food would get spoiled nor would meat have rotten'. The decay of food and meat rotting started since then. Otherwise, prior to that event, neither food would spoil nor would meat rot. *(Tafseer Ruh-ul-Bayan; part 1, Surah Al-Baqarah, verse 57)*

6. Twelve thousand Jews turned into monkeys

It has been reported that about seventy thousand men from the people of Sayyiduna Dawood عَلَيْهِ السَّلَام used to live in the sea-side village of Eelah, near 'Uqbah. These people were living a luxurious and prosperous life. Allah عَزَّوَجَلَّ tested them by way of prohibiting them from fishing on Saturday (the day of Sabbath) and permitted them to catch fish on all other days of the week. Allah عَزَّوَجَلَّ tested their faith by way of making many fish available on Saturday and none on other days.

However, upon listening to the whispers of Satan, they began to dig drains from the sea into the land, resulting in the formation of ponds in the dry land. Satan further misguided them by giving them the evil idea that on Sabbath (Saturday), when fish come into the pond through these drains, close the passage of the drains and do not catch fish that day. Instead, catch them the next day. They liked this satanic idea but they did not realise the fact that the day when they trapped fish in ponds, would still be considered as fishing day. Therefore, capturing fish turned out to be on the day of

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Sabbath (Saturday) which Allah عَزَّوَجَلَّ had prohibited for them. On this occasion, Jews divided into three groups:

1. There were some who prevented themselves from fishing according to the command of Allah عَزَّوَجَلَّ, and tried to advise others to do the same. They showed anger and hatred towards this transgression.

2. Another group also disliked and hated this act but remained silent. They did not restrain people from indulging in it. Instead they said to those who tried to prevent others that why they advice such people whom Allah عَزَّوَجَلَّ is either about to destroy or going to inflict His severe torment upon them.

3. There was a group of insolent and disobedient people who openly opposed the commandment of Allah عَزَّوَجَلَّ following the evil temptation of Satan by fishing on Saturday. They ate as well as sold those fish.

When the disobedient people did not refrain from their evil act despite being forbidden from it, then those who attempted to prevent them said that they would no longer keep any ties with them. Therefore, they built a wall to separate themselves from the wrongdoers. The village was divided and separate entrance and exit were made. Wrathfully, Sayyiduna Dawood عَلَيْهِ السَّلَام cursed those who fished on Saturday. Consequently, no one among the disobedient came outside one day. Some people climbed up the wall to see them and saw that all of them were deformed into monkeys. When the people entered by opening the door of wrongdoers, the monkeys would recognise their relatives, come close to them and sniff their clothes and weep bitterly. But the people could not recognise the ones turned into monkeys. Those who became monkeys were twelve

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thousand in number. They lived for three days and could not eat or drink anything in between and all of them died out of thirst and hunger. The group of people who prevented from fishing remained safe from destruction. According to more trustworthy report, Allah عَزَّوَجَلَّ also saved those who considered it evil even in their hearts and remained silent.

(Tafseer As-Saawi, vol. 1, pp. 72; part 2, Surah Al-Baqarah, verse 65)

The Holy Quran describes this event in the following verse of Surah Al-Baqarah:

وَ لَقَدْ عَلِمْتُمُ الَّذِیْنَ اعْتَدَوْا مِنْكُمْ
فِی السَّبْتِ فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِـٕیْنَ ﴿۶۵﴾

And you certainly know of those amongst you who transgressed in the matter concerning the Sabbath (Saturday) – We therefore said to them, 'Become apes, despised!'

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, verse 65)

This event is also mentioned in detail in Surah Al-A'raf. Its translation is as following:

And ask them of the condition of village that was on the seashore; when they used to exceed in the matter of the Sabbath (Saturday prohibition) – when their fish used to come swimming on the top of the water in front of them on the day of Sabbath, and not come on the days it was not Sabbath; this is how We used to test them, due to their disobedience. And when a group among them said, 'Why do you preach to the people whom Allah is going to destroy or to inflict upon them a severe punishment?' They said, 'To have an excuse before your Lord, and that perhaps they may fear.' And when they forgot the advices they had been given, We

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rescued those who used to forbid evil, and seized the unjust ones with a dreadful torment – the recompense of their disobedience. Consequently when they rebelled against the command to prohibition, We said to them, 'Be apes, despised!'

[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-A'raf, verse 163-166)

Moral: Therefore, we learnt how dangerous it is to disobey the commandments of Allah عَزَّوَجَلَّ and to fall into the trap plotted by Satan. Furthermore, we learnt how wretched are those cursed by a Prophet of Allah. Even their signs are wiped away from the face of the earth by Divine torment, they are destined for Hellfire and they are rendered unsuccessful in both the worldly life and the afterlife. ﴾نَعُوْذُ بِاللّٰهِ مِنْه﴿

There are many lessons and words of advice that the Muslims can derive from this heart-trembling event of the people of Eelah. May the fear of Allah عَزَّوَجَلَّ thrive in the hearts of the Muslims after reading it, may they stay away from evil temptations and remain steadfast upon the straight path and become successful in both the worlds!

7. Most costly cow of the world

This is a very important and wonderful Quranic event. Due to this event the chapter that describes it has been named Surah Al-Baqarah (*the chapter of cow*).

The story is that there was a very pious person in the Bani Israel who had a young son. He had a single calf only in his property. Just before his death, that pious person took the calf to the jungle and left it by a bush, saying 'O Allah (عَزَّوَجَلَّ), I leave this calf under Your protection until my son reaches puberty.' After this, the pious person died and the calf grew to a cow with the passage of time and his son

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grew up to a righteous man who was very obedient to his mother. He had divided his night into three parts: he used to sleep in one part, worship in second and serve his mother in the third part. Also, he used to travel to the jungle everyday in the morning to fetch wood which he used to sell. He used to do Sadaqah (charity) of one third of his earnings, spend one third on his personal needs and give one third to his mother.

One day, the mother said to the son, 'O my beloved son! Your father left a calf for you in inheritance that he had left near such and such bush under the protection of Allah عَزَّوَجَلَّ. Now go to that bush and supplicate in this way, 'O Rab (عَزَّوَجَلَّ) of Sayyiduna Ibraheem, Isma'eel and Ishaaq (عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام)! Return me the thing my father gave under Your protection!' She further said that the calf was yellow coloured and its skin would be glistening in such a way as though the rays of the sun are emitting from it.'

Hearing this, the boy went to the jungle and supplicated by that bush. All of a sudden, the cow came to him running and stood by him. He brought it to home. His mother said, 'My son! Go to the market and sell this cow for three dinars, but do not sell it to any buyer without consulting me.' In those days, the usual cost of a cow was about three dinars. A buyer came in the market, who in reality was an angel, in fact. The angel said, 'I will pay you more than three dinars on a condition that you sell me the cow without consulting your mother.' The boy replied, 'No matter how much more you offer me, I will not sell the cow without consulting my mother.' Reaching home, the boy related the whole event to his mother. She said perhaps the buyer was an angel. Therefore, O son, consult with him whether we should sell the cow or not.

Thus when the boy consulted with that buyer in the market, he advised not to sell the cow. He said that in future, the people of

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Sayyiduna Musa (عَلَيْهِ السَّلَام) will buy this cow. He further advised to demand the price equivalent to the amount of gold that can be filled in the hide of the cow. They will pay the price he wishes. Therefore, after a few days, a very rich person from the Bani Israel, named ʻAameel, was killed by his two paternal cousins and they threw his body in a desolate place. The next morning, the search for the murderers began. After getting no trace, people went to Sayyiduna Musa عَلَيْهِ السَّلَام and asked about the murderer. He عَلَيْهِ السَّلَام ordered them to slaughter a cow and strike the dead body with its tongue or the bone of the tail and the murdered ʻAameel will resurrect and tell you the name of his killer. Hearing this, the Bani Israel raised questions and arguments about the age, colour etc. of the cow. When they finally understood the type of the cow that was required, they then began the search for it.

When they reached the cow of that boy, they realised that this was exactly the same cow they were looking for. Therefore, they paid its price equivalent to gold filled in its hide and slaughtered the cow. Then they hit the corpse with the tongue or bone of the tail and the dead ʻAameel came back to life. He said that his killers were the two sons of his uncle who killed him due to the greed of his wealth. After telling this, he died again. Therefore, both of those killers were killed in return and the child of the pious person who was very obedient to his mother became very rich by getting lot of wealth.

(Tafseer As-Saawi, vol. 1, pp. 75; part 1, Surah Al-Baqarah, verse 71)

Whole of this incident has been described in the holy verses of the Glorious Quran in the following words:

And (remember) when Musa said to his people, 'Allah commands you to sacrifice a cow'; they said, 'Are you making fun of us?' He answered, 'I seek refuge in Allah, from being amongst the ignorant ones!' They said, 'Pray to your Lord that He may describe the cow to us'; said Musa, 'He

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says that it is a cow neither old nor very young but in-between; so do what you are commanded.' They said, 'Pray to your Lord that He may reveal its colour to us'; answered Musa, 'He says it is a yellow cow, bright in colour, pleasing to the beholders.' They said, 'Pray to your Lord that he may clearly describe the cow to us, indeed all cows look alike to us; and if Allah wills, we will attain guidance.' Said Musa, 'He says, 'She is a cow not made to work, neither ploughing the soil nor watering the fields; flawless and spotless'; they said, 'You have now conveyed the proper fact'; so they sacrificed it, but they seemed not to be sacrificing it (with sincerity). And (remember) when you murdered a man and were therefore accusing each other concerning it; and Allah wanted to expose what you were hiding. We therefore said, 'Strike the dead man with a part of the (sacrificed) cow'; this is how Allah will bring the dead to life, and He shows you his signs so that you may understand!

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, verse 67-73)

Moral: We have come to know many moral lessons and words of advice from this event. A few of these are mentioned below and are worthwhile to be remembered.

1. The possessions left over by the holy bondsmen of Allah carry a lot of blessings. You see, the pious man only left one calf behind him but Allah عَزَّوَجَلَّ put so much blessings in it that his heirs earned abundant wealth by virtue of that calf.
2. The pious man left the calf under the protection of Allah عَزَّوَجَلَّ to help his son. So we also learnt that being affectionate towards children and leaving some heritage for them is the good practice of the chosen people of Allah.
3. Allah عَزَّوَجَلَّ provides sustenance in abundance from the unseen sources to those who are obedient and serve their parents. We can see how Allah عَزَّوَجَلَّ blessed an orphan with prosperity and wealth because he was very much obedient to his mother.

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4. Argumentation and debate in commandments of Allah عَزَّوَجَلَّ bring afflictions. The Bani Israel were ordered to slaughter a cow. They could have slaughtered any cow and the order would have been fulfilled. However, they began to argue and started raising questions such as what kind of cow? What kind of colour? How old should it be? As a result, it became very difficult for them as they had to slaughter such a specific cow that was very unique. That's why they had to pay such a huge price for it that no other cow has ever been priced as much and there is no chance of so high price of any cow in future.

5. The one who gives his wealth under the protection of Allah عَزَّوَجَلَّ, He عَزَّوَجَلَّ protects it and bestows endless blessings in it.

6. The one who leaves his kinfolk under the protection of Allah عَزَّوَجَلَّ, He عَزَّوَجَلَّ nourishes them in such a way that is beyond one's expectation.

7. Sayyiduna 'Ali كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِيْم said that the one who takes on yellow shoes will always remain happy and will suffer sorrows rarely. Because Allah عَزَّوَجَلَّ said about yellow cow that ﴿تَسُرُّ النّٰظِرِيْنَ ﴿۶۹﴾﴾ *pleasing to the beholders.*

   (Tafseer Ruh-ul-Bayan, vol. 1, pp. 160; part 1, Surah Al-Baqarah, verse 69)

8. We also come to know that the animals used for ritual sacrifice should be beautiful, perfect and precious. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

8. Seventy Thousand Dead Resurrected

It was an amazing event related to the people of Sayyiduna Hizqeel (عَلَيْهِ السَّلَام) that contains several moral lessons and words of advice. This event is mentioned in the second chapter of the Holy Quran, 'Surah Al-Baqarah'.

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Who was Sayyiduna Hizqeel عَلَيْهِ السَّلَام?

He عَلَيْهِ السَّلَام was the third deputy of Sayyiduna Musa عَلَيْهِ السَّلَام and was bestowed with the dignified rank of the Prophethood. After the demise of Sayyiduna Musa عَلَيْهِ السَّلَام, Sayyiduna Yoosha' Bin Noon عَلَيْهِ السَّلَام became his first deputy and Allah عَزَّوَجَلَّ blessed him with the Prophethood. After him, Sayyiduna Kaalib Bin Yuhana عَلَيْهِ السَّلَام was the second deputy and he عَلَيْهِ السَّلَام was also blessed with the rank of Prophethood. After him, Sayyiduna Hizqeel عَلَيْهِ السَّلَام became the deputy as well as a Prophet! Sayyiduna Hizqeel عَلَيْهِ السَّلَام was also known as 'Ibn-ul-'Ajooz', meaning '*the son of an old woman*' and was also known as Zul-Kifl.

The reason behind being called Ibn-ul-'Ajooz (the son of an old woman) was that he عَلَيْهِ السَّلَام was born at the time when his mother was very old. And the reason behind being called Zul-Kifl is that he عَلَيْهِ السَّلَام took seventy such Prophets under his protection and saved them from being killed when the Jews were going to commit a massacre. Later on, he عَلَيْهِ السَّلَام too was saved from the attack of Jews by the mercy of Allah عَزَّوَجَلَّ and remained alive for years and continued guiding his people.

(Tafseer As-Saawi, vol. 1, pp. 206; part 2, Surah Al-Baqarah, verse 243)

The event of the resurrection of the dead

It has been reported that a tribe of the Bani Israel used to live in the city of Sayyiduna Hizqeel عَلَيْهِ السَّلَام. These people were struck with the fear of death due to the spread of plague in the city. All these people left the city and went to the jungle and settled there. Allah عَزَّوَجَلَّ disliked this act very much. Therefore, Allah عَزَّوَجَلَّ sent an angel to the jungle who hid himself in a mountain. With a loud shriek, he said: ﴿موتوا﴾ i.e. '*all of you die*'. After listening to this frightening scream, they all died at once without any disease. They were seventy

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thousand in number. These dead people were so large in number that no arrangements for their burial could be made. Their dead bodies remained lying in the open field for eight days due to which, their bodies started to rot and a terrible smell spread not only within the jungle but in the surroundings as well. Some people felt pity for the dead corpses and erected a wall around them to protect the bodies from wild beasts.

After a few days, Sayyiduna Hizqeel عَلَيْهِ السَّلَام passed by the jungle and saw the dead bodies. Upon seeing the death of seventy thousand people and seeing them without any burial he عَلَيْهِ السَّلَام felt a lot of sorrow. He عَلَيْهِ السَّلَام became tearful and supplicated to Allah عَزَّوَجَلَّ with a sorrowful heart: 'O Allah (عَزَّوَجَلَّ)! These were my people who made the mistake to flee from the city to the jungle due to the fear of death. These were all inhabitants of my city whom I have deep love for. They were with me in my good and bad times. Alas, all my people destroyed and I am left all alone. O Allah (عَزَّوَجَلَّ)! These were the people who used to proclaim Your praise and would testify Your oneness.'

Whilst making this supplication with full of humbleness, it was revealed upon him: 'O Hizqeel, say to these scattered bones that: O bones! Allah (عَزَّوَجَلَّ) commands that you be assembled.' When Sayyiduna Hizqeel عَلَيْهِ السَّلَام said this, a movement took place amongst the bones and every person's bones gathered and formed skeletons. Then it was revealed that: 'O Hizqeel, say that O bones! It is an order of Allah (عَزَّوَجَلَّ) for you to wear flesh.' As soon as they heard this, flesh developed on their skeletons. Then the third time, it was revealed that: 'O Hizqeel, say that: O resurrected ones! All of you stand up by the command of Allah عَزَّوَجَلَّ.' As soon as Sayyiduna Hizqeel عَلَيْهِ السَّلَام said these words, seventy thousand dead bodies stood up in an instant reciting ﴿سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَآ اِلٰهَ اِلَّا اَنْتَ﴾!

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Then all of them went back to their city leaving the jungle and lived their lives for the duration destined for them. However, there were still significant signs of death apparent that their children would smell of rotten corpses and any clothes they would wear turned into shroud. Their clothes would get dirty the way the shrouds get dirty in the grave. These signs are still apparent today in the Jews belonging to that lineage.

(Tafseer Ruh-ul-Bayan, vol. 1, pp. 378; part 2, Surah Al-Baqarah, verse 243)

Allah عَزَّوَجَلَّ has mentioned this miraculous and marvellous event in Surah Al-Baqarah in the following words:

اَلَمْ تَرَ اِلَى الَّذِیْنَ خَرَجُوْا مِنْ دِیَارِهِمْ وَ هُمْ اُلُوْفٌ حَذَرَ الْمَوْتِ ۪ فَقَالَ لَهُمُ اللّٰهُ مُوْتُوْا ۫ ثُمَّ اَحْیَاهُمْ ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَشْكُرُوْنَ ﴿۲۴۳﴾

(O Beloved Prophet Muhammad) did you not see those who went out of their homes in their thousands, fearing death? So Allah said to them, 'Die'; He then brought them back to life; indeed Allah is Most Munificent towards mankind, but most men are ungrateful.

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, verse 243)

Moral: We learn the following Madani pearls of wisdom from this wonderful event:

1. A man cannot get rid of death by running away. So any attempt to escape from death is futile. The death that Allah عَزَّوَجَلَّ has destined for someone will surely strike him at its appointed time. It will not come a second sooner or later. Therefore, it is

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obligatory upon the bondsmen of Allah to remain patient and grateful to Allah عَزَّوَجَلَّ. No matter how many diseases break out or even if one is confronting severe fighting in the battle, he should not become impatient and restless. One should bear the firm belief that nobody can kill him and he cannot die prior to the destined time. And when the instant of death arrives, no matter what efforts he make, whether he escapes somewhere or run away somewhere, he cannot prevent the oncoming death in any way.

2. In this verse of the Holy Quran, there is a special message for the Mujahidin (Islamic soldiers) that either avoiding Jihad or attempting to escape from the battlefield, will not let them rid of death. Therefore, a soldier should remain steadfast with patience and determination in the battlefield and should have stern belief that neither he can die before the appointed hour, nor anyone can kill him before that. Soldiers bearing such belief become so brave that they can never be scared. They will never shake in their steadfastness. It is due to this passion and belief fortified by Islam that the Islamic soldiers fought furiously and stood like mountains against thousands of unbelievers!

They were blessed with victory, great reward, dignity and the booty of war at the end of their efforts. They would return home without even having a scratch on their bodies and would wipe off the signs of the unbelievers. Dr. Iqbal, the Poet of East, has described the valour of an Islamic soldier in his poetry as:

Tal na saktay thay ager jang mayn ar jatay thay
Paoon shayron kay bhi maydan say ukhar jatay thay

Haq say sarkash huwa koi to bigar jatay thay
Teegh kya cheez hay? Ham taup say lar jatay thay

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Naqsh tawheed ka har dil pay bithaya ham nay
Zayr-e-khanjar bhi yeh paygham sunaya ham nay

(Kulliyat-e-Iqbal, Bang-e-Dara, pp. 164)

A joke

It is reported that when plague spread in Syria, the king of Banu Umayyah, 'Abdul Malik Bin Marwaan fled from the city with his army and servants out of fear of death. He was so afraid that he would not even place foot on the ground and would sleep on the back of the horse. One night when he could not go to sleep, he asked his servant to tell him some story. The wise servant thought it was a good time to preach the king, so he narrated the following story:

A fox used to live in the company of a lion, for the security and protection of her life. Due to the fear of the lion, no animal could even look at the fox. The fox was living a very peaceful and fearless life with the lion. One day, all of a sudden, an eagle attacked the fox and the fox ran to the lion. The lion got the fox to sit on his back. The eagle attacked again and flew away grabbing it in its claws. The fox called out to the lion. The lion replied, 'O fox! I can protect you against the beasts of the earth, but I cannot save you from the aerial enemy.'

Listening to this story, the king learnt lesson. He understood that his army can protect him from the enemies on the earth, but the afflictions that descend from the sky cannot be prevented neither by his kingship, nor by his wealth or army. And only Allah عَزَّوَجَلَّ can save him from the afflictions descending from the sky. So his heart became fearless of plague. He then resumed peaceful life in his palace. *(Tafseer Ruh-ul-Bayan, vol. 1, pp. 378; part 2, Surah Al-Baqarah, verse 244)*

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9. Stayed dead for a hundred years and then raised

The majority of the commentators of the Holy Quran have a unanimous opinion that this event belongs to Sayyiduna 'Uzayr Bin Sharkhiya عَلَيْهِ السَّلَام, who is a Prophet of the Bani Israel.

The details of this event are that when the wrongdoings of the Bani Israel became excessive, Allah's torment struck them in such a way that a pagan king named Bakht Nasr Baabli attacked Bayt-ul-Muqaddas with a huge army and killed one hundred thousand inhabitants of the city and exiled one hundred thousand of them into the land of Syria, scattering them here and there. The pagan king also captured the same number of people, making all of them his slaves. Sayyiduna 'Uzayr عَلَيْهِ السَّلَام was also amongst these prisoners. Then the pagan king went on to destroy the whole city of Bayt-ul-Muqaddas, leaving it deserted.

Who was Bakht Nasr?

An infant of the people of 'Amaliqah was found unattended next to their idol 'Nasr'. As the name of the father of the child was unknown, that's why people started calling him with the name of 'Bakht Nasr' (son of Nasr). The same child was appointed as governor by a Babylonian king and eventually he became a majestic king later. *(Tafseer Jamal, vol. 1, pp. 321; part 3, Surah Al-Baqarah, verse 259)*

After a few days, when Sayyiduna 'Uzayr عَلَيْهِ السَّلَام was somehow set free from the imprisonment of Bakht Nasr, he عَلَيْهِ السَّلَام rode on a donkey and entered into his city of Bayt-ul-Muqaddas. Upon seeing his city destroyed and desolated, his heart became full of sorrow. He عَلَيْهِ السَّلَام began to weep. He عَلَيْهِ السَّلَام went to all the four sides of the city but could not find any human being. He عَلَيْهِ السَّلَام saw that the

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trees were full of fruits and were ready to be consumed but there was no one around to pluck the fruits.

Upon seeing this, the following words released from his blessed tongue out of sadness: ﴿اَنّٰى يُحْيٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا﴾ i.e. *how would Allah (عَزَّوَجَلَّ) bring back life in this city after such destruction and desolation?* He عَلَيْهِ السَّلَام plucked some fruits and ate them. He عَلَيْهِ السَّلَام drank the juice of grapes by squeezing them, put the leftover fruit in his bag and put the leftover juice in his leather bottle. Then he عَلَيْهِ السَّلَام tied his donkey with a firm rope and went to sleep under a tree. During the state of sleep, he عَلَيْهِ السَّلَام passed away. And Allah عَزَّوَجَلَّ kept him away from the eyes of birds, animals, beasts, jinn, humans and nobody could see him. Seventy years later, a king from Persia entered the ruins of this city. He brought so many people here and began to rebuild the city with them along with the few of the remaining Bani Israel, who were living scattered across the land. Those people made the city more beautiful and a joyous place than before by constructing new buildings and planting different kinds of gardens.

A hundred years later after the passing of Sayyiduna ‘Uzayr عَلَيْهِ السَّلَام, Allah عَزَّوَجَلَّ brought him back to life. He عَلَيْهِ السَّلَام saw his donkey has died, and its bones are scattered around. However, there was no rotting in any of the fruit in his bag or the juice in his leather bottle. There was not even a change in the colour or smell of the fruits or juice. Sayyiduna ‘Uzayr عَلَيْهِ السَّلَام also noticed the hair of his blessed beard and head that were still black and he was still forty years old!

He عَلَيْهِ السَّلَام was thinking and pondering out of amazement. Meanwhile a Divine revelation was revealed upon him. Allah عَزَّوَجَلَّ asked Sayyiduna ‘Uzayr, ‘O ‘Uzayr, how many days did you stay here?’ He عَلَيْهِ السَّلَام replied after thinking for a little while that I went to sleep in the morning and it is the time for ‘Asr now or replied

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that perhaps I slept for a day or a little less. Allah عَزَّوَجَلَّ said, 'O 'Uzayr! No. You stayed here for one hundred years. Now to see My Absolute Power, look at your donkey to how his bones have rotten and scattered away and look at the food you have. It has not been spoiled at all.' Allah عَزَّوَجَلَّ then said, 'O 'Uzayr! Now see how I revive this donkey from its bones and then place flesh upon it.'

Sayyiduna 'Uzayr عَلَيْهِ السَّلَام then saw that instantly the bones started to move to form joints, the joints connected together to form the skeleton of the donkey. Within a fraction of moment, flesh appeared over the bones; the donkey became alive and started to speak in his language. After seeing this wonder, Sayyiduna 'Uzayr عَلَيْهِ السَّلَام proclaimed:

اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۲۵۹﴾

I know well that Allah is Capable to do all things.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Al-Baqarah, verse 259)

After this, Sayyiduna 'Uzayr عَلَيْهِ السَّلَام returned to the place where he عَلَيْهِ السَّلَام had lived a hundred years ago. Nobody could recognize him and he عَلَيْهِ السَّلَام could not recognize anyone either. But he عَلَيْهِ السَّلَام saw an old and crippled woman sitting near the home who had seen Sayyiduna 'Uzayr عَلَيْهِ السَّلَام in her childhood. He عَلَيْهِ السَّلَام asked this old woman, 'Is this the home of 'Uzayr?' The old woman replied 'yes' but also asked him why he was enquiring about 'Uzayr. It has been a hundred years since he was last seen. After saying this, she began to cry. Then Sayyiduna 'Uzayr عَلَيْهِ السَّلَام revealed his identity to her. She replied by saying, 'سُبْحٰنَ اللّٰه, how can you be 'Uzayr?' He عَلَيْهِ السَّلَام said, 'O old lady! Allah (عَزَّوَجَلَّ) kept me dead for 100 years, and then revived me. Now I have returned home.' The old woman

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said, 'Sayyiduna 'Uzayr (عَلَيْهِ السَّلَام) was such a blessed person that all of his supplications would be granted. If you are Sayyiduna 'Uzayr (عَلَيْهِ السَّلَام), then supplicate for restoration of my eyesight and for healing of my paralysis.' Sayyiduna 'Uzayr عَلَيْهِ السَّلَام supplicated for her, and she recovered. When she looked at him, she recognized his blessed face and proclaimed, 'I bear witness that you are Sayyiduna 'Uzayr (عَلَيْهِ السَّلَام).' Then she took him to a street of the Bani Israel with her. Coincidently, the Bani Israel were in a gathering including the son of Sayyiduna 'Uzayr عَلَيْهِ السَّلَام who was 118 years of age at that time. Some of his grandchildren were also there and they too had grown into the old age. The old lady announced witness in the gathering, 'O people! No doubt, he is Sayyiduna 'Uzayr (عَلَيْهِ السَّلَام)', but nobody accepted this statement.

Meanwhile, the son of Sayyiduna 'Uzayr (عَلَيْهِ السَّلَام) said that my father had a black mole in the middle of his shoulders that looked like the moon. Therefore, Sayyiduna 'Uzayr عَلَيْهِ السَّلَام removed his shirt and showed the mole! Then people said, 'Sayyiduna 'Uzayr (عَلَيْهِ السَّلَام) had memorized the Tawrah. If you are Sayyiduna 'Uzayr (عَلَيْهِ السَّلَام), then recite Tawrah.' Sayyiduna 'Uzayr عَلَيْهِ السَّلَام recited the whole Tawrah without any hesitation.

Bakht Nasr killed 40,000 religious scholars of Tawrah whilst destroying Bayt-ul-Muqaddas and left no written script of the Tawrah in the world. Now another question arose that whether the recited script was the original Tawrah or not? One person said that I heard from my father that the day they were arrested by Bakht Nasr, they buried a script of the Tawrah in the roots of a grape-tree. If you can find that grape-tree, then I can take out the script of Tawrah. Then we will come to know whether the recited script of Tawrah by Sayyiduna 'Uzayr (عَلَيْهِ السَّلَام) is original or not. After a struggle, they found the tree and after digging it, they found the

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buried Tawrah. Amazingly, there was a word to word resemblance between Sayyiduna 'Uzayr's recitation and the script!

Witnessing this amazing and marvellous event, everyone was astonished and said he is 'Uzayr (عَلَيْهِ السَّلَام), the son of Allah ﴿مَعَاذَ اللّٰه﴾. Therefore, it is since then that this corrupt belief spread among Jews that Sayyiduna 'Uzayr عَلَيْهِ السَّلَام is the son of Allah ﴿مَعَاذَ اللّٰه﴾. Even till date, Jews around the world are maintaining this corrupt and false belief about Sayyiduna 'Uzayr عَلَيْهِ السَّلَام.

(Tafseer Jamal 'alal Jalalayn, vol. 1, pp. 322; part 3, Surah Al-Baqarah, verse 259)

Allah عَزَّوَجَلَّ has described this event in the Holy Quran, in Surah Al-Baqarah in the following words:

اَوْ كَالَّذِیْ مَرَّ عَلٰى قَرْیَةٍ وَّ هِیَ خَاوِیَةٌ عَلٰى عُرُوْشِهَا ۚ قَالَ اَنّٰى یُحْیٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۚ فَاَمَاتَهُ اللّٰهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهٗ ؕ قَالَ كَمْ لَبِثْتَ ؕ قَالَ لَبِثْتُ یَوْمًا اَوْ بَعْضَ یَوْمٍ ؕ قَالَ بَلْ لَّبِثْتَ مِائَةَ عَامٍ فَانْظُرْ اِلٰى طَعَامِكَ وَ شَرَابِكَ لَمْ یَتَسَنَّهْ ۚ وَ انْظُرْ اِلٰى حِمَارِكَ وَ لِنَجْعَلَكَ اٰیَةً لِّلنَّاسِ وَ انْظُرْ اِلَى الْعِظَامِ كَیْفَ نُنْشِزُهَا ثُمَّ نَكْسُوْهَا لَحْمًا ؕ فَلَمَّا تَبَیَّنَ لَهٗ ۙ قَالَ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۲۵۹﴾

Or like him who passed by a village and it had fallen flat on its roofs; he said, 'How will Allah bring it to life, after its death?' So Allah kept him dead for a hundred years, then brought him back to life; He said, 'How long have you stayed here?' He replied, 'I may have stayed for a day or little less'. He said, 'In fact, you have spent a hundred years – so look at your food and drink which do not smell stale till now; and look at your donkey (whose bones even are not intact) – in order that We may make you a sign for mankind – and look at these bones how We assemble them

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and then cover them with flesh'; so when the matter became clear to him, he said, 'I know well that Allah is Capable to do all things.'

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Al-Baqarah, verse 259)

Moral

1. From these verses of the Holy Quran, it can clearly be seen that at the same place and in the same environment, the donkey of Sayyiduna 'Uzayr (عَلَيْهِ السَّلَام) had died and his bones had decayed, but there was no change in the fruits, the grapes juice and to the blessed body of Sayyiduna 'Uzayr عَلَيْهِ السَّلَام. Even his blessed hair had not turned white in hundred years. It is proven from this that the corpses of dead people decay in the graveyard but the bodies of chosen people of Allah عَزَّوَجَلَّ remain blessed with peace and protection in the same environment and even their shrouds are not soiled. This has happened a number of times in history and this event of Sayyiduna 'Uzayr عَلَيْهِ السَّلَام is a clear proof. ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

2. After seeing the destruction of Bayt-ul-Muqaddas, Sayyiduna 'Uzayr عَلَيْهِ السَّلَام was saddened and said out of sadness that how Allah عَزَّوَجَلَّ will rebuild this city after such destruction and desolation. This proves that loving and having affection towards ones city and country is an attribute of the chosen people of Allah عَزَّوَجَلَّ. ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

10. Taboot-e-Sakeenah (the blissful box)

This was a box made of boxwood that was revealed to Sayyiduna Aadam عَلَيْهِ السَّلَام. This box remained with him until the last days of his worldly life. Later on, it was passed onto his children one after the other as inheritance. It reached Sayyiduna Ya'qoob عَلَيْهِ السَّلَام and

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remained under the custody of his progeny i.e. the Bani Israel. Later, it reached Sayyiduna Musa عَلَيْهِ السَّلَام and he عَلَيْهِ السَّلَام kept Tawrah and his possessions in it. It was an extremely holy box. Whenever the Bani Israel would do Jihad against the pagans and whenever they would get worried due to the number of enemies being large, they would place the box in front of them. Blessings would emanate from it that would solace their worried hearts. When this box would be carried ahead, the glad-tidings of ﴿نَصْرٌ مِّنَ اللّٰهِ وَ فَتْحٌ قَرِیْبٌ ؕ﴾ would bestow from the sky and they would become victorious.

Whenever there was any difference of opinion among the Bani Israel, they would seek advice from the box. The glad-tiding of the victory would be heard from the blissful box. The Bani Israel used to keep this box with them during their supplications by virtue of which supplications would accept and due to its blessings, afflictions and calamities would be averted. In short, the blissful box was a source of great blessings and a treasure of bounties for the Bani Israel.

However, when sinful deeds of the Bani Israel exceeded all limits, the wrath of Allah عَزَّوَجَلَّ struck them. The people of the ʻAmaliqah tribe attacked the Bani Israel and a massive bloodshed took place. Many of the Bani Israel were killed, their homes were ruined and the city was destroyed. The ʻAmaliqah tribe also took the sacred box with them and disrespectfully threw it into garbage. However, when the people of the ʻAmaliqah did this, they themselves were punished. Different diseases, calamities and catastrophes struck them. The five cities of the people of ʻAmaliqah were completely destroyed. The pagans realized that their destruction was due to their misconduct and disrespect towards the sacred box. Therefore, they loaded the box on a cart dragged by bulls and drove it towards the town of the Bani Israel.

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Allah عَزَّوَجَلَّ appointed four angels to carry this blessed box to Sayyiduna Shamweel عَلَيْهِ السَّلَام, the Prophet of the Bani Israel. This way, the lost blessing was returned to the Bani Israel. This blessed box reached Sayyiduna Shamweel عَلَيْهِ السَّلَام right at the time when he عَلَيْهِ السَّلَام appointed Taloot as king. The people of the Bani Israel were not accepting the kingship of Taloot and conditioned their acceptance with the recovery of the blissful box. Therefore, the box arrived and they agreed upon this decision. *(Tafseer As-Saawi, vol. 1, pp. 209; Ruh-ul-Bayan, vol. 1, pp. 385; part 2, Surah Al-Baqarah, verse 247)*

What was inside the blissful wooden box?

The holy box contained: The holy staff and blessed shoes of Sayyiduna Musa عَلَيْهِ السَّلَام, the turban of Sayyiduna Haroon عَلَيْهِ السَّلَام, the ring of Sayyiduna Sulayman عَلَيْهِ السَّلَام, tablets on which Tawrah was written, some Mann and Salwa and some outlines of the appearances of Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام.

(Tafseer Ruh-ul-Bayan, vol. 1, pp. 386; part 2, Surah Al-Baqarah, verse 248)

This event of the blissful box has been described by Allah عَزَّوَجَلَّ in Surah Al-Baqarah in these words:

وَ قَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اٰیَةَ مُلْكِهٖۤ اَنْ یَّاْتِیَكُمُ التَّابُوْتُ فِیْهِ سَكِیْنَةٌ مِّنْ رَّبِّكُمْ وَ بَقِیَّةٌ مِّمَّا تَرَكَ اٰلُ مُوْسٰى وَ اٰلُ هٰرُوْنَ تَحْمِلُهُ الْمَلٰٓىٕكَةُ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِیْنَ ﴿۲۴۸﴾

And their Prophet said to them, 'The sign of his kingdom is that there would come to you a (wooden) box, in which from your Lord is the contentment of hearts and containing some relics (remnants) left behind

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by the honourable Musa and the honourable Haroon (Aaron), carried by the angels; indeed in it is a great sign for you if you are believers.

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, verse 248)

Moral: From this we learn various memorable Madani pearls:

1. The possessions and belongings of the chosen bondsmen of Allah are very prestigious in the court of Allah عَزَّوَجَلَّ and are means of acquiring blessings and bounties. You see, the box contained the blessed shoes and staff of Sayyiduna Musa عَلَيْهِ السَّلَام, and a blessed turban of Sayyiduna Haroon عَلَيْهِ السَّلَام and by virtue of all these, the box was so revered that it was carried by angels on their shoulders. The angels presented the box in the court of Sayyiduna Shamweel عَلَيْهِ السَّلَام. Allah عَزَّوَجَلَّ called it a heavenly sign, as mentioned in the Holy Quran: ﴿فِيْهِ سَكِيْنَةٌ مِّنْ رَّبِّكُمْ﴾. Blessings would descend on the box. The belongings of the chosen bondsmen of Allah are centres of mercy and blessings that provide solace to the souls of the believers.

2. This sacred box was blissful by virtue of the holy staff, footwear and holy clothes. Then how blissful would be the graves where the holy bodies of the beloved bondsmen of Allah are present! Will there be no blessings on these places? Every sane person bearing spiritual insight will testify that since blessings descend on the clothes and footwear of the chosen people of Allah عَزَّوَجَلَّ, then certainly those who wore them are even more blessed and revered. Of course there are Divine blessings upon the graves of the beloveds of Allah. A Muslim who visits the holy shrines will definitely receive shower of Divine blessings.

   In fact, just a few drops of that rain of blessings will benefit him a lot. Whoever stands still in this heavy rain of blessings,

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his body and clothes will be blessed with the Divine mercy. Because whoever dives into the river of blessings, his body will definitely receive blessings, similar to someone sitting in a perfume shop whose body will definitely become fragrant. So it is proven that visiting the blessed shrines of the chosen bondsmen of Allah surely prevents afflictions and benefits in the worldly life as well as the afterlife.

3. We also learnt that all those who show disrespectful and offensive attitude towards the sacred belongings of the beloved bondsmen of Allah; they will be punished by Allah عَزَّوَجَلَّ because we learnt that the people of the ‘Amaliqah tribe showed disrespect to the sacred box, which led to the severe torment from Allah عَزَّوَجَلَّ. Despite being unbelievers; they admitted that the cause of afflictions was their disrespect towards the blissful box. That’s why they loaded it on the vehicle and drove it towards the Bani Israel to get rid of Divine wrath.

4. The Bani Israel would remain successful in their campaigns of Jihad by virtue of the blissful box. Hence we may deduce that the troubles and afflictions of the Muslims will also be relieved by virtue of the graves of holy saints. Obviously the blessed bodies of beloveds of Allah are more revered and blissful than their belongings.

5. Another lesson we learn is that those who disobey Allah عَزَّوَجَلَّ and His Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام are deprived of the blessings. The people of the Bani Israel transgressed and showed no attention to the commands of Allah عَزَّوَجَلَّ. They indulged in various sins and consequently, the sacred box was taken away from them by the pagans of ‘Amaliqah and the Bani Israel remained deprived of the holy box for several years. ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

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11. Resurrection of the slaughtered birds

Once Sayyiduna Ibraheem Khaleelullah عَلَيْهِ السَّلَام asked in the reverend court of Allah عَزَّوَجَلَّ, 'O Allah (عَزَّوَجَلَّ), show me how will You resurrect the dead?' Allah عَزَّوَجَلَّ said, 'Ibraheem, don't you have faith in it?' Sayyiduna Ibraheem عَلَيْهِ السَّلَام said, 'Why not? Although I have faith in it but I wish to observe this spectacle with my own eyes to solace my heart.' Allah عَزَّوَجَلَّ then said, 'Raise four birds and nourish them well by feeding them, then slaughter them and make minced meat from their flesh and place little portion of it on top of some mountains in your surroundings. Then call upon these birds to you, those birds will come back to life and rush to you and thus you will witness the spectacle of resurrection of dead with your own eyes.'

Therefore, Sayyiduna Ibraheem عَلَيْهِ السَّلَام tended four birds: A rooster, a pigeon, a vulture and a peacock. He عَلَيْهِ السَّلَام raised them for a certain period of time whilst nourishing and taming them well. Then he عَلَيْهِ السَّلَام slaughtered them and kept their heads with himself and after mincing their meat, placed little part of it on the surrounding mountains. He عَلَيْهِ السَّلَام then called these birds from distance by exclaiming: يٰۤاَيُّهَا الدِّيْكُ (O rooster), يٰۤاَيَّتُهَا الْحَمَامَةُ (O pigeon), يٰۤاَيُّهَا النَّسْرُ (O vulture), يٰۤاَيُّهَا الطَّاؤُسُ (O peacock)! The meat from the mountains started soaring up into the air on his call and the flesh, bones and feathers assembled and then all four birds were formed and they each rushed to Sayyiduna Ibraheem عَلَيْهِ السَّلَام headless and after connecting to their respective heads, they started picking grains and chirping in their own language. Thus Sayyiduna Ibraheem عَلَيْهِ السَّلَام witnessed the spectacle of the resurrection of the dead and his heart solaced.

Allah عَزَّوَجَلَّ described this event in Surah Al-Baqarah of the Holy Quran in the following words:

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وَ اِذْ قَالَ اِبْرٰهٖمُ رَبِّ اَرِنِیْ كَیْفَ تُحْیِ الْمَوْتٰىؕ قَالَ اَوَ لَمْ تُؤْمِنْؕ قَالَ بَلٰى
وَ لٰكِنْ لِّیَطْمَىٕنَّ قَلْبِیْؕ قَالَ فَخُذْ اَرْبَعَةً مِّنَ الطَّیْرِ فَصُرْهُنَّ اِلَیْكَ ثُمَّ
اجْعَلْ عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ یَاْتِیْنَكَ سَعْیًاؕ وَ اعْلَمْ
اَنَّ اللّٰهَ عَزِیْزٌ حَكِیْمٌ ﴿۲۶۰﴾

And when Ibraheem said, 'My Lord! Show me how You will give life to the dead'. He said, 'Are you not certain (of it)?' Ibraheem said, 'Surely yes, why not? But because I wish that my heart may be satisfied'. He said, 'Then take four birds (as pets) and cause them to become familiar to you, then place a part of each of them on separate mountains, then call them – they will come running towards you; and know well that Allah is Almighty, Wise.'

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Al-Baqarah, verse 260)

Moral: The abovementioned Quranic event sheds light on the following Shar'i rulings. Read these carefully and avail the light of guidance and transmit it to others also.

Calling the dead

Sayyiduna Ibraheem عَلَیْہِ السَّلَام had slaughtered the birds, minced their meat and placed it on the mountains. Then Allah عَزَّوَجَلَّ ordered, ﴿ثُمَّ ادْعُهُنَّ﴾ i.e. *call these dead birds*. Therefore, Sayyiduna Ibraheem عَلَیْہِ السَّلَام called these four birds by their names and this point proves that calling dead is not polytheism, because when Allah عَزَّوَجَلَّ ordered to call the dead birds and when such a dignified Prophet عَلَیْہِ السَّلَام called the dead birds, then this can never ever be polytheism at all because Allah عَزَّوَجَلَّ will never command any one towards

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polytheism and nor any Prophet (عَلَيْهِ السَّلَام) can ever commit an act of polytheism.

Therefore, when calling the dead birds is not polytheism, then how can calling the late beloveds of Allah and the martyrs be polytheism! Those people who say that calling the late beloveds of Allah and the martyrs is polytheism, those who falsely allege the people who exclaim the slogan of 'Ya Ghaus' as 'polytheist', they should ponder upon to avail the light of guidance from above Quranic event so that they may follow the true path of Ahl-us-Sunnah. ﴿وَاللّٰهُ الْمُوَفِّق﴾

A spiritual lesson

Each of the four birds that Sayyiduna Ibraheem عَلَيْهِ السَّلَام slaughtered is famous for a certain ill instinct – for example the peacock is proud of its facial beauty, the rooster possesses excessive sexual desire, the vulture is greedy in nature and the pigeon is proud of its ability to fly high. Thus the event of slaughtering these four birds gives us an indication towards slaughtering these four evils. By virtue of slaughtering these four birds, Sayyiduna Ibraheem عَلَيْهِ السَّلَام observed the resurrection of the dead birds and his heart was blessed with ultimate satisfaction. Consequently his Nafs (the inner self) acquired the loftiest level of 'Nafs-e-Mutma-innah' (the satisfied inner self).

So the one who desires to strengthen his spirituality and wants to acquire Nafs-e-Mutma-innah should slaughter the rooster – meaning to kill his lust, should slaughter the peacock – meaning he should kill the pride of his personality and attire, he should slaughter the vulture – meaning he should kill his greed and he should slaughter the pigeon – meaning he should kill the feeling of being proud of his high worldly status. If someone succeeds in killing and slaughtering these four ill traits, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ he will observe the

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revival of his heart with his own eyes and will be blessed with the wealth of 'Nafs-e-Mutma-innah'. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

(Tafseer Jamal, vol. 1, pp. 328; part 2, Surah Al-Baqarah, verse 260)

12. The kingdom of Taloot

The Bani Israel had a system of government that used to run in such a way that there would always be a king among them who would operate the administrative matters of the country and there would be a Prophet who used to guide the people about the laws of Shari'ah and religious rulings. It had been established since long that the kingdom would be from the lineage of Yahood Ibn Ya'qoob عَلَيْهِ السَّلَام and the Prophethood would be always from the lineage of Laawi Bin Ya'qoob عَلَيْهِ السَّلَام.

When Sayyiduna Shamweel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام was blessed with the Prophethood, there was no king at that time and the people of the Bani Israel requested him to appoint someone as a king for them. Then following the commandment of Allah عَزَّوَجَلَّ, Sayyiduna Shamweel عَلَيْهِ السَّلَام appointed Taloot as a king who was highly scholarly among the Bani Israel and had strong built but he was very poor. For his living, he either used to tan leather or herd goats. Due to this, the Bani Israel raised objection that Taloot is not from the royal family so how can he be their king. They were more deserving for kingship as they belonged to the royal family. Since Taloot didn't not possess any wealth, so how come a poor person deserves the royal throne! In reply to the objections raised by the Bani Israel, Sayyiduna Shamweel عَلَيْهِ السَّلَام delivered the following Quranic sermon:

He said, 'Allah has chosen him above you, and has bestowed him with vast knowledge and physique'; and Allah may bestow His kingdom on whomever He wills; and Allah is Most Capable, All Knowing. And their

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Prophet said to them, 'The sign of his kingdom will be the coming of a (wooden) box to you, in which from your Lord is the contentment of hearts.'

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, verse 247-248)

Therefore, after a short while, four angels came with a box and placed it near Sayyiduna Shamweel عَلَيْهِ السَّلَام. Seeing this, the Bani Israel accepted the kingship of Taloot. After becoming king, Taloot did not only take control of the government system of the country but also recruited new military personnel's and went for the holy war against the pagans of the 'Amaliqah tribe. Allah عَزَّوَجَلَّ has described this event in the Holy Quran as:

And their Prophet said to them, 'Indeed Allah has sent Taloot (Saul) as your king'; they said, 'Why should he have kingship over us whereas we deserve the kingship more than he, and nor has he been given enough wealth?' He said, 'Allah has chosen him above you, and has bestowed him with vast knowledge and physique'; and Allah may bestow His kingdom on whomever He wills; and Allah is Most Capable, All Knowing. And their Prophet said to them, 'The sign of his kingdom will be the coming of a (wooden) box to you, in which from your Lord is the contentment of hearts and containing some relics (remnants) left behind by the honourable Musa and the honourable Haroon (Aaron), carried by the angels; indeed in it is a great sign for you if you are believers.'

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, verse 247-248)

Moral

1. This event provides several pearls of guidance. One clear lesson that we learn from it is that there are no limits to the favours and the grace of Allah عَزَّوَجَلَّ and if He عَزَّوَجَلَّ wishes, He عَزَّوَجَلَّ can make the most inferior of people the most rich one within no time. You see Sayyiduna Taloot was a man with a weak social

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status and was so poor that he used to earn his livelihood either by tanning the leather or by herding the goats, but in an instant, Allah عَزَّوَجَلَّ made him an autonomous king.

2. From this event and from the text of above verses of the Holy Quran, we come to know that for kingship, physical strength and profound knowledge are more important than wealth. As without physical capabilities and knowledge, it is difficult and almost impossible to operate the administrative matters of the kingdom. Thus we come to know that the worth of knowledge is far greater than that of the wealth. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

13. How Dawood عَلَيْهِ السَّلَام became a king

When Taloot became the king, he prepared the Bani Israel for Jihad and mobilized his army towards the battlefield against a pagan king 'Jaloot'. Jaloot was a very tall and strong king. The metal hat, that he used to wear, weighed about three hundred pounds. When both armies aligned in the battlefield, Sayyiduna Taloot made an announcement within his army that whoever kills Jaloot, he will marry his princess with him and will also give him half of his kingdom. Listening to this royal offer, Sayyiduna Dawood عَلَيْهِ السَّلَام came forward. At that time, Sayyiduna Dawood عَلَيْهِ السَّلَام was a young boy, his face had become pale out of sickness and he عَلَيْهِ السَّلَام was so poor that he عَلَيْهِ السَّلَام used to earn his living by herding the goats. It has been reported that when Sayyiduna Dawood عَلَيْهِ السَّلَام left his home to participate in the Jihad, a stone in his way called out, 'O Dawood (عَلَيْهِ السَّلَام), pick me up as I am the stone of Sayyiduna Musa (عَلَيْهِ السَّلَام).' Then another stone called him and said, 'O Dawood (عَلَيْهِ السَّلَام), pick me up as I am the stone of Sayyiduna

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Haroon (عَلَيْهِ السَّلَام),' and then there was a call from a third stone, 'O Dawood (عَلَيْهِ السَّلَام), pick me up as I am the killer of Jaloot.'

Sayyiduna Dawood عَلَيْهِ السَّلَام took all three stones and put them in his bag. When the battle broke, Sayyiduna Dawood عَلَيْهِ السَّلَام advanced with his catapult and when he saw Jaloot, he عَلَيْهِ السَّلَام loaded the three stones in his catapult and having invoked ﴿بِسْمِ اللّٰه﴾ catapulted the three stones on Jaloot. These three stones hit Jaloot on his nose and skull and after crushing his brain; they went through his head and struck thirty other people of the Jaloot army killing each and every one of them. After this, Sayyiduna Dawood عَلَيْهِ السَّلَام dragged the dead body of Jaloot and put it before His Highness Sayyiduna Taloot. Sayyiduna Taloot and the Bani Israel became very happy upon this.

After the death of Jaloot, his army fled away from the battlefield and Sayyiduna Taloot won the war. In compliance to his announcement, Sayyiduna Taloot married his daughter to Sayyiduna Dawood عَلَيْهِ السَّلَام and made him the king of half of his kingdom. After forty years, Sayyiduna Taloot died and thus Sayyiduna Dawood عَلَيْهِ السَّلَام became the king of the entire kingdom.

After the demise of Sayyiduna Shamweel عَلَيْهِ السَّلَام, Allah عَزَّوَجَلَّ bestowed Sayyiduna Dawood عَلَيْهِ السَّلَام with Prophethood. Before Sayyiduna Dawood عَلَيْهِ السَّلَام, no one had held these two positions simultaneously and he عَلَيْهِ السَّلَام was the first person who was bestowed with these two distinctions simultaneously. He عَلَيْهِ السَّلَام chaired these two positions and fulfilled the responsibilities for seventy years. After him, his son Sayyiduna Sulayman عَلَيْهِ السَّلَام was also bestowed with this distinction of being a Prophet as well as a king simultaneously.

(Tafseer Jamal 'alal Jalalayn, vol. 1, pp. 308; part 2, Surah Al-Baqarah, verse 251)

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A brief description of this event is in Surah Al-Baqarah of the Holy Quran as:

وَ قَتَلَ دَاوٗدُ جَالُوْتَ وَ اٰتٰىهُ اللّٰهُ الْمُلْكَ وَ الْحِكْمَةَ وَ عَلَّمَهٗ مِمَّا یَشَآءُ ؕ

And Dawood killed Jaloot, and Allah gave him the kingdom and wisdom, and taught him all whatever He willed.

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, verse 251)

Livelihood of Sayyiduna Dawood عَلَيْهِ السَّلَام

Despite being an emperor of a large empire, Sayyiduna Dawood عَلَيْهِ السَّلَام used to earn his living by the means of handcraft throughout his life. Allah عَزَّوَجَلَّ blessed him with the miracle that whenever he عَلَيْهِ السَّلَام would touch metal, it would turn soft and mild like wax. He عَلَيْهِ السَّلَام used to make armours from it and would sell them to earn his living. Allah عَزَّوَجَلَّ also taught him the language of birds.

(Ruh-ul-Bayan, vol. 1, pp. 391; part 2, Surah Al-Baqarah, verse 251)

Moral

1. Similar to the event of Sayyiduna Taloot, we learnt from the blessed life of Sayyiduna Dawood عَلَيْهِ السَّلَام that whenever Allah عَزَّوَجَلَّ bestows His grace and compassion, within an instant a grain can become a mountain and a ray can become a sun. Ponder over the fact that Sayyiduna Dawood عَلَيْهِ السَّلَام was a young boy and a son of a very poor father but all of a sudden, Allah عَزَّوَجَلَّ blessed him with such dignity and grandeur that he عَلَيْهِ السَّلَام became a crowned king and was married to a princess.

   Furthermore, he عَلَيْهِ السَّلَام was bestowed with the high rank of Prophethood. There cannot be a higher rank than this for human

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beings. Then witness the display of the munificent power of Allah عَزَّوَجَلَّ that He made a young and an ill boy like Dawood عَلَيْهِ السَّلَام to kill the tyrant king Jaloot using just three small stones. Apparently it was not possible as Jaloot was wearing a heavy iron helmet weighing three hundred pounds. However, the reality is that if Allah عَزَّوَجَلَّ wills, He عَزَّوَجَلَّ may empower an ant over an elephant and if Allah عَزَّوَجَلَّ wills, an elephant cannot harm an ant.

2. In the abovementioned event, you have read that Sayyiduna Taloot used to tan leather and herd the goats. Similarly Sayyiduna Dawood عَلَيْهِ السَّلَام used to herd the goats in the early years of his life. However when he عَلَيْهِ السَّلَام was blessed by Allah عَزَّوَجَلَّ with the kingship and Prophethood, thereafter, he عَلَيْهِ السَّلَام chose to make earning by moulding armours. It can be deduced that adopting any occupation for earning Halal livelihood whether it be leather tanning, transhumance, blacksmithing or weaving should not be considered bad or embarrassing.

Those people who have established notorious opinions about workers of such occupations, they themselves are sunk in the abyss of ignorance. Adopting any lawful occupation for earning Halal income is the blessed conduct of the reverend Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام, and the holy saints رَحِمَهُمُ اللّٰهُ تَعَالٰی. Therefore, we should never consider a Muslim inferior on the basis of his occupation. In fact the professional Muslims are far better than those who earn livelihood by unfair means. In Shari'ah, bad is one who earns his livelihood by unfair or illegitimate means. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

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14. MARYAM'S CHAMBER

Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was the mother of Sayyiduna 'Isa عَلَیْہِ السَّلَام. Her father's name is 'Imran and mother's name is Hinah. When Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was in the womb of her mother, her mother vowed that she would donate the child that is going to be born for the service of Bayt-ul-Muqaddas. Therefore, when Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was born, her mother took her to Bayt-ul-Muqaddas.

Sayyiduna Zakariyya عَلَیْہِ السَّلَام, who was the maternal uncle of Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was the Imam (chief) of the religious scholars of Bayt-ul-Muqaddas of those times. Sayyiduna Zakariyya عَلَیْہِ السَّلَام became her caretaker. He عَلَیْہِ السَّلَام made a separate chamber on the highest level of Bayt-ul-Muqaddas, which was isolated from all other sections and kept Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا there. Therefore, Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا began to live there isolated whilst remaining busy in the worship of Allah عَزَّوَجَلَّ. Sayyiduna Zakariyya عَلَیْہِ السَّلَام would pay daily visits in the morning and evening to check on her wellbeing and arranging the sustenance.

Within a few days, a miraculous marvel (Karamat) took place in the chamber of Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا. When Sayyiduna Zakariyya عَلَیْہِ السَّلَام would visit the chamber, he عَلَیْہِ السَّلَام would find the fruits of winter season in summer season and the fruits of summer in the winter season. Sayyiduna Zakariyya عَلَیْہِ السَّلَام would inquire in amazement, 'O Maryam, where do you get these fruits from?' Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا would reply that these fruits are from Allah عَزَّوَجَلَّ and He عَزَّوَجَلَّ bestows with immeasurable sustenance to whomsoever He عَزَّوَجَلَّ wills.

Sayyiduna Zakariyya عَلَیْہِ السَّلَام was blessed with the rank of Prophethood by Allah عَزَّوَجَلَّ but he عَلَیْہِ السَّلَام did not have any offspring

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and he عَلَيْهِ السَّلَام had reached the old age. For years, his heart was eager for offspring and many a times he عَلَيْهِ السَّلَام had supplicated to Allah عَزَّوَجَلَّ with humility for a beautiful child but he عَلَيْهِ السَّلَام had still not yet been blessed with any child. When he عَلَيْهِ السَّلَام saw the marvel of Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا that out of season fruits descend there, at that time, this thought mounted his heart that even though he has become very old, the season to yield the fruit of children has passed away, but Allah عَزَّوَجَلَّ who blesses out of season fruits to Sayyidatuna Maryam (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) in the chamber, He (عَزَّوَجَلَّ) is capable to bless him with an out of season fruit in the form of a child. Therefore, he عَلَيْهِ السَّلَام supplicated in the chamber of Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا and his supplication was accepted. Allah عَزَّوَجَلَّ blessed him with a son in his old age and Allah عَزَّوَجَلَّ named this child 'Yahya' who was also blessed with the rank of Prophethood. Allah عَزَّوَجَلَّ has described this event in the Holy Quran in the following words:

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۙ وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ يٰمَرْيَمُ اَنّٰى
لَكِ هٰذَا ؕ قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ
حِسَابٍ ﴿۳۷﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهٗ ۚ قَالَ رَبِّ هَبْ لِيْ مِنْ لَّدُنْكَ ذُرِّيَّةً
طَيِّبَةً ۚ اِنَّكَ سَمِيْعُ الدُّعَآءِ ﴿۳۸﴾ فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَآئِمٌ يُّصَلِّيْ فِي
الْمِحْرَابِ ۙ اَنَّ اللّٰهَ يُبَشِّرُكَ بِيَحْيٰى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّٰهِ وَسَيِّدًا
وَّحَصُوْرًا وَّنَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿۳۹﴾

Whenever Zakariyya visited her at her prayer chamber, he found fresh food with her; he said, 'O Maryam! Where did this come to you from?'

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She answered, 'It is from Allah; indeed Allah gives to whomever He wills, without calculating[1].' It is here that Zakariyya prayed to his Lord; he said, 'My Lord! Give me from Yourself a righteous offspring; indeed You only are the Listener of prayer.' And the angels called out to him while he was standing, offering prayer at his place of worship, 'Indeed Allah gives you glad tidings of Yahya, who will confirm the truthful Word (sign) from Allah, – a leader, always refraining from women, a Prophet from among Our devoted ones.'

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Aal-e-'Imran, verse 37-39)

Moral: This event sheds light on several teachings. It is very useful for the Muslims to extract the moral lessons from it.

Miraculous wonders exhibited by Sayyidatuna Maryam

It can be deduced from the abovementioned event that Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was bestowed with marvels and with the rank of Wali (friend of Allah) as Divine fruits used to descend for her from Allah عَزَّوَجَلَّ in her chamber and the winter fruits would be delivered to her in summer and the summer fruits in winter. This is a wonderful and open Karamat and is a proof of her sainthood.

Place of worship favours supplications

This event proves that the place where the chosen people of Allah عَزَّوَجَلَّ worship becomes so sacred that the blessings of Allah عَزَّوَجَلَّ descends there and the supplications are accepted there; just like the supplication of Sayyiduna Zakariyya عَلَیْہِ السَّلَام was accepted in the chamber of Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا. Whereas, on many previous occasions, he عَلَیْہِ السَّلَام had supplicated frequently in Bayt-ul-Muqaddas but his supplication was not granted.

[1] (Miracles occur through the friends of Allah.)

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Supplicating beside graves

If supplications are accepted in those places where the chosen people of Allah عَزَّوَجَلَّ perform their worship for few days; then definitively supplications would be accepted beside the graves of these chosen people of Allah عَزَّوَجَلَّ where their whole blessed bodies are present. Thus, Imam Shaafi'i رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has mentioned that whenever he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه would feel difficulty in finding solution of some religious issue, he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه would visit Baghdad and sat near the blessed grave of Imam-e-A'zam Abu Hanifah (رَحْمَةُ اللهِ تَعَالٰی عَلَيْه), would supplicate by making the holy grave a Wasilah (intermediary) and his supplications would be granted and his problem would get resolved. *(Al-Khayraat-ul-Hisaan, pp. 230)*

(For further reading about such events, read our books '*Awliya, Rijaal-ul-Hadees and Ruhaani Hikayaat*'.)

15. Maqaam-e-Ibraheem

It is a holy stone that is present a few yards away from the Holy Ka'bah. It is the same stone that Sayyiduna Ibraheem عَلَيْهِ السَّلَام would step upon to complete the construction of the walls of the Holy Ka'bah when the walls became higher than his head. It is a miracle of Sayyiduna Ibraheem عَلَيْهِ السَّلَام that the stone became as soft as wax and the blessed foot-prints of Sayyiduna Ibraheem عَلَيْهِ السَّلَام got engraved in it. By virtue of printed blessed feet of Sayyiduna Ibraheem عَلَيْهِ السَّلَام, Allah عَزَّوَجَلَّ dignified and blessed this stone to such an extent that He عَزَّوَجَلَّ has mentioned its significance twice in the Holy Quran. In one of the Quranic verse, it is mentioned:

فِيْهِ اٰيٰتٌۢ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ ۚ

(Part 4, Surah Aal-e-'Imran, verse 97)

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Meaning, in the Holy Ka'bah there are many open heavenly signs and one of the major sign is 'Maqaam-e-Ibraheem'. On another place in the Holy Quran Allah عَزَّوَجَلَّ has described the dignity of this stone as under:

وَ اتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى ؕ

And take the standing place of Ibraheem, a station for prayer.

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, verse 125)

The blessed footprints of Sayyiduna Ibraheem عَلَيْهِ السَّلَام are present on this heavenly stone since last four thousand years. This stone is present uncovered under the open sky. Four thousand rainy seasons have showered over this stone, thousand of winds and storms have passed over this stone. Heavy rains and floods took place in the sacred vicinity of the Ka'bah. Millions of people swept their hands on it, but despite all this, the marks of the blessed footprints of Sayyiduna Ibraheem عَلَيْهِ السَّلَام are still apparent upon it which is undoubtedly a wonderful and magnificent miracle of Sayyiduna Ibraheem عَلَيْهِ السَّلَام.

This stone is undoubtedly a heavenly sign amongst the several other open signs of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ has commanded all the Muslims that after Tawaf of His sacred home (the Holy Ka'bah), offer two Rak'aat (cycles) of Salah near this very stone. Although you people may offer Salah for Me and prostrate for Me but it is My pleasure that at the time of prostration, your foreheads touch the ground near this sacred stone that holds the blessed footprints of my beloved Sayyiduna Ibraheem عَلَيْهِ السَّلَام.

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Moral: Dear Islamic brothers! From the dignity and reverence awarded to Maqaam-e-Ibraheem, we get the lesson that any place which preserves any monument of the chosen people of Allah is very sacred and honourable in the court of Allah عَزَّوَجَلَّ. Furthermore, the worship performed near such sacred places is more virtuous in the court of Allah عَزَّوَجَلَّ.

Now look into the fact that Maqaam-e-Ibraheem is so sacred and reverential due to its contextual attachment with the footprints of Sayyiduna Ibraheem عَلَيْهِ السَّلَام, then how reverential would be the holy grave of the Greatest and the Holiest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم where there are not only signs and marks of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم but his whole blessed body is present there. By the virtue of his blessed presence, even each and every particle of Madinah has become reverential.

O the Muslims! If only these verses of the Holy Quran may invoke true reverence of the blessed grave in the hearts of the people! May they prevent from falling victim to the satanic temptations, going astray by disrespecting and practicing offensive conducts towards the blessed grave and may they not invite severe torment of Hell for themselves! If only the Najdis and Wahabis may learn open lesson contained in these Quranic verses as they use to show a disrespectful attitude towards the blissful grave by falsely calling it a 'heap of dust' and plot their evil plans of demolishing the Grand Green Dome and tend to abolish the blessed grave! ﴿نَعُوْذُ بِاللهِ مِنْه﴾

16. Four miracles of Sayyiduna 'Isa عَلَيْهِ السَّلَام

Sayyiduna 'Isa عَلَيْهِ السَّلَام delivered following sermon to the Bani Israel whilst announcing his Prophethood and miracles. It has been mentioned in Surah Aal-e-'Imran of the Holy Quran:

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وَ رَسُوْلًا اِلٰى بَنِیْۤ اِسْرَآءِیْلَ ۬ۙ اَنِّیْ قَدْ جِئْتُكُمْ بِاٰیَةٍ مِّنْ رَّبِّكُمْ ۙ اَنِّیْۤ
اَخْلُقُ لَكُمْ مِّنَ الطِّیْنِ كَهَیْـٴَـةِ الطَّیْرِ فَاَنْفُخُ فِیْهِ فَیَكُوْنُ طَیْرًۢا بِاِذْنِ
اللّٰهِ ۚ وَ اُبْرِئُ الْاَكْمَهَ وَ الْاَبْرَصَ وَ اُحْیِ الْمَوْتٰى بِاِذْنِ اللّٰهِ ۚ وَ اُنَبِّئُكُمْ
بِمَا تَاْكُلُوْنَ وَ مَا تَدَّخِرُوْنَ ۙ فِیْ بُیُوْتِكُمْ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لَّكُمْ اِنْ
كُنْتُمْ مُّؤْمِنِیْنَ ﴿۴۹﴾

And he will be a Noble Prophet towards the descendants of Israel saying, 'I have come to you with a sign from your Lord, for I mould a birdlike figure from clay for you, and I blow into it and it instantly becomes a (living) bird by Allah's command; and I heal him who was born blind, and the leper, and I revive the dead, by Allah's command; and I tell you what you eat and what you store in your houses; undoubtedly in these (miracles) is a great sign for you, if you are believers'.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Aal-e-'Imran, verse 49)

In this sermon, Sayyiduna 'Isa عَلَیْہِ السَّلَام announced four of his miracles:

1. Making birds with clay and making them fly after blowing into them.
2. Curing the innate blind and the lepers.
3. Resurrecting the dead.
4. Revealing what people have eaten and what they have hidden in their homes.

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Now read some details of these miracles:

1.) Making birds from clay and making them fly

When the Bani Israel demanded the miracle of producing a bird from clay and making it fly, Sayyiduna 'Isa عَلَيْهِ السَّلَام made bats from clay and made them fly. Sayyiduna 'Isa عَلَيْهِ السَّلَام chose bat among all of the birds because it is the most complete and the strangest bird among other birds because it has teeth like human beings, laughs like human beings, flies with its arms without wings, gives birth like animals (instead of laying the eggs) and it also experiences menstrual cycle. It has been reported that as long as the Bani Israel would watch these bats, they would continue to fly and when they would disappear from their sight; they would fall down and die. The reason behind it was to maintain difference between the one created by Allah عَزَّوَجَلَّ and the one created by the bondsman of Allah. *(Tafseer Ruh-ul-Bayan, vol. 2, pp. 37; part 3, Surah Aal-e-'Imran, verse 49)*

2.) Curing the innate blinds

It has been reported that by the virtue of supplication of Sayyiduna 'Isa عَلَيْهِ السَّلَام, fifty blind men and lepers were cured in a single day based on the condition that they would embrace faith (Iman).

(Tafseer Jamal, vol. 1, pp. 419; part 3, Surah Aal-e-'Imran, verse 49)

3.) Resurrection of dead

It has been reported that Sayyiduna 'Isa عَلَيْهِ السَّلَام resurrected four dead people:

i. His friend 'Aazar
ii. The son of an old lady
iii. The daughter of a tax collector
iv. Sayyiduna Saam Bin Nuh عَلَيْهِ السَّلَام

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i. ‘Aazar

‘Aazar was a devoted friend of Sayyiduna ‘Isa عَلَيْهِ السَّلَام. When he was about to die, his sister sent a messenger to Sayyiduna ‘Isa عَلَيْهِ السَّلَام to inform him that his friend is dying. At that time, Sayyiduna ‘Isa عَلَيْهِ السَّلَام was at a distance of three days journey from his friend. Sayyiduna ‘Isa عَلَيْهِ السَّلَام reached after the death and burial of ‘Aazar. He عَلَيْهِ السَّلَام went to the grave of ‘Aazar and called upon him. ‘Aazar resurrected and came out of his grave, lived for many years and even became father.

ii. Son of an old lady

The son of an old lady had died and the people were carrying him for burial. Coincidentally, Sayyiduna ‘Isa عَلَيْهِ السَّلَام was passing by there. He was resurrected by virtue of the supplication of Sayyiduna ‘Isa عَلَيْهِ السَّلَام. He got up, dressed up and brought his death bed back home. He lived a long life and also became father.

iii. Daughter of tax collector

The daughter of a tax collector had died. She resurrected after one day of her death by virtue of the supplication of Sayyiduna ‘Isa عَلَيْهِ السَّلَام. She lived for many days and also bore several children.

iv. Sayyiduna Saam Bin Nuh

When Sayyiduna ‘Isa عَلَيْهِ السَّلَام resurrected the three abovementioned deceased people, some cunning people of the Bani Israel alleged that these three people were not actually dead but they were in the fit of unconsciousness and, they have just regained consciousness. They demanded the resurrection of some dead person of the past.

In response to their demand, Sayyiduna ‘Isa عَلَيْهِ السَّلَام said that four thousand years have passed since the death of Sayyiduna Saam Bin

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Nuh (عَلَيْهِ السَّلَام); take me to his grave and I will resurrect him by the command of Allah (عَزَّوَجَلَّ). Sayyiduna 'Isa عَلَيْهِ السَّلَام invoked the Ism-e-A'zam beside his grave and Sayyiduna Saam Bin Nuh عَلَيْهِ السَّلَام resurrected straightaway. He عَلَيْهِ السَّلَام came out of his grave and inquired worryingly, 'Has the Hour of Judgement reached?' After this, he عَلَيْهِ السَّلَام embraced faith in Sayyiduna 'Isa عَلَيْهِ السَّلَام and died after a short time.

4.) Revealing what people have eaten and what they have hidden in their homes

It has been mentioned in Hadees that Sayyiduna 'Isa عَلَيْهِ السَّلَام would reveal the students (the children of the Bani Israel) of his seminary about whatever their parents eat and hide in their homes. When the parent would inquire from their children that how they came to know about these secrets, the children would reply that Sayyiduna 'Isa (عَلَيْهِ السَّلَام) informed them in the seminary. Hearing this, the parents restrained their children from going to that seminary and accused Sayyiduna 'Isa عَلَيْهِ السَّلَام of being a magician. When Sayyiduna 'Isa عَلَيْهِ السَّلَام entered the town of the Bani Israel in search of those children, the people hid their children inside a home and said that the children are not there. Sayyiduna 'Isa عَلَيْهِ السَّلَام asked, 'Who is inside the home?' These wicked people replied, 'There are pigs inside the home.' Sayyiduna 'Isa عَلَيْهِ السَّلَام said, 'Ok. There must be pigs.'

Thereafter, when the people opened the door of the home, there were pigs inside it. This news spread among the Bani Israel and they boiled with rage and fury. They conspired to assassinate Sayyiduna 'Isa عَلَيْهِ السَّلَام. Seeing this, Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا migrated to Egypt with her son, Sayyiduna 'Isa عَلَيْهِ السَّلَام. This is how Sayyiduna 'Isa عَلَيْهِ السَّلَام was secured from the wickedness of those people.

(Tafseer Jamal 'alal Jalalayn, pp. 419; part 3, Surah Aal-e-'Imran, verse 49)

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17. Sayyiduna ‘Isa عَلَيْهِ السَّلَام in the Heavens

When Sayyiduna ‘Isa عَلَيْهِ السَّلَام proclaimed his Prophethood in front of Jews, they were already well-informed by virtue of Tawrah that Sayyiduna ‘Isa عَلَيْهِ السَّلَام would overrule their religion. For this reason, Jews became his enemy. When Sayyiduna ‘Isa عَلَيْهِ السَّلَام felt that Jews will remain rigid in their unbelief and they will kill him, he عَلَيْهِ السَّلَام addressed the people and said:

مَنْ اَنْصَارِیْۤ اِلَى اللّٰهِ ؕ

Who are to be my helpers towards the religion of Almighty Allah?

About twelve or nineteen companions replied:

نَحْنُ اَنْصَارُ اللّٰهِ ۚ اٰمَنَّا بِاللّٰهِ ۚ وَ اشْهَدْ بِاَنَّا مُسْلِمُوْنَ ﴿۵۲﴾

We are the helpers of the religion of Almighty Allah. We have brought faith unto Allah and you be a witness that we are Muslims.

The remaining Jews remained rigid in their unbelief and they conspired to assassinate Sayyiduna ‘Isa عَلَيْهِ السَّلَام. They sent a person called ‘Tatyanoos’ to kill Sayyiduna ‘Isa عَلَيْهِ السَّلَام in his home. Meanwhile, Allah عَزَّوَجَلَّ sent Sayyiduna Jibra`eel عَلَيْهِ السَّلَام with a cloud to raise Sayyiduna ‘Isa عَلَيْهِ السَّلَام towards the skies. His mother embraced him out of love and affection. Sayyiduna ‘Isa عَلَيْهِ السَّلَام said to his mother, ‘O beloved mother, now we will meet on the Day of Judgement’ and the cloud lifted him up to the skies. This incident took place in Bayt-ul-Muqaddas in the blessed night of Shab-e-Qadr.

According to the research of ‘Allamah Jalaluddin Suyuti رَحْمَةُ اللهِ تَعَالٰى عَلَيْه, at that time the blessed age of Sayyiduna ‘Isa عَلَيْهِ السَّلَام was 33 years

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and according to ‘Allamah Zurqaani رَحْمَةُ اللهِ تَعَالٰی عَلَیْه, at that time the blessed age of Sayyiduna ‘Isa عَلَیْهِ السَّلَام was 120 years. Imam Jalaluddin Suyuti رَحْمَةُ اللهِ تَعَالٰی عَلَیْه also became of the same opinion in the later days of his life. *(Tafseer Jamal ‘alal Jalalayn, vol. 1, pp. 427; part 3, Surah Aal-e-‘Imran, verse 57)*

When Tatyanoos did not come out of the home of Sayyiduna ‘Isa عَلَیْهِ السَّلَام for a long time, Jews invaded the home. Allah عَزَّوَجَلَّ transformed Tatyanoos into the appearance of Sayyiduna ‘Isa (عَلَیْهِ السَّلَام). Jews killed Tatyanoos assuming him to be Sayyiduna ‘Isa (عَلَیْهِ السَّلَام). After this, when the family members of Tatyanoos observed his dead body carefully, only his face was identical to that of Sayyiduna ‘Isa’s while rest of his body was of his own. His family members inquired that if the killed person was ‘Isa (عَلَیْهِ السَّلَام), then where was their Tatyanoos; and if that was Tatyanoos, where was ‘Isa (عَلَیْهِ السَّلَام)? This issue sparked so much that civil war broke about among the Jews and consequently, a lot of Jews were killed. Allah عَزَّوَجَلَّ has described this event in the Holy Quran as follows:

وَمَكَرُوْا وَمَكَرَ اللّٰهُؕ وَاللّٰهُ خَیْرُ الْمٰكِرِیْنَ ﴿۵۴﴾ اِذْ قَالَ اللّٰهُ یٰعِیْسٰۤى اِنِّیْ
مُتَوَفِّیْكَ وَرَافِعُكَ اِلَیَّ وَمُطَهِّرُكَ مِنَ الَّذِیْنَ كَفَرُوْا وَجَاعِلُ الَّذِیْنَ
اتَّبَعُوْكَ فَوْقَ الَّذِیْنَ كَفَرُوْۤا اِلٰى یَوْمِ الْقِیٰمَةِۚ ثُمَّ اِلَیَّ مَرْجِعُكُمْ فَاَحْكُمُ
بَیْنَكُمْ فِیْمَا كُنْتُمْ فِیْهِ تَخْتَلِفُوْنَ ﴿۵۵﴾

And the unbelievers conspired (to kill ‘Isa), and Allah covertly planned to destroy them; and Allah is the best of secret planners. Remember when Allah said, ‘O ‘Isa! I will keep you alive till your full age, and raise you towards Me, and purify you from the unbelievers and give your followers

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dominance over the unbelievers until the Day of Resurrection; then you will all return to Me, so I shall judge between you concerning the matter in which you dispute.'

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Aal-e-'Imran, verse 54-55)

After Sayyiduna 'Isa's ascension towards the Heavens, Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا lived for 6 years and then passed away.

It is mentioned in *Bukhari* and *Muslim* that Sayyiduna 'Isa عَلَیۡہِ السَّلَام will descend on earth close to the Day of Judgement and will follow the Shari'ah of our Prophet Muhammad صَلَّی اللّٰہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم. He عَلَیۡہِ السَّلَام will kill Dajjaal and the pig, break the cross and after maintaining justice for seven years, he عَلَیۡہِ السَّلَام will pass away and will be buried in Madina-tul-Munawwarah under the Grand Green Dome.

(Tafseer Jamal 'alal Jalalayn, vol. 1, pp. 427; part 3, Surah Aal-e-'Imran, verse 57)

Refuting the credo of the Christians, it has also been revealed in the Holy Quran:

وَمَا قَتَلُوۡهُ یَقِیۡنًا ﴿۱۵۷﴾ بَلۡ رَّفَعَهُ اللّٰهُ اِلَیۡهِ ؕ وَكَانَ اللّٰهُ عَزِیۡزًا حَكِیۡمًا ﴿۱۵۸﴾

And without doubt, they did not kill him. But, Allah raised him towards Himself; and Allah is Almighty, Wise.

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah An-Nisa, verse 157-158)

In the preceding verse, it is said:

وَمَا قَتَلُوۡهُ وَمَا صَلَبُوۡهُ وَلٰكِنۡ شُبِّهَ لَهُمۡ ؕ

They did not slay him nor did they crucify him, but a duplicate was created for them.

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah An-Nisa, verse 157)

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To sum up, Sayyiduna ‘Isa عَلَيْهِ السَّلَام was not killed by Jews but was ascended to the heavens by Allah عَزَّوَجَلَّ. Anyone who believes that Sayyiduna ‘Isa عَلَيْهِ السَّلَام was either killed or crucified as Christians believe; such person is an unbeliever as the Holy Quran mentions clearly that Sayyiduna ‘Isa عَلَيْهِ السَّلَام was neither killed nor crucified.

18. Christians fled from Mubahilah (contest)

A Christian delegation came to Madinah from Najraan (Yemen) that consisted of fourteen people and they all were noblemen of Najraan. This delegation was led by three individuals:

1. Abu Haarisah Bin ‘Alqamah who was the chief pope of Christians.
2. Uhayb who was the tribal chief.
3. ‘Abdul Masih who was next to the main chief and was known as ‘Aaqib’.

They all were dressed up in exquisite clothes and entered in the Masjid-un-Nabawi after Salat-ul-‘Asr and offered their own prayer facing towards their Qiblah. Then Abu Haarisah and another person came in the blessed court of the Prophet of Rahmah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم conversed with them in a very affectionate manner. The following conversation took place:

Holy Prophet ﷺ:

- You people should embrace Islam and become obedient to Allah (عَزَّوَجَلَّ).

Abu Haarisah:

- We have already become obedient to Allah (عَزَّوَجَلَّ).

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Holy Prophet ﷺ:

- Your statement is not true because you people worship the cross, ascribe son to Allah (عَزَّوَجَلَّ) and eat pork.

Abu Haarisah:

- Why do you people abuse our Prophet 'Isa (عَلَيْهِ السَّلَام)?

Holy Prophet ﷺ:

- What do we say about Prophet 'Isa (عَلَيْهِ السَّلَام)?

Abu Haarisah:

- You people call Prophet 'Isa (عَلَيْهِ السَّلَام) a bondsman of Allah, whereas, he is son of God.

Holy Prophet ﷺ:

- Yes! We say that he (عَلَيْهِ السَّلَام) is the bondsman and a Prophet of Allah and he is Kalimatullah who was born to Maryam (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) without father by the commandment of Allah (عَزَّوَجَلَّ).

Abu Haarisah:

- Can anyone be conceived without a father? When you people believe that no person is father of Prophet 'Isa (عَلَيْهِ السَّلَام), then you people will have to admit that God is his father.

Holy Prophet ﷺ:

- If someone does not bear father, it does not necessarily mean that Allah (عَزَّوَجَلَّ) is his father. If Allah (عَزَّوَجَلَّ) wills, He can create a human without father. This is evident from

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how Allah (عَزَّوَجَلَّ) created Sayyiduna Aadam (عَلَيْهِ السَّلَام) from without father and mother. So why it is strange if Allah (عَزَّوَجَلَّ) created Prophet 'Isa (عَلَيْهِ السَّلَام) without father.

Hearing these prophetical words of wisdom from the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, instead of leaving Christianity and coming into the fold of Islam, these people started to quarrel and argue with the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The argumentation and dispute prolonged to such an extent that Allah عَزَّوَجَلَّ revealed this verse of Surah Aal-e-'Imran:

فَمَنْ حَآجَّكَ فِيْهِ مِنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ۟ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ﴿۶۱﴾

Therefore O beloved Prophet Muhammad say to those who dispute with you regarding 'Isa after the knowledge has come to you, say to them 'Come! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves – then pray humbly, thereby make the curse of Allah upon the liars!'

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Aal-e-'Imran, verse 61)

Abu Haarisah accepted this challenge of Mubahilah (contest) mentioned in the Holy Quran and it was decided that this Mubahilah will take place in an open field the next morning. But, when Abu Haarisah came to the Christians, he said, 'O my people! You people have well understood and recognized that Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) is the Last Prophet of Allah (عَزَّوَجَلَّ) and bear in mind that the people that hold Mubahilah against a real Prophet are

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destroyed completely. Therefore, betterment lies in having a truce with him and returning home instead of holding Mubahilah with him in any way.'

Therefore, the next morning when Abu Haarisah came in front of the Greatest and Holiest Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he saw the Beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم carrying Sayyiduna Imam Husayn in lap and holding the finger of Sayyiduna Imam Hasan رَضِیَ اللّٰهُ تَعَالٰى عَنْهُمَا. Sayyidatuna Fatimah رَضِیَ اللّٰهُ تَعَالٰى عَنْهَا and Sayyiduna 'Ali كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْم were walking behind him and he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was saying to them: When I would supplicate, say ﴿اٰمِيْن﴾.

Upon seeing this, Abu Haarisah shivered with fear and said, 'O the group of Christians! I am seeing such blessed faces that if Allah (عَزَّوَجَلَّ) wills, the mountains would move leaving their location by virtue of these blessed faces. Therefore, O my people! Do not engage in Mubahilah at all, otherwise you will be destroyed and not a single Christian will be left on the face of the earth.' Then he said, 'O Abu Qaasim! We will not conduct Mubahilah with you and we wish to remain on our own religion. The Prophet of Rahmah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said them to embrace Islam so that they may get the rights of a Muslim but the Christians clearly rejected to embrace Islam. Then the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'If so, I have no option other than to have a war against you.'

Upon hearing this, the Christians replied, 'We do not possess the capability to have a war against Arabs, therefore, we request a truce with you entailing a condition that you people would not set war against us and leave us on our own religion and in return, we will pay you one thousand clothes every year as a Jizyah (tax).' This offer of peace treaty was accepted by the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم on the said condition and the Merciful Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم provided them a letter of relief and peace.

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After this, the Noblest Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Destruction had reached the people of Najraan but these people were saved. Had they committed Mubahilah with me, their faces would have been deformed and they would have become monkeys and pigs and such a fire would have blazed in their valley that all of the inhabitants of Najraan including the birds and beasts would have been burnt, and turned into a muck of ashes and all the Christians on the earth would have been obliterated within one year. *(Tafseer Ruh-ul-Bayan, vol. 2, pp. 44; part 3, Surah Aal-e-'Imran, verse 61)*

Moral: From this event, we come to know that doing Mubahilah with the Prophets (عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام) of Allah عَزَّوَجَلَّ brings ruin and destruction. Contesting with the Prophets, the friends of Allah and other chosen people of Allah brings devastation. In fact, even a slight disrespect and hurting the feelings of the saints رَحِمَهُمُ اللّٰهُ تَعَالٰى of Allah عَزَّوَجَلَّ can be highly destructive and can inflict such destruction that has no remedy.

Sayyiduna Khujandi and the Basaati poet

It has been reported that once Sayyiduna Kamaluddin Khujandi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه went in the gathering of poets and the Basaati poet mentioned this nonsense couplet against him in a very disrespectful and ridiculous manner:

از کجائی از کجائی اے لُوند

Translation: *From where have you come—from where have you come—O mischief?*

Sayyiduna Khujandi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه did not get angry assuming that he (the Basaati poet) is saying such being intoxicated. He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه replied as under:

از خجندم، از خجندم از خجند

Translation: *I came from Khujand—I came from Khujand—I came from Khujand.*

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After this Sayyiduna Khujandi رَحْمَةُ اللهِ تَعَالٰی عَلَيْه addressed the gathering and said that he (Basaati) is out of senses due to being intoxicated and is babbling whatever comes to his tongue. Do not say anything to him. Hearing this, the shameful Basaati poet insulted him saying:

اے ملحد خجندی ریش بزرگ داری　　کزغایت بزرگی ده ریش می تواں گفت

Translation: O infidel Khujandi, you keep a very long beard and seeing its length; it can be called ten beards. ﴿مَعَاذَ اللّٰه﴾

Listening to these insulting comments publically grieved him too much and Sayyiduna Khujandi رَحْمَةُ اللهِ تَعَالٰی عَلَيْه invoked curse unto him with wrathful gaze and instantly, the Basaati poet fell dead on the ground without any illness. All the gathering witnessed that awful scene. *(Ruh-ul-Bayan vol. 2, pp. 45; part 3, Surah Aal-e-'Imran, verse 63)*

'Abul Hasan Hamdaani's chicken

To act against the desires of the saints رَحِمَهُمُ اللّٰهُ تَعَالٰی of Allah عَزَّوَجَلَّ also brings afflictions. It has been reported that once Khuwajah Abul Hasan Hamdaani intended to visit Sayyiduna Khuwajah Ja'far Khaalidi رَحْمَةُ اللهِ تَعَالٰی عَلَيْه and just before leaving home, Abul Hasan Hamdaani asked his households to roast a chicken for him and keep it ready. When he reached in the court of Sayyiduna Khuwajah Ja'far Khaalidi رَحْمَةُ اللهِ تَعَالٰی عَلَيْه he ordered him to stay overnight with him. Since the heart of Abul Hasan Hamdaani was desirous of the roasted chicken, so he made a reasonable excuse and went home back. Due to this, Sayyiduna Khuwajah Ja'far Khaalidi رَحْمَةُ اللهِ تَعَالٰی عَلَيْه felt unhappy. When Khuwajah Abul Hasan Hamdaani was about to eat the chicken, a dog entered the home, took the roasted chicken, ran away and threw it in a sewerage drain.

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The next morning when Khuwajah Abul Hasan Hamdaani came in the court of Sayyiduna Khuwajah Ja'far Khaalidi رَحْمَةُ اللهِ تَعَالٰی عَلَيْه, Sayyiduna Khuwajah Ja'far Khaalidi رَحْمَةُ اللهِ تَعَالٰی عَلَيْه said to him, 'The one who does not respect the words of the saints, a dog is appointed at him that inflicts him.' Upon hearing this, Khuwajah 'Abul Hasan Hamdaani felt remorse. *(Ruh-ul-Bayan, vol. 2, pp. 46; part 3, Surah Aal-e-'Imran, verse 63)*

Everyone of Balkh city became a liar

Sayyiduna Khuwajah Abu 'Ali Daqqaaq رَحْمَةُ اللهِ تَعَالٰی عَلَيْه reported that when the people of Balkh exiled Sayyiduna Khuwajah Muhammad Bin Fadl رَحْمَةُ اللهِ تَعَالٰی عَلَيْه despite being guiltless, he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه invoked the curse unto the people of the city and said, 'O my Allah (عَزَّوَجَلَّ), do not give them the ability to speak the truth.' Consequently, there left no truthful person in the city for years and every person of the city became liar. The city notoriously became famous as 'the city of liars'. *(Ruh-ul-Bayan, vol. 2, pp. 46; part 3, Surah Aal-e-'Imran, verse 63)*

Nevertheless, one should never displease the saints رَحِمَهُمُ اللّٰهُ تَعَالٰی of Allah عَزَّوَجَلَّ. Otherwise, the slightest distress may call wrath of Allah عَزَّوَجَلَّ that may result in utter destruction.

Khuda ka qahar hay un ki nigah ki gardish
Gira jo un ki nazar say sanbhal nahin sakta

A slight movement of their eyes can bring the curse
The one whom they curse, can never be recovered from the misery

19. Five thousand angels in battlefield

The Battle of Badr is the most famous battle between the Muslims and the non-Muslims. This battle took place at Badr, a place between Makka-tul-Mukarramah and Madina-tul-Munawwarah on the 17th Ramadan of 2nd Hijri. As regards to weapons and soldiers, the

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Muslim army was weaker significantly. The number of the Muslim soldiers upholding the noble flag of Beloved Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was merely 313 consisting of young and old, Ansaar and Muhajireen who were contesting against a massive and equipped army of the unbelievers. The Muslim army had only six armours and eight swords whereas the unbelievers' army was comprised of one thousand furious and strong warriors and these warriors were armed with one hundred excellent horses, seven hundred camels and diverse fatal weapons.

In front of such a strong military power of the unbelievers, unrest and anxiety among the Muslims was a natural element. Our Beloved Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم spent the whole night in Salah and supplications imploring, 'O Allah (عَزَّوَجَلَّ)! If this small number of people is killed, then no one will be left on the face of earth to worship You till the Day of Judgement.'

(As-Seerat-un-Nabawiyyah li Ibn Hashaam, vol. 1, pp. 554)

During the supplication, the sacred shawl fell down from the blessed shoulders of the Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and due to overwhelming emotions, the blessed tears welled up. When the companion of the cave, Sayyiduna Abu Bakr Siddeeq رَضِیَ اللهُ تَعَالٰی عَنْهُ saw him in this state of anxiety, he رَضِیَ اللهُ تَعَالٰی عَنْهُ became worried. Sayyiduna Abu Bakr Siddeeq رَضِیَ اللهُ تَعَالٰی عَنْهُ lifted up the fallen shawl, placed it over the sacred shoulders of the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, held the blessed hand and consoled in a very sympathetic tone with great respect and reverence and said to the Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 'Ya Rasoolallah (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)! Do not worry, surely Allah (عَزَّوَجَلَّ) will fulfil His promise.'

Our Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stopped supplicating on the request of his most loyal devotee Sayyiduna Siddeeq Akbar رَضِیَ اللهُ تَعَالٰی عَنْهُ

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and invoked following Quranic verse in Prophetic way full of conviction and determination:

سَیُهْزَمُ الْجَمْعُ وَ یُوَلُّوْنَ الدُّبُرَ ﴿۴۵﴾

This multitude will be chased out now, and they will turn their backs.

[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Al-Qamar, verse 45)

In the morning, the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم delivered such an encouraging and stimulating sermon by reciting the verses of Jihad that it stirred each and every drop of blood of all Mujahidin with emotions. Prophet Muhammad صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم also expressed his knowledge of the unseen and delivered the glad-tidings that if you people would stay in the battlefield with patience and perseverance; Allah عَزَّوَجَلَّ will descend the angels' army from the skies for your support.

Therefore, an army of five thousands angels descended in the battlefield and instantaneously, the scenario of the battlefield changed. Sayyiduna 'Ali کَرَّمَ اللّٰہُ تَعَالٰی وَجْہَہُ الْکَرِیْم was holding the flag of Muhajireen and Sayyiduna Sa'd Bin 'Ubadah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was the flag bearer of the Ansaar. Seventy unbelievers were killed and seventy were arrested and the remaining ran off from the battlefield leaving their possessions behind. All the prominent war-chiefs of Quraysh were killed.

Among the Muslims, there were fourteen fortunate Muslims who embraced the rank of martyrdom and among these martyrs; there were six Muhajireen and eight Ansaar. The Muslims also won a huge amount of war booties that was left behind by the defeated army. Allah عَزَّوَجَلَّ has mentioned the Battle of Badr and the army of angels in the following words of the Holy Quran:

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وَ لَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّ اَنْتُمْ اَذِلَّةٌۚ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۲۳﴾
اِذْ تَقُوْلُ لِلْمُؤْمِنِیْنَ اَلَنْ یَّكْفِیَكُمْ اَنْ یُّمِدَّكُمْ رَبُّكُمْ بِثَلٰثَةِ اٰلٰفٍ مِّنَ
الْمَلٰٓىٕكَةِ مُنْزَلِیْنَ ﴿۱۲۴﴾ بَلٰۤىۙ اِنْ تَصْبِرُوْا وَ تَتَّقُوْا وَ یَاْتُوْكُمْ مِّنْ فَوْرِهِمْ
هٰذَا یُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ اٰلٰفٍ مِّنَ الْمَلٰٓىٕكَةِ مُسَوِّمِیْنَ ﴿۱۲۵﴾ وَ مَا جَعَلَهُ
اللّٰهُ اِلَّا بُشْرٰى لَكُمْ وَ لِتَطْمَىٕنَّ قُلُوْبُكُمْ بِهٖؕ وَ مَا النَّصْرُ اِلَّا مِنْ عِنْدِ
اللّٰهِ الْعَزِیْزِ الْحَكِیْمِۙ ﴿۱۲۶﴾

Allah indeed helped you at Badr when you were without resources; so fear Allah, that you may become thankful. When you O dear Prophet (Muhammad) said to the believers, 'Is it not sufficient for you that your Lord may assist you by sending down three thousand angels?' Yes, why not? If you remain patient and become pious, and the unbelievers come upon you instantly, your Lord will send down five thousand marked angels to help you. And Allah did not bestow this victory except for your happiness, and that your hearts may attain peace with it; and there is no help except from Allah, the Dominant and the Wise.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-'Imran, verse 123-126)

Moral: Despite having less soldiers and less armoury, the Muslims became victorious in the Battle of Badr. From this, we learn the moral lesson that success in not dependent upon magnitude of army and ammunition, instead it depends upon the Divine help from Allah عَزَّوَجَلَّ because whenever He عَزَّوَجَلَّ wills, He عَزَّوَجَلَّ helps the Muslims by sending army of angels in the battlefield, and despite being less in manpower and military equipment, they still become victorious and defeat the pagans' army. However, for such success

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and Divine support, Allah عَزَّوَجَلَّ has mentioned two conditions: (i) Patience and (ii) piety.

If the Muslims show steadfastness in the battlefield observing stern faith in the Divine support from Allah عَزَّوَجَلَّ and keep hold of patience and piety, then victory will embrace them on every frontier and the unbelievers will surrender and run away from the battlefield or will face death and suffer the infernal fire. One most essential thing in such conditions is that a Muslim should show perseverance like that of a mountain in the battlefield by observing piety and patience and should never pay heed towards the numeral shortage or plenty of war ammunition because Allah عَزَّوَجَلَّ has said:

وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ — *That the helper is Allah alone.*

Some poet has mentioned similar thing in the following couplet:

Kafir ho to talwar pay kerta hay bharosa
Mu`min ho to bay-teegh bhi lerta hay sipahi

An unbeliever has sole belief in the power of sword
While a true believer fights even without sword

20. The first murderer and the first who was murdered

The first person who committed murder in the earth is Qaabeel and the first person who was murdered was Haabeel. Qaabeel and Haabeel; they both are son of Sayyiduna Aadam عَلَيْهِ السَّلَام. During pregnancy, Sayyiduna Hawwa رَضِیَ اللّٰہُ تَعَالٰی عَنْهَا would conceive twins every time, one being a boy and the other being a girl. The boy of one pregnancy was married to the girl of the other pregnancy. Following this tradition, Sayyiduna Aadam عَلَيْهِ السَّلَام wished to marry Qaabeel with Liyuza who

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was born with Haabeel. But Qaabeel showed his discontent over the decision because Aqleema was prettier and Qaabeel desired to get her.

Sayyiduna Aadam عَلَيْهِ السَّلَام tried to explain Qaabeel that Aqleema was born with him, therefore, she was her sister and he cannot marry her, but Qaabeel showed stubborn attitude over this issue. Finally, Sayyiduna Aadam عَلَيْهِ السَّلَام ordered them to offer their sacrifices to Allah عَزَّوَجَلَّ and told them that the one whose sacrifice will be accepted will deserve to get Aqleema.

In those days, the sign of the acceptance of sacrifice was that a fire from the sky would come down and engulf the sacrifice. Therefore, Qaabeel offered some grains of wheat and Haabeel offered a goat for sacrifice. The fire from the sky engulfed the sacrifice of Haabeel and left the wheat grains of Qaabeel. At this, Qaabeel became jealous to Haabeel and he intended to murder Haabeel. He threatened Haabeel that he will kill him! Haabeel said to Qaabeel that acceptance of sacrifice is from Allah عَزَّوَجَلَّ and He accepts the sacrifice of only pious people. If you had been pious, then your sacrifice would have been accepted.

Furthermore, Haabeel also said to Qaabeel that if you raise your hand to kill me, I will not raise mine on you because I fear Allah عَزَّوَجَلَّ. I want my sins as well as yours to be in your account and consequently, you may be destined to the Hell – the destination of the unjust people. Finally, Qaabeel killed his brother Haabeel. At the time of murder, Haabeel was twenty years old and this incident took place in Makka-tul-Mukarramah near the mountain of Saur or in the valley of the mountain of Hira. Some are of the viewpoint that it took place in Basra near the Masjid A'zam on Tuesday. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

It has been reported that when Haabeel was killed, an earthquake kept on jolting the earth for seven days. Every creature plunged into

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turmoil. Qaabeel who had a fair complexion and was very handsome before slaying his brother, turned black and ugly. This incident intensely grieved Sayyiduna Aadam عَلَيْهِ السَّلَام. He عَلَيْهِ السَّلَام was so much grief-stricken by the death of his son Haabeel that he عَلَيْهِ السَّلَام did not smile for one hundred years and wrote an elegy in Suryani language in the memory of Haabeel. It has been translated in Arabic as:

تَغَيَّرَتِ الْبِلَادُ وَمَنْ عَلَيْهَا فَوَجْهُ الْاَرْضِ مُغْبَرٌّ قَبِيْحٌ

تَغَيَّرَ كُلُّ ذِیْ لَوْنٍ وَطَعْمٍ وَقَلَّ بَشَاشَةُ الْوَجْهِ الصَّبِيْحُ

Translation: *A change has overwhelmed all of the cities and their inhabitants, the face of the earth has been blurred and cursed, everything having colour or taste has been changed and the charm of the fair colour has vanished away.*

Sayyiduna Aadam عَلَيْهِ السَّلَام dismissed Qaabeel from his court out of extreme anger and invoked curse unto him. The accursed Qaabeel then carried Aqleema with him and went to Yemen and settled in the land of ‘Adan. Iblees approached him and tempted him that the reason behind the fire eating the sacrifice of Haabeel was that he used to worship the fire; therefore, you too should erect a temple for fire and worship it. Therefore, Qaabeel is the first person who worshiped the fire and is also the first one to disobey Allah عَزَّوَجَلَّ. He was also the first one to commit murder and he is the first criminal who will be thrown into the Hell.

It has been mentioned in a blessed Hadees that all the unjust bloodshed that would take place over the surface of the earth, Qaabeel will be the major stakeholder in that sin because he was the first one to commence this sin. The ending of Qaabeel took place in such a way that one of his blind son threw a stone that killed him.

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Thus, the wretched Qaabeel who even though was the son of a Prophet was damned, cursed and died as an unbeliever by his own son whilst worshiping the fire.

(Ruh-ul-Bayan, vol. 2, pp. 379; part 6, Surah Al-Mai`dah, verse 27-30)

After five years to the murder of Haabeel, Sayyiduna Shees عَلَيْهِ السَّلَام was born and at that time, Sayyiduna Aadam عَلَيْهِ السَّلَام was one hundred and thirty years old. Sayyiduna Aadam عَلَيْهِ السَّلَام named his intelligent son as 'Shees'. This word belongs to Suryani language that means '*Gift of Allah*'.

Sayyiduna Aadam عَلَيْهِ السَّلَام taught all the fifty holy scriptures to his son Shees عَلَيْهِ السَّلَام that had been revealed to Sayyiduna Aadam عَلَيْهِ السَّلَام. He عَلَيْهِ السَّلَام appointed Sayyiduna Shees عَلَيْهِ السَّلَام as his administrator and his deputy. Sayyiduna Aadam عَلَيْهِ السَّلَام supplicated for prosperity of his progeny. Our Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is among the progeny of Sayyiduna Shees عَلَيْهِ السَّلَام. *(Ruh-ul-Bayan, vol. 2, pp. 376; part 6, Surah Al-Mai`dah, verse 30)*

This event has been described by the Holy Quran as follows:

وَاتْلُ عَلَيْهِمْ نَبَاَ ابْنَيْ اٰدَمَ بِالْحَقِّ ۘ اِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ اَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْاٰخَرِ ؕ قَالَ لَاَقْتُلَنَّكَ ؕ قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ ﴿۲۷﴾ لَئِنْۢ بَسَطْتَّ اِلَيَّ يَدَكَ لِتَقْتُلَنِيْ مَاۤ اَنَا بِبَاسِطٍ يَّدِيَ اِلَيْكَ لِاَقْتُلَكَ ۚ اِنِّيْۤ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿۲۸﴾ اِنِّيْۤ اُرِيْدُ اَنْ تَبُوْٓاَ بِاِثْمِيْ وَاِثْمِكَ فَتَكُوْنَ مِنْ اَصْحٰبِ النَّارِ ۚ وَ ذٰلِكَ جَزٰٓؤُا الظّٰلِمِيْنَ ﴿۲۹﴾ فَطَوَّعَتْ لَهٗ نَفْسُهٗ قَتْلَ اَخِيْهِ فَقَتَلَهٗ فَاَصْبَحَ مِنَ الْخٰسِرِيْنَ ﴿۳۰﴾

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And recite to them the true tale of the two sons of Aadam; when either of them offered a sacrifice - hence the sacrifice of one was accepted and was rejected from the other; he (Qaabeel) said, 'I swear I will kill you'; he (Haabeel) answered, 'Allah accepts (the offering) only from the pious ones. Indeed, if you do raise your hand to kill me, I will not raise my hand to kill you; I fear Allah, the Lord of all the worlds. I only desire that you alone should bear my sin and your own sin – hence you become of the people of Hell; and that is the exact punishment of the unjust ones.' So his soul incited him to kill his brother – he therefore killed him, and became amongst the losers.

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah Al-Mai`dah, verse 27-30)

Moral: We get the following moral lessons from this event:

1. The very first murder in the world took place due to a dispute over a woman. Therefore, we should seek refuge of Allah عَزَّوَجَلَّ to save us from being victim of an unlawful relation with woman.

2. Qaabeel was incited by jealousy and consequently, he killed his brother. This account teaches us that how dangerous jealousy is and how perilous it is for one's soul. That's why the Holy Quran orders us to keep seeking refuge of Allah عَزَّوَجَلَّ from envious. The Holy Quran commands:

وَ مِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۝۵

(Keep seeking refuge with Allah) from the evil of the envier when he is envious (of me).

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Falaq, verse 5)

3. How grave a sin it is to kill an innocent. Committing this sin, the son of a Prophet was damned and expelled from the court of Sayyiduna Aadam عَلَيْهِ السَّلَام. Consequently, he died as an

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unbeliever and will remain a shareholder in every murder until the Day of Judgement. Thus he will suffer torment in the Hell for ever.

4. We also learn that the innovator of a sinful act will be held accountable for sins of all those people who act upon that sin until the Day of Judgement.

5. It also teaches us that it is not necessary for a child of pious parents to be pious too. The children of pious people can also be deviant because Sayyiduna Aadam عَلَيْهِ السَّلَام is a distinguished Prophet of Allah عَزَّوَجَلَّ as well as Safiyullah, but you have read how notorious was Qaabeel. Everyone should keep supplicating to Allah عَزَّوَجَلَّ for pious offsprings. ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

21. Crow taught to bury the dead

When Qaabeel killed Haabeel, Qaabeel was worried that what to do with the corpse of his dead brother as no one had ever died prior to this. Therefore, Qaabeel kept on wandering around carrying the corpse of his brother on his back. Then he saw two crows quarrelling and one killing the other. Then the living crow dug a hole with his beak and paws and after placing the dead crow in it, filled it with the soil. From this scene, Qaabeel learnt that the corpse should be buried in the ground. Therefore, he dug a grave and buried the corpse of his brother in it. *(Madarik-ut-Tanzeel, vol. 1, pp. 486; part 6, Surah Al-Mai`dah, verse 31)* The Holy Quran has described this event in the following words:

فَبَعَثَ اللّٰهُ غُرَابًا يَّبْحَثُ فِي الْاَرْضِ لِيُرِيَهٗ كَيْفَ يُوَارِيْ سَوْءَةَ اَخِيْهِ ؕ قَالَ يٰوَيْلَتٰۤى اَعَجَزْتُ اَنْ اَكُوْنَ مِثْلَ هٰذَا الْغُرَابِ فَاُوَارِيَ سَوْءَةَ اَخِيْ ۚ فَاَصْبَحَ مِنَ النّٰدِمِيْنَ ﴿۳۱﴾

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So Allah sent forth a crow (raven) scratching the ground, to show him (the killer – Qaabeel) how to hide his brother's corpse; he said, 'Woe to me! I was not even capable enough to be like this crow, so I would hide (burry) my brother's corpse'; and he remained remorseful.

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah Al-Mai`dah, verse 31)

Moral

1. We get a moral lesson from this event that in order to acquire knowledge, a human being is dependent even on the help of small creatures like a crow.

2. We have also come to know that whenever someone is confronted by the worldly problems, Allah عَزَّوَجَلَّ is so Gracious and Compassionate unto us that He عَزَّوَجَلَّ shows the path that leads us towards the remedy of problems through different means, even through birds or animals. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

22. The Heavenly Feast

The disciples of Sayyiduna 'Isa عَلَيْهِ السَّلَام said, 'O 'Isa Bin Maryam! Is your Rab capable of descending a feast for us from the sky?' Sayyiduna 'Isa عَلَيْهِ السَّلَام warned them that if they are believers, then they should fear Allah عَزَّوَجَلَّ from demanding such things. Hearing this, the disciples said that they are not demanding that in order to see Divine signs but they want to satisfy their hunger and that they come to know about his truthfulness so that their hearts gain satisfaction and they become a witness so that the Bani Israel may believe their evidence and they may attain full satisfaction. As a result, the faith of the believers will strengthen even further and the unbelievers may embrace the true faith. Following the request of his disciples, Sayyiduna 'Isa عَلَيْهِ السَّلَام supplicated in the court of Allah عَزَّوَجَلَّ as:

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O our Rab! Send down to us a table spread from heaven, so that it may become a day of celebration for us – for our former and latter people – and a sign from You; and give us sustenance – and You are the Best Provider of sustenance.

[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-Mai`dah, verse 114)

In response to the supplication of Sayyiduna ‘Isa عَلَيْهِ السَّلَام, Allah عَزَّوَجَلَّ replied that although I will descend a feast but afterwards, anyone committing unbelief (Kufr) among the Bani Israel will be tormented so severely that no one else would ever be tormented like that. Therefore, following the commandment of Allah عَزَّوَجَلَّ, few angels descended bearing feast from the skies consisting of seven fish and seven loaves of bread.

(Tafseer Jalalayn, pp. 111; part 7, Surah Al-Mai`dah, verse 115)

Sayyiduna Ibn ‘Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has reported that the angels brought meat and bread from Heavens and according to some other reports, it was a big boneless fried fish, oil was dripping from it, salt was present near its head and vinegar near its tail, it was surrounded with different types of vegetables and there were five breads. On top of one of the bread, there was olive oil, on the second one there was honey, on the third one there was butter, on the fourth one there was cheese, and on the fifth one there were pieces of meat.

Upon seeing these on the dinning mat, Sham’oon, the chief of the disciples of Sayyiduna ‘Isa عَلَيْهِ السَّلَام asked, ‘O Ruhullah, is this feast a worldly food or heavenly food?’ He عَلَيْهِ السَّلَام replied, ‘This food is neither heavenly nor worldly. Allah عَزَّوَجَلَّ has just created it through His supreme power and sent it for you.’

(Tafseer Jalalayn, vol. 2, pp. 304; part 7, Surah Al-Mai`dah, verse 115)

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Then Sayyiduna 'Isa عَلَيْهِ السَّلَام ordered the Bani Israel to eat the feast as per their desires and warned them to refrain from any mischief and directed them not to store the food for the next day. But the Bani Israel breached the trust and hoarded the food for the next day. Due to this disobedience, they became victim of the punishment from Allah عَزَّوَجَلَّ in such a way that when they slept at night, they were all fine but when they woke up in the morning, their faces were deformed and few had turned into pigs and others into monkeys. Then Sayyiduna 'Isa عَلَيْهِ السَّلَام supplicated for their death and thus on the third day, all of these people died and it is a mystery as to what happened to their corpses. Whether the earth swallowed them or what else did Allah عَزَّوَجَلَّ do to them! *(Tafseer Jamal 'alal Jalalayn, vol. 2, pp. 304; part 7, Surah Al-Mai`dah, verse 115)*

Allah عَزَّوَجَلَّ has described this strange and wonderful event in Surah Al-Mai`dah of the Holy Quran. And due to this incident, this Surah has been named as Surah 'Al-Mai`dah'. Al-Mai`dah means '*table spread*'.

قَالَ عِيْسَى ابْنُ مَرْيَمَ اللّٰهُمَّ رَبَّنَآ اَنْزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِيْدًا لِّاَوَّلِنَا وَاٰخِرِنَا وَاٰيَةً مِّنْكَ ۚ وَارْزُقْنَا وَاَنْتَ خَيْرُ الرّٰزِقِيْنَ ﴿۱۱۴﴾ قَالَ اللّٰهُ اِنِّيْ مُنَزِّلُهَا عَلَيْكُمْ ۚ فَمَنْ يَّكْفُرْ بَعْدُ مِنْكُمْ فَاِنِّيْٓ اُعَذِّبُهٗ عَذَابًا لَّآ اُعَذِّبُهٗٓ اَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿۱۱۵﴾

'Isa son of Maryam said, 'O Allah, O our Lord! Send down to us a food spread (full of food) from Heaven, so that it may become a day of celebration (Eid) for us – for our former and latter people – and a sign from You; and give us sustenance – and You are the Best Provider of sustenance.'

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Said Allah, 'Indeed I am sending it down to you; so thereafter whoever disbelieves amongst you – I will surely punish him with such a punishment with which I shall not punish anyone else in the whole world.'

[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-Mai`dah, verse 114-115)

Moral: The abovementioned event provides several moral lessons. Two among these are very obvious:

1. You see how perilous it is to oppose Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام that when the Bani Israel opposed and disobeyed their Prophet by being mischievous towards the heavenly feast and by hoarding for the next day the severe torment from Allah عَزَّوَجَلَّ struck them deforming their faces into that of pigs and monkeys. They were obliterated in such a way that even no signs of their graves are left. All those who breach the trust of Allah عَزَّوَجَلَّ and His Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام should learn lesson from the abovementioned severe punishment and should repent seriously. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

2. The supplication of Sayyiduna 'Isa عَلَيْهِ السَّلَام, mentions '*the day when the Divine feast will descend will be a day of Eid for our predecessors and successors*'. From this statement, we derive the Madani pearl that the day when a Divine sign of Allah عَزَّوَجَلَّ is revealed, display of joy, jubilation and Eid (celebrating) on that day is the blessed Sunnah of Sayyiduna 'Isa عَلَيْهِ السَّلَام.

   The day and night of the birthday of our Beloved Prophet Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the day and night of the revealing the greatest sign of Allah عَزَّوَجَلَّ. Therefore, celebrating the day of Eid Milad-un-Nabi and calling this day as 'Eid-e-Milad' is in accordance to the teachings of the Glorious Quran. Celebration of the joy by holding gatherings at homes, by decorating places, cooking excellent food and eating yourself as well as

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feeding others; all these are the signs of Eid and are the modes to celebrate this day.

This is a holy tradition by virtue of which the Ahl-us-Sunnah celebrates the great birthday of Beloved Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. And the ones who get irritated on this blissful day, confine themselves in their homes, maintain darkness in their homes, wander here and there wearing dirty clothes with faces made up, and ridicule and allege the celebrators of Eid Milad-un-Nabi by calling them Bid'ati (innovator) should be left to suffer at their own ends and Ahl-us-Sunnah should rejoice happily, should try to organise numerous gatherings of Milad and recite Salat-'Alan-Nabi out of love and devotion.

Misl-e-Faaras zalzalay haun Najd mayn
Zikr-e-ayaat-e-wiladat ki-jiye

Like that in Persia, may earthquakes strike Najd too
So do invoke the verses related to the birthday of Holy Prophet

(Hadaiq-e-Bakhshish, vol. 1, pp. 140)

23. Sayyiduna Ibraheem's proclamation of Tawheed (monotheism)

The scholars of the Holy Quran have described that Namrood Bin Kin'aan was a very cruel king. He was the first one to put on crown; no king had ever put on crown before him. He would force his people to worship him. There were many astrologers and sorcerers who were his favourite courtiers. One night, Namrood dreamt that a star appeared in the sky and it blurred the light of the sun, the moon and all the stars. The presages and astrologers interpreted the dream that a boy would be born who would cause the downfall of his kingdom. It made Namrood worried and he ordered, 'Any baby

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boy born in my city shall be killed, and men and women shall remain separated.' Therefore, thousands of infants were killed. But, who can prevent the Divine will!

Meanwhile, Sayyiduna Ibraheem عَلَيْهِ السَّلَام was born. Due to impending fear of the king, mother of Sayyiduna Ibraheem hid her child in a cave that was situated in the mountains far away from the city. She would feed Sayyiduna Ibraheem عَلَيْهِ السَّلَام in this very cave secretly. Some scholars are of the opinion that Sayyiduna Ibraheem عَلَيْهِ السَّلَام remained in that cave for seven years and some others have mentioned a period of seventeen years.

(Ruh-ul-Bayan, vol. 3, pp. 59; part 7, Surah Al-An'aam, verse 75)

In those times, people used to worship the stars. One night Sayyiduna Ibraheem عَلَيْهِ السَّلَام saw either the planet Jupiter or Venus and to propagate the message of Tawheed (monotheism), he عَلَيْهِ السَّلَام addressed people in a very attractive and logical manner: 'O people! Is this planet my god?' When that planet set, Sayyiduna Ibraheem عَلَيْهِ السَّلَام said, 'I don't admire one who sinks down.' After this, the bright moon appeared. Then he عَلَيْهِ السَّلَام again said: 'Is this my god?' But afterward, when the moon also set, he عَلَيْهِ السَّلَام said, 'If my Rab had not guided me, I would have also been among the transgressors.' And when he عَلَيْهِ السَّلَام saw the brilliant sun, Sayyiduna Ibraheem عَلَيْهِ السَّلَام said, 'It is bigger than the others; is it my god?' However, when the sun also set, he عَلَيْهِ السَّلَام said, 'O my people! I am fed up of all those things which you associate as a partner to Allah (عَزَّوَجَلَّ) and I have submitted myself to Him Who has created the Heavens and the earth. Thus I have become a worshipper and devout to Him only and I am not among those who commit polytheism (polytheism).'

Hearing this, the people started quarrelling with him. Then Sayyiduna Ibraheem عَلَيْهِ السَّلَام said, 'You people quarrel with me in

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the matter of Allah (عَزَّوَجَلَّ)? He is the One Who has guided me and I am not afraid of your fake gods at all. Listen! Without the will of my Rab, you and your gods cannot harm me. My Rab (عَزَّوَجَلَّ) has knowledge of everything; will you not follow my words of advice?'

The Holy Quran has described this event briefly and clearly as:

فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّاۤ اَفَلَ قَالَ لَاۤ اُحِبُّ الْاٰفِلِيْنَ ﴿۷۶﴾ فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّاۤ اَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِيْ رَبِّيْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّيْنَ ﴿۷۷﴾ فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّيْ هٰذَاۤ اَكْبَرُ ۚ فَلَمَّاۤ اَفَلَتْ قَالَ يٰقَوْمِ اِنِّيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿۷۸﴾ اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَ الْاَرْضَ حَنِيْفًا وَّمَاۤ اَنَا مِنَ الْمُشْرِكِيْنَ ﴿۷۹﴾

So when the darkness of night came on him he (Ibraheem) saw a star; he said, '(You portray that) this is my Lord?' Then when it set he said, 'I do not like the setting ones.' Then when he saw the moon shining, he said, '(You proclaim that) this is my Lord?'; then when it set, he said, 'If my Lord had not guided me, I too would be one of these astray people[1].' Then when he saw the sun shining brightly, he said, '(You say that) this is my Lord? This is the biggest of them all!'; then when it set he said, 'O people! I do not have any connection with whatever you ascribe as partners (to Allah). I have directed my face towards Him Who has created the Heavens and the earth, being solely devoted to Him, and I am not of the polytheists.'

[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-An'aam, verse 76-79)

[1] (Prophet Ibraheem عَلَيْهِ الصَّلٰوةُ وَالسَّلَام was rightly guided before this event).

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Moral: Look at the graceful manner in which Sayyiduna Ibraheem عَلَيْهِ السَّلَام preached; his way of communication was very logical and balanced. Neither harsh words were used nor feelings of anybody were hurt. It was not aimed to hurt someone's emotions by making him angry. The only aim was to simply convey the correct viewpoint in a very impressive way in front of the transgressors.

Here we also find Madani pearls of guidance for our those preachers and Islamic scholars who hurt the feelings of other people by their offensive speech. May Allah عَزَّوَجَلَّ bless us with the ability to adopt righteous manners! (اٰمِیْن)

24. Five consecutive punishments upon the followers of Pharaoh

When the holy staff of Sayyiduna Musa عَلَيْهِ السَّلَام turned into a serpent and swallowed the snakes of the magicians, then they (the magicians) fell prostrate and embraced the true faith. But pharaoh and his followers still did not embrace the true faith. Instead, pharaoh's unbelief and transgression increased even more and he strove even harder to torture the believers of the Bani Israel and Sayyiduna Musa عَلَيْهِ السَّلَام. Pharaoh used different means to tyrannize them.

Annoyed with the cruel conduct of pharaoh, Sayyiduna Musa عَلَيْهِ السَّلَام supplicated in the court of Allah عَزَّوَجَلَّ in this way: O my Rab (عَزَّوَجَلَّ)! Pharaoh has crossed the limits and his people broke their promises, therefore, make them suffer from such torments that they deserve so that it may become a lesson of admonition for my people and future generations. *(Ruh-ul-Bayan, vol. 3, pp. 220; part 9, Surah Al-A'raf, verse 133)*

After the supplication of Sayyiduna Musa عَلَيْهِ السَّلَام, Allah عَزَّوَجَلَّ sent down five consecutive torments on the people of pharaoh. Those five torments are as follows:

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1.) Storm

All of a sudden, a cloud hovered and the darkness fell everywhere. Then it started to rain so heavily that the water entered into the homes of the people of pharaoh. They were flooded with the rainwater and water level rose up to their necks. Those who sat down drowned and killed. They were not able to get rid of it. The waves of the flood destroyed their fields and gardens. They suffered this torment for one week. Though the homes of the Bani Israel were adjacent to that of the followers of pharaoh, the water did not enter the homes of the Bani Israel and they kept living in their homes without any discomfort. When pharaoh's followers could no longer tolerate the torment and became helpless, they came to Sayyiduna Musa عَلَيْهِ السَّلَام and requested him to pray for them so that the calamity is withdrawn. They also committed that they would embrace faith and send the Bani Israel to him.

Thus Sayyiduna Musa عَلَيْهِ السَّلَام supplicated and the torment of rainstorm was withdrawn. The earth yielded such good crop that was never happened before. Crops flourished excessively. Fruits and grains grew exponentially. Seeing this, the pharaoh's followers commented that the storm was a great blessing unto them. Then again they deviated from their commitment and did not embrace the faith. Once again they resumed their barbaric and sinful practices.

2.) Locusts

The pharaoh's people lived undisturbed for one month but then once again, Allah عَزَّوَجَلَّ inflicted them with the torment in the form of locusts. Thus swarms of locusts emerged from all nooks and corners which ate all their crops and gardens. They even ate the wood of their homes. The homes of pharaoh's followers were full with locusts and it made their life miserable, but the fields and gardens

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of the believers of the Bani Israel remained safe from the invasion of these locusts. Upon seeing this, pharaoh's followers learnt a great lesson and after getting exhausted by that punishment, they again reached Sayyiduna Musa عَلَيْهِ السَّلَام and promised him that if he supplicated for the withdrawal of that torment, they would surely embrace the true faith and will not torture the Bani Israel. Therefore, on the seventh day, the torment was withdrawn from them by virtue of the supplication of Sayyiduna Musa عَلَيْهِ السَّلَام.

Again, these people lived undisturbed for a month. Once again these people broke their promises and did not embrace the true faith. Their practices of unbelief and sins commenced again. They started torturing Sayyiduna Musa عَلَيْهِ السَّلَام and the believers and said that the residual vegetations are sufficient for them. Therefore, they will not embrace the faith renouncing their parental religion.

3.) Weevil

After one month, another torment was inflicted upon them in the form of weevils. Some scholars said that those weevils clang onto their cash crops and fruits and ate away all their food reserves. Some interpreters are of the opinion that it was a tiny vermin that eroded the ripen crops and also went under their dresses and started bruising and biting their skins and this relentless stinging to their bodies made them convulsive like a slaughtered rooster.

Their conditions worsened so much that these vermin bruised and scratched the hair of heads, beards, moustaches, eyebrows and eyelashes and they had an appearance as that of a small pox victim. These vermin also affected their food, water and utensils and due to the presence of these insects, the pharaoh's followers were unable to eat and drink and were unable to have even a nap for a moment.

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This torment continued for one week and made them very miserable. These people were compelled to howl and once again they contacted Sayyiduna Musa عَلَيْهِ السَّلَام and requested him to pray for their relief and assured that they will accept the faith. Feeling pity on their state of anxiety, Sayyiduna Musa عَلَيْهِ السَّلَام supplicated for them and consequently, the torment was shunned away. As per there habit, these insolent followers of pharaoh once again broke their promise and once again started their acts of persecutions and cruelties with a new vigour and more intensity. After one month, another torment struck them in the form of frogs.

4.) Frogs

All of a sudden, an abrupt and haphazard breeding of uncountable frogs in the homes of the people of pharaoh erupted. Wheresoever these people would sit, their gatherings would occupied by thousands of frogs. If anyone would open his mouth for talking or eating, frogs would jump and go into his mouth. The frogs would fill up their cooking utensils and would sit over their body in hundreds. They were getting no relief from these frogs while walking, sitting and sleeping. The people of pharaoh were crying desperately due to that torment and again, they contacted Sayyiduna Musa عَلَيْهِ السَّلَام and begged him to supplicate for them and they took oath and promised him that they would surely embrace the faith and would never trouble the believers in future.

Therefore, on the seventh day, by virtue of supplication of Sayyiduna Musa عَلَيْهِ السَّلَام, this torment was also withdrawn but these cursed people engaged in their devilish activities upon getting relief once again. They started torturing the believers and disrespecting Sayyiduna Musa عَلَيْهِ السَّلَام. Once again they were struck by torment from Allah عَزَّوَجَلَّ and this time, the torment was in the form of blood.

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5.) Blood

All of a sudden, the water of all the wells and rivers turned into blood and the people of pharaoh complained pharaoh about it. The unwise pharaoh said that it was sorcery of Sayyiduna Musa عَلَيْهِ السَّلَام. Upon hearing his comments, his followers said that what kind of sorcery this is that their crockery and kitchenware are filled with the blood while that of the believers remain unaffected. Then pharaoh ordered them to draw out water with the believers from the same bucket – but it was a strange and miraculous manifestation of the power of Allah عَزَّوَجَلَّ that when believers drew out water, it was crystal clear, pure and sweet; on the contrary, when the followers of pharaoh draw out water with the same bucket, it was pure blood. When the severe thirst struck the people of pharaoh, they came to the believers and said that they would drink water with them in the same pot and at the same time. But there was again a strange and wonderful manifestation of the power of Allah عَزَّوَجَلَّ that in the same pot at the same time, when the believers and the unbelievers would collectively drink water, at the side of the believers, there was a crystal clear water but on the side of the unbelievers, the water would turn into blood whilst entering the mouth of the pharaoh's followers.

In the state of utter helplessness, the pharaoh and his people quenched their thirst by chewing grass and extracting water from it but even the liquid that was extracted from it would turn into blood when it would enter their mouth. Exhausted by that miserable condition, the people of pharaoh again requested Sayyiduna Musa عَلَيْهِ السَّلَام for withdrawal of the torment. Due to prophetic kindness and compassion, Sayyiduna Musa عَلَيْهِ السَّلَام again prayed for them. Thus on the seventh day, the torment of that curse of blood was withdrawn from them.

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There were five consecutive torments that struck the people of pharaoh and every torment was withdrawn on the seventh day. There was a gap of one month between every two torments—but the hearts of these tyrants and transgressors were so sternly sealed and they were wretched to such an extent that they did not embrace the faith. They remained stuck with their unbelief and every time they broke their promises. Finally, an ultimate torment struck them. Pharaoh and his people were drowned and destroyed in the River Nile. Thus the world was completely purified from the evil presence of those damned people. No signs of their existence were left on the face of the earth and even, no sign of their graves was left.

(Tafseer As-Saawi, vol. 2, pp. 803; Part 9, Surah Al-A'raf, verse 133)

The Holy Quran mentioned above five torments in the following words:

فَاَرْسَلْنَا عَلَيْهِمُ الطُّوْفَانَ وَ الْجَرَادَ وَ الْقُمَّلَ وَ الضَّفَادِعَ وَ الدَّمَ اٰيٰتٍ مُّفَصَّلٰتٍ فَاسْتَكْبَرُوْا وَ كَانُوْا قَوْمًا مُّجْرِمِيْنَ ﴿۱۳۳﴾ وَ لَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوْا يٰمُوْسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَ لَنُرْسِلَنَّ مَعَكَ بَنِيْۤ اِسْرَآءِيْلَ ﴿۱۳۴﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ اِلٰۤى اَجَلٍ هُمْ بٰلِغُوْهُ اِذَا هُمْ يَنْكُثُوْنَ ﴿۱۳۵﴾ فَانْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ فِي الْيَمِّ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا وَ كَانُوْا عَنْهَا غٰفِلِيْنَ ﴿۱۳۶﴾

Then We sent upon them the flood and the locusts and the pests (or lice) and the frogs and the blood – distinct signs; in response they became arrogant and were sinful people. And whenever the punishment came

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upon them they said, 'O Musa! Pray to your Lord for us, by means of His covenant which is with you; indeed if you lift the punishment from us we will surely believe in you and let the children of Israel go with you.' Consequently when We lifted the punishment from them for a period to which they must reach, they used to then turn away. We therefore took revenge from them; so We drowned them in the river because they used to deny Our signs and were careless about them.

[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-A'raf, verse 133-136)

Moral

1. The moral lesson we get from these events is that it is a fatal sin to break the promises and to refute and disrespect the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام of Allah عَزَّوَجَلَّ. Due to these sins, different types of torments struck the people of pharaoh and they were finally drowned and destroyed in the river. Their signs were wiped away from the face of the earth. Therefore, it is obligatory for every Muslim to avoid breaking the promises and committing the sins. Otherwise severe Divine torment may strike them.

2. Undoubtedly, Sayyiduna Musa عَلَيْهِ السَّلَام was extremely tolerant, compassionate and kind. Despite his enemies breaking promises again and again, he عَلَيْهِ السَّلَام would still feel pity and would supplicate for the withdrawal of torment whenever they would request him. We learnt from this event that it is essential for the leaders and the torchbearers of a nation to observe tolerance and kindness.

   Since the religious scholars are successors of the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام of Allah عَزَّوَجَلَّ, it is utmost essential for them not to fuel the passion of revenge against their opponents and ill wishers. Instead they should observe patience and should keep on forgiving their enemies as it is the blessed Sunnah of

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Sayyiduna Musa عَلَيْهِ السَّلَام as well as one of the very distinct tradition of our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم never took revenge from anyone for the sake of his own blessed self. Instead, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would always forgive the people. As per one of his glorious teachings: ﴿صِلْ مَنْ قَطَعَكَ وَاعْفُ عَمَّنْ ظَلَمَكَ وَاَحْسِنْ اِلٰى مَنْ اَسَاءَ اِلَيْكَ﴾ i.e. *whoever breaks ties with you, bond relations with him and whoever oppresses you, forgive him and whoever misbehaves you; treat him with good conduct*. In presenting the same Hadees, Sayyiduna Shaykh Sa'di رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has said:

بدی را بدی سهل باشد جزا　　اگر مردی اَحسِن اِلٰی مَن اَسَا

It is a lot easy to take revenge but if you bear true manhood, then do favour to the one who has misbehaved you.

25. She-camel of Sayyiduna Saalih عَلَيْهِ السَّلَام

Sayyiduna Saalih عَلَيْهِ السَّلَام was sent as a Prophet towards the people of Samood. When he عَلَيْهِ السَّلَام delivered them the message of Allah عَزَّوَجَلَّ and called them towards the righteous path, the insolent people demanded miracle that he عَلَيْهِ السَّلَام should make a pregnant she-camel emerge from the rocks of mountain which should be very healthy and flawless. Therefore, Sayyiduna Saalih عَلَيْهِ السَّلَام pointed towards the rock and all of a sudden, the rock split and a very pretty, healthy and tall she-camel which was pregnant came out. Later, she also bore a camel calf and started grazing in the plains and pastures with her new-born.

There was only one pond in the valley. Water from the springs of mountains would accumulate in it. Sayyiduna Saalih عَلَيْهِ السَّلَام said, 'O people! Look, this she-camel is there by virtue of a miracle. One

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day, she will drink all of the water of your pond and the other day, you drink water from this pond.' The people agreed on these terms. Then Sayyiduna Saalih عَلَيْهِ السَّلَام delivered the following speech in front of the people of Samood:

يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ قَدْ جَآءَتْكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ ؕ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِيْۤ اَرْضِ اللّٰهِ وَ لَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ اَلِيْمٌ ﴿۷۳﴾

O my people! Worship Allah – you do not have any deity except Him; indeed a clear proof has come to you from your Lord; this is Allah's she-camel – a sign for you – so leave her free to graze in Allah's land, and do not touch her with evil intentions, lest a punishment overtakes you.

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-A'raf, verse 73)

The people of Samood abided by those terms for a couple of days only as they could not get water for one day; as the she-camel would drink all of the water of the pond that day. Therefore, they decided to kill the she-camel.

Qadaar Bin Saalif

Among these people, there was a person who had red complexion, brown eyes, short height and was the son of an adulteress. He agreed upon killing the she-camel on the temptation of his people – Sayyiduna Saalih عَلَيْهِ السَّلَام kept on preventing him from committing that evil act but he (Qadaar Bin Saalif) first cut the four feet of the she-camel, then he slaughtered it and started talking to Sayyiduna

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Saalih عَلَيْهِ السَّلَام in an extremely insolent and offensive manner. Allah عَزَّوَجَلَّ has mentioned about it in the Holy Quran:

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ

وَ قَالُوْا یٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الْمُرْسَلِیْنَ ﴿۷۷﴾

So they chopped legs of the she-camel and rebelled against the command of their Lord and said, 'O Saalih! Bring upon us what you promise us (threatening us), if you are a Prophet'.

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-A'raf, verse 77)

Seismic punishment

Due to that grave sin, Allah عَزَّوَجَلَّ inflicted the people of Samood in such a way that in the beginning, piercing horrible shriek was let out followed by a heavy earthquake that shook the territory upside down and destroyed it. All the buildings wrecked completely and every individual of the people of Samood died falling upside down. The Holy Quran has described this event as:

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِیْ دَارِهِمْ جٰثِمِیْنَ ﴿۷۸﴾

Therefore the earthquake seized them, so in the morning they remained lying upside down in their homes.

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-A'raf, verse 78)

When Sayyiduna Saalih عَلَيْهِ السَّلَام witnessed that the whole town has destroyed and has turned into the debris of bricks and stones due to the tremors of the earthquake and all its inhabitants are dead, it grieved him a lot. He عَلَيْهِ السَّلَام felt hate towards the people of Samood

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and their deserted town. He عَلَيْهِ السَّلَام turned his face away from them and migrated from that place. Whilst departing, he عَلَيْهِ السَّلَام addressed the dead bodies as:

يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسَالَةَ رَبِّيْ
وَ نَصَحْتُ لَكُمْ وَ لٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِيْنَ ﴿۷۹﴾

O my people! Indeed I did deliver my Lord's message to you and wished you good, but you do not want those who are well-wishers.

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-A'raf, verse 79)

The outcome of this event is that the entire town of the people of Samood destroyed and turned into a wasteland. The people were obliterated completely such that not even a single person of their lineage exists now on the face of the earth.

Moral: The moral lesson that we get from this event is that the people that killed the she-camel of a Prophet عَلَيْهِ السَّلَام were destroyed by the Divine torment in such a way that not even a single person among their lineage was left on the face of earth then how can the people that killed the holy family (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم) of their Prophet (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) be saved from the Divine torment.

Therefore, the history proves that similar was the end of the Kufi and Syrian Yazeedis who martyred the Ahl-e-Bayt (the family members of the Prophet) in Karbala. During the reign of Mukhtar Bin 'Ubayd, even each and every child of the Yazeedis was killed. After destroying and demolishing their homes, donkey-driven ploughs were used to crush them and today, not even a single person belonging to the lineage of these Yazeedis exists.

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One hundred and forty thousand Yazeedis killed

Muhaddis Haakim has reported a Hadees that Allah عَزَّوَجَلَّ sent Divine revelation to the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم that when the Jews killed Sayyiduna Zakariyya عَلَيْهِ السَّلَام, seventy thousand Jews were killed in the expiation of his blood; and for the recompense of the killing of your grandson Imam Husayn (رَضِیَ اللهُ تَعَالٰی عَنْهُ), one hundred and forty thousand Kufis and Syrians will be killed.

The promise of Allah عَزَّوَجَلَّ was fulfilled in the war led by Mukhtar Bin 'Ubayd, seventy thousand Kufis and Syrians were killed; and then by the orders of 'Abdullah Suffah, the founder of the Abbasside dynasty, seventy thousand Kufis and Syrians were killed, thus a total of one hundred and forty thousand Yazeedis were killed.

(Al-Mustadrak, Kitab-ut-Tafseer, vol. 3, pp. 7, Hadees 1032)

So we must remember that every belonging of the beloveds of Allah is dear to Allah عَزَّوَجَلَّ. Therefore, whether it is the kinfolks of the chosen people of Allah, their wives, their companions, their acquaintances, or anything associated with these chosen people, any type of disrespect and abusive behaviour towards them can bring Divine torment. Therefore, any thing that has any sort of link with the beloved people of Allah, paying utmost respect and honour to it is compulsory and on the contrary, insolent and offensive attitude towards it brings Divine torment and utter destruction. ﴿وَالْعِيَاذُ بِاللّٰهِ مِنْه﴾

Land of Divine torment is accursed

It has been reported that during the journey for the holy war of Tabook, when Beloved Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم passed by the ruins of the people of Samood, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Beware! No one should enter this village nor should anyone drink water from the well of this village. You should pass through the

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tormented area very quickly whilst crying out of fear of Allah عَزَّوَجَلَّ and covering your faces so that the Divine torment may not inflict you too. *(Ruh-ul-Bayan, vol. 3, pp. 194; part 8, Surah Al-A'raf, verse 79)*

26. Windstorm on the people of 'Aad

The people of 'Aad lived at a place called 'Ahqaaf', which is a vast desert situated between Oman and Hadramites (Hidarmaut). Their tribe is known from the name of their ancestor whose name was 'Aad Bin 'Aws Bin Arum Bin Saam Bin Nuh. The people started calling this tribe by the name of their ancestor 'Aad. These people were idol worshippers and were very vicious and sinful. Allah عَزَّوَجَلَّ sent Sayyiduna Hood عَلَيْهِ السَّلَام as a Prophet to guide these people but they refuted him due to their arrogance and viciousness and remained stuck with their unbelief. Sayyiduna Hood عَلَيْهِ السَّلَام repeatedly admonished these deviant people of the Divine torment but the cruel people said to their Prophet (عَلَيْهِ السَّلَام) very disrespectfully and fearlessly that:

اَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحْدَهٗ وَ نَذَرَ مَا كَانَ
يَعْبُدُ اٰبَآؤُنَا ۚ فَاْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۷۰﴾

Have you come to us in order that we worship only Allah, and abandon those whom our forefathers worshipped? So bring upon us what you have been promising us, if you are truthful.

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-A'raf, verse 70)

Finally, the signs of the Divine torment became apparent. There was no rain for three years. Famine prevailed everywhere. The conditions became so worse that the people were dying for a single grain. It was

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a common tradition in those days that, in case of sufferings, they would supplicate near the sacred Ka'bah in holy Makkah and thus they would be blessed with relief. Therefore, a group of people went to Makkah. Within this delegation, there was a person called Marsad Bin Sa'd who was a believer. But he would keep his faith secret from the people. When these people started supplicating in Ka'bah, the faith and spiritual enthusiasm of Marsad Bin Sa'd bubbled over. He said in an emotional outburst to people, 'O my people! No matter you make millions of supplications, I swear by the name of Allah عَزَّوَجَلَّ that the rain will not shower until you do not embrace faith in your Prophet Hood عَلَيْهِ السَّلَام.'

When Sayyiduna Marsad Bin Sa'd revealed his faith, the mischievous people of 'Aad beat him, separated him and resumed praying. At that time, Allah عَزَّوَجَلَّ sent three clouds, one was white, one was red and one was black. A voice was heard from the skies: 'O people of 'Aad! You may choose one cloud among these three clouds for you.' They opted for the black cloud assuming that the black cloud will bring about a lot of rain. Therefore, the black cloud started moving towards the village of the people of 'Aad. The people of 'Aad became very happy to see the black cloud. Sayyiduna Hood عَلَيْهِ السَّلَام said: 'O my people! Witness that the torment from Allah عَزَّوَجَلَّ is approaching you in the form of a cloud. But these transgressors refuted their Prophet (عَلَيْهِ السَّلَام) and said, 'What type of torment and where from?' They added, ﴿هٰذَا عَارِضٌ مُّمْطِرُنَا﴾ i.e. *it is a cloud which is coming to provide us rain.*

(Ruh-ul-Bayan, vol. 3, pp. 187-189; part 8, Surah Al-A'raf, verse 70)

The cloud was approaching continuously towards the village from the west and all of a sudden, a storm blew up from that cloud. This windstorm was so violent that it would throw away camels along

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with their riders from one place to another. It became more violent soon and it uprooted the trees. Upon seeing this, the people of ‘Aad confined them in their stone-carved palaces and made the doors shut. However, the storm was so furious that it did not only uproot the doors but also caused wreckage of the palaces.

This windstorm sustained for seven nights and eight days and killed each and every individual of the people of ‘Aad. Not even a single child of these people could survive. When the storm ended, the corpses of the people of ‘Aad were lying all over the ground like the date-palm trees fell uprooted. Therefore, Allah عَزَّوَجَلَّ has said:

وَ اَمَّا عَادٌ فَاُهْلِكُوْا بِرِیْحٍ صَرْصَرٍ عَاتِیَةٍۙ(۶) سَخَّرَهَا عَلَیْهِمْ سَبْعَ لَیَالٍ وَّ ثَمٰنِیَةَ اَیَّامٍۙ حُسُوْمًا فَتَرَى الْقَوْمَ فِیْهَا صَرْعٰىۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ خَاوِیَةٍۚ(۷) فَهَلْ تَرٰى لَهُمْ مِّنْۢ بَاقِیَةٍ(۸)

And as for ‘Aad, they were destroyed by a severe thundering windstorm. He forced it upon them with strength, consecutively for seven nights and eight days – so you may see those people therein prostrate, as if they were trunks of date palms fallen down. So do you see any survivor among them?

[Kanz-ul-Iman (Translation of Quran)] (Part 29, Surah Al-Haqqah, verse 6-8)

Then with the grace of Allah عَزَّوَجَلَّ, a flock of black birds appeared. They picked the dead bodies up and threw them into the sea. Sayyiduna Hood عَلَیْهِ السَّلَام then left that area and went to Makka-tul-Mukarramah with few believers who had embraced the faith. They remained in the home of Allah عَزَّوَجَلَّ (i.e. Makkah) worshipping until the last moments of their life.

(Tafseer As-Saawi, vol. 2, pp. 686; part 8, Surah Al-A’raf, verse 70)

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Moral: Let's see the moral lesson that we get from this heart-trembling event of the Holy Quran. The people of 'Aad were very powerful and tall. They were also economically well-established because they had cropped fields and lush gardens. These people had made separate palaces for their summer and winter's living by engraving the mountains. These people, who relied a lot on their enormous number and power, were very proud of their estates and their living in the lap of luxury.

But their unbelief, transgression and misdeeds brought Divine torment such that it was totally impossible for them to bear the brunt of storm which shook the whole village upside down and destroyed it. Their existence from the face of the earth was wiped out in such a way that no signs of even their graves exist anywhere, so how can we the weak people, face the blows of the severe Divine torment! Therefore, all those who are serious for their well-being and survival must always refrain from the sins and disobedience of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. They should do their utmost to perform virtuous deeds. Otherwise, the verses of the Holy Quran are teaching us openly that the outcome of virtuous deeds is reward bearing and that of evil deeds is destructive.

One may read in the Holy Quran that ﴿وَالْمُؤْتَفِكٰتُ بِالْخَاطِئَةِ ۚ﴾ meaning, '*Many cities were destroyed, because of (people's) committing sins*' and also read the following verse:

وَ لَوْ اَنَّ اَهْلَ الْقُرٰۤى اٰمَنُوْا وَ اتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكٰتٍ مِّنَ السَّمَآءِ وَالْاَرْضِ وَلٰكِنْ كَذَّبُوْا فَاَخَذْنٰهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۹۶﴾

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And had the people of the cities believed and feared, we would have surely opened for them the blessings from the sky and from the earth, but they denied, and We therefore seized them on account of their deeds.

[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-A'raf, verse 96)

27. The city that was inverted

The city of Sayyiduna Loot عَلَيْهِ السَّلَام was known as 'Sodom'. It was a popular city of Syria located in the province 'Homs'. Sayyiduna Loot Bin Haaraan Bin Taarakh was the nephew of Sayyiduna Ibraheem عَلَيْهِ السَّلَام. These people were the citizens of Babylon, a city situated in Iraq but when Sayyiduna Ibraheem عَلَيْهِ السَّلَام migrated to Palestine and Sayyiduna Loot عَلَيْهِ السَّلَام settled in Urdan, a city of Syria, Allah عَزَّوَجَلَّ blessed Sayyiduna Loot عَلَيْهِ السَّلَام with Prophethood and sent him to the people of Sodom for their guidance.

(Tafseer As-Saawi, vol. 2, pp. 689; part 8, Surah Al-A'raf, verse 80)

City of Sodom

The towns of the city of Sodom were very populated and full of greenery. Various varieties of fruits, crops and nuts were produced there in a massive quantity. Due to the affluent and prosperous conditions of the city, people from far and wide used to come and stay there as guests. That's why the people of the city were fed up of the people coming to them. They were finding no way to stop or get rid of these guests. In these conditions, one day the damned Satan appeared in the guise of an old man and said to them, 'If you want to get rid of such guests, I can tell you a solution. Whenever a guest comes to your town, commit sodomy with him forcefully.'

Therefore first of all, Satan himself entered the town as a guest in the guise of a handsome lad and made those people commit sodomy with him repeatedly. Thus they learnt this despicable act from Satan.

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These people gradually became so much addicted to this despicable act that they started to fulfil their sensual desires from men instead of women. *(Ruh-ul-Bayan vol. 3, pp. 197; part 8, Surah Al-A'raf, verse 84)*

Therefore, Sayyiduna Loot عَلَيْهِ السَّلَام delivered a didactic sermon to them, warning them to refrain from committing this despicable act, and said:

اَتَاْتُوْنَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِيْنَ ﴿۸۰﴾ اِنَّكُمْ
لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَآءِ ؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿۸۱﴾

He said to his nation! You commit the shameful acts which no one in the creation has ever done before you? You lustfully approach men, while leaving the women alone! Rather, you have transgressed the limits.

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-A'raf, verse 80-81)

Listening to the sermon of Sayyiduna Loot عَلَيْهِ السَّلَام, what his people said to him bluntly and shamelessly, see to it in the words of Holy Quran:

وَ مَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوْۤا
اَخْرِجُوْهُمْ مِّنْ قَرْيَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ يَّتَطَهَّرُوْنَ ﴿۸۲﴾

And his people had no answer except to say, 'Turn them out of your dwellings; these are people who wish purity!'

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-A'raf, verse 82)

At last, when the transgression and sinfulness of the people of Loot exceeded all limits, the Divine torment struck them. Sayyiduna

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Jibra`eel عَلَيْهِ السَّلَام descended from the Heavens with a few angels. These angels went to Sayyiduna Loot عَلَيْهِ السَّلَام as guests. These angels were in guise of handsome and attractive boys. Observing the facial charms and physical beauty of the guests and considering the prevailing lustful conduct of his people, Sayyiduna Loot عَلَيْهِ السَّلَام became worried.

After a short while, the evil doers besieged the home of Sayyiduna Loot عَلَيْهِ السَّلَام and started to climb the wall with the evil intention of fornication. Sayyiduna Loot عَلَيْهِ السَّلَام tried his best to prevent them from that evil and shameful act but those immodest people did not restrain from their evil intention. Sayyiduna Loot عَلَيْهِ السَّلَام became very sad and grieved upon that embarrassing situation in front of his guests.

After witnessing this, Sayyiduna Jibra`eel عَلَيْهِ السَّلَام said, 'O Prophet of Allah, you don't worry at all. We are the angels sent by Allah (عَزَّوَجَلَّ) who have come with a torment for these evil transgressors. Therefore, leave this town and go far away before the advent of the morning along with the believers and your family members. And beware that no one should turn around and look towards this town; as the torment will also strike the viewers.

Therefore, Sayyiduna Loot عَلَيْهِ السَّلَام departed from the town along with the believers and his family members. Then Sayyiduna Jibra`eel عَلَيْهِ السَّلَام lifted up the five towns of that city by his wings towards the skies and after gaining some elevation inverted these towns. Consequently, these towns smashed into small debris on striking with the ground. Then a rain of stones struck them and stoning was so severe that all the people of Sayyiduna Loot died and their corpses also scattered around into pieces.

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Whilst the city was in the process of inversion, one of the wives of Sayyiduna Loot عَلَيْهِ السَّلَام whose name was Waa'ilah and who was in fact a hypocrite and had affection for the evil doers, turned around and looked at the scene and exclaimed with grief, '*O my people*'. After saying these words, she stood there. Then a stone of Divine torment also struck her and she also died. Allah عَزَّوَجَلَّ has mentioned in the Holy Quran:

فَاَنْجَیْنٰهُ وَ اَهْلَهٗۤ اِلَّا امْرَاَتَهٗ ۖ كَانَتْ مِنَ الْغٰبِرِیْنَ ﴿۸۳﴾ وَ اَمْطَرْنَا عَلَیْهِمْ مَّطَرًا ؕ فَانْظُرْ كَیْفَ كَانَ عَاقِبَةُ الْمُجْرِمِیْنَ ﴿۸۴﴾

And we rescued him and his family, except his wife – she became of those who stayed behind. And we sent down a rain (of stones) upon them; therefore see what sort of fate befell upon the culprits!

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-A'raf, verse 83-84)

The stones that were thrown over the people were the pieces of rocks and the name of every victim was inscribed over the stone by which he was killed. *(Tafseer As-Saawi, vol. 2, pp. 691; part 8, Surah Al-A'raf, verse 84)*

Moral: We come to know from this event that how heinous and severe sin sodomy is that due to this sin, the towns of the people of Loot were inverted and the sinners were killed by the torment of stones. Thus they were obliterated completely from the face of the earth.

It is narrated that once Sayyiduna Sulayman عَلَيْهِ السَّلَام asked the accursed Iblees, 'Which sin is most disliked by Allah (عَزَّوَجَلَّ)?' He replied, 'The sin that Allah (عَزَّوَجَلَّ) dislikes the most is the sin of man committing fornication with man (sodomy) and the woman fulfilling her sensual desires by woman.' Moreover, it has also been narrated in one Hadees that a woman rubbing her private part against

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another woman's private part is fornication for both of them, which is a major sin. *(Ruh-ul-Bayan, vol. 3, pp. 198; part 8, Surah Al-A'raf, verse 84)*

(For a comprehensive information about the sinfulness of sodomy, read the book '*Jahannam kay Khatraat*'.)

28. Calf of Saamri

After the death of pharaoh, the Bani Israel got freedom from his subjugation and they embraced faith in Sayyiduna Musa عَلَيْهِ السَّلَام. Sayyiduna Musa عَلَيْهِ السَّلَام was then ordered by Allah عَزَّوَجَلَّ to observe I'tikaf (ritual seclusion) on Mount Sinai [Kauh-e-Toor] for forty nights. After this, he عَلَيْهِ السَّلَام was to be blessed with the holy book, Tawrah. Therefore, in order to fulfil this Divine commandment, Sayyiduna Musa عَلَيْهِ السَّلَام went to Mount Sinai and handed over the control of the Bani Israel to his brother Sayyiduna Haroon عَلَيْهِ السَّلَام. Sayyiduna Musa عَلَيْهِ السَّلَام observed fasts during the day and performed worship during the whole night for consecutive forty days.

Saamri

There was a person in the Bani Israel called Saamri who was bastard i.e. born of an illegitimate birth. He was a very sinful person. Due to the fear of disgrace within her community, his mother deserted him in a cave of some mountain just after his birth. Sayyiduna Jibra`eel عَلَيْهِ السَّلَام raised him by feeding him milk with his finger. Therefore, he was acquainted with Sayyiduna Jibra`eel عَلَيْهِ السَّلَام. His full name is 'Musa Saamri' and Sayyiduna Musa's name is 'Musa' too.

Sayyiduna Jibra`eel عَلَيْهِ السَّلَام brought up Musa Saamri whereas Sayyiduna Musa عَلَيْهِ السَّلَام was brought up in the home of pharaoh. How strange and mysterious the glory of Allah عَزَّوَجَلَّ is that Sayyiduna Musa عَلَيْهِ السَّلَام who was brought up in the home of pharaoh became

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Prophet of Allah عَزَّوَجَلَّ and Musa Saamri who was brought up by Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام became an unbeliever (Kafir). He enticed the Bani Israel to worship the calf. Regarding this, some mystic has said:

اِذَا الْمَرْءُ لَمْ يُخْلَقْ سَعِيْدًا مِّنَ الْاَزَل فَقَدْ خَابَ مَنْ رَبّٰى وَخَابَ الْمُؤَمِّـل

فَمُوْسَى الَّذِىْ رَبَّـاهُ جِبْرِيْـلُ كَافِـرُ وَمُوْسَى الَّذِىْ رَبَّـاهُ فِرْعَـوْنُ مُرْسَـل

Meaning, when a person has been destined with wretched fate eternally, he can never attain piety and he remains unlucky. Even the efforts of those who raise him go futile. You see that Musa Saamri who was brought up by Sayyiduna Jibra`eel عَلَيْهِ السَّلَام became pagan and Sayyiduna Musa عَلَيْهِ السَّلَام who was brought up by pharaoh became Prophet of Allah عَزَّوَجَلَّ.

The secret behind this is that Musa Saamri was destined to be ill-fated so his tending and nursing by Sayyiduna Jibra`eel عَلَيْهِ السَّلَام did not benefit him and he remained an infidel. On the other hand, Sayyiduna Musa عَلَيْهِ السَّلَام was destined to be pious and fortunate eternally. That's why even the nursing by an unbeliever like pharaoh could not harm him.

(Tafseer As-Saawi, vol. 1, pp. 63; part 1, Surah Al-Baqarah, verse 51)

When Sayyiduna Musa عَلَيْهِ السَّلَام was staying [doing I'tikaf] on Mount Sinai, Saamri took advantage of his absence for producing heresy. He asked for gold and silver jewellery from the Bani Israel, melted it to mould a calf. After this, he put the dust of the hoofs of the horse of Sayyiduna Jibra`eel عَلَيْهِ السَّلَام into the mouth of the calf that he had kept safe. By virtue of it, the calf started to speak. Then, Saamri said to the Bani Israel, 'O my people! (Sayyiduna) Musa (عَلَيْهِ السَّلَام) has gone to the Mount Sinai to see the vision of the Rab (عَزَّوَجَلَّ) whereas

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this calf is your lord. Therefore, you should worship this calf.' The Bani Israel got misguided from this speech of Saamri and except for twelve thousand people, rest of them admitted the calf to be the god after witnessing it speaking. They started prostrating and worshipping before it. Therefore, Allah عَزَّوَجَلَّ has said:

وَ اتَّخَذَ قَوْمُ مُوْسٰى مِنْۢ بَعْدِهٖ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهٗ خُوَارٌ ؕ

And behind Musa, his people molded a calf from their ornaments – a lifeless body making sounds like a cow.

[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-A'raf, verse 148)

After forty days, when Sayyiduna Musa عَلَيْهِ السَّلَام returned to his town after talking to Allah عَزَّوَجَلَّ and bringing the holy Tawrah with him, he عَلَيْهِ السَّلَام flew into fury to see his people worshipping the calf. Sayyiduna Musa عَلَيْهِ السَّلَام placed the Tawrah on the ground out of anger and started dragging his brother Haroon عَلَيْهِ السَّلَام by holding him from his beard, snatched his hair and started beating him saying that why he (عَلَيْهِ السَّلَام) did not prevent them from committing that evil act. Sayyiduna Haroon عَلَيْهِ السَّلَام apologized as mentioned in Holy Quran:

قَالَ ابْنَ اُمَّ اِنَّ الْقَوْمَ اسْتَضْعَفُوْنِیْ وَ كَادُوْا یَقْتُلُوْنَنِیْ ۪ فَلَا تُشْمِتْ بِیَ الْاَعْدَآءَ وَ لَا تَجْعَلْنِیْ مَعَ الْقَوْمِ الظّٰلِمِیْنَ ﴿۱۵۰﴾

O son of my mother! The people thought I was weak and would have probably killed me; so do not make my enemies laugh at me and do not link me amongst the oppressors.

[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-A'raf, verse 150)

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After hearing this apology of Sayyiduna Haroon عَلَيْهِ السَّلَام, the anger of Sayyiduna Musa عَلَيْهِ السَّلَام faded away. He عَلَيْهِ السَّلَام supplicated for his brother Sayyiduna Haroon's forgiveness and for mercy upon him. Then, he عَلَيْهِ السَّلَام broke the calf into small pieces, burnt it and dispersed its ash into the river.

Moral: From this event, we get two important lessons:

1. This event provides guidelines to religious scholars that they should never be negligent towards their people. They should always keep imparting the religious knowledge to their people. You saw that Saamri took the advantage of 40 days absence of Sayyiduna Musa عَلَيْهِ السَّلَام. He misguided the people away from the right path. Similarly, if the religious scholars of Ahl-us-Sunnah will remain heedless and negligent in the affairs of their people, then the sects bearing corrupt beliefs will get a chance to misguide the people away from the right path.

2. When the dust of the hoofs of the horse of Sayyiduna Jibra`eel عَلَيْهِ السَّلَام can make the statue of the calf speak, we may deduce that the dust of the feet of the chosen people of Allah can also bring benefits and blessings. Therefore, it is not a useless act to sprinkle the water in homes that is obtained from washing the feet of the chosen people of Allah. It has been the good practice of devoted disciples. We can hope for mercy and blessings by virtue of it and it is not contrary to the Islamic Shari'ah. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

29. Mountain over the heads

Sayyiduna Musa عَلَيْهِ السَّلَام read the rulings from Tawrah before the Bani Israel and instructed to abide by those rulings. When the Bani

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Israel heard the rulings of Tawrah, they straight away refused to accept these commandments. As a consequence of their disobedience, the Divine torment struck them in such a way that all of a sudden, the Mountain Sinai uprooted, flew and suspended in the air over the heads of the Bani Israel who were living in a land that was covering an area of three miles in length and three miles in width. When the Bani Israel saw that the mountain is hanging over their heads, they all fell into prostration and started promising that they have accepted all of the rulings of Tawrah and they would also act upon them. But at the time of prostration, they kept their cheek and left eye brow on the ground and were looking with the right eye at the mountain whether it is falling upon them or not. And this is for the same reason that even today the Jews prostrate in the similar manner that they keep their left cheek and left eyebrow on the ground.

Anyhow, when the Bani Israel repented and promised to comply with the rulings and commandments of Tawrah, then the mountain flew back and reset at its original place. The Holy Quran has described this event in few places. For example, in Surah Al-A'raf it is mentioned that:

وَ اِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَاَنَّهٗ ظُلَّةٌ وَّ ظَنُّوْۤا اَنَّهٗ وَاقِعٌۢ بِهِمْۚ خُذُوْا مَاۤ اٰتَیْنٰكُمْ بِقُوَّةٍ وَّ اذْكُرُوْا مَا فِیْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۷۱﴾

And when We lifted the Mount (Sinai) above them as if it was a canopy, and they thought that it would fall upon them; accept firmly what We have given you, and remember what is in it, so that you may become pious.

[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-A'raf, verse 171)

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Moral: This event highlights that adopting strict methods and punitive techniques to make the sinful people act upon virtuous deeds or to make them accept a righteous commandment is proven from the tradition of Allah عَزَّوَجَلَّ. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

30. Tongue hung over the chest

Bal'am Bin Ba'oora

This man was a scholarly dignitary of his times. He was a very pious and devout person. He also had the information about Ism-e-A'zam. He was so spiritual that he could see 'Arsh-e-A'zam [the Divine Throne] whilst sitting at his place on the earth. Moreover, he was also Mustajaab-ud-Da'waat as his supplications were always accepted. He also had a large number of students. It is famous that the number of inkpots of his students was twelve thousand in his seminary.

When Sayyiduna Musa عَلَيْهِ السَّلَام mobilized his army of the Bani Israel for Jihad (holy war) against 'the people of Jabbareen', the people of Bal'am Bin Ba'oora became panicked. They came to him and said that Sayyiduna Musa عَلَيْهِ السَّلَام is about to attack with a very huge and a powerful army. They want to evict us from our land and intend to handover it to their people, the Bani Israel. Therefore, invoke supplication against Sayyiduna Musa عَلَيْهِ السَّلَام for his defeat. Your supplication will definitely be accepted as you are Mustajaab-ud-Da'waat [the one whose Du'as are always accepted].

Listening to what they said, Bal'am Bin Ba'oora trembled. He cursed them and said, 'Allah عَزَّوَجَلَّ forbid! Sayyiduna Musa عَلَيْهِ السَّلَام is a Prophet of Allah عَزَّوَجَلَّ and his army consists of groups of angels and faithful believers. How can I invoke harmful supplication against him?' But his people were over insistent, they begged tearfully and

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compelled him to such an extent that he ended up saying to them that let him first do an Istikharah. If he would get indication, then he will supplicate against him. However, after the Istikharah, when he was not permitted to supplicate against Sayyiduna Musa عَلَيْهِ السَّلَام, he told them in clear words that if he invoke curse upon him, then he will be ruined in the worldly life as well as the afterlife.

After this, his people approached him with numerous priceless gifts and re-insisted him to such an extent that Bal'am Bin Ba'oora agreed out of greed and lust of money. Therefore, he rode on his she-donkey and went to supplicate against Sayyiduna Musa عَلَيْهِ السَّلَام. His donkey would stop going forward again and again and would turn to run back but he kept on pushing her forwards by beating her. Then Allah عَزَّوَجَلَّ blessed the donkey with the power of speaking. She said, 'O Bal'am Bin Ba'oora! Where are you going and heading towards? See there are angels in front of me who are blocking my way and pushing my face backwards. O Bal'am! May you be ruined! Would you invoke evil words unto the Prophet of Allah (عَزَّوَجَلَّ) and the believers?' Despite listening to her words, Bal'am Bin Ba'oora did not return.

Finally, he climbed over a mountain known as 'Hasbaan'. He looked at the army of Sayyiduna Musa عَلَيْهِ السَّلَام from some height and started invoking evil words to Sayyiduna Musa عَلَيْهِ السَّلَام out of greed of wealth. Glory be to Allah عَزَّوَجَلَّ that when he was supplicating against Sayyiduna Musa عَلَيْهِ السَّلَام, his tongue would utter words against his own people. Upon witnessing this, his people interrupted him many a time and reminded him, 'O Bal'am, you are supplicating in opposite words.' He said to his people, 'What can I do? I am intending something else but my tongue is uttering different.' All of a sudden, the Divine torment struck him in such a way that his tongue stretched and hung over his chest. At that time, Bal'am Bin

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Ba'oora said to his people with grief and tears, 'My life and afterlife both have been ruined. My faith has been lost and I have become a victim of the Divine torment. None of my supplications can be accepted now. However, let me tell you a trick. If you act upon it, perhaps the army of Sayyiduna Musa عَلَيْهِ السَّلَام can be defeated. Send thousands of the beautiful girls dressed up in elegant attire and adorned with beautiful jewellery into the army of the Bani Israel. Even if only one of them would commit fornication, the whole army will be defeated.'

Therefore, the people laid the trap of the evil trick told by Bal'am Bin Ba'oora and sent many young girls after adorning them well with jewellery to the army of the Bani Israel. Eventually, a wealthy person of the Bani Israel got inspired by the beauty and glamour of a girl and took her to Sayyiduna Musa عَلَيْهِ السَّلَام. He sought verdict and asked: 'O Prophet of Allah, is this woman legitimate (Halal) for me or not?' Sayyiduna Musa عَلَيْهِ السَّلَام said, 'Beware! She is unlawful for you. Separate her from you straight away and fear of the Divine torment.' But that wealthy person was so badly trapped in lust that he rejected the commandment of his Prophet and took her in his tent and committed fornication. The outcome of that sin appeared in such a way that all of a sudden, plague spread among the army of the Bani Israel and within an hour; seventy thousand people passed away. The whole army dispersed and returned defeated and unsuccessful. This retreat of army grieved Sayyiduna Musa عَلَيْهِ السَّلَام very much. *(Tafseer As-Saawi, vol. 2, pp. 727; part 9, Surah Al-A'raf, verse 175)*

After returning from the mountain, Bal'am Bin Ba'oora remained cursed in the court of Allah عَزَّوَجَلَّ. Until his last breath, his tongue remained hanging over his chest and he died a faithless death. The Holy Quran has mentioned this incident in the following words:

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وَ اتْلُ عَلَیْهِمْ نَبَاَ الَّذِیْۤ اٰتَیْنٰهُ اٰیٰتِنَا فَانْسَلَخَ مِنْهَا فَاَتْبَعَهُ الشَّیْطٰنُ
فَكَانَ مِنَ الْغٰوِیْنَ ﴿۱۷۵﴾ وَ لَوْ شِئْنَا لَرَفَعْنٰهُ بِهَا وَ لٰكِنَّهٗۤ اَخْلَدَ اِلَى الْاَرْضِ
وَ اتَّبَعَ هَوٰىهُ ۚ فَمَثَلُهٗ كَمَثَلِ الْكَلْبِ ۚ اِنْ تَحْمِلْ عَلَیْهِ یَلْهَثْ اَوْ تَتْرُكْهُ
یَلْهَثْ ؕ ذٰلِكَ مَثَلُ الْقَوْمِ الَّذِیْنَ كَذَّبُوْا بِاٰیٰتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ
یَتَفَكَّرُوْنَ ﴿۱۷۶﴾

And O dear Prophet (Muhammad) tell them the state of the one to whom We showed Our signs, and in response he departed from them clearly – so Satan went after him – he therefore became of the astray ones. And had We willed We could have raised him because of the signs, but he clung to the earth and followed his own desires; his condition therefore is like that of a dog; if you attack him he hangs out his tongue and if you leave him he hangs out his tongue; this is the state of the people who have denied Our signs; therefore you should expound, so that they may give thought.

[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-A'raf, verse 175-176)

Why was Bal'am Bin Ba'oora accursed?

It has been reported that some of the Prophets عَلَیْهِمُ الصَّلٰوۃُ وَالسَّلَام asked Allah عَزَّوَجَلَّ that after blessing Bal'am Bin Ba'oora with so many bounties, why did He عَزَّوَجَلَّ hurl him down in condemnation? Allah عَزَّوَجَلَّ replied that he was never thankful towards His bounties. If he had been grateful to Him, then He عَزَّوَجَلَّ would have never suspended him and would not have destined him with such a disastrous end. *(Tafseer As-Saawi, vol. 3, pp. 139; part 8, Surah Al-A'raf, verse 10)*

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Moral: We get following moral lessons from the chronicle of Bal'am Bin Ba'oora:

1. All those scholars and politicians who are paid and funded by governments or wealthy people to talk against Shari'ah and thus they intentionally sell their faith should learn lesson from this event. You can see how high status of Bal'am Bin Ba'oora was and how disastrous was his ending! Why did all that happen? The only reason is that he was captivated by the greed of wealth and agreed upon invoking curse intentionally against the Prophet of Allah.

   Consequently, he was accursed in this world as well as in the Hereafter in such a way that for rest of his life, he had his tongue hanging like that of a dog and he was destined for Hell in the Hereafter. Therefore, every Muslim and especially Islamic scholars should observe abstinence from the webs of the greed and should never interfere unjustly into the religious matters while stirred with the lust and greed for wealth. Otherwise, keep in mind that the sword of the Divine torment is always ready to strike with.

2. From this tragic event, we may learn lesson. The army of Sayyiduna Musa عَلَيْهِ السَّلَام that comprised of angels and faithful believers, though there were no apparent signs for their defeat because it was such a Divine and spiritual army of angels that even the mountains would frighten by the tapping sound of the hoofs of their horses but just due to the sin committed by one wretched person, angels left the army and the torment of plague brought such a calamity within the army that the whole army scattered. Thus this victorious army was defeated and retreated.

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Therefore, it is essential for the Muslims that if they want to be successful and victorious against infidels, they should never commit sins. Otherwise, the help of angels will be withdrawn. The pressure of the Muslims will shun away from the hearts of the unbelievers and the Muslims will not only have to face defeat but their all military power will also be finished. Consequently, whole of the nation will be obliterated from the face of the earth. ﴿نَعُوْذُ بِاللّٰهِ مِنْه﴾

31. Sayyiduna Yunus عَلَيْهِ السَّلَام in stomach of fish

Allah عَزَّوَجَلَّ sent Sayyiduna Yunus عَلَيْهِ السَّلَام as a Prophet for the guidance of the people of the city called 'Naynawa'.

Naynawa

It was a big city of Mosul. The people of the area were idol-worshippers and were indulged in unbelief and polytheism. Sayyiduna Yunus عَلَيْهِ السَّلَام commanded them to abandon idol-worshipping and embrace the true faith but these people refuted the Prophet of Allah عَزَّوَجَلَّ and denied to embrace the true faith due to their insolence and wickedness. Sayyiduna Yunus عَلَيْهِ السَّلَام warned them that very soon a Divine torment will strike them. After listening to this warning, the people of the city consulted one another that Sayyiduna Yunus عَلَيْهِ السَّلَام has never told a lie. Therefore, keep an eye on Sayyiduna Yunus عَلَيْهِ السَّلَام. If he عَلَيْهِ السَّلَام stays in this city overnight; then it means there is no danger but if he عَلَيْهِ السَّلَام does not spend the night in the city; then we should expect the onset of the Divine torment.

At night, the people saw that Sayyiduna Yunus عَلَيْهِ السَّلَام has left the city. And indeed in the morning, the signs of the Divine torment

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appeared because black clouds started emerging from all four sides and darkness fell over the whole city with a smoke from everywhere. Witnessing this, the people of the city realised that the torment will now definitely strike them. Therefore, in the quest of Sayyiduna Yunus عَلَيْهِ السَّلَام, the people started searching for him but Sayyiduna Yunus عَلَيْهِ السَّلَام could not be found far and wide. Now the people of the city became even more terrified. Therefore they all took their women, children along with their cattle, wearing threadbare and torn clothes and went to the jungle crying and repenting. They sincerely committed to embrace faith in Sayyiduna Yunus عَلَيْهِ السَّلَام. Husbands separated from wives and mothers separated from their children and all of them engaged in seeking absolution and were weeping bitterly in the court of Allah عَزَّوَجَلَّ. They started seeking pardon for all the violations regarding mutual rights.

In short, all of them repented sincerely and promised Allah عَزَّوَجَلَّ that they have firm belief in the message of Allah عَزَّوَجَلَّ brought by Sayyiduna Yunus عَلَيْهِ السَّلَام. Allah عَزَّوَجَلَّ did mercy on the sincere repenting of the inhabitants of the city and the torment shunned away. All of a sudden, the hazy clouds and smoke disappeared and all of the people came back to the city and resumed living with peace and comfort. Allah عَزَّوَجَلَّ described this event in Holy Quran in the following words:

فَلَوْلَا كَانَتْ قَرْيَةٌ اٰمَنَتْ فَنَفَعَهَاۤ اِیْمَانُهَاۤ اِلَّا قَوْمَ یُوْنُسَ ؕ لَمَّاۤ اٰمَنُوْا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْیِ فِی الْحَیٰوةِ الدُّنْیَا وَ مَتَّعْنٰهُمْ اِلٰى حِیْنٍ ﴿۹۸﴾

So if only had there been one town[1] that believed and its faith would have benefited it – yes the people of Yunus (Jonah)! When they accepted

[1] That was destroyed after being warned.

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faith, We removed the disgraceful punishment in the life of this world from them, and let them enjoy for a precise time.

[Kanz-ul-Iman (Translation of Quran)] (Part 11, Surah Yunus, verse 98)

It means that it does not benefit the people to embrace faith once the Divine torment from Allah عَزَّوَجَلَّ has commenced. But despite the clouds of the Divine torment commenced towards the people of Sayyiduna Yunus, the torment was still withdrawn from them upon embracing the true faith.

Du'a for redemption from torment

It is mentioned in *Tabarani* that when the signs of the Divine torment were at onset in the city of Naynawa and Sayyiduna Yunus عَلَيْهِ السَّلَام was not found by the people even after thorough search; the people of the city became worried and they approached the famous religious scholar of the city who was a faithful believer and a spiritual luminary of those times. They all entreated him. He advised them to supplicate after reciting the following invocation:

يَا حَيُّ حِيْنَ لَا حَيَّ وَ يَا حَيُّ يُحْيِ الْمَوْتٰى وَ يَا حَيُّ لَا اِلٰهَ اِلَّا اَنْتَ

Therefore, the people supplicated after reciting above invocation. Consequently, the torment was withdrawn. However in the same context, there is a different reporting by the famous Muhaddis and miraculous saint Sayyiduna Fudayl Bin 'Iyaad رَحْمَةُ اللهِ تَعَالٰى عَلَيْه that the invocation by virtue of which the torment from the city of Naynawa was shunned away was:

اَللّٰهُمَ اِنَّ ذُنُوْبَنَا قَدْ عَظُمَتْ وَجَلَّتْ وَاَنْتَ اَعْظَمُ وَاَجَلُّ فَافْعَلْ بِنَا مَا اَنْتَ اَهْلُهٗ وَ لَا تَفْعَلْ بِنَا مَا نَحْنُ اَهْلُهٗ

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However, after the withdrawal of the torment, when Sayyiduna Yunus عَلَيْهِ السَّلَام arrived near the city, he عَلَيْهِ السَّلَام did not find any symptoms of the torment on the city. The people asked him to join his people. He عَلَيْهِ السَّلَام replied, 'How can I go back to my people? I had left the city after revealing the news of the Divine torment to them but same did not happen. Now those people will kill me considering me a liar.'

Out of anger, Sayyiduna Yunus عَلَيْهِ السَّلَام left the city and embarked a boat. When the boat reached in the middle of the sea, it stopped. According to an established tradition those times only that boat would jam in the midst of the sea that carry some fugitive slave. Therefore, the passengers balloted and the name of Sayyiduna Yunus عَلَيْهِ السَّلَام came out. The passengers threw him into the sea and departed. When Sayyiduna Yunus عَلَيْهِ السَّلَام fell down into the water, a fish swallowed him and he عَلَيْهِ السَّلَام became confined in the stomach of the fish where there was an utter darkness. Under these circumstances, he عَلَيْهِ السَّلَام commenced invoking:

لَاۤ اِلٰهَ اِلَّاۤ اَنْتَ سُبْحٰنَكَ ۖ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ ﴿۸۷﴾

(Part 17, Surah Al-Anbiyah, verse 87)

By virtue of this invocation, Allah عَزَّوَجَلَّ blessed him freedom from that dark cell and the fish ejected him out of her mouth at the bank of the sea. He عَلَيْهِ السَّلَام had gone very weak by that time. By the grace of Allah عَزَّوَجَلَّ the plant of gourd grew there and he عَلَيْهِ السَّلَام used to take rest under its shade. Afterwards, when he عَلَيْهِ السَّلَام regained some energy, he عَلَيْهِ السَّلَام went back to his people and all of the people treated him with utmost love and reverence and embraced faith unto him. *(Tafseer As-Saawi, vol. 3, pp. 893; part 11, Surah Yunus, verse 98)*

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The Holy Quran has mentioned this wonderful event of Sayyiduna Yunus عَلَيْهِ السَّلَام in the following words:

وَ اِنَّ یُوْنُسَ لَمِنَ الْمُرْسَلِیْنَ ﴿۱۳۹﴾ اِذْ اَبَقَ اِلَى الْفُلْكِ الْمَشْحُوْنِ ﴿۱۴۰﴾
فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِیْنَ ﴿۱۴۱﴾ فَالْتَقَمَهُ الْحُوْتُ وَ هُوَ مُلِیْمٌ ﴿۱۴۲﴾
فَلَوْ لَاۤ اَنَّهٗ كَانَ مِنَ الْمُسَبِّحِیْنَ ﴿۱۴۳﴾ لَلَبِثَ فِیْ بَطْنِهٖۤ اِلٰى یَوْمِ یُبْعَثُوْنَ ﴿۱۴۴﴾
فَنَبَذْنٰهُ بِالْعَرَآءِ وَ هُوَ سَقِیْمٌ ﴿۱۴۵﴾ وَ اَنْۢبَتْنَا عَلَیْهِ شَجَرَةً مِّنْ یَّقْطِیْنٍ ﴿۱۴۶﴾
وَ اَرْسَلْنٰهُ اِلٰى مِائَةِ اَلْفٍ اَوْ یَزِیْدُوْنَ ﴿۱۴۷﴾ فَاٰمَنُوْا فَمَتَّعْنٰهُمْ اِلٰى حِیْنٍ ﴿۱۴۸﴾

And indeed Yunus is one of the Noble Prophets. When he left towards the loaded ship, then he draw lots and he became of those who were pushed into the sea. The fish then swallowed him and he blamed himself (for not waiting for Allah's command). And had he not been those who glorify (Allah), he would have remained in its belly till the day when all will be raised. We then put him ashore on a plain, and he was sick. And We grew a tree of gourd (as a shelter) above him. And We sent him (as a Messenger) towards a hundred thousand people, in fact more. So they accepted faith – We therefore allowed them to enjoy life for a while.

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah As-Saffaat, verse 139-148)

Moral

1. From the event of the people of Naynawa, the moral lesson we get is that whenever any calamity strikes any nation in the form of a torment, then the only remedy is to engage in supplications after repenting. One can then hope that the Most

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Merciful Allah عَزَّوَجَلَّ will shower His blessings and the torment will be withdrawn.

2. From the heart-trembling trials faced by Sayyiduna Yunus عَلَيْهِ السَّلَام, we learnt how Allah عَزَّوَجَلَّ puts his chosen people into trial. But when these chosen people observe patience and do not become negligent in the remembrance of Allah عَزَّوَجَلَّ despite being struck with troubles; then Allah عَزَّوَجَلَّ arranges means of their salvation from the unseen that are beyond imagination.

   Just ponder over the fact that when the people of the boat threw Sayyiduna Yunus عَلَيْهِ السَّلَام into the sea, were there any means for his survival and safety? Then the fish swallowed him. Now who was the saviour of his life? But when he عَلَيْهِ السَّلَام invoked Aayat-e-Karimah under those circumstances, Allah عَزَّوَجَلَّ kept him alive and safe even inside the stomach of the fish. Moreover, Allah عَزَّوَجَلَّ rescued him from the stomach of the fish towards a field. Afterwards, Allah عَزَّوَجَلَّ bestowed him with good health and peace and took him back to his native land and more than one hundred thousand people embraced the right path by virtue of his preaching.

32. Four months baby gave witness

When the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام threw him inside the well, a person called Maalik Bin Za'ar, who lived in Madyan, reached that well with a caravan. He lowered down his bucket into the well. Sayyiduna Yusuf عَلَيْهِ السَّلَام held the bucket in his blessed hands and thus Maalik Bin Za'ar took him out from the well. Then the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام said to the rescuer that he (Sayyiduna Yusuf عَلَيْهِ السَّلَام) is their fugitive slave. If you buy him, we will sell him to you in a very cheap price. Therefore the brothers

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sold Sayyiduna Yusuf عَلَيْهِ السَّلَام in exchange of twenty dirham only and bounded the purchaser with the condition to take him so far away from them that they could not even get to hear about him. Maalik Bin Za'ar purchased him and moved towards the market of Egypt and announced selling Sayyiduna Yusuf عَلَيْهِ السَّلَام in the market. In those days, the king of Egypt was Riyan Bin Waleed 'Amleeqi. He had handed over his government and treasury to his prime minister Qatfeer Misri. In Egypt, the people used to call him with the title of 'Azeez of Egypt'.

When the 'Azeez of Egypt came to know that a very handsome slave has been brought in the Egyptian market for sale and people have gathered in the market with huge amount of money in order to buy him; 'Azeez of Egypt purchased Sayyiduna Yusuf عَلَيْهِ السَّلَام by paying an amount of gold, silver, musk, and silk equivalent to the weight of Sayyiduna Yusuf عَلَيْهِ السَّلَام. 'Azeez of Egypt took Sayyiduna Yusuf عَلَيْهِ السَّلَام home and said to his wife, Zulaykha to treat this slave with great respect and honour. At that time, Sayyiduna Yusuf عَلَيْهِ السَّلَام was thirteen or seventeen years old. Zulaykha allured by the beauty of Sayyiduna Yusuf عَلَيْهِ السَّلَام.

One day, after adorning herself elegantly with jewellery, she shut all the doors and tried to seduce Sayyiduna Yusuf عَلَيْهِ السَّلَام. After imploring help from the court of Allah عَزَّوَجَلَّ, Sayyiduna Yusuf عَلَيْهِ السَّلَام said that he could never do wrong with his master, 'Azeez of Egypt and could never be dishonest to him by betraying his favours. However, when Zulaykha scooted towards him, he عَلَيْهِ السَّلَام ran away. Zulaykha held his shirt from behind which tore away. Zulaykha chased him up to the main door. Coincidently, 'Azeez of Egypt entered the home right at that time and saw them both running. After seeing her husband, she said that the slave should be punished because he had an evil intention towards his wife.

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Sayyiduna Yusuf عَلَيْهِ السَّلَام said, 'O 'Azeez of Egypt, she is telling lie. She herself tried to seduce me and I ran to escape from her and then she chased me.'

After listening to the accounts of both, 'Azeez was shocked and said, 'O Yusuf (عَلَيْهِ السَّلَام), how can I believe that you are telling the truth?' Sayyiduna Yusuf عَلَيْهِ السَّلَام said, 'Inside the home, there is a four months baby lying in the cradle who is the son of the maternal uncle of Zulaykha. Ask him what the truth is.' The 'Azeez of Egypt said that how can a four months baby speak and bear witness! Sayyiduna Yusuf عَلَيْهِ السَّلَام said that Allah عَزَّوَجَلَّ will bless him to prove my truth because I am innocent. Therefore, when 'Azeez of Egypt asked the baby, the baby replied in a loud and clear voice that:

اِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَ هُوَ مِنَ الْكٰذِبِيْنَ ﴿۲۶﴾ وَ اِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَ هُوَ مِنَ الصّٰدِقِيْنَ ﴿۲۷﴾

Testified; if his shirt is torn from the front, then the woman is truthful and he has spoken incorrectly. And if his shirt is torn from behind, then the woman is a liar and he is truthful.

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Yusuf, verse 26-27)

After listening to the witness from the baby, when 'Azeez of Egypt looked at the shirt of Sayyiduna Yusuf عَلَيْهِ السَّلَام, it was torn from behind. At that time, whilst declaring the innocence of Sayyiduna Yusuf عَلَيْهِ السَّلَام, he said the following words:

اِنَّهٗ مِنْ كَيْدِكُنَّ ؕ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ﴿۲۸﴾ يُوْسُفُ اَعْرِضْ عَنْ هٰذَا ۫ وَاسْتَغْفِرِيْ لِذَنْۢبِكِ ۚ اِنَّكِ كُنْتِ مِنَ الْخٰطِـِٕيْنَ ﴿۲۹﴾

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Indeed this is a deception of women; undoubtedly your deception (O women) is very excessive. O Yusuf! Disregard this – and O woman! Seek forgiveness for your sin; indeed you are of the wrongdoers.

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Yusuf, verse 28-29)

33. Shirt of Sayyiduna Yusuf عَلَيْهِ السَّلَام

When the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام threw him into the well and told their father Sayyiduna Ya'qoob عَلَيْهِ السَّلَام that a wolf has eaten him, Sayyiduna Ya'qoob عَلَيْهِ السَّلَام suffered profound sorrow and grief. He عَلَيْهِ السَّلَام wept for many days, and due to his weeping excessively, his eyesight became weak. After years, when the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام went to Egypt for the second time during the days of famine in order to gather rations, they recognized Sayyiduna Yusuf عَلَيْهِ السَّلَام and asked for forgiveness remorsefully. Whilst forgiving, Sayyiduna Yusuf عَلَيْهِ السَّلَام said, 'Today there is no rebuke against you. May Allah عَزَّوَجَلَّ forgive you. He عَزَّوَجَلَّ is the Most Merciful.' When Sayyiduna Yusuf عَلَيْهِ السَّلَام enquired about his father Sayyiduna Ya'qoob عَلَيْهِ السَّلَام, then the brothers told him that due to prolonged weeping out of your grief, he has become frail, and his eyesight has also become very weak. Upon hearing the state of his father from his brothers, Sayyiduna Yusuf عَلَيْهِ السَّلَام was very much grieved. He عَلَيْهِ السَّلَام then said to his brothers:

اِذْهَبُوْا بِقَمِيْصِیْ هٰذَا فَاَلْقُوْهُ عَلٰى
وَجْهِ اَبِیْ یَاْتِ بَصِیْرًا ۚ وَ اْتُوْنِیْ بِاَهْلِكُمْ اَجْمَعِیْنَ ﴿۹۳﴾

Take along this shirt of mine, and put it on my father's face, his vision will be restored; and bring your entire family to me.

[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Yusuf, verse 93)

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The brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام took that shirt and left for Kin'aan from Egypt. Yahuda, one of the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام, said, 'I will take this shirt to Sayyiduna Ya'qoob (عَلَيْهِ السَّلَام) as I was the one who took the blood-stained shirt of Sayyiduna Yusuf (عَلَيْهِ السَّلَام) to Sayyiduna Ya'qoob (عَلَيْهِ السَّلَام) after throwing him into the well. And I grieved him by saying that a wolf has eaten Sayyiduna Yusuf (عَلَيْهِ السَّلَام). So because I was responsible for his grief, therefore today, I will give the shirt to him and make him happy with the good news that Sayyiduna Yusuf (عَلَيْهِ السَّلَام) is still alive.' Therefore, Yahuda took the shirt and ran bareheaded and barefoot for eighty furlongs. For the journey, he had seven breads as food, but due to his happiness and enthusiasm to reach his destination quickly, he could not even eat them. Completing his journey as quickly as he could, he reached the court of his esteemed father.

The moment Yahuda left Egypt for Kin'aan with the shirt, Sayyiduna Ya'qoob عَلَيْهِ السَّلَام smelt the fragrance of Sayyiduna Yusuf عَلَيْهِ السَّلَام in Kin'aan and said to his grandchildren:

اِنِّیْ لَاَجِدُ رِیْحَ یُوْسُفَ لَوْ لَاۤ اَنْ تُفَنِّدُوْنِ ﴿۹۴﴾

Said, 'Indeed I sense the fragrance of Yusuf, if you do not call me disorientated.'

[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Yusuf, verse 94)

His grandchildren replied, 'By Allah (عَزَّوَجَلَّ), you are still in your old state of longing. Where is Yusuf and where is his fragrance? But, when Yahuda reached Kin'aan with the shirt, and the moment he put the shirt on the face of Sayyiduna Ya'qoob عَلَيْهِ السَّلَام, the eyesight of Sayyiduna Ya'qoob عَلَيْهِ السَّلَام restored right away. Allah عَزَّوَجَلَّ has said in the Holy Quran:

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فَلَمَّآ اَنْ جَآءَ الْبَشِیْرُ اَلْقٰىهُ عَلٰى وَجْهِهٖ فَارْتَدَّ بَصِیْرًا ۚ قَالَ اَلَمْ اَقُلْ لَّكُمْ ۚ اِنِّیْۤ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۹۶﴾

Then when the bearer of glad tidings came, he laid that shirt on the face of Ya'qoob, he therefore immediately regained his eyesight[1]*; he said, 'Did I not tell you? I know those glories of Allah which you do not know!'*

[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Yusuf, verse 96)

As soon as Yahuda left Egypt for Kin'aan with the shirt of Sayyiduna Yusuf عَلَیْہِ السَّلَام, Sayyiduna Ya'qoob عَلَیْہِ السَّلَام smelt the fragrance of Sayyiduna Yusuf عَلَیْہِ السَّلَام whilst being in Kin'aan! In this connection, Shaykh Sa'di عَلَیْہِ رَحْمَۃُ اللّٰہِ الْہَادِی has quoted an inspiring parable which is very fascinating and eloquent.

Parable

یکے پرسید ازاں گم کردہ فرزند　　که اے عالی گہر! پیرخرد مند

Someone asked Sayyiduna Ya'qoob عَلَیْہِ السَّلَام, who had lost his son: O grand and wise elder!

زمصرش بوئے پیراهن شمیدی　　چرادر چاہِ کنعانش ندیدی

You smelt the fragrance of Sayyiduna Yusuf عَلَیْہِ السَّلَام from the far and distanced land of Egypt, but when Sayyiduna Yusuf عَلَیْہِ السَّلَام was confined in a well in the land of Kin'aan and was in the close proximity to you, why did you not feel his fragrance? What is the reason behind this?

[1] This was a miracle that took place by applying Prophet Yusuf's shirt.

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Sayyiduna Ya'qoob عَلَيْهِ السَّلَام replied:

بگفتا حال ما برق جهان است　　دمے پیدا و دیگر دم نهان است

گهے بر طارمِ اعلٰی نشینم　　گهے بر پشت پائے خود نه بینم

The state of we, the friends of Allah is like a lightning thunderbolt that appears and disappears instantly. Sometimes Allah عَزَّوَجَلَّ blesses us with His Divine light and we sit on the skies, and the whole universe is displayed in front of us. And sometimes we go in an extreme state of enthralling contemplation and are drowned in the depths of His Being and Attributes to such an extent that we become unaware of everything else except Allah عَزَّوَجَلَّ. Such a state overcomes us that we can't even see our feet.

This is the reason that from Egypt, I smelt the fragrance of the shirt of Sayyiduna Yusuf عَلَيْهِ السَّلَام because at that time, I was in the state of Kashf (spiritual intuition). But I could not feel the fragrance of Sayyiduna Yusuf عَلَيْهِ السَّلَام from the well of Kin'aan because at that time, I was in the state of extreme meditation and my state was as if:

Mayn kis ki loon khabar, mujhay apni khabar nahin

Whom shall I take care of whilst I am unaware of even myself

Moral: There are two main lessons for us in this event:

1. There are many hidden blessings and virtues associated with the clothes and belongings of the chosen people of Allah. Therefore, preserving the clothes and other souvenirs of the holy saints رَحِمَهُمُ اللّٰهُ تَعَالٰی as a sacred thing, seeking blessings and bounties by virtue of them, as well as using these as a Wasilah (intermediary) to Allah عَزَّوَجَلَّ is a proven tradition for harvesting the blessings and for acceptance of supplications.

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2. The spiritual condition of the beloveds of Allah does not always remain the same. Sometimes, by virtue of Divine light in their souls, they enter in such a state that, they start observing each and every particle of the universe. And sometimes, they are engrossed in the Divine light of Allah عَزَّوَجَلَّ to such an extent that they are drowned in the meditation of the light and lose their attention away from the entire universe. At that time, they are in such a state that they can't see anything. And it happens to such a great extent that they even forget their own names.

These two states of Sufism i.e. Kashfi (intuition) and Istaghraqi (meditation) are beyond the understanding of the common people. Only those people who have spiritual affiliations and the Islamic scholars or those who have experienced such things can understand. It is true:

لذتِ مے نہ شناسی بخدا تا نہ چشی

For such spiritual excellence, in addition to Zikr (remembrance of Allah عَزَّوَجَلَّ) and meditation, revival of heart by spiritual inspiration invoked by perfect Shaykh is necessary. The king of Sufism, Maulana Roomi رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has pointed towards this aspect as:

صد کتاب و صدورق درنار کُن　　روئے دل را جانب دلدار کُن

And another mystic has mentioned that:

از کنز و ھدایہ نہ تواں یافت خدارا
سی پارۂ دل خواں کہ کتابے بہ ازیں نیست

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It means that only reading '*Kanz-ud-Daqaaiq*' and '*Hidayah*' is not sufficient to seek Allah عَزَّوَجَلَّ, in addition read the chapter of heart because there is no book better than this. But in this age of materialism, the flag-bearers of Sufism have badly harmed and deformed the noble concept of Sufism. Such people are fulfilling their worldly desires in guise of sainthood. They pose that one can only become a Shaykh by wearing multi-coloured and torn clothes and carrying rosary and staff.

Haqiqat khurafaat mayn kho gayi
Yeh Ummat riwayaat mayn kho gayi

Truth is lost in uselessness
This Ummah is lost in false traditions

34. Summary of Surah Yusuf

The event of Sayyiduna Yusuf عَلَيْهِ الصَّلٰوةُ وَالسَّلَام has been titled as 'Ahsan-ul-Qasas' by Allah عَزَّوَجَلَّ – meaning '*the best of the events*' among other Quranic events. The reason for this distinction is that the eventful holy life of Sayyiduna Yusuf عَلَيْهِ السَّلَام was comprised of extremes of happiness as well as that of sufferings. We are presenting the summary of this extraordinary eventful life so that the readers may get moral lessons from it and observe the wonderful powers of Allah عَزَّوَجَلَّ.

Sayyiduna Ya'qoob Bin Ishaaq Bin Ibraheem عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام had twelve sons and their names are: (1) Yahuda (2) Rubeel (3) Sham'oon (4) Laavi (5) Zabuloon (6) Yashjar (7) Daan (8) Naftaali (9) Jaad (10) Aashir (11) Yusuf (12) Binyameen

Sayyiduna Binyameen was brother of Sayyiduna Yusuf عَلَيْهِ السَّلَام whereas others were his step-brothers born of different mothers. Sayyiduna Yusuf عَلَيْهِ السَّلَام was dear to his father more than all of his

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other brothers. The main reason for this distinctive love and affection of Sayyiduna Ya'qoob عَلَيْهِ السَّلَام towards Sayyiduna Yusuf عَلَيْهِ السَّلَام was the distinguished sign of Prophethood that was apparent on the forehead of Sayyiduna Yusuf عَلَيْهِ السَّلَام. That is why, Sayyiduna Ya'qoob عَلَيْهِ السَّلَام used to deal him with great respect and affection.

At the age of seven, Sayyiduna Yusuf عَلَيْهِ السَّلَام dreamt that eleven stars along with a sun and a moon are prostrating him. When Sayyiduna Yusuf عَلَيْهِ السَّلَام relayed his dream to his father, Sayyiduna Ya'qoob عَلَيْهِ السَّلَام forbade him from telling the dream to his brothers by saying, 'O beloved son, beware! Do not disclose this dream to your brothers. Otherwise, out of jealousy, they will secretly conspire against you.' However, the prediction of Sayyiduna Ya'qoob عَلَيْهِ السَّلَام proved to be true and the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام became jealous of him. They became jealous to such an extent that through mutual agreement, they planned to take Sayyiduna Yusuf عَلَيْهِ السَّلَام out of the home and throw him into a well in the jungle.

For the fulfilment of their scheme, all the brothers gathered and went to their father Sayyiduna Ya'qoob عَلَيْهِ السَّلَام and with much insistence; they succeeded to get the permission to take Sayyiduna Yusuf عَلَيْهِ السَّلَام to the jungle with them for the sake of hunting and excursion. From home, they carried him on their shoulders, but the moment they reached the jungle, they dropped him on the earth out of hostility. They all beat him severely, then removed his shirt and tied his hands and feet, and dropped him into a dark and deep well. But immediately, Sayyiduna Jibra`eel عَلَيْهِ السَّلَام came and entered in the well and saved Sayyiduna Yusuf عَلَيْهِ السَّلَام from drowning by placing him on a stone which was inside the well. He عَلَيْهِ السَّلَام unfastened his hands and feet and consoled him. At the time of leaving home, Sayyiduna Ya'qoob عَلَيْهِ السَّلَام had placed a shirt of Sayyiduna Yusuf عَلَيْهِ السَّلَام as an amulet around his neck. Sayyiduna Jibra`eel عَلَيْهِ السَّلَام

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unfolded that very shirt and make Sayyiduna Yusuf عَلَيْهِ السَّلَام wear it. The dark well illuminated by virtue of that shirt.

After dropping him in the well, the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام soaked the shirt of Sayyiduna Yusuf عَلَيْهِ السَّلَام with the blood of a goat and left for home. From outside the home, they started crying loudly. Sayyiduna Ya'qoob عَلَيْهِ السَّلَام came out of the home worried and asked them the reason for their crying, inquiring if someone had harmed their goats. Then Sayyiduna Ya'qoob عَلَيْهِ السَّلَام inquired: 'Where is my Yusuf? I am not seeing him!' The brothers replied tearfully that during our play, we ran far away and asked (Sayyiduna) Yusuf (عَلَيْهِ السَّلَام) to look after our belongings. Then a wolf came, mauled him and then ate him. They showed him his shirt. Although they had placed excessive blood on the shirt but they forgot to tear it.

When Sayyiduna Ya'qoob عَلَيْهِ السَّلَام saw the shirt of his beloved son with tearful eyes, taking the shirt in his hands, he عَلَيْهِ السَّلَام observed that it was in good condition and was not torn from anywhere. Therefore, Sayyiduna Ya'qoob عَلَيْهِ السَّلَام realized the deception committed by his sons, and said to them that the wolf must have been very clever and intelligent that he mauled and ate my Yusuf but did not even scratch his shirt. He clearly told them that this act is all their wickedness. Then with a very grieved heart and with a painful voice he عَلَيْهِ السَّلَام said:

فَصَبْرٌ جَمِيْلٌ ؕ وَ اللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ﴿۱۸﴾

(Part 12, Surah Yusuf, verse 18)

Sayyiduna Yusuf عَلَيْهِ السَّلَام remained in the well for three days. This well was salty but due to his blessed presence, the water became very

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tasty and sweet. A caravan was travelling from Madyan to Egypt. A traveller from that caravan, whose name was Maalik Bin Zu'ar Khazaa'i, came there to draw out water and threw his bucket into the well. That moment, Sayyiduna Yusuf عَلَيْهِ السَّلَام held the bucket and clung to it. When Maalik Bin Zu'ar pulled the bucket up, Sayyiduna Yusuf عَلَيْهِ السَّلَام came out of the well. When he saw the beauty of Sayyiduna Yusuf عَلَيْهِ السَّلَام, he broke this good news to his friends saying ﴿يٰبُشْرٰى هٰذَا غُلٰمٌ ؕ﴾.

The brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام, who used to graze their goats in the jungle, would peep and watch inside the well daily. When they did not see their brother inside the well, then in his search, they reached the caravan. After seeing him (Sayyiduna Yusuf عَلَيْهِ السَّلَام), they said, 'He is their fugitive slave who is completely useless, disobedient and worthy of nothing. If you people buy him, we will sell him very cheaply to you people. But the condition is that you should sell him at some place far from here that no news about him may relay here.' Sayyiduna Yusuf عَلَيْهِ السَّلَام kept silent due to fear of his brothers and did not say a single word. Afterwards, his brothers sold him to Maalik Bin Zu'ar for only twenty dirham.

After purchasing Sayyiduna Yusuf عَلَيْهِ السَّلَام, Maalik Bin Zu'ar took him to the market in Egypt, and the king of Egypt bought him for a huge price. After taking him to his royal palace, he said to his queen, Zulaykha to keep him in his service with great respect and dignity. Therefore, Sayyiduna Yusuf عَلَيْهِ السَّلَام started living in the royal palace of the king of Egypt. Queen Zulaykha fell in love with him due to his extreme attractiveness. Her love for Sayyiduna Yusuf عَلَيْهِ السَّلَام came to such a point that one day Zulaykha, drowned in his love, tried to entice him to fulfil her sensual desires. Sayyiduna Yusuf عَلَيْهِ السَّلَام refused by saying 'may Allah (عَزَّوَجَلَّ) forgive' and clearly said

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to her that he عَلَيْهِ السَّلَام cannot betray his master, the king of Egypt, and cannot be ungrateful to his favours. Upon saying this, he عَلَيْهِ السَّلَام ran away from the room. Zulaykha ran after him and held him from the back of his shirt. Consequently, the back of the shirt tore away. While this took place, the king of Egypt entered in the palace and saw them both in that state. Zulaykha falsely blamed Sayyiduna Yusuf عَلَيْهِ السَّلَام for all that.

The king of Egypt was startled upon hearing her claim as to who was rightful. Coincidentally, a four month baby was lying in the cradle in the home who presented the evidence, saying that if the shirt is torn from the front, then Sayyiduna Yusuf (عَلَيْهِ السَّلَام) is guilty; and if it is torn from the back, then it is the guilt of Zulaykha and Yusuf (عَلَيْهِ السَّلَام) is innocent. When the king of Egypt saw the shirt, it was torn from the back. So, the king of Egypt declared Zulaykha as guilty and scolded her. He then asked Sayyiduna Yusuf عَلَيْهِ السَّلَام not to be grieved by this incident. However, upon the advice of Zulaykha, the king of Egypt sent Sayyiduna Yusuf عَلَيْهِ السَّلَام into prison. So, Sayyiduna Yusuf عَلَيْهِ السَّلَام was transferred from the royal palace to the prison cell.

After reaching the jail, Sayyiduna Yusuf عَلَيْهِ السَّلَام said, 'O Allah (عَزَّوَجَلَّ)! The cell of this prison is better for me than the evil towards which Zulaykha was calling me upon.' He عَلَيْهِ السَّلَام remained imprisoned for seven years or twelve years. During these years, he عَلَيْهِ السَّلَام kept delivering the message of the oneness of Allah عَزَّوَجَلَّ to the prisoners and kept calling them towards righteousness.

It was a strange coincidence that the day when he عَلَيْهِ السَّلَام entered the prison, two servants of the king of Egypt were also imprisoned, one of which was a barman and the other was a cook. Both of them told their dreams to Sayyiduna Yusuf عَلَيْهِ السَّلَام and he interpreted

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their dreams. His interpretation proved hundred percent true. Thus, Sayyiduna Yusuf عَلَيْهِ السَّلَام became famous with the name of Ma'bar (dream interpreter).

During these days, the great king of Egypt, Riyan Bin Waleed dreamt that seven healthy cows were being eaten by seven lean cows and there are seven green shoots and seven dry shoots. The king inquired the interpretation of the dream from his courtiers who replied that the dream was due to disturbed sleep and did not provide any interpretation for it. Meanwhile, the barman of the king, who had returned back after being released from jail sought permission of the king to go back to the jail for asking the interpretation of that dream. Therefore, as a messenger of the king, the barman went to Sayyiduna Yusuf عَلَيْهِ السَّلَام in the prison. He asked the interpretation of the dream that seven lean cows were eating seven healthy cows and there are seven green and seven dry shoots of corn. In reply, Sayyiduna Yusuf عَلَيْهِ السَّلَام told him to cultivate constantly for seven years and save the harvested crops from this cultivation in shoots. He عَلَيْهِ السَّلَام further said that afterwards, a famine will strike and then the land will be affected by the drought for seven years. In the seven years of famine, the people will eat the food they preserved for seven years. Then the famine will end.

The messenger (barman) went back and relayed the interpretation of the dream to the king. Consequently, the king ordered for freeing Sayyiduna Yusuf عَلَيْهِ السَّلَام from the prison and instructed to bring him in his court. The messenger reached the jail with the good news of release. However, Sayyiduna Yusuf عَلَيْهِ السَّلَام said that prior to his release, his innocence and chastity should be proven by Zulaykha and other women. Only then he (عَلَيْهِ السَّلَام) would come out of the jail. Therefore, the king investigated the issue, and during the investigation, Zulaykha admitted that she herself tried to entice

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Sayyiduna Yusuf عَلَيْهِ السَّلَام and that it was solely her mistake. She also said that Sayyiduna Yusuf عَلَيْهِ السَّلَام is truthful and chaste.

After this, the king called Sayyiduna Yusuf عَلَيْهِ السَّلَام in the court and said, 'You are a trusted and respected member of our court.' Sayyiduna Yusuf عَلَيْهِ السَّلَام asked for the charge of all administrative and security matters regarding the treasures of the kingdom. He عَلَيْهِ السَّلَام said that he would handle the whole system. The king handed over the treasury and security matters to Sayyiduna Yusuf عَلَيْهِ السَّلَام and thus, the reign of Egypt came in the hands of Sayyiduna Yusuf عَلَيْهِ السَّلَام. After taking the control of these treasures in his hands, Sayyiduna Yusuf عَلَيْهِ السَّلَام managed the agricultural activities for seven years. He عَلَيْهِ السَّلَام preserved grains in their shoots. As the famine rose to its peak, people from all over the kingdom started coming to Egypt to buy food. As such, Sayyiduna Yusuf عَلَيْهِ السَّلَام began selling the grains.

For the same reason, the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام also came to Egypt from Kin'aan. Sayyiduna Yusuf عَلَيْهِ السَّلَام recognized them at first sight but his brothers could not recognize him at all. Sayyiduna Yusuf عَلَيْهِ السَّلَام gave them grains and said, 'You have a brother (Binyameen). Next time, bring him as well. If you don't bring him along, then you will not receive any food.' The brothers said that they would try to convince their father. Then Sayyiduna Yusuf عَلَيْهِ السَّلَام instructed his servants to put the cash of these people back in their sacks so that after reaching home, when they would look at it, I hope they will definitely return back.

Therefore, when these brothers reached their father, they said, 'O father, what will happen now? The king of Egypt has said that unless we do not bring Binyameen with us, we will not be given grains. Therefore, please send Binyameen with us so that we may

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get his share of grains as well. Be assured that we will protect him.' Afterwards, when they unfastened their sacks, they were startled to see the cash they had paid. Upon seeing this, the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام said to their father, 'O father, what better conduct than this can we expect? See, the king of Egypt has given us full quantity of grains as well as returned our money. Therefore, send our brother (Binyameen) with us without any fear.' Sayyiduna Ya'qoob عَلَيْهِ السَّلَام said, 'I had once trusted you in the case of Yusuf (عَلَيْهِ السَّلَام) and what did you do? Now how can I trust you again? I will never send Binyameen with you in this way. But if you take an oath and promise before me, only then I will send him with you.' Upon hearing this, the brothers took oath and promised. So he (Sayyiduna Ya'qoob عَلَيْهِ السَّلَام) sent Binyameen with them.

When these brothers reached in the court of the king of Egypt, Sayyiduna Yusuf عَلَيْهِ السَّلَام made his brother sit on his throne and secretly whispered in his ear, 'I am your brother *Yusuf*. Therefore, do not worry at all.' Then he (Sayyiduna Yusuf عَلَيْهِ السَّلَام) gave grains to all of them and they all took hold of their sacks. When everyone started to leave, Sayyiduna Yusuf عَلَيْهِ السَّلَام kept Binyameen with him. Now the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام became extremely worried. They had made promise with their father that they would protect him even on the cost of their lives but Binyameen had been snatched away from their hands. They wondered how to return home now and how they can remain there (in Egypt) as well.

Seeing the situation, the eldest brother, Yahuda said, 'O my brothers! See what promises we made with our father before coming here. We have already committed a big mistake with our brother Yusuf in the past. Therefore, until I do not get any instructions from my father, I cannot move from this land. You people go home and tell father the whole story.' Therefore, all the brothers went home except Yahuda

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and told the whole situation to their father. In response, Sayyiduna Ya'qoob عَلَيْهِ السَّلَام said, 'You people are making excuses in the matter of Binyameen as you did in case of Yusuf. However, I would observe patience and patience is a very virtuous thing.' Then he (Sayyiduna Ya'qoob عَلَيْهِ السَّلَام) turned his face away and began weeping. He عَلَيْهِ السَّلَام wept so bitterly in the memory of Sayyiduna Yusuf عَلَيْهِ السَّلَام that he lost his eyesight.

Hearing the name of Sayyiduna Yusuf عَلَيْهِ السَّلَام from Sayyiduna Ya'qoob عَلَيْهِ السَّلَام, the sons and the grandsons of Sayyiduna Ya'qoob عَلَيْهِ السَّلَام said, 'O father! You would not forget (Sayyiduna) Yusuf عَلَيْهِ السَّلَام even when you will be at the verge of demise.' Upon hearing the comments of his sons and grandsons, he (Sayyiduna Ya'qoob عَلَيْهِ السَّلَام) said, 'I present the account of my grief and sorrow only to Allah عَزَّوَجَلَّ and you don't know what I know. O my sons! Go and search for Yusuf and his brother Binyameen, and do not become hopeless of the mercy of Allah عَزَّوَجَلَّ because to lose hope of the mercy of Allah عَزَّوَجَلَّ is the tradition of the unbelievers.'

Therefore, the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام again departed for Egypt. Reaching there, they said to the king of Egypt, 'O king of Egypt! Our family has been struck with a serious infliction and we have brought some defective coins. Could you please give us some grain in charity?' Upon hearing the miserable account of his home and hearing the word of charity from his brothers, Sayyiduna Yusuf عَلَيْهِ السَّلَام became grief-stricken. He عَلَيْهِ السَّلَام asked the brothers, 'Do you remember how you treated Yusuf and his brother Binyameen?' Upon hearing this, the brothers curiously asked, 'Are you definitely Yusuf?' Sayyiduna Yusuf عَلَيْهِ السَّلَام replied, 'Yes, I am Yusuf, and Binyameen is my brother. Allah عَزَّوَجَلَّ has blessed us extensively.'

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Hearing this account, the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام said with a deep and extreme sense of regret and remorse, 'Undoubtedly, we are transgressors and Allah عَزَّوَجَلَّ has blessed you with great excellence over us.' After listening to the remorse and regret of his brothers, Sayyiduna Yusuf عَلَيْهِ السَّلَام felt affection and said, 'Today I will not condemn any of you. I have forgiven you for everything. May Allah عَزَّوَجَلَّ forgive you all. Now go back home, take my shirt with you and put it on our father's face. As a result, his eyesight will restore! Then bring all of the family members with you to Egypt.'

The elder brother Yahuda said, 'I will carry this shirt to my father, because I was the one who dyed the shirt of (Sayyiduna) Yusuf (عَلَيْهِ السَّلَام) in the blood of a goat and took it to him (Sayyiduna Ya'qoob عَلَيْهِ السَّلَام). So the way I saddened him by giving him that shirt, today I will please him by taking this shirt to him.' Yahuda took the shirt and returned home. He placed the shirt on the face of his father and Sayyiduna Ya'qoob's eyesight was restored. Then, after offering the Salah of Tahajjud, Sayyiduna Ya'qoob عَلَيْهِ السَّلَام prayed for all of his sons and his supplication was accepted. Therefore, a Divine revelation descended upon Sayyiduna Ya'qoob عَلَيْهِ السَّلَام that the mischiefs of his sons have been forgiven.

Then preparations for departure to Egypt were commenced. Sayyiduna Yusuf عَلَيْهِ السَّلَام had already sent two hundred ridings with his brothers to bring his father and other family members. When Sayyiduna Ya'qoob عَلَيْهِ السَّلَام gathered his family members, they were seventy two or seventy three in number. Sayyiduna Ya'qoob عَلَيْهِ السَّلَام took them with him and left for Egypt.

Allah عَزَّوَجَلَّ bestowed such blessings in the progeny of Sayyiduna Ya'qoob عَلَيْهِ السَّلَام that when the Bani Israel left Egypt in the times of Sayyiduna Musa عَلَيْهِ السَّلَام, they were more than six hundred thousand

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in number, although the period of Sayyiduna Musa عَلَيْهِ السَّلَام is only four hundred years later than that when Sayyiduna Ya'qoob عَلَيْهِ السَّلَام left for Egypt. When Sayyiduna Ya'qoob عَلَيْهِ السَّلَام reached near Egypt along with his family, Sayyiduna Yusuf عَلَيْهِ السَّلَام welcomed him with four thousand army men and a lot of Egyptian riders. Egyptians were stood in rows and they were waving hundreds of silken expensive flags, and this procession accompanied the guests as they entered the city. Sayyiduna Ya'qoob عَلَيْهِ السَّلَام was coming taking support of the hands of his son 'Yahuda'. When Sayyiduna Ya'qoob عَلَيْهِ السَّلَام looked at the army men and riders, he عَلَيْهِ السَّلَام inquired, 'Is it the army of pharaoh of Egypt?' Yahuda replied, 'No, it is your son Yusuf who is coming with his army and riders to welcome you.' When Sayyiduna Jibra`eel عَلَيْهِ السَّلَام saw Sayyiduna Ya'qoob عَلَيْهِ السَّلَام in a state of surprise, he عَلَيْهِ السَّلَام said, 'O Prophet! Raise your gaze towards the skies and see how a huge number of angels are present to participate in this joyous hour. These angels had been weeping out of your grief since long.' The sounds of the angels' invocations, the clamour of the horses' neighing and the beating of drums created a warming atmosphere.

When the father and the son came close to each other and Sayyiduna Yusuf عَلَيْهِ السَّلَام intended to pay Sayyiduna Ya'qoob عَلَيْهِ السَّلَام the compliments of Salam, Sayyiduna Jibra`eel عَلَيْهِ السَّلَام said to Sayyiduna Yusuf عَلَيْهِ السَّلَام, 'Observe a pause and give your esteemed father the chance to convey his heartfelt greetings first.' Thus, Sayyiduna Ya'qoob عَلَيْهِ السَّلَام made Salam in these words ﴿اَلسَّلَامُ عَلَيْكَ يَا مُذْهِبَ الْاَحْزَانِ﴾ i.e. *O the reliever of all sorrows, peace be unto you.*

Afterwards, the father and the son warmly embraced each other, and wept abundantly due to the overwhelming joy. They then went into a tent that was beautifully decorated and embellished for saying welcome. After staying there for a short while, they went to

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the royal palace. Sayyiduna Yusuf عَلَيْهِ السَّلَام made his esteemed father sit onto the royal throne. All eleven brothers and the mother of Sayyiduna Yusuf عَلَيْهِ السَّلَام sat around him and all of them prostrated simultaneously together in front of Sayyiduna Yusuf عَلَيْهِ السَّلَام. At that time, Sayyiduna Yusuf عَلَيْهِ السَّلَام addressed his esteemed father and said:

يٰۤاَبَتِ هٰذَا تَاْوِيْلُ رُءْيَایَ مِنْ قَبْلُ ۫ قَدْ جَعَلَهَا رَبِّیْ حَقًّا ؕ وَ قَدْ اَحْسَنَ بِیْۤ اِذْ
اَخْرَجَنِیْ مِنَ السِّجْنِ وَ جَآءَ بِكُمْ مِّنَ الْبَدْوِ مِنْۢ بَعْدِ اَنْ نَّزَغَ الشَّیْطٰنُ بَیْنِیْ
وَ بَیْنَ اِخْوَتِیْ ؕ اِنَّ رَبِّیْ لَطِیْفٌ لِّمَا یَشَآءُ ؕ اِنَّهٗ هُوَ الْعَلِیْمُ الْحَكِیْمُ ﴿۱۰۰﴾

O my father! This is the interpretation of my first dream; indeed my Lord has made it true; and indeed He has bestowed favour upon me, that He brought me out of prison and brought you all from the village, after Satan had created dissention between me and my brothers; indeed my Lord may make easy whatever He wills; undoubtedly He is the All Knowing, the Wise.

[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Yusuf, verse 100)

i.e. my eleven brothers are stars, my father is the sun and my mother is the moon. They all are prostrating before me. Same was dreamt by him during childhood that the eleven stars, the sun and the moon were prostrating to him.

This historical event took place on the day of ‘Aashurah, the 10th of Muharram-ul-Haraam.

Demise of Sayyiduna Ya’qoob عَلَيْهِ السَّلَام

Historians have reported that Sayyiduna Ya’qoob عَلَيْهِ السَّلَام stayed with his son, Sayyiduna Yusuf عَلَيْهِ السَّلَام in Egypt with prosperity for

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twenty four years. When the time of his demise came closer, he عَلَيْهِ السَّلَام mentioned in his will that his body should be taken to Syria and buried beside the grave of his father Sayyiduna Ishaaq عَلَيْهِ السَّلَام. Therefore, after his demise, Sayyiduna Ya'qoob's sacred body was carried from Egypt to Syria in a wooden coffin. Exactly at the same time, his brother 'Ghays' also passed away. The birth of both brothers had also taken place at the same time. Both of them were buried in the same grave. Both brothers lived to an age of one hundred and forty seven years. Sayyiduna Yusuf عَلَيْهِ السَّلَام came back to Egypt after the burial of his father and uncle, and ruled Egypt for 23 years and then passed away.

Grave of Sayyiduna Yusuf عَلَيْهِ السَّلَام

After the demise of Sayyiduna Yusuf عَلَيْهِ السَّلَام, a great dispute arose amongst people about the place of his burial. The people of every locality insisted that he عَلَيْهِ السَّلَام should be buried in their locality in order to attain his blessings. In the end, it was unanimously decided that he عَلَيْهِ السَّلَام should be buried in the middle of the River Nile so that the water of the river may touch his sacred grave and consequently, all the people of Egypt may gain his blessings from that water. So, he عَلَيْهِ السَّلَام was placed in a marble coffin and was buried in the middle of the River Nile. This was until four hundred years. Then Sayyiduna Musa عَلَيْهِ السَّلَام drew out the blessed coffin from the river and buried it amid the graves of his (Sayyiduna Yusuf's) ancestors in Syria. At the time of his demise, the blessed age of Sayyiduna Yusuf عَلَيْهِ السَّلَام was 120 years and his eminent father passed away at age of 147 years. His grandfather, Sayyiduna Ishaaq's blessed age was 180 years, and the age of Sayyiduna Ibraheem, the grandfather of Sayyiduna Ya'qoob عَلَيْهِ السَّلَام was 175 years.

(Ruh-ul-Bayan, vol. 4, pp. 324, part 13, Surah Yusuf, verse 100)

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35. How Makkah was populated?

Sayyiduna Ibraheem's son, Sayyiduna Isma'eel عَلَيْهِ السَّلَام was born in Syria to Sayyidatuna Haajirah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا. Sayyiduna Ibraheem's wife, Sayyidatuna Saarah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا did not have any children, and due to envy, she asked Sayyiduna Ibraheem عَلَيْهِ السَّلَام to separate Sayyidatuna Haajirah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا and her son, Sayyiduna Isma'eel عَلَيْهِ السَّلَام and take them somewhere far away from her. Allah عَزَّوَجَلَّ provided means for this. Therefore, a Divine revelation revealed upon Sayyiduna Ibraheem عَلَيْهِ السَّلَام to take Sayyidatuna Haajirah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا and Sayyiduna Isma'eel عَلَيْهِ السَّلَام and leave them in such a land where there is no sign of water and nothing else except plain fields and deserted mountains.

Therefore, Sayyiduna Ibraheem عَلَيْهِ السَّلَام left along with Sayyidatuna Haajirah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا and his son Sayyiduna Isma'eel عَلَيْهِ السَّلَام and came to the place where the sacred Ka'bah is situated today. At that time, there was no population nor was any spring of water or any sign of water or human beings far and wide. Sayyiduna Ibraheem عَلَيْهِ السَّلَام placed some dates in a pot and filled a skin sack with water and departed from there. Sayyidatuna Haajirah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا called out, 'O Prophet of Allah, where are you going leaving us helpless in this lonely desert?' Sayyidatuna Haajirah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا called out many times but he عَلَيْهِ السَّلَام did not reply back.

In the end, Sayyidatuna Haajirah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا asked, 'Are you leaving us here at your own will or are you fulfilling the command of Allah عَزَّوَجَلَّ by doing so?' Then he عَلَيْهِ السَّلَام replied, 'O Haajirah! Whatever I have done is the command of Allah عَزَّوَجَلَّ.' After hearing this, Sayyidatuna Haajirah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا said, 'You may leave now. I have a stern belief and firm faith that Allah عَزَّوَجَلَّ will not let me or my son get harmed.'

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After this, Sayyiduna Ibraheem عَلَيْهِ السَّلَام made a long supplication and came back to Syria. After a few days, when the dates and water ran out, severe hunger and thirst struck Sayyidatuna Haajirah رَضِیَ اللّٰہُ تَعَالٰی عَنْهَا. The milk in her chest had also dried out and her son was suffering due to hunger and thirst. She ran between the hills of Safa and Marwah seven times in search for water but there was no sign of water anywhere. Moreover, the condition of Sayyiduna Isma'eel عَلَيْهِ السَّلَام was such that due to severe thirst, he عَلَيْهِ السَّلَام was weeping bitterly and tapping his heels on the ground. Sayyiduna Jibra`eel عَلَيْهِ السَّلَام struck his foot near Sayyiduna Isma'eel's heels and a spring of water gushed from there. This water possessed properties like that of milk and used to work both as food and water. Therefore, by drinking the water of Zamzam, Sayyidatuna Haajirah رَضِیَ اللّٰہُ تَعَالٰی عَنْهَا and Sayyiduna Isma'eel عَلَيْهِ السَّلَام survived.

Sayyiduna Isma'eel عَلَيْهِ السَّلَام grew up, reached the age of puberty and started hunting. Thus hunting and the water of Zamzam became the means of their living. Then some people of the tribe of Jarham came there grazing their goats and seeing the spring of water, they started living there with the permission of Sayyidatuna Haajirah رَضِیَ اللّٰہُ تَعَالٰی عَنْهَا. Furthermore, Sayyiduna Isma'eel عَلَيْهِ السَّلَام married with a woman of that tribe and with the passage of time, this valley became populated.

Subsequently, Allah عَزَّوَجَلَّ commanded Sayyiduna Ibraheem عَلَيْهِ السَّلَام for the construction of the Holy Ka'bah. Therefore, Sayyiduna Ibraheem عَلَيْهِ السَّلَام constructed the Holy Ka'bah with the help of his son, Sayyiduna Isma'eel عَلَيْهِ السَّلَام. At that time, Sayyiduna Ibraheem عَلَيْهِ السَّلَام invoked a long Du'a for his children as well as the inhabitants of Makkah. That Du'a is mentioned in different verses of the Holy Quran. In Surah Ibraheem, some portion of his Du'a is mentioned in the following words:

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رَبَّنَآ اِنِّۤیْۤ اَسْكَنْتُ مِنْ ذُرِّیَّتِیْ بِوَادٍ غَیْرِ ذِیْ زَرْعٍ عِنْدَ بَیْتِكَ الْمُحَرَّمِۙ رَبَّنَا لِیُقِیْمُوا الصَّلٰوةَ فَاجْعَلْ اَفْىِٕدَةً مِّنَ النَّاسِ تَهْوِیْۤ اِلَیْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ یَشْكُرُوْنَ ﴿۳۷﴾

O our Lord! I have caused some of my descendants to settle in a valley wherein there is no cultivation, near Your Sacred House – O our Lord! So that they may keep the prayer established, therefore incline some hearts of people towards them, and provide them fruits to eat – perhaps they may be thankful.

[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Ibraheem, verse 37)

This is the historical beginning of the establishment of Makka-tul-Mukarramah that is proven from the Holy Quran.

Effect of Sayyiduna Ibraheem's Du'a

In that Du'a, Sayyiduna Ibraheem عَلَیْہِ السَّلَام asked for two things from Allah عَزَّوَجَلَّ. The first was that the hearts of some people may incline towards his progeny, and the second was that these people may have fruits as their food. سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ, These supplications of Sayyiduna Ibraheem عَلَیْہِ السَّلَام were accepted. Therefore, the hearts of the people are attracted towards the inhabitants of Makkah in such a way that today, billions of people are anxious to behold the sacred land of Makkah. For centuries, the Muslims have strived and endured hardships to go to Makkah through land, sea and air, and will continue to do so until the Day of Judgement.

The abundance of fruit in the food of the people of Makkah is to such an extent that despite there being no crop of fruit in Makkah or in its surroundings, the people are astonished to see various

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varieties of dry fruits and fruits being available in the markets of Makkah throughout the year. Allah عَزَّوَجَلَّ has blessed the land of Taif to yield fruits of all types and a variety of fruits and vegetables are transported from there to Makkah. Furthermore, a huge variety of fruits and dry fruits are also imported to Makkah from different European countries, as well as Egypt and Iraq. All this is by virtue of the invocations of Sayyiduna Ibraheem عَلَيْهِ السَّلَام. It is undoubtedly a true wonder of Islam.

After this, Sayyiduna Ibraheem عَلَيْهِ السَّلَام invoked the following Du'a for his progeny and all the believers.

رَبِّ اجْعَلْنِیْ مُقِیْمَ الصَّلٰوةِ وَ مِنْ ذُرِّیَّتِیْ ۖ رَبَّنَا وَ تَقَبَّلْ دُعَآءِ ﴿۴۰﴾ رَبَّنَا اغْفِرْ لِیْ وَ لِوَالِدَیَّ وَ لِلْمُؤْمِنِیْنَ یَوْمَ یَقُوْمُ الْحِسَابُ ﴿۴۱﴾

O my Lord! Maintain me as one who establishes prayer, and some of my descendants; O our Lord! And accept my prayer. O our Lord! And forgive me, and my parents, and all the Muslims on the day when the account will take place.

[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Ibraheem, verse 40-41)

Moral: From this event, we come to know two particular things:

1. Sayyiduna Ibraheem عَلَيْهِ السَّلَام was extremely submissive to Allah عَزَّوَجَلَّ. The son that was born to him in his old age after lot of supplications was obviously very dear to him and it was natural that he عَلَيْهِ السَّلَام would not be ready to separate himself from his son. But when Allah عَزَّوَجَلَّ commanded: 'O Ibraheem, take your beloved son and his mother away from your home and leave them in the valley of Batha, where there is no leaf to

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hide under and nor is there any drop of water to quench the thirst, neither there is any helper nor any condoler.'

If it had been someone else instead of Sayyiduna Ibraheem عَلَيْهِ السَّلَام, his heart would have trembled just by imagining the scenario. But Sayyiduna Ibraheem عَلَيْهِ السَّلَام neither grieved after listening to this command of Allah عَزَّوَجَلَّ nor pondered over it even for a moment. He عَلَيْهِ السَّلَام did not lose his sense of submission due to the grief and sorrow either. Instead, in order to fulfil the command of Allah عَزَّوَجَلَّ, Sayyiduna Ibraheem عَلَيْهِ السَّلَام immediately left from Syria and went to the land of Makkah with his wife and son and returned to Syria after leaving them all alone there. اَللّٰهُ اَكْبَر! May we be blessed with a fraction of such extreme obedience and submission!

2. From the supplications that Sayyiduna Ibraheem عَلَيْهِ السَّلَام invoked with immense affection for the prosperity and wellbeing of his progeny; we learnt that to love one's children and to supplicate for them is the blessed tradition of the reverent Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام. Therefore, the Muslims should adopt this tradition for prosperity of their kinfolk. ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

36. Wife of Abu Lahab could not see Holy Prophet ﷺ

When Surah Lahab ﴿تَبَّتْ يَدَا﴾ was revealed, Abu Lahab and his wife 'Umm-e-Jameel' were condemned. As a result, Umm-e-Jameel became furious and lost her self-control. She came to the sacred Ka'bah bringing a huge stone. At that time, the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was reciting the Holy Quran in Salah and Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ was sitting nearby. Umm-e-

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Jameel reached grumbling and came to Sayyiduna Abu Bakr Siddeeq رَضِیَ اللہُ تَعَالٰی عَنْہُ whilst passing by the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. She said out of extreme anger, 'Tell me where your Prophet is? I have come to know that he has belittled me and my husband.' Sayyiduna Abu Bakr Siddeeq رَضِیَ اللہُ تَعَالٰی عَنْہُ said, 'My Prophet (صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) is not a poet who would ridicule others.' She became more furious, roamed around the Ka'bah in search of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم whilst chattering and murmuring nonsense.

Finally, when she could not see the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, she left from the sacred Haram grumbling. Whilst leaving, she said to Sayyiduna Abu Bakr Siddeeq رَضِیَ اللہُ تَعَالٰی عَنْہُ, 'I came here to trample the head of your Prophet with this rock, but alas, I could not find him.' When Sayyiduna Abu Bakr Siddeeq رَضِیَ اللہُ تَعَالٰی عَنْہُ mentioned this event to the Noble Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, he صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'She passed by me many times, but an angel came between me and her in such a way that she could not see me.' The following verse of the Holy Quran was revealed in relation to this event.

وَ اِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَیْنَكَ

وَ بَیْنَ الَّذِیْنَ لَا یُؤْمِنُوْنَ بِالْاٰخِرَةِ حِجَابًا مَّسْتُوْرًا ۙ﴿۴۵﴾

And you read the Quran O dear Prophet (Muhammad), We created an invisible veil between you and those who do not believe in the Hereafter.

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Israel, verse 45)

(Khazaain-ul-'Irfan, pp. 515)

Moral: Umm-e-Jameel, regardless of looking with full wide open eyes, could not see the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم despite passing by him again and again. Undoubtedly, this is an unusual happening and it is definitely a miracle of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

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Such miracles were exhibited by the Great Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم many times and there are several Walis (friends) of Allah from whom similar miraculous marvels are exhibited. Marvels exhibited by a Wali of Allah are in fact the miracles of the Beloved and Blessed Rasool صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم because a marvel (Karamat) by any Wali of Allah is actually a miracle of his Prophet.

اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِنَا مُحَمَّدٍ وَّعَلٰی اٰلِ سَیِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

37. Ashaab-e-Kahf (the people of the cave)

After Sayyiduna ‘Isa’s ascension towards the skies, the condition of Christians worsened miserably. People started worshipping idols and compelling others to do the same. Especially one of their kings named Decius (Daqiyanoos) was so cruel that if anyone would refuse to worship idols, he would kill him.

Who were the people of the cave?

The people of the cave were the noble people of the city of Ephesus and were the respected courtiers of the king. But these people were true believers and were against idol worshipping. In order to safeguard their faith after facing oppressive conduct of king Decius, they ran away from his kingdom. They took refuge in a cave in a nearby mountain and went to sleep. They remained asleep for a period of more than three hundred years. When Decius searched for them and came to know about their presence in the cave, he became extremely furious. He ordered to barricade the cave with a stone wall so that the captives may die there and the cave may become grave for them.

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However, the person who was assigned to execute that task by Decius was a very pious and a faithful person. He engraved the names of the companions of the cave, their number, and their whole incident on a slate and after placing it in a copper box, he buried it in the foundation of the wall that he erected. Likewise, he preserved a similar slate to this one in the royal treasury too.

After a few days, the king Decius died and kingdoms kept changing until a very kind-hearted and just person, named 'Badrus' became the king. He ruled the country for sixty eight years gloriously. During his reign, religious deviations broke out and some people refuted the belief in resurrection after death and the Day of Judgement. The king became grief-stricken. As such, he confined himself in a home and implored earnestly in the court of Allah عَزَّوَجَلَّ with tearful eyes: 'O Allah (عَزَّوَجَلَّ), reveal such a sign that people start believing in the resurrection after death and in the Day of Judgement.' This invocation of the king was accepted. A shepherd selected the same cave as a shelter for his goats breaking the wall down. As soon as the wall fell down, the people who broke the wall were struck with extreme horror and they ran away. The companions in the cave woke up from their sleep by the command of Allah عَزَّوَجَلَّ and exchanged greetings (Salam) and engaged in talking to each other. They then also offered their Salah. When they felt hungry, they said to one of their companions Yamleekha: 'Go to the bazaar and bring some food. Also, find out secretly what Decius intends to do with us?

So, Yamleekha went to the market. He was astonished to see that Islam has spread everywhere and people were openly reciting the Kalimah (article of faith) of Sayyiduna 'Isa عَلَيْهِ السَّلَام. Seeing all this, Yamleekha was amazed and exclaimed out of astonishment: 'O Allah (عَزَّوَجَلَّ)! What is happening here! In this city, it was a crime to even utter the name of Islam. How come this revolution has

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taken place?' Afterwards, he went to a bakery to purchase food and gave a coin of the times of Decius to the salesman. This coin was no longer in use and there was no one alive who could recognize that coin either. The shopkeeper became suspicious, thinking that perhaps the possessor of that coin has discovered some old treasure. Therefore, the shopkeeper handed him over to the authorities. They interrogated him about the treasure and said, 'Tell us, where is the treasure?' Yamleekha said, 'There is no treasure. This is our money.' The authorities said, 'How can we believe this coin is yours? This coin is three hundred years old and centuries have passed since this coin was in use. This coin is no longer used and you are still young. So tell us clearly so that this myth can be solved.' Hearing this, Yamleekha said, 'You tell me, how is the king Decius?' The authorities said, 'Today, there is no king with this name on the face of the earth. Yes, hundreds of years ago there was an evil-hearted and unjust king with this name, who was an idol worshipper.'

Yamleekha stated, 'It is a matter of just a day before that we fled due to his fear to safeguard our faith and our lives. My companions are in a nearby cave. You people come with me. I will make you meet them.' Therefore, the authorities and seniors of the city reached near the cave in large numbers. The companions in the cave were waiting for Yamleekha. Seeing the delay in his return, they presumed that Yamleekha might have been arrested. When they heard noise of people coming at the entrance of the cave, they thought that perhaps the army of Decius has arrived to arrest them. Therefore, these people engaged themselves in the remembrance of Allah عَزَّوَجَلَّ and repentance devoutly.

The authorities discovered the copper box when they reached the cave. They took the slate out and read its contents. They discovered that the names of the companions of the cave were written on it,

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and it was also mentioned that they are a group of true believers who had taken refuge in this cave to safeguard their faith due to the fear of Decius. Decius barricaded this cave with a wall to confine them. The author further wrote on the slate, '*I have mentioned these facts with the intention that whenever the cave will be opened, people may become aware of what the people of the cave suffered*'. The authorities were stunned to read the account written on the slate.

These people informed their king 'Badrus' about the event. Immediately, king Badrus rushed to the cave along with his courtiers and the distinguished people of the city. The companions of the cave came out of the cave, embraced the king and revealed their entire story. King Badrus fell into prostration and thanked Allah عَزَّوَجَلَّ that his invocation was accepted. Allah عَزَّوَجَلَّ has revealed such a sign that has strengthened everybody's belief about the resurrection after death. The companions of the cave prayed that may Allah عَزَّوَجَلَّ protect the king and his kingdom.

They further said, 'Now we leave you under the protection of Allah عَزَّوَجَلَّ'. The companions of the cave said greetings, ﴿اَلسَّلَامُ عَلَيْكُم﴾ and went back inside the cave and went asleep. Allah عَزَّوَجَلَّ made them die in the same state. King Badrus made timber coffins and placed the sacred bodies of the companions of the cave inside them. Allah عَزَّوَجَلَّ infused such a dignity in the hearts of the people about the companions of the cave that no one had the courage of going near the cave's entrance. This is how Allah عَزَّوَجَلَّ preserved the dead bodies of the companions of cave. After this, the king Badrus constructed a mosque at the entrance of the cave, fixed an annual celebration day, and asked people to visit it on that day like an Eid day. *(Khaazin, vol. 3, pp. 198-200)*

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Number of companions of the cave

When there arose the conflict of opinion amongst people regarding the number of companions in the cave; the following verse was revealed:

قُلْ رَّبِّیْۤ اَعْلَمُ بِعِدَّتِهِمْ مَّا یَعْلَمُهُمْ اِلَّا قَلِیْلٌ ۫

Proclaim, 'My Lord well knows their number – no one knows them except a few'.

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Al-Kahf, verse 22)

It has been narrated by Sayyiduna 'Abdullah Bin 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا, 'I am amongst those few people who know the number of the companions in the cave', adding that 'the number of companions is seven and the eighth was their dog'.

(Tafseer As-Saawi, vol. 4, pp. 1191; part 15, Surah Al-Kahf, verse 22)

Allah عَزَّوَجَلَّ has mentioned the account of the companions in the cave in the Holy Quran by saying that:

اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْكَهْفِ وَ الرَّقِیْمِ ۙ كَانُوْا مِنْ اٰیٰتِنَا عَجَبًا ﴿۹﴾ اِذْ
اَوَى الْفِتْیَةُ اِلَى الْكَهْفِ فَقَالُوْا رَبَّنَاۤ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّ هَیِّئْ لَنَا
مِنْ اَمْرِنَا رَشَدًا ﴿۱۰﴾ فَضَرَبْنَا عَلٰۤى اٰذَانِهِمْ فِی الْكَهْفِ سِنِیْنَ عَدَدًا ﴿۱۱﴾
ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ اَیُّ الْحِزْبَیْنِ اَحْصٰى لِمَا لَبِثُوْۤا اَمَدًا ﴿۱۲﴾ نَحْنُ نَقُصُّ
عَلَیْكَ نَبَاَهُمْ بِالْحَقِّ ؕ اِنَّهُمْ فِتْیَةٌ اٰمَنُوْا بِرَبِّهِمْ وَ زِدْنٰهُمْ هُدًى ﴿۱۳﴾

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Did you know that the people of the cave and people near to the forest were Our wonderful signs? When the young men took refuge in the cave – then said, 'Our Lord! Grant us mercy from yourself, and grant us guidance in our affair.' We then struck upon their ears in the cave for a number of years[1]. We then awakened them to see which of the two groups more accurately tells the period they had stayed. We shall narrate their account to you accurately; they were young men who believed in their Lord, and We increased the guidance for them.

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Al-Kahf, verse 9-13)

In the next verses, Allah عَزَّوَجَلَّ has mentioned the full account of the companions in the cave which we have already mentioned.

Names of Ashaab-e-Kahf

There is also a difference of opinion about the names of Ashaab-e-Kahf. Sayyiduna 'Ali كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِيْم has reported that the names of Ashaab-e-Kahf are Yamleekha, Makshleena, Mashleena, Marnoosh, Dabarnoosh, Shaznoosh and the seventh was a shepherd who joined them. Sayyiduna 'Ali كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِيْم did not mention about him. Qitmeer was the name of their dog, while their city was called 'Ephesus' and the name of the tyrant king was Decius.

(Madarik-ut-Tanzeel vol. 3, pp. 206; part 15, Surah Al-Kahf, verse 22)

It has been mentioned in *Tafseer As-Saawi* that the names of Ashaab-e-Kahf are Maksamleena, Yamleekha, Toonas, Naynwas, Saryoonas, Zonawanas and Falastutyunas. The later was a shepherd who joined them on the way and the name of their dog was 'Qitmeer'.

(As-Saawi, vol. 4, pp. 1191, part 15, Surah Al-Kahf, verse 22)

[1] (Put them to sleep)

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Prominent features of the names of Ashaab-e-Kahf

Sayyiduna Ibn ‘Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has mentioned that an amulet (Ta’weez) made with the names of Ashaab-e-Kahf is beneficial for nine things:

1. To call back someone who has fled away and to escape from enemies to save oneself.
2. To extinguish fire, write it on a piece of cloth and place it in the fire.
3. For the children who cry or for the fever that comes after every third day.
4. Fasten it over the right shoulder for a headache.
5. String it round the neck of the patient of Umm-us-Sibyaan.
6. To have a safe land or sea journey
7. For the protection of wealth
8. To have an increase in wisdom
9. For the salvation of sinners

(As-Saawi, vol. 4, pp. 1191; part 15, Surah Al-Kahf, verse 22)

How many days did Ashaab-e-Kahf remain asleep for?

When following verse of the Holy Quran was revealed

وَ لَبِثُوْا فِیْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِیْنَ وَ ازْدَادُوْا تِسْعًا ﴿۲۵﴾

(Part 15, Surah Al-Kahf, verse 25)

(i.e. *and they stayed in their cave for three hundred years and nine more*), the pagans said that we are aware about the Ashaab-e-Kahf’s

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stay in the cave for three hundred years but we do not know about the nine years period. The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'You people are counting on the basis of solar years whereas the time mentioned in the Holy Quran is according to the lunar years. In every one hundred solar years, there is an addition of three lunar years.' *(As-Saawi, vol. 4, pp. 1193; part 15, Surah Al-Kahf, verse 25)*

Moral

1. The resurrection after death is a reality and the event of Ashaab-e-Kahf is a sign and evidence for this that has been mentioned in the Holy Quran.

2. A person who migrates from his native country for the sake of safeguarding his faith and belief, Allah عَزَّوَجَلَّ provides such means for his safety from the unseen that are beyond our perception.

3. There are blessings and beneficial effects in the names of the chosen people of Allah.

4. Badrus who was a faithful and a kind-hearted king, fixed a day for annual commemoration for people to come and visit the cave of Ashaab-e-Kahf. From this, we can deduce that the tradition of celebrating anniversary of the pious saints رَحِمَهُمُ اللّٰهُ تَعَالٰى dates back to ancient times.

5. The construction of the Masjid in the vicinity of the holy shrines of the saints رَحِمَهُمُ اللّٰهُ تَعَالٰى and performing worship there is also a blissful old tradition because king Badrus constructed a Masjid by the cave of Ashaab-e-Kahf that has been mentioned in the Holy Quran. ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

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38. Brief account of journey of Majma'-ul-Bahrayn

It has been reported that when pharaoh drowned in the River Nile along with his army and Sayyiduna Musa عَلَيْهِ السَّلَام settled in Egypt with the Bani Israel, then one day, the following dialogue took place between Allah عَزَّوَجَلَّ and Sayyiduna Musa عَلَيْهِ السَّلَام:

Sayyiduna Musa عَلَيْهِ السَّلَام:

- Allah (عَزَّوَجَلَّ)! Who is the most beloved bondsman to You among Your people?

Allah عَزَّوَجَلَّ:

- The one who invokes My remembrance [Zikr] and never forgets Me.

Sayyiduna Musa عَلَيْهِ السَّلَام:

- Who is the best one to dispense a Judgement?

Allah عَزَّوَجَلَّ:

- The one who passes judgement justly and is never deceived by worldly desires.

Sayyiduna Musa عَلَيْهِ السَّلَام:

- Who is the most knowledgeable person among Your bondsmen?

Allah عَزَّوَجَلَّ:

- The one who along with his knowledge, always strives to learn knowledge from others; so that he may acquire such a piece of knowledge that may guide him towards righteousness or save him from devastation in afterlife.

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Sayyiduna Musa عَلَيْهِ السَّلَام:

- If there is anyone more knowledgeable than me among Your bondsmen, then please guide me towards him?

Allah عَزَّوَجَلَّ:

- Khidr is more knowledgeable than you.

Sayyiduna Musa عَلَيْهِ السَّلَام:

- Where should I search for him?

Allah عَزَّوَجَلَّ:

- On the bank of the sea, near the rock.

Sayyiduna Musa عَلَيْهِ السَّلَام:

- How and by what means can I reach there?

Allah عَزَّوَجَلَّ:

- Travel along with a fish in a basket and the place where that fish gets lost is the point where you will meet Khidr.

(Madarik-ut-Tanzeel, vol. 3, pp. 217, part 15, Surah Al-Kahf, verse 60)

After this, Sayyiduna Musa عَلَيْهِ السَّلَام embarked on the journey of Majma'-ul-Bahrayn (a place where two seas meet) along with his servant and disciple Yoosha' Bin Noon Bin Ifraaim Bin Yusuf عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام. During his journey, when Sayyiduna Musa عَلَيْهِ السَّلَام went to a far-off region, he عَلَيْهِ السَّلَام went asleep at some place. At that very place, the fish in the basket quivered and jumped into the sea. A hole emerged in the area of the water where the fish had fallen into. After waking up, Sayyiduna Musa عَلَيْهِ السَّلَام resumed his journey. When it was the lunch time, he عَلَيْهِ السَّلَام asked for the fish

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from his disciple, Sayyiduna Yoosha' Bin Noon عَلَيْهِ السَّلَام. He عَلَيْهِ السَّلَام said very humbly and politely, 'The place near the hill where you went asleep, the fish jumped into the sea there and I forgot to inform you.' Sayyiduna Musa عَلَيْهِ السَّلَام said, 'This was the very place we had been searching for.' However, by following back his footsteps, he عَلَيْهِ السَّلَام reached the place which was revealed to him as the meeting place with Sayyiduna Khidr عَلَيْهِ السَّلَام.

Sayyiduna Musa عَلَيْهِ السَّلَام saw that there is a saint sitting there wrapped up in the clothes. When Sayyiduna Musa عَلَيْهِ السَّلَام paid compliments of Salam to him, the saint asked surprisingly, 'Where have people that make Salam come from on this land?' Then he عَلَيْهِ السَّلَام inquired, 'Who are you?' Sayyiduna Musa عَلَيْهِ السَّلَام replied, 'I am Musa.' He عَلَيْهِ السَّلَام further inquired, 'Who Musa? Are you Musa of the Bani Israel?' Sayyiduna Musa عَلَيْهِ السَّلَام replied, 'Yes.' Then Sayyiduna Khidr عَلَيْهِ السَّلَام said, 'O Musa, Allah عَزَّوَجَلَّ has bestowed me with such type of knowledge which you do not know and Allah عَزَّوَجَلَّ has bestowed you with such a type of knowledge which I do not know.' It implicitly meant I know 'Ilm-ul-Asraar (knowledge of secrets) which you do not know, while you are bestowed with 'Ilm-ush-Shara`i' (knowledge of religion) which I do not have the knowledge of.

Then Sayyiduna Musa عَلَيْهِ السَّلَام said, 'O Khidr (عَلَيْهِ السَّلَام)! Do you allow me to follow you so that I can also acquire some of the sciences which Allah عَزَّوَجَلَّ has blessed you with.' Sayyiduna Khidr عَلَيْهِ السَّلَام said, 'You will not be able to observe patience with me.' Sayyiduna Musa عَلَيْهِ السَّلَام said, 'اِنْ شَآءَاللّٰه عَزَّوَجَلَّ I will be patient and will not disobey you at all.' Sayyiduna Khidr عَلَيْهِ السَّلَام said, 'The condition is that you will not ask question about anything until I myself do not inform you.' After this mutual agreement, Sayyiduna Khidr عَلَيْهِ السَّلَام took Sayyiduna Musa عَلَيْهِ السَّلَام and Yoosha' Bin Noon عَلَيْهِ السَّلَام with him and started walking alongside the seashore until they came

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across a boat. The occupants of the boat boarded them on and did not even charge any fare. When these people sat in the boat, Sayyiduna Khidr عَلَيْهِ السَّلَام took out his axe from his pouch detached one of the boats plank and threw it into the sea. Witnessing this, Sayyiduna Musa عَلَيْهِ السَّلَام could not observe patience and asked the following question to Sayyiduna Khidr عَلَيْهِ السَّلَام:

اَخَرَقْتَهَا لِتُغْرِقَ اَهْلَهَا ۚ لَقَدْ جِئْتَ شَيْـًٔا اِمْرًا ﴿۷۱﴾

Did you cleave (the boat) in order to drown its passengers? You have indeed done a wrong thing.

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Al-Kahf, verse 71)

Sayyiduna Khidr عَلَيْهِ السَّلَام said, 'Did I not tell you that you will not be able to observe patience with me.' Sayyiduna Musa عَلَيْهِ السَّلَام apologized and said, 'I forgot not to ask any question. Therefore, please neglect it and do not make difficulty in my mission.' Then these esteemed people advanced further and Sayyiduna Khidr عَلَيْهِ السَّلَام came across a child, who was the only son of his parents. Sayyiduna Khidr عَلَيْهِ السَّلَام strangled him, banged him on the ground and killed him. Witnessing this terrifying scene, Sayyiduna Musa عَلَيْهِ السَّلَام could not bear the patience and said to Sayyiduna Khidr عَلَيْهِ السَّلَام in a fairly strict tone:

اَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ ؕ لَقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿۷۴﴾

Musa said, 'Did you slay an innocent soul not in retribution for another? You have indeed done an extremely evil thing.'

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Al-Kahf, verse 74)

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Sayyiduna Khidr عَلَيْهِ السَّلَام gave the same reply to Sayyiduna Musa عَلَيْهِ السَّلَام, 'Did I not tell you that you will not be able to observe patience with me at all.' At this, Sayyiduna Musa عَلَيْهِ السَّلَام said, 'Alright. If I ask you anything else after this, then do not stay with me. No doubt that the chance provided by you to me in this regard remains no more.' After this, they all resumed their journey together. They reached a village and requested for some food from the villagers. But no one among the villagers served any food. Then they both came across a wall in the village that was about to fall. Sayyiduna Khidr عَلَيْهِ السَّلَام erected the wall by invoking the Ism-e-A'zam. Sayyiduna Musa عَلَيْهِ السَّلَام was already displeased with the bad conduct of the people of the village, so he became angry and could not remained silent and said:

لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ اَجْرًا ﴿۷۷﴾

If you had wished, you could have taken a wages for it!

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Al-Kahf, verse 77)

Hearing this, Sayyiduna Khidr عَلَيْهِ السَّلَام said, 'From now onwards, we cannot proceed together and the things that happened for you could not withhold patience, I will explain you the secrets within them. Listen! The boat that I damaged belonged to some poor people who would earn livelihood by virtue of that boat. At some distance ahead, there lived a tyrant king who would capture the good-condition boats and would leave the defective ones. So I intentionally took out one of its planks and made it defective, so that it may remain protected from the tyrant king. The parent of the child I killed were very pious and virtuous people, but the child himself was an infidel by birth. His parents loved him immensely and used to fulfil his every desire. So I feared that the child might

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divert his parents towards unbelief. That's why I killed him and saved his parents from unbelief. Now his parents will observe patience and Allah عَزَّوَجَلَّ will bestow them with a daughter in exchange who will get married to a Prophet and will also give birth to a Prophet who will guide the people towards Allah عَزَّوَجَلَّ.

The secret behind repairing the damaged wall was that it was property of two orphans, beneath which was buried their hidden treasure. Their father was a pious person. If this wall had collapsed, the people of the village would have taken their treasure. Your Rab destined these two orphans to grow up and dig out their treasure. Thus I repaired the wall. This is the grace of Allah عَزَّوَجَلَّ unto these children. O Musa (عَلَيْهِ السَّلَام)! Be assured that whatever I did was not from my own accord, instead I did it to fulfil the order of Allah عَزَّوَجَلَّ.' After this Sayyiduna Musa عَلَيْهِ السَّلَام returned to his native country. *(Madarik-ut-Tanzeel, vol. 3, pp. 219-221, part 15-16, Surah Al-Kahf, summarized)*

Introduction of Sayyiduna Khidr عَلَيْهِ السَّلَام

Sayyiduna Khidr عَلَيْهِ السَّلَام is called Abul 'Abbas. His name is 'Balya' and his father's name is 'Malkaan'. Balya is a word from the Suryani language. Its translation in Arabic is 'Ahmad'. His title is 'Khidr'. This word can be articulated in three ways: Khadir, Khadr and Khidr; and the meaning of the word Khidr is 'a green thing'. Wherever he عَلَيْهِ السَّلَام would sit, green grass would grow due to his blessings, and due to this reason, people started calling him 'Khidr'. He عَلَيْهِ السَّلَام belongs to a very honourable family lineage and his ancestors were kings. Some spiritual scholars have mentioned that a Muslim who remembers his name, his father's name and his patronymic would not suffer faithless end.

(As-Saawi, vol. 4, pp. 1207, part 15, Surah Al-Kahf, verse 65)

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Khidr, a living Wali of Allah

Some people have mentioned Sayyiduna Khidr عَلَيْهِ السَّلَام as a Prophet but the majority of the Islamic scholars are of the opinion that he عَلَيْهِ السَّلَام is a Wali (friend) of Allah.

(Jalalayn, pp. 249; part 15, Surah Al-Kahf, verse 65)

This is also accepted unanimously by the majority of the scholars that he عَلَيْهِ السَّلَام is still alive and will remain alive until the Day of Judgement, because he عَلَيْهِ السَّلَام has drunk the water of life [Aab-e-Hayat]. Numerous friends of Allah used to avail his company to attain blessings. In this context, a spiritual saint, Sayyid Bikri رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has written an eulogy about Sayyiduna Khidr عَلَيْهِ السَّلَام called 'Dard-us-Sahar', in the following words:

حَيٌّ وَحَقِّكَ لَمْ يَقُلْ بِوَفَاتِهٖ ۔۔۔ اِلَّا الَّذِیْ لَمْ یَلْقَ نُوْرَ جَمَالِهٖ

فَعَلَيْهِ مِنِّیْ كُلَّمَا هَبَّ الصَّبَا ۔۔۔ اَزْكٰى سَلَامٍ طَابَ فِیْ اِرْسَالِهٖ

'I swear by Your Rab! Sayyiduna Khidr is alive and the one who believes that he is dead will only be the one who has not been able to see his enlightened beauty. So whenever the fragrant breeze blow, may my Salam be unto him and may the blowing breeze convey my Salam with purity to him.'

◆◆◆

Sayyiduna Khidr عَلَيْهِ السَّلَام has also been privileged to physically meet the Most Dignified Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Therefore, he عَلَيْهِ السَّلَام is also a companion (Sahabi) of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

(As-Saawi, vol. 3, pp. 1208; part 15, Surah Al-Kahf, verse 65)

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39. Zul-Qarnayn and Yajooj Majooj

Zul-Qarnayn's name is Sikandar and he is the maternal cousin of Sayyiduna Khidr عَلَيْهِ السَّلَام. Sayyiduna Khidr عَلَيْهِ السَّلَام had served as his minister and flag-bearer in forests. He is from the descendants of Sayyiduna Saam Bin Nuh عَلَيْهِ السَّلَام and is the only son of an old woman. He embraced Islam on the hands of Sayyiduna Ibraheem عَلَيْهِ السَّلَام and remained in his blissful company for a long time. Sayyiduna Ibraheem عَلَيْهِ السَّلَام also bequeathed him with some of his testaments. He was not a Prophet. He was a devout and a holy person who was blessed with the rank of sainthood.

Why was he called Zul-Qarnayn?

The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has narrated that he became famous with the title of Zul-Qarnayn (the one with two horns) because he made the journey of the two horns of the world meaning, the two corners of the world. Some are of the opinion that during his age, two Qarn (period of time) passed and one Qarn is of a hundred years. Some have reported that he had two locks (Zulfayn) so he is known as Zul-Qarnayn and another opinion is that there were two horns on his crown. Some are of the opinion that there was a bulging on the both sides of his head which looked like horns, while some have mentioned the reason that his father and mother both belong to a noble lineage. Therefore, people started calling him 'Zul-Qarnayn'. ﴿وَاللهُ تَعَالٰى اَعْلَم﴾

(Madarik-ut-Tanzeel, vol. 3, pp. 222; part 16, Surah Al-Kahf, verse 83)

Allah عَزَّوَجَلَّ blessed him with the kingship of the whole world. There have been four such kings in the world who have had the kingship of the entire world. Two among them were the believers and two were unbelievers. Among the believers were Sayyiduna Sulayman

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عَلَيْهِ السَّلَام and Zul-Qarnayn; whilst among the unbelievers were Bakht Nasr and Namrood. A fifth king who will rule the entire world will be from this Ummah and his blessed name is Imam Mahdi رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ.
(As-Saawi, vol. 3, pp. 1216; part 16, Surah Al-Kahf, verse 83)

Three journeys of Sikandar Zul-Qarnayn

In the Holy Quran, three journeys of Sayyiduna Zul-Qarnayn have been mentioned in Surah Al-Kahf. Let us narrate these three journeys from the Holy Quran that are very strange.

First journey

Sayyiduna Zul-Qarnayn had read in old scriptures that a person from the progeny of Saam Bin Nuh عَلَيْهِ السَّلَام will drink water from the spring of eternity (Aab-e-Hayat) and hence he will never die. For this reason, Sayyiduna Zul-Qarnayn travelled towards the west along with Sayyiduna Khidr عَلَيْهِ السَّلَام. Sayyiduna Khidr عَلَيْهِ السَّلَام reached the spring of eternity and drank from it, but Sayyiduna Zul-Qarnayn could not avail the opportunity. During this journey towards the west, he traversed all the land until he reached a place where at the time of sunset; it seemed as if the sun was drowning in waters.

There he met people who were wearing the animal hides. There was no other dress over their bodies other than that and they had nothing to eat except for the dead animals of the sea. These people were called 'Naasik'. Sayyiduna Zul-Qarnayn noticed that they had huge armies and these people were very powerful warriors. Sayyiduna Zul-Qarnayn surrounded them with his army and made them helpless. Therefore, some among them embraced Islam while others were killed by his army.

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Second journey

Then Sayyiduna Zul-Qarnayn travelled towards the east. When he reached the place where the sun rises from, he came across such people who had no homes or buildings. At the time of sunrise, they would hide themselves in the caves and after the sunset, they would come out of the caves for searching their livelihood. These people were known as 'Mansik'. Sayyiduna Zul-Qarnayn also fought a war against these people. Those who embraced the true faith were dealt with compassion and those who remained stuck with their unbelief were killed.

Third journey

After this, Sayyiduna Zul-Qarnayn travelled towards the north and reached 'Sadain' (in the midst of two mountains). The inhabitants of this area spoke a very strange language. He could hardly communicate with them through gestures and sign language. These people complained to Sayyiduna Zul-Qarnayn about tyrannies of the Yajooj Majooj and sought help from him.

Yajooj Majooj (Gog Magog)

It was a rebellious group among the progeny of Yaafas Bin Nuh عَلَيْهِ السَّلَام and these people were very huge in number. They were brutal and wild and lived just like animals. During the spring season, these people would come out of their caves, eat away all the crops and vegetables and carry away the dry items with them. They would eat humans, wild animals and even snakes, scorpions, chameleons and every small or big animal.

Alexandrian wall (Sad-e-Sikandari)

The people requested Sayyiduna Zul-Qarnayn to save them from the mischief and tyrannies of Yajooj Majooj (Gog and Magog)

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and they also offered money in exchange for this. But Sayyiduna Zul-Qarnayn told them, 'I do not need your wealth. Allah عَزَّوَجَلَّ has bestowed me with everything. Just help me by providing physical assistance.' Therefore, he asked for a foundation to be dug in the middle of the two mountains. When water emerged out, stones were placed firmly with the help of molten copper; then iron planks were firmly placed over and under those rocks and the interior surface was filled with coal and wood. Then it was all lit with fire. This way, the wall was erected up to the height of the mountains and no space was left between the two mountains. Then melted copper was poured into the wall. All this combined together to make a very strong wall. *(Khazaain-ul-'Irfan, pp. 545-547; part 16, Surah Al-Kahf, verse 86-98)*

In the Surah Al-Kahf of the Holy Quran, from ﴿حَتّٰۤى اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ﴾ to ﴿مِنْ اَمْرِنَا يُسْرًا ۝﴾ is the mention of the first journey, then from ﴿ثُمَّ اَتْبَعَ سَبَبًا ۝﴾ to ﴿خُبْرًا ۝﴾ is the mention of the second journey and from ﴿ثُمَّ اَتْبَعَ سَبَبًا ۝﴾ to ﴿وَكَانَ وَعْدُ رَبِّیْ حَقًّا ۚ ۝﴾ is the mention of the third journey.

When will Sad-e-Sikandari break?

It has been mentioned in a Hadees that Yajooj Majooj daily try to break this wall and striving hard, when they reach close to breaking it, then someone among them says that leave it now, we will break the remaining part tomorrow. When these people arrive the next day, then by the command of Allah عَزَّوَجَلَّ, the wall becomes even stronger than before. When the time of the failure of this wall would come, someone among them will say اِنْ شَآءَاللّٰه عَزَّوَجَلَّ we will break the remaining part tomorrow. Due to reward of saying 'اِنْ شَآءَاللّٰه عَزَّوَجَلَّ',

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the wall will break down the next day. This will be the time when the Day of Judgement will be close.

After the breakage of the wall, Gog and Magog will rush out and will commit bloodshed and devastation everywhere. They will gulp the water of springs and ponds, eat away trees and animals and will spread out everywhere in the earth. However, they will be unable to enter three cities; Makka-tul-Mukarramah, Madina-tul-Munawwarah and Bayt-ul-Muqaddas. Then by the supplication of Sayyiduna ‘Isa عَلَيْهِ السَّلَام, worms will grow in their necks and they all will perish. It has been mentioned in the Holy Quran:

حَتّٰۤى اِذَا فُتِحَتْ یَاْجُوْجُ وَ مَاْجُوْجُ وَ هُمْ مِّنْ كُلِّ حَدَبٍ یَّنْسِلُوْنَ ﴿۹۶﴾

Till the time when Yajooj and Majooj are released, and they will be coming down from every height.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Anbiya, verse 96)

40. Tree of Maryam and stream of Jibra`eel

Sayyiduna ‘Isa عَلَيْهِ السَّلَام was born to Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا without father. When the time of birth arrived, Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا went far from people and sat isolated beneath a dry date palm-tree. Under the very same tree, Sayyiduna ‘Isa عَلَيْهِ السَّلَام was born. As Sayyiduna ‘Isa عَلَيْهِ السَّلَام was born from an unmarried mother, Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was therefore in a state of great worry and much grief and was not returning to her village due to the fear of being blamed by the people. She was sitting in such a deserted place under a dry date palm-tree where there was nothing to drink or eat. Suddenly, Sayyiduna Jibra`eel عَلَيْهِ السَّلَام descended and made a stream of water emerge by casting his heel on the earth. All of a sudden, the dry date palm-tree rejuvenated and yielded fruit.

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Then Sayyiduna Jibra`eel عَلَيْهِ السَّلَام spoke to Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا in the following manner:

فَنَادٰىهَا مِنْ تَحْتِهَاۤ اَلَّا تَحْزَنِیْ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِیًّا ﴿۲۴﴾ وَ هُزِّیْۤ اِلَیْكِ
بِجِذْعِ النَّخْلَةِ تُسٰقِطْ عَلَیْكِ رُطَبًا جَنِیًّا ﴿۲۵﴾ فَكُلِیْ وَ اشْرَبِیْ وَ قَرِّیْ عَیْنًا ۚ

(The angel) therefore called her from below her, 'Do not grieve – your Lord has caused a river to flow below you. And shake the trunk of the palm-tree towards you – ripe fresh dates will fall upon you. (This was a miracle – the date palm was dry and it was winter season.) Therefore eat and drink and cool your eyes'.

[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Maryam, verse 24-26)

A dry tree's yielding of fruit and the sudden emergence of a stream are undoubtedly the miraculous marvels of Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا.

Moral: In the previous pages, you have read that when Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was a young girl and used to pray in the arch of Bayt-ul-Muqaddas, she would get out of season fruits without any effort. Whereas after the birth of Sayyiduna 'Isa عَلَيْهِ السَّلَام, no doubt she did receive ripened dates, but it was commanded by Allah عَزَّوَجَلَّ to shake the tree in order to get the dates. The lesson we learn here is that until a person is single, he is blessed with provisions even without any efforts and but when a person bears children, it becomes necessary for him to make effort for livelihood. This is evident from Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا that until she was alone, she was blessed with the provision of fruits in her arch of worship. However, when her child Sayyiduna 'Isa عَلَيْهِ السَّلَام was born, then it was commanded by Allah عَزَّوَجَلَّ to shake the date palm-tree and thus make some effort to get the dates. ﴿وَاللّٰہُ تَعَالٰی اَعْلَم﴾

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41. First speech of Sayyiduna ‘Isa عَلَيْهِ السَّلَام

When Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا returned to her village of Bani Israel with Sayyiduna ‘Isa عَلَيْهِ السَّلَام in her lap, the people blamed her of fornication and they started saying, ‘O Maryam! You have committed a very shameful act. There was no immorality in your parents’ character and neither was your mother a fornicator. So how have you given birth to a child without a husband?’ When the people crossed the limits of badmouthing Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا remained silent but asked people to ask everything from the child. The people said, ‘What! Why and how can we converse with this child? He is still a baby in the cradle’. Upon hearing these comments from the people, Sayyiduna ‘Isa عَلَيْهِ السَّلَام started his speech which has been related by Allah عَزَّوَجَلَّ in the Holy Quran in the following words:

قَالَ اِنِّیْ عَبْدُ اللّٰهِ ؕ اٰتٰنِیَ الْكِتٰبَ وَ جَعَلَنِیْ نَبِیًّا ﴿۳۰﴾ وَّ جَعَلَنِیْ مُبٰرَكًا
اَیْنَ مَا كُنْتُ ۪ وَ اَوْصٰنِیْ بِالصَّلٰوةِ وَ الزَّكٰوةِ مَا دُمْتُ حَیًّا ﴿۳۱﴾ وَّ بَرًّۢا
بِوَالِدَتِیْ ۫ وَ لَمْ یَجْعَلْنِیْ جَبَّارًا شَقِیًّا ﴿۳۲﴾ وَ السَّلٰمُ عَلَیَّ یَوْمَ وُلِدْتُّ
وَ یَوْمَ اَمُوْتُ وَ یَوْمَ اُبْعَثُ حَیًّا ﴿۳۳﴾

The child proclaimed, ‘I am Allah’s bondman; He has given me the Book and made me the communicator of the Unseen (a Prophet). And He has made me blessed wherever I be; and ordained upon me prayer and poor due, as long as I live. And has made me dutiful to my mother and not made me vigorous, ill-fated. And peace is upon me the day I was born, and on the day I shall taste death, and on the day I will be raised alive’.

[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Maryam, verse 30-33)

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Moral

1. This is a miracle of Sayyiduna ‘Isa عَلَيْهِ السَّلَام that just after his birth, he عَلَيْهِ السَّلَام delivered such a comprehensive speech. In this speech, first of all, he عَلَيْهِ السَّلَام declared himself a bondsman of Allah so that no one may call him god or the son of god as people were going to blame him so in the times to come. And this false accusation was in fact an accusation against Allah عَزَّوَجَلَّ. Therefore, it was the natural aspect of his Prophethood to firstly dismiss the false accusation that was going to be made towards Allah عَزَّوَجَلَّ before dismissing the blame on his mother.

   Allah عَزَّوَجَلَّ is the Most Majestic and Magnificent. Whosoever He عَزَّوَجَلَّ blesses with Prophethood, certainly his birth is pure and the majestic signs of his Prophethood are made well apparent since his birth.

2. In this part of Surah Maryam, Allah عَزَّوَجَلَّ has comprehensively mentioned the Milad [birth] of Sayyiduna ‘Isa عَلَيْهِ السَّلَام and in the end, there is the mention of Salam. From this, we come to know that celebrating the birth of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and reciting Salat-o-Salam in the end is the tradition [Sunnah] of Allah عَزَّوَجَلَّ and same is the tradition of the Ahl-us-Sunnah wa-Jama’at.

3. We have also come to know from the abovementioned speech of Sayyiduna ‘Isa عَلَيْهِ السَّلَام that Salah, Zakah and kind conduct towards parents are such obligations that were also obligatory in the Shari’ah of Sayyiduna ‘Isa عَلَيْهِ السَّلَام.

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42. Sayyiduna Idrees عَلَيْهِ السَّلَام

His name is 'Akhnaukh' and he عَلَيْهِ السَّلَام is the grandfather of Sayyiduna Nuh's father. He عَلَيْهِ السَّلَام is the first Rasool (apostle) after Sayyiduna Aadam عَلَيْهِ السَّلَام. His father is Sayyiduna Shees Bin Aadam عَلَيْهِمَا السَّلَام. He عَلَيْهِ السَّلَام is the first person ever to write with a pen. Sewing clothes and wearing sewed clothes also started by him as prior to this, people would wear animal hides. He عَلَيْهِ السَّلَام is also the first one in making weapons, weighing scales and looking in to the science of astronomy and mathematics. All these things were initiated by him. Allah عَزَّوَجَلَّ descended thirty scriptures unto him and he عَلَيْهِ السَّلَام would frequently give lessons [Dars] from the books of Allah عَزَّوَجَلَّ. For this reason, he عَلَيْهِ السَّلَام became famous by the title of 'Idrees'. It became so renowned that many people are unaware of his real name. The Holy Quran has also mentioned his name as 'Idrees'.

Allah عَزَّوَجَلَّ has lifted him up to the skies. It has been mentioned in *Bukhari* and *Muslim* that on Shab-e-Mi'raaj, the Noblest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم met Sayyiduna Idrees عَلَيْهِ السَّلَام on the fourth sky. It has been stated by Sayyiduna Ka'b-ul-Ahbaar رَضِیَ اللهُ تَعَالٰی عَنْهُ and others, that once Sayyiduna Idrees عَلَيْهِ السَّلَام said to the Angel of Death, 'I want to taste death to see how it is? Take away my soul and show me.' The Angel of Death followed his command and took away his soul. Instantly, he returned it back to him and Sayyiduna Idrees عَلَيْهِ السَّلَام revived back to life. Then he عَلَيْهِ السَّلَام said, 'Show me the Hell so that the fear of Allah عَزَّوَجَلَّ may intensify in my heart'. Therefore, this command was also fulfilled. After seeing Hell, he عَلَيْهِ السَّلَام asked the guard of Hell, 'Open the gate, I wish to pass through it.' Therefore, the command was fulfilled and he passed across it. He عَلَيْهِ السَّلَام asked the Angel of Death to show him the Paradise. So he took him in to the Paradise.

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After waiting for some time in the Paradise, the Angel of Death asked him to return back. But he عَلَيْهِ السَّلَام replied, 'I will not go anywhere from here. Allah عَزَّوَجَلَّ has said ﴿كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ﴾ (i.e. *every soul must taste death*) and I have already tasted death and Allah عَزَّوَجَلَّ has also said that ﴿وَ اِنْ مِّنْكُمْ اِلَّا وَارِدُهَا﴾ (i.e. *and there is none among you who shall not pass over Hell*) and I have passed over it. Now I have reached Paradise and about those who will reach Paradise, Allah عَزَّوَجَلَّ has said ﴿وَمَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ﴾ (i.e. *those who will enter Paradise will not be expelled from it*). So now why are you asking me to leave the Paradise?' Allah عَزَّوَجَلَّ sent Divine revelation to the Angel of Death, 'Whatever (Sayyiduna) Idrees (عَلَيْهِ السَّلَام) has done; he has done it with My consent and has entered the Paradise with My permission. Therefore, leave him. He will live in Paradise.' Therefore, Sayyiduna Idrees عَلَيْهِ السَّلَام is alive above the skies in the Paradise. *(Khazaain-ul-'Irfan, pp. 556-557; part 16, Surah Maryam, verse 56-58)*

There is a brief description of the ascension of Sayyiduna Idrees عَلَيْهِ السَّلَام in Surah Maryam of the Holy Quran:

وَ اذْكُرْ فِي الْكِتٰبِ اِدْرِيْسَ ۫ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ﴿۵۶﴾ وَّ رَفَعْنٰهُ مَكَانًا عَلِيًّا ﴿۵۷﴾ اُولٰٓىِٕكَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ مِنْ ذُرِّيَّةِ اٰدَمَ ۗ

And remember Idrees in the Book; he was indeed very truthful, a communicator of unseen. And We lifted him to a high station[1]. It is these upon whom Allah has bestowed favour among the communicators of unseen, from the descendants of Aadam.'

[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Maryam, verse 56-58)

[1] (Living with soul and body in Heaven, after his death.)

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Moral: The lesson that we get from the event of Sayyiduna Idrees عَلَيْهِ السَّلَام is that Allah عَزَّوَجَلَّ has bestowed His Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام with enormous blessings and excellence. Therefore, it is compulsory and necessary for every Muslim that he should be extremely respectful towards all Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام, as it is a necessity and kernel of our faith. Remembrance of Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام is a source of Divine blessings.

The graceful mention of blessed Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام of Allah عَزَّوَجَلَّ repeatedly in the verses of the Holy Quran and in Ahadees is the evidence that observing reverence as regards to them and the remembrance of these sacred people is a source of blessings, mercy and all goodness. ﴾وَاللّٰهُ تَعَالٰى اَعْلَم﴿

43. From tidal waves into mother's lap

The astrologers informed pharaoh that a boy will born in Bani Israel that will be a cause of destruction of his kingdom. Therefore, pharaoh ordered his army to kill every new-born baby boy of the Bani Israel. Sayyiduna Musa عَلَيْهِ السَّلَام was born in those critical times. His mother put him in a box and after tightly securing it, put it in the River Nile due to the fear of pharaoh. A stream would flow from the river towards the palace of pharaoh, and that box flowed from the river into that stream.

Coincidently, pharaoh and his wife Aasiyah were sitting in their palace viewing the stream. When they saw the box, they ordered the servants to take it out and bring it in the palace. When the box was opened, an exceptionally beautiful child was discovered in it, whose face was glistening with beauty and elegance, as well as with the gleaming charms of Prophethood. Pharaoh and Aasiyah were inspired by the child and Aasiyah said to pharaoh:

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قُرَّتُ عَيْنٍ لِّیْ وَلَكَ ؕ لَا تَقْتُلُوْهُ ۫ۖ
عَسٰۤى اَنْ یَّنْفَعَنَاۤ اَوْ نَتَّخِذَهٗ وَلَدًا وَّ هُمْ لَا یَشْعُرُوْنَ ۝۹

This child is the comfort of my eyes and yours; do not kill him; perhaps he may benefit us or we might take him as son and they were unaware.

[Kanz-ul-Iman (Translation of Quran)] (Part 20, Surah Al-Qasas, verse 9)

This whole incident has been mentioned in the Glorious Quran, Surah Taahaa in the following way:

When We inspired to your mother whatever was to be inspired that, 'Put this child into a trunk and cast him into the river, so the river shall deposit it on to a shore' – therefore one who is an enemy to Me and you, shall pick him up'; and I bestowed upon you love from Myself; and for you to be brought up in My sight.

[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Taahaa, verse 38-39)

As Sayyiduna Musa عَلَیْہِ السَّلَام was still an infant, a search began for a woman who could suckle him, but he عَلَیْہِ السَّلَام did not take the milk from anyone. On the other side, the mother of Sayyiduna Musa (عَلَیْہِ السَّلَام) was extremely worried thinking where and under what state her baby would be. In this state of depression, she sent the sister of Sayyiduna Musa (عَلَیْہِ السَّلَام), Maryam to the palace of pharaoh in the pursuit of information. When Maryam witnessed that the child is not taking milk from any woman, she said to pharaoh that I will bring a woman. Perhaps he عَلَیْہِ السَّلَام will start taking the milk from her. Therefore, Maryam brought the mother of Sayyiduna Musa عَلَیْہِ السَّلَام to the palace of pharaoh. When she held Sayyiduna Musa عَلَیْہِ السَّلَام to her chest out of extreme love and tried to feed him, he عَلَیْہِ السَّلَام started taking the milk. This way, the mother of Sayyiduna

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Musa عَلَيْهِ السَّلَام found her lost beloved son. This event has been mentioned in Surah Al-Qasas of the Holy Quran in the following way:

وَ اَصْبَحَ فُؤَادُ اُمِّ مُوْسٰى فٰرِغًا ؕ اِنْ كَادَتْ لَتُبْدِیْ بِهٖ لَوْ لَاۤ اَنْ رَّبَطْنَا عَلٰى قَلْبِهَا لِتَكُوْنَ مِنَ الْمُؤْمِنِیْنَ ﴿۱۰﴾ وَ قَالَتْ لِاُخْتِهٖ قُصِّیْهِ ۫ فَبَصُرَتْ بِهٖ عَنْ جُنُبٍ وَّ هُمْ لَا یَشْعُرُوْنَ ﴿۱۱﴾ وَ حَرَّمْنَا عَلَیْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ اَدُلُّكُمْ عَلٰۤى اَهْلِ بَیْتٍ یَّكْفُلُوْنَهٗ لَكُمْ وَ هُمْ لَهٗ نٰصِحُوْنَ ﴿۱۲﴾ فَرَدَدْنٰهُ اِلٰۤى اُمِّهٖ كَیْ تَقَرَّ عَیْنُهَا وَ لَا تَحْزَنَ وَ لِتَعْلَمَ اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ لٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ ﴿۱۳﴾

And in the morning, the heart of Musa's mother became impatient; and certainly she would have almost disclosed his condition had We not strengthened her heart, so that she may have faith in our promise. And his mother said to his sister, 'Go after him' – she therefore remained observing him from far, and they were not aware. And We had already forbidden all wet nurses for him, so she said, 'Shall I tell you a household that will nurse this child of yours, and they are his well-wishers?' So We returned him to his mother in order to soothe her eyes and not grieve, and for her to know that Allah's promise is true – but most people do not know.

[Kanz-ul-Iman (Translation of Quran)] (Part 20, Surah Al-Qasas, verse 10-13)

Name of Sayyiduna Musa's mother

The name of the mother of Sayyiduna Musa عَلَيْهِ السَّلَام is 'Yuhaanz', his father's name is 'Imran' and his sister's name is 'Maryam'. But keep in mind that this Maryam is not the Maryam who was the

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mother of Sayyiduna ‘Isa عَلَيْهِ السَّلَام. Maryam the mother of Sayyiduna ‘Isa عَلَيْهِ السَّلَام was born several centuries after the sister of Sayyiduna Musa عَلَيْهِ السَّلَام.

Moral

1. The moral lesson that we learn from this event is that whenever the grace of Allah عَزَّوَجَلَّ descends, He عَزَّوَجَلَّ gets such things done by enemies that even friends cannot accomplish. You can see that pharaoh was the biggest enemy of Sayyiduna Musa عَلَيْهِ السَّلَام, but Musa عَلَيْهِ السَّلَام was brought up in his palace.

2. We have also come to know that whenever Allah عَزَّوَجَلَّ protects someone; no one can harm him. Just ponder over how Allah عَزَّوَجَلَّ made a safe and sound retrieval of Sayyiduna Musa عَلَيْهِ السَّلَام to his mother.

44. Demolishing of idols by Sayyiduna Ibraheem

In the dispute over idol worshiping, Sayyiduna Ibraheem عَلَيْهِ السَّلَام firstly proved the truth by argumentation to his people. But the people did not accept the truth. Instead, they said, ‘Tomorrow is our day of Eid and a big carnival of ours will be held. Come there and witness the joy and pleasure in our religion.’

It was a custom of those people that they would hold an annual carnival. The people would gather in a jungle and would waste the whole day in useless amusements. Then in the evening, they would go to temples and worship their idols and would present gifts, confectionary and exquisite foods as a holy feast. Sayyiduna Ibraheem عَلَيْهِ السَّلَام went towards the carnival on the invitation of the people for some distance, but came back home with an excuse of sickness. The people went to the carnival. Then all those who did not

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participate in the carnival, Sayyiduna Ibraheem عَلَيْهِ السَّلَام told them in clear words:

وَ تَاللّٰهِ لَاَكِیْدَنَّ اَصْنَامَكُمْ بَعْدَ اَنْ تُوَلُّوْا مُدْبِرِیْنَ ﴿۵۷﴾

And, by oath of Allah, I shall seek to harm your idols after you have turned your backs.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Anbiya, verse 57)

Subsequently, he عَلَيْهِ السَّلَام took an axe and made his way to the temple. He عَلَيْهِ السَّلَام saw many small and big idols and a huge idol was placed in front of the door. Seeing these man-made gods, he عَلَيْهِ السَّلَام became furious and broke those idols into pieces with his axe. He عَلَيْهِ السَّلَام spared the biggest idol, placed the axe over its shoulder and left the temple. When the people returned from the carnival, they reached the temple to worship their idols. But they were stunned to see their gods broken into pieces. All of them started shouting.

مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَاۤ اِنَّهٗ لَمِنَ الظّٰلِمِیْنَ ﴿۵۹﴾

Who has done this to our gods? He is indeed unjust!

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Anbiya, verse 59)

Some people said that they have heard a young man named 'Ibraheem' swearing against these idols. It was ordered to bring the young man in front of the people. Sayyiduna Ibraheem عَلَيْهِ السَّلَام was summoned and the people asked, 'O Ibraheem! Are you the one who treated our gods like this?' In reply, Sayyiduna Ibraheem عَلَيْهِ السَّلَام said, 'The biggest idol might have done it because the axe is on its shoulder. Alternatively, why do you not inquire from your small demolished

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gods that who broke them into pieces? If these idols can speak, ask them and they themselves will tell you who broke them.' The people lowered their heads and said, 'O Ibraheem! How can we ask these gods? You are well aware that these idols cannot speak.' Hearing this, Sayyiduna Ibraheem عَلَيْهِ السَّلَام said out of fury and in an emotional outburst:

قَالَ اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكُمْ شَيْـًٔا وَّ لَا يَضُرُّكُمْ ﴿۶۶﴾ اُفٍّ لَّكُمْ وَ لِمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۶۷﴾

He said, 'What! You worship, instead of Allah, one that neither benefits you nor harms you? Disgrace be upon you and all the idols whom you worship instead of Allah; so do you not have sense?'

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Anbiya, verse 66-67)

Hearing this truthful speech of Sayyiduna Ibraheem عَلَيْهِ السَّلَام, the people did not give any reply. Instead, they started wailing and called their people:

حَرِّقُوْهُ وَ انْصُرُوْۤا اٰلِهَتَكُمْ اِنْ كُنْتُمْ فٰعِلِيْنَ ﴿۶۸﴾

Burn him and help your gods, if you want to do.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Anbiya, verse 68)

Therefore, the tyrants now ignited a huge fire and the flames of this fire were so high that not even a bird could fly over it. Then they unclothed him and threw him into the fire by means of a catapult, and they assumed in their minds that Sayyiduna Ibraheem عَلَيْهِ السَّلَام would have been burnt and turned to ashes. But Allah عَزَّوَجَلَّ ordered the fire:

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قُلْنَا یٰنَارُ كُوْنِیْ بَرْدًا وَّ سَلٰمًا عَلٰۤى اِبْرٰهِیْمَ ﴿۶۹﴾

O fire, become cool and peaceful upon Ibraheem.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Anbiya, verse 69)

Therefore, the outcome for this has been described by the Holy Quran in its alarming words:

وَ اَرَادُوْا بِهٖ كَیْدًا فَجَعَلْنٰهُمُ الْاَخْسَرِیْنَ ﴿۷۰﴾

And they wished to cause him harm, so We made them the greatest of losers.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Anbiya, verse 70)

Thus the fire extinguished and Sayyiduna Ibraheem عَلَیْهِ السَّلَام escaped absolutely safe and alive. The tyrants stunned to see this miracle.

Trust of Sayyiduna Ibraheem in Allah عَزَّوَجَلَّ

It has been reported that when Namrood threw Sayyiduna Ibraheem عَلَیْهِ السَّلَام into the blazing fire in front of a huge crowd of his people, all the creatures in the earth and skies started crying and supplicating in the court of Allah عَزَّوَجَلَّ: 'O Rab (عَزَّوَجَلَّ)! Your Khaleel (عَلَیْهِ السَّلَام) is being put into fire and there is none except him on the earth to proclaim Your oneness and he is devoted to You. Therefore, allow us to render our help and assistance to him.' Allah عَزَّوَجَلَّ replied, 'Ibraheem is My Khaleel and I am his Creator. If Ibraheem calls you for support, then you are allowed to help him. But if he does not seek help from anyone except Me, then all of you note that I am his Friend and Protector. Thus leave his matter unto Me.'

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After this, the angel of water came to Sayyiduna Ibraheem عَلَيْهِ السَّلَام and said, 'If you order, I can extinguish the fire by showering water over it.' Then came the angel of wind and presented himself and said, 'If you order, I can blow the fire away with a powerful hurricane.' Sayyiduna Ibraheem عَلَيْهِ السَّلَام said to both these angels, 'I am not in need of you. My Allah (عَزَّوَجَلَّ) is Sufficient for me and He (عَزَّوَجَلَّ) is my only Healer. He (عَزَّوَجَلَّ) will help me whenever He (عَزَّوَجَلَّ) would like.' *(As-Saawi, vol. 4, pp. 1307; part 17, Surah Al-Anbiya, verse 68)*

Which supplication did he invoke before being thrown into fire?

In one of the reports, it has been mentioned that when the unbelievers threw him into the fire, he عَلَيْهِ السَّلَام invoked the following supplication:

لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ لَكَ الْحَمْدُ وَلَكَ الْمُلْكُ لَا شَرِيْكَ لَكَ

When he عَلَيْهِ السَّلَام was thrown into the flames of the fire, Sayyiduna Jibra`eel عَلَيْهِ السَّلَام came and said, 'O Khaleel of Allah, do you have any need?' He عَلَيْهِ السَّلَام replied, 'I have no need of you,' then Sayyiduna Jibra`eel عَلَيْهِ السَّلَام said, 'Seek help from Allah عَزَّوَجَلَّ.' Sayyiduna Ibraheem عَلَيْهِ السَّلَام replied, 'My Allah عَزَّوَجَلَّ is Well-Aware of my condition. Therefore, I do not need to ask Him.' At that time, the blessed age of Sayyiduna Ibraheem عَلَيْهِ السَّلَام was sixteen or twenty years.

How long did he remain in the fire for?

There are three reports about how long he عَلَيْهِ السَّلَام remained in the fire for:

1. Some are of the opinion that he عَلَيْهِ السَّلَام remained in the blazing flames of the fire for seven days.

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2. Some have reported that he عَلَيْهِ السَّلَام remained so for forty days.

3. Some are of the opinion that he عَلَيْهِ السَّلَام remained in the fire for fifty days. ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

(As-Saawi, vol. 4, pp. 1307; part 17, Surah Al-Anbiya, verse 68)

Moral: From this event, there is encouragement for those people who stand firm like mountains in their determination against the forces of evil.

Aaj bhi ho jo Ibraheem ka Iman payda
Aag ker sakti hay andaaz-e-gulistan payda

The enthusiasm like Ibraheem if may revive today
The blazing fire can turn into garden even today

45. Trial of Sayyiduna Ayyub عَلَيْهِ السَّلَام

Sayyiduna Ayyub عَلَيْهِ السَّلَام is from the descendants of Sayyiduna Ishaaq عَلَيْهِ السَّلَام and his mother is from the family of Sayyiduna Loot عَلَيْهِ السَّلَام. Allah عَزَّوَجَلَّ blessed him with a diverse range of bounties including beauty, excess of wealth and children, uncountable number of cattle, fields and gardens. When Allah عَزَّوَجَلَّ put him under trial and tribulation, his home collapsed and all of his sons became trapped underneath and died. All of the animals that included hundreds of camels and thousands of goats, died. All of the fields and gardens were also ruined.

In the end, nothing was left in his possession. Whenever he عَلَيْهِ السَّلَام was informed about this ruin and destruction of all these possessions, he عَلَيْهِ السَّلَام would glorify Allah عَزَّوَجَلَّ and pay gratitude by saying, 'What was mine and what is mine, the One Who is Lord of all has

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taken it. For the duration that He عَزَّوَجَلَّ bestowed me with it, it was within my possession and He عَزَّوَجَلَّ has taken it back when He عَزَّوَجَلَّ wished. I am always satisfied in whatever pleases Him.' After this, he عَلَيْهِ السَّلَام fell sick and big size blisters appeared on his blessed body. Under this state, everyone left him, except for his only wife whose name was 'Rahmat Bint-e-Ifraaim', who was the granddaughter of Sayyiduna Yusuf عَلَيْهِ السَّلَام. She used to serve Sayyiduna Ayyub عَلَيْهِ السَّلَام. He عَلَيْهِ السَّلَام suffered this very state for many years. He عَلَيْهِ السَّلَام remained in severe pains due to the blisters and boils.

Lesson

A widespread misconception among people is that Sayyiduna Ayyub عَلَيْهِ السَّلَام was ﴿مَعَاذَ اللّٰه﴾ suffering from leprosy. Some unauthentic books have also recorded fabricated stories about his leprosy. But remember that these tales are completely incorrect and Sayyiduna Ayyub عَلَيْهِ السَّلَام or any other Prophet عَلَيْهِ السَّلَام has never been afflicted with the disease of leprosy. In this context, there is a unanimous rule that the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام stay protected from all those diseases that are publically loathsome and detested. This is because it is the primary duty of the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام to preach the people. So it is obvious that when people will detest and go afar from them due to such illness, then how can the obligatory task of preaching be executed!

Conclusively, Sayyiduna Ayyub عَلَيْهِ السَّلَام never at all suffered from leprosy but only mere blisters, boils and pimples popped up on his blessed body, due to which he عَلَيْهِ السَّلَام suffered troubles for many years but he عَلَيْهِ السَّلَام endured it with great patience and gratefulness. Then with the commandment of Allah عَزَّوَجَلَّ, he عَلَيْهِ السَّلَام invoked in the following way:

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اَنِّیْ مَسَّنِیَ الضُّرُّ وَ اَنْتَ اَرْحَمُ الرّٰحِمِیْنَ ﴿۸۳﴾

Distress has stricken me, and You are the Most Merciful of all those who do mercy.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Anbiya, verse 83)

When Sayyiduna Ayyub عَلَیْہِ السَّلَام remained steadfast in the trial conducted by Allah عَزَّوَجَلَّ and was successful in his test, his supplication was accepted. The Most Gracious and Merciful Allah عَزَّوَجَلَّ ordered him, 'O Ayyub (عَلَیْہِ السَّلَام)! Stamp your foot on the ground.' When he عَلَیْہِ السَّلَام struck his foot on the ground, immediately a spring of water gushed forth. It was commanded by Allah عَزَّوَجَلَّ to Sayyiduna Ayyub عَلَیْہِ السَّلَام to bathe from this water. Therefore, he عَلَیْہِ السَّلَام bathed and all the diseases of his body were healed. He عَلَیْہِ السَّلَام then walked forty steps and the command to stamp the foot on the ground was given again. As soon as he عَلَیْہِ السَّلَام stamped his foot on the ground, another spring of water bubbled up and its water was very cold, sweet and exceptionally delicious. When Sayyiduna Ayyub عَلَیْہِ السَّلَام drank this water, his inner self was enlightened with the Divine light and he عَلَیْہِ السَّلَام attained an excellent health and high spirituality. Allah عَزَّوَجَلَّ revived all his children back to life, blessed his wife with youth again and they had more children. After that, he عَلَیْہِ السَّلَام was also bestowed again with his lost riches and cattle, provisions and resources. In fact, he عَلَیْہِ السَّلَام was bestowed with a lot more riches and wealth than what he عَلَیْہِ السَّلَام possessed before.

One day, during the days of his illness, Sayyiduna Ayyub عَلَیْہِ السَّلَام called his wife and she came with some delay, which enraged him. He عَلَیْہِ السَّلَام swore an oath to strike her with a hundred whips. Allah عَزَّوَجَلَّ said, 'O Ayyub (عَلَیْہِ السَّلَام), strike your wife once with a grass-made broom and through this, your oath will be fulfilled'.

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Therefore, Allah عَزَّوَجَلَّ has mentioned this event in the Holy Quran in the following words:

اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّ شَرَابٌ ﴿۴۲﴾ وَ وَهَبْنَا لَهٗۤ اَهْلَهٗ وَ مِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا وَ ذِكْرٰى لِاُولِي الْاَلْبَابِ ﴿۴۳﴾ وَ خُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَ لَا تَحْنَثْ ؕ اِنَّا وَجَدْنٰهُ صَابِرًا ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗۤ اَوَّابٌ ﴿۴۴﴾

We said, 'Strike the earth with your foot; this cool spring is for bathing and drinking[1].' And We bestowed his household to him and many more similar to it – as a mercy from Us, and as a remembrance for the people of intellect. And We said, 'Take a broom in your hand and strike her with it, and do not break your oath'; we indeed found him patiently enduring; what an excellent bondman! He is indeed always turning (to Allah).

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah Saad, verse 42-44)

Sayyiduna Ayyub عَلَيْهِ السَّلَام was fully successful in his trial. Allah عَزَّوَجَلَّ blessed him with all types of His bounties and the Holy Quran crowned his blessed head by presenting him with the unparalleled title of ﴿اَوَّابٌ﴾ [Awwaab].

Moral: The moral lesson we get from Sayyiduna Ayyub's event of trials is that there are trials from Allah عَزَّوَجَلَّ even for the chosen bondsmen of Allah and when they are successful in their trials and succeed in their test, then as a reward, Allah عَزَّوَجَلَّ dignifies their grandeur to such an extent that is beyond one's imagination. We also get another moral lesson from this event that the fruits of reward that are yielded by practicing patience and being grateful to the will

[1] (A spring gushed forth when he عَلَيْهِ السَّلَام struck the earth – this was a miracle.)

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of Allah عَزَّوَجَلَّ during the time of tribulations are always wonderful. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

46. Sayyiduna Sulayman عَلَيْهِ السَّلَام and an ant

Sayyiduna Sulayman عَلَيْهِ السَّلَام is the son of Sayyiduna Dawood عَلَيْهِ السَّلَام. He عَلَيْهِ السَّلَام was successor of his blessed father. Allah عَزَّوَجَلَّ bestowed him with the status of the Prophethood and the kingship of the whole world and he عَلَيْهِ السَّلَام remained on the throne for a period of forty years. He عَلَيْهِ السَّلَام ruled over humans, jinns, devils, birds, beasts, insects and everything and everyone. He عَلَيْهِ السَّلَام was bestowed with the linguistic knowledge of all the creatures. Therefore, it has been mentioned in the Holy Quran:

وَ وَرِثَ سُلَیْمٰنُ دَاوٗدَ وَ قَالَ یٰۤاَیُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّیْرِ وَ اُوْتِیْنَا مِنْ كُلِّ شَیْءٍؕ اِنَّ هٰذَا لَهُوَ الْفَضْلُ الْمُبِیْنُ ﴿۱۶﴾

And Sulayman became Dawood's successor; and he said, 'O people, we have been taught the language of birds, and have been given to us from all things; this surely is a manifest grace'.

[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah An-Naml, verse 16)

Likewise, it has been mentioned at another place in the Glorious Quran:

وَ لِسُلَیْمٰنَ الرِّیْحَ غُدُوُّهَا شَهْرٌ وَّ رَوَاحُهَا شَهْرٌۚ وَ اَسَلْنَا لَهٗ عَیْنَ الْقِطْرِؕ وَ مِنَ الْجِنِّ مَنْ یَّعْمَلُ بَیْنَ یَدَیْهِ بِاِذْنِ رَبِّهٖؕ وَ مَنْ یَّزِغْ مِنْهُمْ عَنْ اَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِیْرِ ﴿۱۲﴾ یَعْمَلُوْنَ لَهٗ مَا یَشَآءُ مِنْ مَّحَارِیْبَ وَ تَمَاثِیْلَ وَ جِفَانٍ كَالْجَوَابِ وَ قُدُوْرٍ رّٰسِیٰتٍؕ

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And We made the wind subservient to Sulayman – its morning course was of a month's journey and the evening stage was of a month's journey; and We sprung a stream of molten copper for him; and from the jinns, who worked before him by the command of his Lord; and those among them who turned away from Our command – We shall make them taste the punishment of the blazing fire. They made for him whatever he wished – tall palaces and statues, basins like big pools, and anchored large pots.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Saba, verse 12-13)

It has been narrated that once Sayyiduna Sulayman عَلَيْهِ السَّلَام was passing with all of his armies that consisted of humans as well jinns from the valley of 'Naml' situated in Taif or Syria where ants would exist in a large number. The queen of the ants that was female as well as lame warned all ants and said: 'O ants! All of you go in your holes otherwise (Sayyiduna) Sulayman (عَلَيْهِ السَّلَام) and his army may unknowingly crush you under their feet. Sayyiduna Sulayman عَلَيْهِ السَّلَام heard this speech from a distance of three miles and smiled over it. Therefore, Allah عَزَّوَجَلَّ said in the Holy Quran:

حَتّٰۤى اِذَاۤ اَتَوْا عَلٰى وَادِ النَّمْلِۙ قَالَتْ نَمْلَةٌ یّٰۤاَیُّهَا النَّمْلُ ادْخُلُوْا مَسٰكِنَكُمْۚ لَا یَحْطِمَنَّكُمْ سُلَیْمٰنُ وَ جُنُوْدُهٗۙ وَهُمْ لَا یَشْعُرُوْنَ ﴿۱۸﴾ فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا

Until when they came to the valley of the ants, an ant called out, 'O ants, enter your houses – may Sulayman and his armies not crush you, unknowingly.' He therefore smilingly laughed at her speaking.

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah An-Naml, verse 18-19)

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Moral: From this Quranic event, we may acquire few moral lessons.

1. Listening to the voice of an ant from a distance of three miles is a miracle of Sayyiduna Sulayman عَلَيْهِ السَّلَام and we have also come to know that the hearing and seeing capabilities of Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام cannot be compared with the capabilities of ordinary human beings. In fact all the faculties of Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام are stronger than those of the ordinary people.

2. From the speech of the ant, we also come to know that even ants believe that the companions of any Prophet (عَلَيْهِ السَّلَام) cannot intentionally oppress anyone because the ant said ﴿وَهُمْ لَا يَشْعُرُوْنَ ﴿۱۹﴾﴾ meaning, that if Sayyiduna Sulayman عَلَيْهِ السَّلَام and his army crush them under their feet, then it will be done unintentionally. Otherwise, being companions of a Prophet (عَلَيْهِ السَّلَام), they will not oppress anyone deliberately.

   Alas! The ants believe that companions of a Prophet (عَلَيْهِ السَّلَام) never oppress anyone intentionally, but the group of 'Raafidi sect' proved to be even worse than the tiny ants that these tyrants falsely accuse the reverend companions of Prophet Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) of intentionally casting tyranny against the holy family of Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and Sayyidatuna Fatimah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا. ﴿مَعَاذَ اللّٰه﴾

3. We have also come to know that laughing of the blessed Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام is only a smile or an inaudible laugh as it has been mentioned in Ahadees that these prestigious personalities never cut laughter.

(Khazaain-ul-'Irfan, pp. 1680, part 19, Surah An-Naml, verse 19)

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A strange event

It is reported that Sayyiduna Qatadah Muhaddis رَحْمَةُ اللهِ تَعَالٰی عَلَيْه was a scholarly genius and an interdisciplinary erudite scholar. There was no one like him who possessed so much knowledge of Hadees and annotation. Once he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه visited Kufa and a huge crowd of people gathered around to see him. During his speech, many times he asked the audience that ﴿سَلُوْا عَمَّا شِئْتُمْ﴾ meaning, '*ask me whatever you want to ask*'.

The people were so much impressed from his religious knowledge that all of them remained seated stunned and silent. But when he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه repeatedly insisted, then Sayyiduna Imam Abu Hanifah رَحْمَةُ اللهِ تَعَالٰی عَلَيْه who was very young at that time, did not ask anything himself but asked the people to put a question to Sayyiduna Qatadah رَحْمَةُ اللهِ تَعَالٰی عَلَيْه that in the valley of Naml, the ant whose speech made Sayyiduna Sulayman عَلَيْهِ السَّلَام smile, was male or female?

This question amazed Sayyiduna Qatadah Muhaddis رَحْمَةُ اللهِ تَعَالٰی عَلَيْه so much that he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه could not utter a single word in response. Then people inquired from Sayyiduna Imam Abu Hanifah رَحْمَةُ اللهِ تَعَالٰی عَلَيْه. He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه replied, 'That ant was a female'. Sayyiduna Qatadah رَحْمَةُ اللهِ تَعَالٰی عَلَيْه asked, 'What is the proof for it?' Sayyiduna Imam Abu Hanifah رَحْمَةُ اللهِ تَعَالٰی عَلَيْه replied that in the Holy Quran, feminine gender ﴿قَالَتْ نَمْلَةٌ﴾ has been used for that ant. If the ant had been a male, then the masculine gender ﴿قَالَ نَمْلٌ﴾ would have been used. Sayyiduna Qatadah رَحْمَةُ اللهِ تَعَالٰی عَلَيْه accepted the proof and was amazed over the wisdom and the in-depth knowledge of the Holy Quran that Sayyiduna Imam Abu Hanifah رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه possessed and felt embarrassed over his bragging words.

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47. Sayyiduna Sulayman's woodpecker

Although all birds were obedient to Sayyiduna Sulayman عَلَيْهِ السَّلَام, but his woodpecker was famous for his extraordinary submission and good service. It was the woodpecker who informed Sayyiduna Sulayman عَلَيْهِ السَّلَام about the queen Bilqees of the country named 'Saba' that she ruled over the empire sitting on a huge throne. In addition, she possessed everything that a monarch should have. But unfortunately, she and people of her nation would worship the stars. Hearing this news, Sayyiduna Sulayman عَلَيْهِ السَّلَام wrote a letter to Bilqees and the same woodpecker delivered it. The Holy Quran mentions the instructions of Sayyiduna Sulayman عَلَيْهِ السَّلَام to the woodpecker in following words:

Go with this letter of mine and cast to them – then move aside from them and see what they answer in return.

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah An-Naml, verse 28)

Therefore, the woodpecker took the letter and dropped it in the lap of Bilqees from the top. At that time, she gathered all the statesmen and aristocrats of her empire around her and after reading the letter, she was horrified and said to the members of her court that:

O chiefs, indeed a noble letter has been casted towards me. Indeed it is from Sulayman, and it is commencing with Allah, the Most Gracious, the Most Merciful that do not wish eminence above me, and present yourselves to me submitting.

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah An-Naml, verse 29-31)

After reading out the letter in front of the aristocrats and the ministers of her state, she sought their suggestion in this regard. Boasting upon their physical and military power, the aristocrats suggested declaring a war on Sayyiduna Sulayman عَلَيْهِ السَّلَام. Bilqees, who was a wise and

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sane woman, warned and directed her aristocrats and ministers by saying that war is not viable because it will make cities desolated and the aristocrats and well-esteemed people of cities will become victim of humiliation and notoriety. Therefore, I think it would be a prudent option to send some gifts and presents to verify whether Sulayman (عَلَيْهِ السَّلَام) is only some sort of worldly king or also a Prophet of Allah (عَزَّوَجَلَّ). As if he (عَلَيْهِ السَّلَام) is a Prophet of Allah (عَزَّوَجَلَّ), then he (عَلَيْهِ السَّلَام) will never accept my gifts. On the contrary, he (عَلَيْهِ السَّلَام) will insist to follow his religion. And if he (عَلَيْهِ السَّلَام) is merely a worldly king, then he (عَلَيْهِ السَّلَام) will turn mild by accepting my gifts. Therefore, through a messenger, Bilqees sent five hundred slaves, five hundred well-ornamented bondmaids and five hundred golden bricks with them, loads of jewels, perfumes and a studded crown along with a letter by her. Seeing all this, the woodpecker departed from there and revealed everything in the court of Sayyiduna Sulayman عَلَيْهِ السَّلَام. Therefore, after few days, when the envoy of Bilqees arrived in the court of Sayyiduna Sulayman عَلَيْهِ السَّلَام loaded with lots of goods, Sayyiduna Sulayman عَلَيْهِ السَّلَام said to the messenger furiously:

قَالَ اَتُمِدُّوْنَنِ بِمَالٍ ۫ فَمَاۤ اٰتٰىنِۦَ اللّٰهُ خَيْرٌ مِّمَّاۤ اٰتٰىكُمْ ۚ بَلْ اَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُوْنَ ﴿۳۶﴾ اِرْجِعْ اِلَيْهِمْ فَلَنَاْتِيَنَّهُمْ بِجُنُوْدٍ لَّا قِبَلَ لَهُمْ بِهَا وَ لَنُخْرِجَنَّهُمْ مِّنْهَاۤ اَذِلَّةً وَّ هُمْ صٰغِرُوْنَ ﴿۳۷﴾

He said, 'Are you helping me with wealth? What Allah has bestowed upon me is better than what He has given you; rather it is you who are delighted at your gift. Go back to them – so We shall indeed come upon them with an army they cannot fight, and degrading them shall certainly drive them out from that city, so they will be humbled.'

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah An-Naml, verse 36-37)

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Therefore, upon his return, when the messenger told the whole incident to Bilqees, she then presented herself in the court of Sayyiduna Sulayman عَلَيْهِ السَّلَام. After seeing the court of Sayyiduna Sulayman عَلَيْهِ السَّلَام and its mysteries and wonders, she was assured that no doubt, Sayyiduna Sulayman عَلَيْهِ السَّلَام is a true Prophet of Allah عَزَّوَجَلَّ and his empire is bestowed unto him by Allah عَزَّوَجَلَّ. When Sayyiduna Sulayman عَلَيْهِ السَّلَام advised her to embrace Islam, she embraced Islam without any hesitation. After this, Sayyiduna Sulayman عَلَيْهِ السَّلَام married Bilqees and kept her in his palace.

In this perspective, all the great tasks accomplished by the woodpecker are no doubt among the wonders of the world which are in fact the miracles of Sayyiduna Sulayman عَلَيْهِ السَّلَام.

48. How did the throne of Bilqees reach?

The royal throne of the queen of Saba i.e. 'Bilqees' was eighty yards in length and forty yards in width. It was gilded with various kinds of jewels and pearls. When Sayyiduna Sulayman عَلَيْهِ السَّلَام declined the messenger and the gifts offered by Bilqees and after commanding her through an epistle to report in his court after embracing Islam, a desire mounted in his heart that before her arrival in his court; her throne should reach here. Therefore, he عَلَيْهِ السَّلَام said to the courtiers in his court:

قَالَ يٰۤاَيُّهَا الْمَلَؤُا اَيُّكُمْ يَاْتِيْنِیْ بِعَرْشِهَا قَبْلَ اَنْ یَّاْتُوْنِیْ مُسْلِمِیْنَ ﴿۳۸﴾

قَالَ عِفْرِیْتٌ مِّنَ الْجِنِّ اَنَا اٰتِیْكَ بِهٖ قَبْلَ اَنْ تَقُوْمَ مِنْ مَّقَامِكَ ۚ وَ اِنِّیْ عَلَیْهِ

لَقَوِیٌّ اَمِیْنٌ ﴿۳۹﴾

Said Sulayman, 'O court members, which one of you can bring me her throne before they come humbled in my presence?' An extremely evil jinn

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said, 'I will bring it in your presence before you disperse the assembly; and I am indeed strong and trustworthy upon it.'

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah An-Naml, verse 38-39)

After listening to the address of the jinn, Sayyiduna Sulayman عَلَيْهِ السَّلَام said, 'I wish that the throne must reach in my court even before than that.' Hearing this, Sayyiduna Sulayman's minister, Sayyiduna Asif Bin Barkhiya رَضِیَ اللهُ تَعَالٰی عَنْهُ, who was blessed with the knowledge of the Ism-e-A'zam and was a marvellous friend of Allah said to Sayyiduna Sulayman عَلَيْهِ السَّلَام, as it is stated in the Holy Quran:

قَالَ الَّذِیْ عِنْدَهٗ عِلْمٌ مِّنَ
الْكِتٰبِ اَنَا اٰتِیْكَ بِهٖ قَبْلَ اَنْ یَّرْتَدَّ اِلَیْكَ طَرْفُكَ ؕ

The one who had knowledge of the Book said, 'I will bring it in your majesty's presence before you twinkle your eyelid'.

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah An-Naml, verse 40)

Therefore, through his spiritual power, Sayyiduna Asif Bin Barkhiya رَضِیَ اللهُ تَعَالٰی عَنْهُ pulled that throne from the land of Saba to Bayt-ul-Muqaddas in the palace of Sayyiduna Sulayman عَلَيْهِ السَّلَام. That throne travelled beneath the earth and it appeared instantly near the royal chair of Sayyiduna Sulayman عَلَيْهِ السَّلَام. After seeing the throne, Sayyiduna Sulayman عَلَيْهِ السَّلَام said:

هٰذَا مِنْ فَضْلِ رَبِّیْ ۫ لِیَبْلُوَنِیْۤ ءَاَشْكُرُ اَمْ اَكْفُرُ ؕ وَ مَنْ شَكَرَ فَاِنَّمَا یَشْكُرُ
لِنَفْسِهٖ ۚ وَ مَنْ كَفَرَ فَاِنَّ رَبِّیْ غَنِیٌّ كَرِیْمٌ ﴿۴۰﴾

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This is of the grace of my Lord; so that He may test me whether I give thanks or I am ungrateful; and whoever gives thanks only gives thanks for his own good; and whoever is ungrateful – then indeed my Lord is the Independent (not needing anything), the Owner of All virtues[1]*.'*

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah An-Naml, verse 40)

Moral: It is proven from this Quranic event that Allah عَزَّوَجَلَّ bestows His friends with extreme spiritual powers. You can see that Sayyiduna Asif Bin Barkhiya رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ fetched the throne of Bilqees from the land of Saba to the holy court of Sayyiduna Sulayman عَلَیْہِ السَّلَام in a wink of an eye without moving a single inch from his place. Similarly, several friends of Allah have called many people and animals from far-off areas within an instant. All this is demonstration of spiritual powers that are conferred by Allah عَزَّوَجَلَّ to His friends.

Therefore, never consider those blessed people to be analogous and identical to you and never underestimate the physical power of their organs to be like that of ordinary people's. To consider the friends of Allah to be same as ordinary people is undoubtedly ignorance. Sayyiduna Maulana Roomi رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has delineated this issue in his Masnawi:

جملہ عالم زیں سبب گمراہ شد　　کم کسے ز ابدل حق آگاہ شد

Most of the people misguided as they were un-acquainted with the friends of Allah.

اولیاء را ہمچو خود پنداشتند　　ہمسری با انبیاء برداشتند

People considered the chosen people of Allah similar to them and considered themselves to be at the level of Prophets.

[1] (A miracle which occurred through one of Allah's friends.)

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ایں ندانستند ایشاں ازعمیٰ هست فرقے درمیاں بے انتها

Those people could not realise due to their ignorance that there is a big difference between them and in the friends of Allah.

The summary of this poem is that the friends of Allah should not be considered as ordinary human beings instead they should be given true reverence and respect with the belief that these chosen people have special blessings of Allah عَزَّوَجَلَّ unto them and they are kings of the spiritual world. These people can shun away troubles with the consent of Allah عَزَّوَجَلَّ. It is necessary to pay respect to their graves as the blessings and mercy of Allah عَزَّوَجَلَّ shower on the graves of these saints. Moreover, the person who pays visit to the graves of these holy saints رَحِمَهُمُ اللّٰهُ تَعَالٰی out of love and devotion, he will surely harvest the blessings.

In the present times, the Wahabiyah sect is found to be disrespectful towards the friends of Allah. It is my advice to my Sunni brothers to always keep away from the company of these misguided people. Do not be deceived from their apparent simple clothes and excessive worship as their hearts are very dirty and polluted and these people are deprived of the virtues of the true faith. ﴿مَعَاذَ اللّٰهُ مِنْهُم﴾

49. Extraordinary death of Sayyiduna Sulayman عَلَيْهِ السَّلَام

In Syria, the place where the tent of Sayyiduna Musa عَلَيْهِ السَّلَام was erected, Sayyiduna Dawood عَلَيْهِ السَّلَام laid the foundation of Bayt-ul-Muqaddas. But before the completion of the building, the worldly life of Sayyiduna Dawood عَلَيْهِ السَّلَام came to an end. Sayyiduna Dawood عَلَيْهِ السَّلَام bequeathed his son Sayyiduna Sulayman عَلَيْهِ السَّلَام for the completion of the building. Therefore, Sayyiduna Sulayman عَلَيْهِ السَّلَام deployed a group of jinns and assigned them to complete the

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construction. This construction work remained in progress for a long time. During this construction period, the final hour of the worldly life of Sayyiduna Sulayman عَلَيْهِ السَّلَام reached and the construction was not yet complete. So Sayyiduna Sulayman عَلَيْهِ السَّلَام supplicated to Allah عَزَّوَجَلَّ, 'O Almighty, don't let my demise be revealed upon jinns so that they remain constructing the building and their claim of being knowledgeable of the unseen may be refuted as well.'

After invoking this supplication, Sayyiduna Sulayman عَلَيْهِ السَّلَام entered in the arch and as per his normal routine, he عَلَيْهِ السَّلَام stood for worship with the support of his staff and passed away in the same posture. But the jinn labourers presumed that Sayyiduna Sulayman عَلَيْهِ السَّلَام was standing alive and they continued working. Sayyiduna Sulayman عَلَيْهِ السَّلَام being in such posture for a long time was not an unusual thing for jinns as they had seen him praying several times for consecutive one month and sometimes for consecutive two months.

Ultimately, he عَلَيْهِ السَّلَام remained in that standing posture with the support of his staff for one year after his demise. At last, by the will of Allah عَزَّوَجَلَّ, his staff was eaten by the termites and his body came to the ground with the fall of the staff. At that time, his demise revealed to jinns and the people around. Allah عَزَّوَجَلَّ has mentioned this event in the Holy Quran in the following words:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلٰى مَوْتِهٖۤ اِلَّا دَآبَّةُ الْاَرْضِ تَاْكُلُ مِنْسَاَتَهٗۚ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ اَنْ لَّوْ كَانُوْا يَعْلَمُوْنَ الْغَيْبَ مَا لَبِثُوْا فِي الْعَذَابِ الْمُهِيْنِ ﴿۱۴﴾

So when We sent the command of death towards him, jinns were not informed about his death except the termite of the earth which was

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eating his staff; and when he came down on the ground, the truth about the jinns was exposed – if they had known the unseen, they would not have remained in the disgraceful punishment (labour).

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Saba, verse 14)

Moral

1. The moral lesson that we get from this Quranic event is that the holy bodies of Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام neither deteriorate nor rot after their demise. As you have just read that Sayyiduna Sulayman عَلَيْهِ السَّلَام remained in an erected posture for one whole year after his demise with the support of the staff. No change took place in his blessed body. All the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام remain in the unaffected state in their graves and the soil cannot eat their bodies. Therefore, it has been stated in a Hadees reported by *Ibn Majah*:

اِنَّ اللّٰهَ حَرَّمَ عَلَى الْاَرْضِ اَنْ تَاْكُلَ اَجْسَادَ الْاَنْبِيَاءِ فَنَبِيُّ اللّٰهِ حَيٌّ يُرْزَقُ

No doubt, Allah عَزَّوَجَلَّ has made it Haraam (prohibited) for the earth to erode the bodies of the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام. Therefore, the Prophets of Allah are alive and they are provided with sustenance.

(Sunan Ibn Majah, Kitab-ul-Janaaiz, vol. 3, pp. 291, Hadees 1637)

In the marginalia of *Mishkat-ul-Masabih*, it has been stated that it is the distinction of all Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام that they remain alive in their graves. Allah عَزَّوَجَلَّ bestows them with sustenance. This Hadees is Sahih. Imam Bayhaqi عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِی has said that it is correct and legitimate to believe that the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام may visit various places at different times. *(Mirqat-ul-Mafatih, Kitab-us-Salat, vol. 3, pp. 460, Raqm 1366)*

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Based on the same principles, Ahl-us-Sunnah wa-Jama'at believes that the respected Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام are alive in their blessed graves with their physical attributes and characteristics. The Wahabi sect has an ill belief that the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام have physically deteriorated and earth has eroded their bodies after their apparent death. That's why this deviant, transgressing and disrespectful sect has regarded the holy graves of the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام as mere mounds of dust and debris and is always proactive in trying to demolish and humiliate these holy graves. This is absolutely crossing the limits that despite having lots of anxieties in the Muslim world, the Saudi government never ceases to manipulate her wicked plans to demolish the Gumbad-e-Khazra (the Grand Green tomb of the holy shrine of Beloved Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم). However, it is a great blessing of Allah عَزَّوَجَلَّ that they have not been able to accomplish their evil plans until now and اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, such evil plan will not be accomplished in future either because:

Jis ka Haami ho Khuda us ko ghata sakta hay kaun
Jis ka Haafiz ho Khuda us ko mita sakta hay kaun

The one whose supporter is Allah, no one can lower him
One whose protector is Allah, no one can destroy him

2. Sayyiduna Sulayman عَلَيْهِ السَّلَام had life span of 53 years. He عَلَيْهِ السَّلَام was crowned as a king at the age of thirteen and ruled for forty years. His holy shrine is in Bayt-ul-Muqaddas. ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

50. The bad end of Qaroon

Qaroon was the son of Yashur, who was the uncle of Sayyiduna Musa عَلَيْهِ السَّلَام. He was a very handsome man. Impressed with his charmful and elegant beauty, people used to call him Munawwar.

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Another faculty that made him prominent among the Bani Israel was that he was a great scholar of Tawrah. He was very meek in temperament and very humble in character. The People would pay respect to him.

But gaining excess of wealth totally changed his character and he became a hypocrite like Saamri and became a bitter enemy of Sayyiduna Musa عَلَيْهِ السَّلَام. He also became extremely arrogant. When the commandment of Zakah revealed, he promised in front of Sayyiduna Musa عَلَيْهِ السَّلَام that he will pay a $^{1}/_{1000}$ of his capital as Zakah but when he calculated his wealth and possessions, a huge amount became deductible as the Zakah money. Greed overpowered him. He not only became denial of Zakah but also slandered and intrigued against Sayyiduna Musa عَلَيْهِ السَّلَام by enticing people of Israel that he is doing all that to capture their wealth.

To create disgust against Sayyiduna Musa عَلَيْهِ السَّلَام, he went to such an extent that he conspired a heinous plot and convinced a woman by giving her a lot of money to blame Sayyiduna Musa عَلَيْهِ السَّلَام of fornication. Therefore, right at the time when Sayyiduna Musa عَلَيْهِ السَّلَام was delivering his sermon, Qaroon interrupted him and said that he had committed adultery with so-and-so woman. Sayyiduna Musa عَلَيْهِ السَّلَام asked to bring that woman. Therefore, that woman was called upon and Sayyiduna Musa عَلَيْهِ السَّلَام said, 'O lady, swear by Allah عَزَّوَجَلَّ Who split the river for the people of Israel and helped them to cross it safely and helped them to get rid of pharaoh. Tell me clearly that what the matter is?' She trembled and confessed, 'O Prophet of Allah! Qaroon enticed me to put an allegation against you by giving me huge bribe.' At that time, Sayyiduna Musa عَلَيْهِ السَّلَام prostrated with tearful eyes to thank Allah عَزَّوَجَلَّ and supplicated to Allah عَزَّوَجَلَّ in the state of prostration that 'O Allah عَزَّوَجَلَّ, inflict Qaroon with Your wrath'. Then he عَلَيْهِ السَّلَام said to the congregation

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that the one who is with Qaroon should stay with him and the one who is with me should separate away from Qaroon. Therefore, all of the Bani Israel left Qaroon, except two evil persons.

Afterwards, Sayyiduna Musa عَلَيْهِ السَّلَام ordered the earth, 'O earth! Seize Qaroon straight away'. Qaroon sank down into the earth up to his knees. He عَلَيْهِ السَّلَام again ordered the same command to earth and Qaroon sank down into the earth up to his waist. Qaroon started crying and begging Sayyiduna Musa عَلَيْهِ السَّلَام for the sake of his family relation with Sayyiduna Musa عَلَيْهِ السَّلَام. But Sayyiduna Musa عَلَيْهِ السَّلَام did not give any response. Finally, he was fully submerged into the earth. The two wretched people who stayed with Qaroon said to the people that Sayyiduna Musa عَلَيْهِ السَّلَام buried Qaroon in the ground so that he may capture his home and treasure. Therefore, Sayyiduna Musa عَلَيْهِ السَّلَام supplicated for the burial of the home as well as the treasure of Qaroon. Consequently, the home of Qaroon that was made of gold and all of his treasure get buried inside the ground.

Treasure of Qaroon

Now see this narration in the Holy Quran. Allah عَزَّوَجَلَّ has said that We endowed Qaroon with so many treasures that a strong and a vigorous group of people would carry the keys for his treasures with a great effort. It is mentioned in the Holy Quran:

اِنَّ قَارُوْنَ كَانَ مِنْ قَوْمِ مُوْسٰى فَبَغٰى عَلَيْهِمْ ۪ وَ اٰتَيْنٰهُ مِنَ الْكُنُوْزِ مَاۤ اِنَّ مَفَاتِحَهٗ لَتَنُوْٓاُ بِالْعُصْبَةِ اُولِي الْقُوَّةِ ۗ

Indeed Qaroon was from the people of Musa – he then oppressed them; and we gave him so many treasures that their keys were a heavy burden for a group of strong men.

[Kanz-ul-Iman (Translation of Quran)] (Part 20, Surah Al-Qasas, verse 76)

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Advice of Sayyiduna Musa عَلَيْهِ السَّلَام

The advice Sayyiduna Musa عَلَيْهِ السَّلَام delivered to Qaroon that is mentioned in the Holy Quran is as following. He became enemy of Sayyiduna Musa عَلَيْهِ السَّلَام after listening to the very same advice, which was implicitly in his own favour. Just ponder upon the advice that how graceful it was that Sayyiduna Musa عَلَيْهِ السَّلَام and the whole nation was telling Qaroon:

اِذْ قَالَ لَهٗ قَوْمُهٗ لَا تَفْرَحْ اِنَّ اللّٰهَ لَا یُحِبُّ الْفَرِحِیْنَ ﴿۷۶﴾ وَ ابْتَغِ فِیْمَاۤ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَ لَا تَنْسَ نَصِیْبَكَ مِنَ الدُّنْیَا وَ اَحْسِنْ كَمَاۤ اَحْسَنَ اللّٰهُ اِلَیْكَ وَ لَا تَبْغِ الْفَسَادَ فِی الْاَرْضِ ؕ

When his people said to him, 'Do not exult – indeed Allah does not like the boastful ones and seek the abode of the Hereafter with the wealth that Allah has given you, and do not forget your part in this world, and do favours (to others) the way Allah has favoured you, and do not seek to cause turmoil in the earth'.

[Kanz-ul-Iman (Translation of Quran)] (Part 20, Surah Al-Qasas, verse 76, 77)

Qaroon rejected this sincere advice out of arrogance of his wealth and came in front of the people being very well dressed up and fully drenched in arrogance and pride. He started to speak foul about Sayyiduna Musa عَلَيْهِ السَّلَام. What was the outcome of it? Listen to it in the words of the Holy Quran and always fear from being struck with the wrath of Allah عَزَّوَجَلَّ. اَللّٰهُ اَكْبَر

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Qaroon sank into ground

فَخَسَفْنَا بِهٖ وَ بِدَارِهِ الْاَرْضَ ۫ فَمَا كَانَ لَهٗ مِنْ فِئَةٍ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ ۗ وَ مَا كَانَ مِنَ الْمُنْتَصِرِيْنَ ﴿۸۱﴾

We therefore caused him and his house to sink into the earth; so he had no group to help him to save from Allah; nor could he take revenge.

[Kanz-ul-Iman (Translation of Quran)] (Part 20, Surah Al-Qasas, verse 81)

Moral: This alarming event gives us a moral lesson that if Allah عَزَّوَجَلَّ endows us with wealth and riches; we should consider it to be obligatory upon us to pay Zakah of our riches. One should never be arrogant and boast upon the riches and wealth that he possesses because it is Allah عَزَّوَجَلَّ Who blesses us with wealth and it is He Who takes it back instantly whenever He عَزَّوَجَلَّ wishes to.

Keeping this in mind, one should always make a habit of observing good manners and humbleness, should never try to badmouth or disrespect Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام, friends of Allah and the pious people because due to the prayers of these chosen people in the court of Allah عَزَّوَجَلَّ, such things can happen which are beyond one's comprehension. ﴾وَاللّٰهُ تَعَالٰى اَعْلَم﴿

51. Romans will dominate again

A war was underway between the state of Rome and Persia, and as the people of Persia were fire worshippers, that's why the Arab unbelievers would prefer their domination. On the other hand, the Romans were the people of the Book. That's why the Muslims preferred their victory. The military forces of Khusraw Parwayz, the king of Persia and Caesar, the king of Rome challenged each other

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near the border of the Syrian state. After a furious fight, the Persians won the war. It was a bad news for the Muslims. Overwhelmed with the victory, the unbelievers of Makkah started ridiculing the Muslims by saying, 'You are the people of the holy book and so are the Roman Christians, and the Persians are fire worshipers and we are also idol worshippers. Our brothers have dominated your brothers and if a battle would occur between us, we will also dominate you in a similar way'. At this occasion, the following verses of the Holy Quran were revealed:

الٓمّٓ ﴿۱﴾ غُلِبَتِ الرُّوْمُ ﴿۲﴾ فِیْۤ اَدْنَى الْاَرْضِ

وَ هُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَیَغْلِبُوْنَ ﴿۳﴾ فِیْ بِضْعِ سِنِیْنَ ؕ

الٓمّٓ.[1] *The Romans have been defeated. In the nearby land, and after their defeat they will soon be victorious within a few years' time.*

[Kanz-ul-Iman (Translation of Quran)] (Part 21, Surah Ar-Room, verse 1-4)

After hearing these verses of the Holy Quran, Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said to the unbelievers of Makkah, 'I swear in the name of Allah عَزَّوَجَلَّ, the Romans will dominate the Persians. Therefore, O people of Makkah, do not jubilate upon the current results of the war.' Since there were no apparent signs of Romans becoming victorious, that's why Abi Bin Khalf stood abreast of Sayyiduna Siddeeq-e-Akbar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and a bet was committed among them of one hundred camels. This bet mentioned that within a period of nine years, if the Romans do not dominate the Persians, then Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ will pay one hundred camels as a ransom amount but if the Romans overpower the Persians, then

[1] (Alphabets of the Arabic language – Allah عَزَّوَجَلَّ, and to whomever He عَزَّوَجَلَّ reveals, know their meanings).

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Abi Bin Khalf will give one hundred camels. At that time, gambling was not prohibited in Islam.

By the grace of Allah عَزَّوَجَلَّ, the predictions of the Holy Quran came true within just seven years. In 6 AH, on the very day of 'Hudaybiyah Treaty', the Romans conquered the Persians and the Romans tied their horses in 'Madaain' and founded a city in 'Iraq with the name of 'Rumiyah'. Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ received the hundred camels of the bet from the offsprings of Abi Bin Khalf because Abi Bin Khalf had died.

(Madarik-ut-Tanzeel, vol. 3, pp. 458; Part 21, Surah Ar-Room, verse 3)

The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ordered Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ to donate all the camels in charity (Sadaqah) that were received as a bet ransom from the progeny of Abi Bin Khalf and not to spend it on his ownself.

Moral: In the war between the Rome and Persia, the Romans were defeated to such an extent that their military power was completely destroyed, and there were no chances of their victory in future. But they became victorious within seven years. This event proved the truthfulness of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم as well as that of the Holy Quran.

52. Storm of Ghazwah Ahzaab

Ghazwah Ahzaab took place in 4th or 5th A.H. Another name of this Ghazwah is 'Ghazwah Khandaq' (the holy war of the trench). When the Jews of Banu Nudayr tribe were exiled, in retaliation their chiefs went to Makkah and enticed the unbelievers of Makkah to launch war against the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and promised them that they would support them. Therefore, these Jews supported the unbelievers of Makkah by bribing them with a huge amount of wealth

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and a huge number of weapons to launch an attack on Madinah. Abu Sufyan united and mobilized a lot of tribes of the Jews and the unbelievers of Makkah and invaded Madinah. A few people of Makkah, from the tribe of Khuza'ah informed the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم about this conspiracy. Therefore, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered for digging a trench in the outskirts of Madinah as proposed by Sayyiduna Salman Farsi رَضِیَ اللهُ تَعَالٰی عَنْهُ. The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم personally participated with other Muslims in digging of this trench.

The moment the Muslims completed the digging of the trench, right at that time; a well-equipped army of the unbelievers invaded holy Madinah from three sides. The army of unbelievers rushed so forcefully that the atmosphere of Madinah became hazy and grimy. Now see the description of this horrific battle in the Quranic words:

اِذْ جَآءُوْكُمْ مِّنْ فَوْقِكُمْ وَ مِنْ اَسْفَلَ مِنْكُمْ وَ اِذْ زَاغَتِ الْاَبْصَارُ وَ بَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ وَ تَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا ﴿۱۰﴾ هُنَالِكَ ابْتُلِیَ الْمُؤْمِنُوْنَ وَ زُلْزِلُوْا زِلْزَالًا شَدِیْدًا ﴿۱۱﴾

When the unbelievers came upon you from above you and from below you, and when the eyes dazzled in amazement and the hearts rose up to the throats, and you began to think diverse thoughts about Allah (of hope and despair). That was the place where Muslims were tested, and they were tested with a severe shaking.

[Kanz-ul-Iman (Translation of Quran)] (Part 21, Surah Al-Ahzaab, verse 10-11)

In this holy war, the hypocrites who apparently stood shoulder to shoulder with the Muslims, after seeing the enemy's army, they became coward and scooted away. Thus, their concealed hypocrisy

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was revealed. They started seeking lame excuses to quit the war and sought permission to hide in their homes. But, the loyal and the faithful Ansaar and Muhajireen fought the enemy with wonderful bravery. Their faithful loyalty and their bravery are described in the Holy Quran in the following words:

وَ لَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ وَ رَسُوْلُهٗ وَ صَدَقَ اللّٰهُ وَ رَسُوْلُهٗ ۫ وَ مَا زَادَهُمْ اِلَّاۤ اِیْمَانًا وَّ تَسْلِیْمًا ﴿۲۲﴾

And when the Muslims saw the armies of disbelievers, they said, 'This is what Allah and His Noble Prophet promised us, and Allah and His Noble Prophet have spoken the truth'; and it only increased them in faith and submission to the pleasure of Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 21, Surah Al-Ahzaab, verse 22)

When pagans saw the trench surrounding Madinah as an unsurpassable hurdle in their way, they were astounded. They hysterically exclaimed, 'This is such a novel strategy that the people of Arab were unaware of until now'. However, pagans shot arrows and stones upon the Muslims from the edge of the trench. At some places, some of the pagans managed to cross the trench and a severe battle took place between the both sides. Although the Muslims were worried but there was not even a slightest weakening in their determination and courage. They were confidently fighting the enemy.

All of a sudden, the help from Allah عَزَّوَجَلَّ came in the form of an abrupt and furious storm which emerged from the east. In fact, it was Divine torment that struck the unbelievers. Their cauldrons and cooking pots on the stoves blew away, their tents collapsed, an utter darkness fell everywhere and a surge of extreme coldness made the pagans stumble. Then Allah عَزَّوَجَلَّ sent an army of angels and their

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horror was so severe that the hearts of pagans started quivering. They were depressed, horror-stricken and hysterically haunted with fear to such an extent that they had no remedy other than to retreat.

Therefore, the chieftain of the unbelievers, Abu Sufyan made an announcement within his army that the entire ration has finished. The weather is severely dangerous, and the Jews have also withdrawn their support. Therefore, under these circumstances, the siege of Madinah is useless. After saying this, he blew the kettledrum of departure and scooted away from the battlefield leaving behind lots of possessions. Other tribes also dispersed and ran away. After a passage of fifteen or twenty four days, the hazy atmosphere of Madinah cleared up. *(Madarij-un-Nubuwwah (Persian), vol. 2, pp. 172-173)*

It is the very same storm of Ghazwah Ahzaab which has been mentioned by Allah عَزَّوَجَلَّ in the Holy Quran in the following words:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّ جُنُوْدًا لَّمْ تَرَوْهَا ؕ

O people who believe! Remember the favour of Allah upon you when some armies came pounced upon you, so We sent against them a windstorm and the armies you could not see them.

[Kanz-ul-Iman (Translation of Quran)] (Part 21, Surah Al-Ahzaab, verse 9)

Moral: From this event, we get the moral lesson that whenever the Muslims are battling against the unbelievers in the battlefield, they should fight the battle with perseverance and firm belief that the unseen help of Allah عَزَّوَجَلَّ will definitely descend for them. But the condition for Divine help is the purity of intention, perseverance, and an unceasing striding with patience. Therefore, in the battles of

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Badr, Uhud and Ahzaab, which were fought between the Muslims and the pagans, this reality was evident that even though, there were apparently hardships and difficulties for the Muslims, but when the Muslims showed determination, the Divine help joined them and within a wink of an eye, the state of affairs in the battlefield was completely changed and the Muslims were blessed with victory and the unbelievers, despite being huge in numbers and resources, were defeated. ﴾وَاللّٰهُ تَعَالٰی اَعْلَم﴿

53. Flood that struck the people of Saba

'Saba' was an Arab tribe known from their ancestor Saba Bin Yashjab Bin Ya'rib Bin Qahtan. Their village was situated six-mile away from the city of San'a, in Yemen. The climate and the atmosphere of this village was so pure and clean that there was neither a single mosquito nor a fly, neither a flea nor a bed bug, neither a snake nor a scorpion. Moreover, the weather was very moderate, neither cold nor hot. Its gardens would bear excessive fruits. When anybody passed with basket on his head, his basket would get filled with fruits without an effort of plucking. In short, these people were living a luxurious and prosperous life. But due to excess of riches, these people turned insolent and transgressor. Allah عَزَّوَجَلَّ consecutively sent thirteen Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام one after the other who reminded them about the blessings of Allah عَزَّوَجَلَّ and admonished them from the Divine torment. But these transgressors refuted the prestigious Prophets of Allah عَزَّوَجَلَّ and the chief of the people, 'Hammad' was so insolent and arrogant that when his child died, he spitted facing towards the sky and proclaimed his unbelief (Kufr). He openly started arousing people towards unbelief and anybody who refused him, he would kill him. In a very rude and malevolent way, he used to say to Prophets to ask Allah (عَزَّوَجَلَّ) to snatch His blessings away from them.

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When the sins and disobedience of the people exceeded, then Allah عَزَّوَجَلَّ struck them with flood. This flood demolished and ruined all their gardens, estates and riches and the whole village was buried under the mounds of sand. This is how these people were ruined, and their devastation became an example for the Arabian Peninsula. Fine and tasty fruits were replaced with wild herbs, bush, and furious horrendous forests and these people became starved of fruits.

How did the flood emerge?

On the outskirts of the town of the tribe of Saba and in the midst of mountains, queen Bilqees constructed a dam in such a manner that three large ponds of water were formed on top of each other. By the command of Allah عَزَّوَجَلَّ, a mouse burrowed a hole in the wall of this dam and it gradually became a huge opening, and consequently the wall of the dam collapsed. All of a sudden, a powerful flood emerged. The people of this town were completely oblivious of this hole and were peacefully living in their homes while all of a sudden, the furious waves of the flood destroyed their town. There was a mass ruin, wreckage and desolation everywhere. Allah عَزَّوَجَلَّ has described the incident of the people of Saba and the great flood in the Holy Quran in the following words:

لَقَدْ كَانَ لِسَبَاٍ فِیْ مَسْكَنِهِمْ اٰیَةٌۚ جَنَّتٰنِ عَنْ یَّمِیْنٍ وَّ شِمَالٍؕ كُلُوْا مِنْ رِّزْقِ
رَبِّكُمْ وَ اشْكُرُوْا لَهٗؕ بَلْدَةٌ طَیِّبَةٌ وَّ رَبٌّ غَفُوْرٌ ﴿۱۵﴾ فَاَعْرَضُوْا فَاَرْسَلْنَا
عَلَیْهِمْ سَیْلَ الْعَرِمِ وَ بَدَّلْنٰهُمْ بِجَنَّتَیْهِمْ جَنَّتَیْنِ ذَوَاتَیْ اُكُلٍ خَمْطٍ وَّ اَثْلٍ
وَّ شَیْءٍ مِّنْ سِدْرٍ قَلِیْلٍ ﴿۱۶﴾ ذٰلِكَ جَزَیْنٰهُمْ بِمَا كَفَرُوْاؕ وَ هَلْ نُجٰزِیْۤ اِلَّا
الْكَفُوْرَ ﴿۱۷﴾

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Indeed for Saba (Sheba) there was a sign in their dwelling-place – two gardens on the right and the left; 'Eat the sustenance provided by your Lord and be grateful to Him'; a pure land and an Oft Forgiving Lord! In response they turned away – We therefore sent upon them a fierce flood, and in exchange of their two gardens gave them two gardens bearing bitter fruit, and tamarisk, and some berries. We gave them this reward – the recompense of their ungratefulness; and whom do We punish, except the ungrateful one?

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Saba, verses 15-17)

Moral: All this ruin and wreckage of the people of Saba tribe was due to their insolence and ungratefulness towards the bounties and blessings of Allah عَزَّوَجَلَّ. When their misdeeds and disrespectful attitude towards the Prophets of Allah عَزَّوَجَلَّ increased, then the Divine torment appeared in the form of flood and destroyed them all. It is true that the fruit of righteousness is prosperity, while that of sinfulness is destruction and desolation.

Therefore, it is mandatory for every nation who is blessed with the bounties and blessings of Allah عَزَّوَجَلَّ to observe gratitude and to avoid evil deeds and insolence. Otherwise, there is a potential danger of the Divine torment to be inflicted upon them. Because the nation that makes disobedience and misdeeds is always ruined and wrecked by the Divine torment.

54. The three preachers of Sayyiduna 'Isa

Antakiyah was a prosperous city of Syria. The borders of the city were fenced with firm and strong walls and the entire city was surrounded with the five mountains. The population of the city had covered an area of twelve square miles. Sayyiduna 'Isa عَلَيْهِ السَّلَام sent two of his preachers from his companions (Hawareen) for spreading

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Islam in this city. Their names were Sadiq and Masdooq. When they reached the city, they met an old shepherd, whose name was Habib Najaar. After an exchange of greetings of Salam, Habib Najaar asked, 'Who are you people, where have you come from and why have you come?' In reply, they both stated, 'We are preachers sent by Sayyiduna 'Isa عَلَيْهِ السَّلَام to preach the people of this town, so that they may worship only one God'. In response, Habib Najaar asked, 'Do you have any evidence of your truthfulness?' They replied, 'Yes we do. By the command of Allah عَزَّوَجَلَّ, we heal the patients, the born blind and the leprous!'

Habib Najaar said, 'One of my sons has been ill for a long time. Will you cure him?' Both of them replied in affirmation and said, 'Bring your son to us.' The preachers stroked their hands on the sick child's body and immediately, he recovered and stood up! This news spread in the city like a thunderbolt and many patients gathered there and they all were cured of their illnesses.

The king of this city was an idol worshipper named 'Anteekha'. He became extremely angry and furious when he heard the message of monotheism from the preachers. He arrested both of the preachers, whipped them hundred times each and put them into prison. After this, Sayyiduna 'Isa عَلَيْهِ السَّلَام sent the chief of his companions, Sayyiduna Sham'oon رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ to the city of Antakiyah. Somehow, he managed to reach the court of the king, and said to the king, 'You have whipped and imprisoned two of our men. You should have at least let them complete what they were saying.' The king summoned these two prisoners. The preachers said to him, 'We have only come here to tell you to abandon the worship of idols and worship only Allah عَزَّوَجَلَّ Who has created you as well as your idols.'

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When the king demanded evidence from them, these two men stroked the body of a man who was born blind. This man did not even have eyes in his face, but upon the touch of the preachers, two eye sockets were formed on his forehead. Furthermore, these two blessed preachers made two balls of soil and placed them in the newly formed eye sockets of the blind man. After this, they supplicated and these two balls of soil enlightened by becoming eyes, through which the blind man could now see. A born blind man was blind no more! After this marvellous spectacle, Sayyiduna Sham'oon رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said to the king, 'O king, do your idols possess such power?' The king replied, 'No.' Then Sayyiduna Sham'oon رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'Why don't you then worship the one Who has such powers that He عَزَّوَجَلَّ blesses the blind with eyesight!'

Upon hearing this, the king said, 'Can your Rab resurrect the deceased? If He can, then He should resurrect the son of one of my farmers, who is lying dead for many days. I still have not buried him yet because I am waiting for his father.' The king led these three people to the body of the deceased boy. When these three people supplicated, then by the command of Allah عَزَّوَجَلَّ, the corpse came back to life and proclaimed loudly, 'I was an idol worshipper and after my death, I was thrown into the valleys of Hell. So I warn you of the Divine torment and call you to accept faith in Allah عَزَّوَجَلَّ. I call you to recite the 'Kalimah' of Sayyiduna 'Isa عَلَیْہِ السَّلَام, accept the message of these three preachers and treat them kindly. This is because these three people are the companions and messengers of Sayyiduna 'Isa عَلَیْہِ السَّلَام.'

Seeing this spectacle and hearing the speech of the deceased person, everyone was stunned and amazed. Meanwhile, Habib Najaar also came running, and he too made a persuasive speech to convince the king as well as the people of the city to accept the truthfulness of the

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preachers. Consequently, the king along with his courtiers embraced belief and all became true believers. But a few cursed people, who had lost their sanity and wisdom in the love of idols, did not accept the true faith and instead, they killed Habib Najaar. Torment struck these cursed individuals, and due to severe punishment, they were all destroyed.

(Tafseer As-Saawi, vol. 5, pp. 1708-1710; part 22, Surah Yaseen, verse 13)

The Holy Quran has narrated that event in these words:

وَاضْرِبْ لَهُمْ مَّثَلًا اَصْحٰبَ الْقَرْيَةِ ۘ اِذْ جَآءَهَا الْمُرْسَلُوْنَ ﴿۱۳﴾ اِذْ اَرْسَلْنَآ
اِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوْهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوْٓا اِنَّآ اِلَيْكُمْ مُّرْسَلُوْنَ ﴿۱۴﴾
قَالُوْا مَآ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا ۙ وَمَآ اَنْزَلَ الرَّحْمٰنُ مِنْ شَيْءٍ ۙ اِنْ اَنْتُمْ اِلَّا
تَكْذِبُوْنَ ﴿۱۵﴾ قَالُوْا رَبُّنَا يَعْلَمُ اِنَّآ اِلَيْكُمْ لَمُرْسَلُوْنَ ﴿۱۶﴾ وَمَا عَلَيْنَآ اِلَّا
الْبَلٰغُ الْمُبِيْنُ ﴿۱۷﴾ قَالُوْٓا اِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَئِنْ لَّمْ تَنْتَهُوْا لَنَرْجُمَنَّكُمْ
وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ اَلِيْمٌ ﴿۱۸﴾ قَالُوْا طَآئِرُكُمْ مَّعَكُمْ ؕ اَئِنْ ذُكِّرْتُمْ ؕ بَلْ
اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿۱۹﴾ وَجَآءَ مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى قَالَ يٰقَوْمِ
اتَّبِعُوا الْمُرْسَلِيْنَ ﴿۲۰﴾ اتَّبِعُوْا مَنْ لَّا يَسْـَٔلُكُمْ اَجْرًا وَّهُمْ مُّهْتَدُوْنَ ﴿۲۱﴾

And relate to them the example of the people of that city – when two messengers came to them. When We had sent two towards them and they belied them both, so We strengthened them with a third, and they all said, 'Indeed we have been sent to you.' They said, 'You are nothing but

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humans like us; the Most Gracious One has not sent down anything – you are nothing but liars.' They answered, 'Our Lord knows that surely, without doubt, we have been sent towards you. And our duty is nothing but a clear deliverance (of the message).' They (the people of the city) said, 'We surely augur evil fortune from you; indeed, undoubtedly if you do not desist, we shall surely stone you to death, and you will surely face a grievous torture at our hands.' They said, 'Your evil fortune is with you! What! You get annoyed for being advised? In fact you are a people who transgress the limits!' And from the outermost part of the city came a man running; he said, 'O my people! Obey those who have been sent. Obey those who do not ask any fee from you, and they are on guidance.'

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Yaseen, verse 13-21)

Moral: Observing the hardships, imprisonment, difficulties and threats faced by the three preachers and companions of Sayyiduna 'Isa عَلَيْهِ السَّلَام i.e. Sadiq, Masdooq and Sham'oon (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم) in the path of spreading the true faith, we learn a moral lesson that, the preachers sometimes come across severe afflictions and hardships. However, when a person sticks to this path of goodness by observing patience and contentment, then Allah عَزَّوَجَلَّ provides him with the means of success from the unseen. No doubt, Allah عَزَّوَجَلَّ is the True Guide and the Modifier of hearts ﴿مُقَلِّبُ الْقُلُوْب﴾. Allah عَزَّوَجَلَّ changes the hearts of deniers in an instant, removes unbelief from their hearts, and blesses them with the light of guidance. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

55. A BLOSSOMING GARDEN RAVAGED IN MINUTES

This incident took place a few days after the ascension of Sayyiduna 'Isa عَلَيْهِ السَّلَام towards the heavens. In Yemen, near the city of San'a, there was a garden named as 'Dardaan', which was two miles away from the city. This garden was the property of a very pious and a

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generous man. It was a common custom to him that at the time of fruit picking, he would call the needy and poor people. He would then announce that any fruit that falls down on the ground due to wind, or the one that falls outside the collection tray, they may take it. In this way, a huge amount of fruit of that garden was distributed among the poor and needy people.

When the owner of the garden died, his three sons became the owners of his garden. But they were very miser. They decided amongst themselves that if they called the poor and needy, then a huge quantity of fruit will be taken by them, and their family would get less earnings. Therefore, these three brothers swore an oath and decided to pick all the fruits before the sunrise so that the poor and needy would not be aware of it. Nevertheless, the adversity of their ill intention resulted in such a way that Allah عَزَّوَجَلَّ sent a fire to the garden during the night time, which burnt the whole garden to ashes. The three sons did not have any idea of what had happened. According to their plan, they went very quietly to pick the fruit of the garden in the last part of the night. On their way, they were cautiously whispering to each other, so that their secret activity may remain hidden from the poor and needy. When these people reached the garden, they were stunned to see the burnt trees.

Meanwhile, one of them spoke, 'We have lost our way and have entered in someone else's garden.' However, among these three brothers, the one who was comparatively pious said, 'We have not lost our way but Allah عَزَّوَجَلَّ has deprived us from these fruits. Therefore, pray to Allah عَزَّوَجَلَّ'. Subsequently, all of them started reciting this ﴿سُبْحٰنَ رَبِّنَاۤ اِنَّا كُنَّا ظٰلِمِیْنَ ﴿۲۹﴾﴾ i.e. all the dignity rests with our Rab; of course we are callous and oppressed that we deprived the needy and

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deserving people from their share. Then, the three brothers started condemning each other and finally said:

عَسٰى رَبُّنَاۤ اَنْ یُّبْدِلَنَا خَیْرًا مِّنْهَاۤ اِنَّاۤ اِلٰى رَبِّنَا رٰغِبُوْنَ ﴿۳۲﴾

Hopefully, our Lord will give us a better replacement than this – we now incline towards our Lord.

[Kanz-ul-Iman (Translation of Quran)] (Part 29, Surah Al-Qalam, verse 32)

Sayyiduna ‘Abdullah Bin Mas’ood رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said, ‘When these people sincerely repented over their sins, then Allah عَزَّوَجَلَّ accepted their repentance and blessed them with an alternate garden that started yielding more luscious fruits. This garden was known as ‘Haywan’. Its grapes were so big that one bunch of grapes would be carried by a mule.

It is reported by Abu Khalid Yamaani: I personally visited and observed garden and saw that a bunch of grapes was equal to the height of a Habashi (Ethiopian) man.

(Tafseer As-Saawi, vol. 6, pp. 2216; part 29, Surah Al-Qalam, verse 32)

Moral: We learn from this event that generosity and good intention have positive outcome, that increase the wealth and assets. However, miserliness and bad intention results otherwise. It can also be learnt that by repenting sincerely from sins, Allah عَزَّوَجَلَّ restores the lost blessings to an even greater extent. It is true that

ذٰلِكَ فَضْلُ اللّٰهِ یُؤْتِیْهِ مَنْ یَّشَآءُ ؕ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِیْمِ

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56. A STRANGE CASE IN THE COURT OF SAYYIDUNA DAWOOD عَلَيْهِ السَّلَام

Sayyiduna Dawood عَلَيْهِ السَّلَام had ninety-nine wives. He عَلَيْهِ السَّلَام sent a message of marriage to another woman who had already been proposed by another Muslim. But after hearing the message of Sayyiduna Dawood عَلَيْهِ السَّلَام, how was it possible for the guardians of the woman to give any heed towards the proposal of anyone else. Thus, the marriage took place. Such a marriage was neither contrary to the religious ethics nor was it against the traditions of society in those days. However, the rank of Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام requires even higher standards. Such a wedding was not appropriate for the dignity and status of Sayyiduna Dawood عَلَيْهِ السَّلَام. Therefore, it was a Divine consent that Sayyiduna Dawood عَلَيْهِ السَّلَام should be made aware and informed of this.

As such, the means of this information began with the arrival of two angels in the holy court of Sayyiduna Dawood عَلَيْهِ السَّلَام. One of the angels took the role of respondent and the other took the role of a plaintiff. Instead of entering through the door, they entered the Masjid by climbing over the wall. Sayyiduna Dawood عَلَيْهِ السَّلَام became slightly worried when he عَلَيْهِ السَّلَام observed them climbing the wall. In response, the angels said, 'Do not be afraid. We are two parties and one has oppressed the other. Therefore, make the right decision in our case and guide us towards the right path. Our case is this that my brother owns ninety-nine female sheep and I have only one sheep. He is asking me to give him the only sheep that I have and is pressurising me for same.'

Hearing this case, Sayyiduna Dawood عَلَيْهِ السَّلَام immediately declared, 'Of course, this is unjust that he wants your sheep to mix into his herd, and there is no doubt that in situations which involve a joint

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partnership, partners often oppress one another, except those who have faith and perform righteous acts. But such people are few.' After declaring the verdict in the case, he عَلَيْهِ السَّلَام realised and understood that in fact, this case was presented for his own testing. Therefore, he عَلَيْهِ السَّلَام instantly bowed in Sajdah (prostration) and sought pardon from Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ pardoned him. Therefore, the Holy Quran states:

فَغَفَرْنَا لَهٗ ذٰلِكَ ؕ وَ اِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَ حُسْنَ مَاٰبٍ ﴿۲۵﴾ یٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِیْفَةً فِی الْاَرْضِ فَاحْكُمْ بَیْنَ النَّاسِ بِالْحَقِّ وَ لَا تَتَّبِعِ الْهَوٰى فَیُضِلَّكَ عَنْ سَبِیْلِ اللّٰهِ ؕ

We therefore forgave him this; and indeed for him inevitably in Our court is proximity and an excellent abode. O Dawood! We have indeed appointed you as a Vicegerent in the earth, therefore judge between mankind with the truth, and do not follow desire for it will lead you to go on the wrong path from the path of Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah Saad, verse 25-26)

Moral: The dignity and the rank with which the Prophets of Allah عَزَّوَجَلَّ are blessed with is extremely high and supreme. For this reason, they are informed by Allah عَزَّوَجَلَّ on even small issues. Such holy individuals are so obedient and humble in the court of Allah عَزَّوَجَلَّ that they seek pardon and prostrate to Allah عَزَّوَجَلَّ instantly even for minute issues. It is true: ﴿حَسَنَاتُ الْاَبْرَارِ سَیِّئَاتُ الْمُقَرَّبِیْنَ﴾ (*the good deeds of pious are considered sinful for the chosen people of Allah*).

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57. THE PENALTY FOR FORGETTING 'اِنْ شَآءَ اللہ عَزَّوَجَلَّ'

Sayyiduna Sulayman عَلَيْهِ السَّلَام had ninety-nine wives. Once he عَلَيْهِ السَّلَام said, 'During single night, I will visit all of my wives and each and every of them will give birth to a baby boy. All of my sons will then do Jihad [fight in the path of Allah عَزَّوَجَلَّ] by sitting on horses. However, at the time of saying this, he عَلَيْهِ السَّلَام forgot to say ﴿اِنْ شَآءَاللّٰه﴾. Perhaps at that time, he عَلَيْهِ السَّلَام was somewhat busy and he did not remember to say ﴿اِنْ شَآءَاللّٰه﴾. Forgetting the words of ﴿اِنْ شَآءَاللّٰه﴾ had such a result that only one woman became pregnant, and she gave birth to a physically premature foetus.

In this context, the Prophet of Rahmah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Had Sayyiduna Sulayman عَلَيْهِ السَّلَام uttered the word ﴿اِنْ شَآءَاللّٰه﴾, then all his wives would have delivered baby boys and all of them would stride on Jihad in the path of Allah عَزَّوَجَلَّ.'

(Sahih Bukhari, Kitab-ul-Jihad, vol. 4, pp. 22, Hadees 2819)

Allah عَزَّوَجَلَّ has briefly related this event in the Holy Quran in the following words:

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَ اَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ ﴿۳۴﴾ قَالَ رَبِّ اغْفِرْ لِيْ وَ هَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿۳۵﴾

And We indeed tested Sulayman, and placed a dead body on his throne – he then inclined. He said, 'My Lord! Forgive me and bestow upon me a kingdom, which shall not be fitting anyone after me; indeed only You are the Great Benefactor'.

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah Saad, verse 34-35)

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Moral: Through this Quranic verse, we learn that it is mandatory for every Muslim to say 'اِنْ شَآءَاللّٰه عَزَّوَجَلَّ' whenever he wishes to do anything in future. By virtue of these holy words, there is great hope that his task will be accomplished successfully.

Forgetting 'اِنْ شَآءَاللّٰه عَزَّوَجَلَّ' can result in loss and failure. Consider the fact that Sayyiduna Sulayman عَلَيْهِ السَّلَام, was a beloved Prophet of Allah عَزَّوَجَلَّ as well as an unmatched king. He عَلَيْهِ السَّلَام unconsciously did not utter the words of اِنْ شَآءَاللّٰه عَزَّوَجَلَّ and his aim, which was in fact a form of highly ranked worship, was not fulfilled. He عَلَيْهِ السَّلَام was remorseful and saddened by this, and turned towards Allah عَزَّوَجَلَّ and supplicated for his forgiveness. Then what will happen with the sinful people like us? That if we abandon to say the word اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, then how will we succeed in achieving our aims and goals? Therefore, we should keep in mind to say 'اِنْ شَآءَاللّٰه عَزَّوَجَلَّ'. Because in the Holy Quran, Allah عَزَّوَجَلَّ has clearly commanded our Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to say this before proceeding to do any act. Therefore, Allah عَزَّوَجَلَّ commanded His Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in this way:

وَ لَا تَقُوْلَنَّ لِشَایْءٍ اِنِّیْ فَاعِلٌ

ذٰلِكَ غَدًا ﴿۲۳﴾ اِلَّاۤ اَنْ یَّشَآءَ اللّٰهُ ۫ وَ اذْكُرْ رَّبَّكَ اِذَا نَسِیْتَ

And never say about anything that, 'I will do this tomorrow.' Except 'that what Allah wills'; and remember your Lord when you forget'.

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Al-Kahf, verse 23, 24)

58. Brutalities of the people of Al-Ukhdood

There are some differences of opinions among the narrators about the companions of Al-Ukhdood that who these people were and

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what their incident was. In this regard, Sayyiduna Suhayb رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that there was a king in a previous Ummah who used to make false claim of being god. A magician was very influential in his court and was very close to him as well. One day, the magician said to the king, 'I have reached the old age. Therefore, send a boy to me so that I may transfer the art of black magic to him.'

Therefore, in response to the suggestion of the magician, the king sent a clever boy to him. The boy started visiting the magician every day. On the way, lived an honest priest. One day, the boy sat in the company of the priest and was greatly inspired by the priest's speech. As such, whilst visiting the magician, the boy also started sitting in the company of the priest everyday. One day, the boy saw a large and monstrous animal that was blocking the path of the people. Upon seeing this, the boy said to himself that it will be revealed today that who is greater, the magician or the priest. Therefore, the boy picked up a stone and prayed to Allah عَزَّوَجَلَّ by saying that, 'O Allah عَزَّوَجَلَّ! If this religion is more beloved and accepted in Your court than the magician, then let this animal get killed with this stone!' After supplicating in this manner, the boy killed the animal with that stone. As such, a huge and monstrous animal was killed by a small stone and the path became open for people. The boy revealed this whole incident to the priest and in response, the priest replied, 'O boy, you have been elevated and exalted in the holy court of Allah عَزَّوَجَلَّ. So very soon, you will now be trialled and tested. For this reason, do not tell anyone about me and observe patience at the time of hardship. After this incident, this boy was blessed with such marvels that by virtue of his supplications, lepers and those born blind were cured.

Slowly and gradually, the popularity of the boy became widespread, even to the court of the king. However, a very close courtier of the king, who had become blind, came to this boy with lots of presents,

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and requested the boy to pray for the restoration of his eyesight. The boy said to him, 'If you embrace the true faith in Allah عَزَّوَجَلَّ, then I will supplicate for you.' As such, he embraced faith, and the boy made supplication for him. Instantly, his eyesight was restored. After this, when the courtier returned to the court of the king, he was asked by the king as to how his eyesight restored. The courtier said, 'My Rab عَزَّوَجَلَّ blessed me with the eyesight.' Upon hearing this, the king furiously said, 'Do you have any other Rab except me?' He replied, 'Yes. Allah عَزَّوَجَلَّ is mine and your Lord.' The king began to torture him in different ways to find out who had told him all this. He told the name of that boy. Then the king proceeded to imprison the boy and tortured him to such an extent that the boy revealed the name of the priest. The king arrested the priest and asked him to leave his faith, but the priest categorically said, 'I will follow this faith until my last breath.' On hearing this, the king was enraged to such an extent that he severed the head of the priest by running a saw through it. Later on, he also drove the saw through the head of his beloved courtier. Afterwards, he handed over the boy to his soldiers and ordered them to carry this boy onto the top of a mountain and hurl him down from there. After climbing the mountain, the boy supplicated and consequently, an earthquake took place. The tremors of the earthquake killed all the soldiers, but the boy remained safe.

Once again, he stood against the king. Again stirred with anger and rage, the king ordered that the boy to be carried in a boat and taken to the ocean. When reaching the deep seas, the order was to throw the boy into the ocean. Following the command of the king, the sentries of the king took him to the sea. However, once again the boy supplicated and the boat capsized and all of the sentries drowned, but the boy remained safe and sound and stood once again in front of the king. The king was stunned to see him. The boy said to the

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king, 'If you want to martyr me, then there is only one way. This is through hanging me by placing a noose around my neck. Then fire an arrow on me by reciting ﴿بِسْمِ اللّٰهِ رَبِّ الْغُلَامِ﴾.' Therefore, following that method, the king martyred the boy with an arrow.

After witnessing all this, a congregation of thousands of people started proclaiming that we believe in Rab (عَزَّوَجَلَّ) of this boy. The king turned hysterical due to anger, ordered for a trench to be dug and ignited a fire within it. When the flames of the blazing fire rose extensively, then he started throwing the believers into this fire. Thus, seventy-seven believers were burnt in this fire.

In the end, one woman among the believers arrived holding her child in her hands. When the king intended to put her in the fire, she became a bit worried. Then her infant child said, 'O my mother! Be patient, you are on the right path.' After hearing the child's voice, her faith became strengthened, and she became satisfied. Then the tyrant king threw the woman, who believed in Allah عَزَّوَجَلَّ, into the fire, along with her child.

The king and his accomplices were sitting on chairs by the edge of the trench and were watching the believers as they burnt in the trench and were laughing and celebrating on their success. All of a sudden, the wrath of Allah عَزَّوَجَلَّ struck the tyrants. How it happened was that the flames of the fire within the trench rose to such an extent that it blanketed the king and his accomplices. All of them burnt instantly and became a pile of ashes. Allah عَزَّوَجَلَّ saved rest of the believers from the tyranny of the king.

(Tafseer As-Saawi, vol. 6, pp. 2339-2340; part 30, Surah Al-Burooj, verses 4-7)

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Allah عَزَّوَجَلَّ has described this incident in the Holy Quran in these words:

قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ ۙ﴿۴﴾ النَّارِ ذَاتِ الْوَقُوْدِ ۙ﴿۵﴾ اِذْهُمْ عَلَيْهَا قُعُوْدٌ ۙ﴿۶﴾
وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ؕ﴿۷﴾

Accursed be the people of the ditch! The people of that blazing fire. When they were sitting at its edges of that. And they themselves are witnesses to what they were doing to the Muslims!

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Burooj, verse 4-7)

Moral

1. Through this event, we learn the lesson that there happen trials and tests from Allah عَزَّوَجَلَّ. The success for the believers lies in observing contentment and patience at the time of those tests and trials.

2. We have also learnt that the sign of the true faith is that a believer never panics or goes into dilemma due to any difficulty or hardship faced in the path of Allah عَزَّوَجَلَّ. However, whether the believer is under a garland of flowers or under a sword, drowning in water or burning in flames, in every situation, the believer remains as steadfast as a mountain on his true faith. These people see the blissful ends of their lives as believers. This is such a grand blessing that the one, who acquires it, actually acquires the excellence of a lucky destiny. As a reward, he attains such closeness in the court of Allah عَزَّوَجَلَّ and Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم that the angels of the Heavens invoke praise of their high ranks.

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59. Four distinct women

1.) Wahilah

She was the wife of Sayyiduna Nuh عَلَيْهِ السَّلَام. She was honoured to be the wife of a true Prophet (عَلَيْهِ السَّلَام) and she remained in his blessed company for many years. However, it is her bad fate that is worth taking a lesson from. She was not destined to embrace the true faith and to be among believers, and instead, due to the animosity, offensiveness and disrespectfulness towards Sayyiduna Nuh عَلَيْهِ السَّلَام, she died as an unbeliever and was made to enter the Hell. She was always busy in propagating false conspiracies against Sayyiduna Nuh عَلَيْهِ السَّلَام among her people by saying that he عَلَيْهِ السَّلَام is insane and crazy.

2.) Waa'ilah

She was the wife of Sayyiduna Loot عَلَيْهِ السَّلَام. She was also blessed to be married to a highly ranked Prophet (عَلَيْهِ السَّلَام) and spent many years in his company. However, she was hurled down by her bad fate to such an extent that it never let her embrace the true faith with a truthful heart. For her whole life, she remained a hypocrite and kept hiding her hypocrisy. When the Divine torment struck the people of Loot, and the rain of stones commenced, at that time, Sayyiduna Loot عَلَيْهِ السَّلَام gathered his household and the believers and left the town. 'Waa'ilah' was also with him.

Sayyiduna Loot عَلَيْهِ السَّلَام had already warned them not to look back towards the town, otherwise they will also suffer the torment. Therefore, none of the companions of Sayyiduna Loot عَلَيْهِ السَّلَام looked back and all of them remained safe. But as Waa'ilah was a hypocrite, she looked behind towards the town and disobeyed the command of Sayyiduna Loot عَلَيْهِ السَّلَام. When she witnessed the whole

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city being upside down and thrown around, she started screaming '﴿يٰقَوْمَاهُ﴾ (*Oh my people!*)'. The very moment these words slipped her tongue, suddenly a stone of Divine torment hit her. She died and was made to enter Hell.

3.) Aasiyah

Sayyidatuna Aasiyah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, daughter of Mazahim was the wife of pharaoh. Although pharaoh was the worst enemy of Sayyiduna Musa عَلَیْہِ السَّلَام, but when Sayyidatuna Aasiyah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا observed magicians being dominated by Sayyiduna Musa عَلَیْہِ السَّلَام, then instantly the light of faith illuminated in her heart and she embraced the true faith. When the tyrant pharaoh came to know of this, he tormented her with severe punishments. He persecuted her by attaching her hands and feet with metal nails to four implanted poles in such a way that she could not even move. Then after cutting-off her food and water, he placed a heavy stone on her chest and laid her in the sweltering heat of the sun. However, despite such difficulties and tortures, she رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا remained persevered and steadfast in her faith, sought refuge from Allah عَزَّوَجَلَّ and continued invoking for paradise. In this very state, she رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا came to a blissful end and she entered in to Heaven. It is narrated by Ibn Keesan that she رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was taken up to Heaven alive.

4.) Maryam

Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, the daughter of 'Imran is the mother of Sayyiduna 'Isa عَلَیْہِ السَّلَام. Because Sayyiduna 'Isa عَلَیْہِ السَّلَام was born from her womb without a father, that's why she رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was severely persecuted through accusations and taunting by the people. However, she رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا observed patience and was excelled to such glorified ranks and honours that Allah عَزَّوَجَلَّ has mentioned her praises and commendation many times in the Holy Quran.

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The Holy Quran has elaborated these four women in the Surah At-Tahrim. Its translation is as follow:

Allah gives an example of the unbelievers – the wife of Nuh and the wife of Loot; they were bonded in marriage to two of Our close bondmen – they then betrayed them so they (the Prophets) did not benefit them (two women) at all and it was declared, 'Both of you women enter the fire, along with other Hell-deserving women'. And Allah illustrates an example of the Muslims – the wife of Fir'awn; when she prayed, 'My Lord! Build a house for me in Your nearness, in Paradise, and deliver me from Fir'awn and his misdeeds, and rescue me from the unjust people'. And the example of Maryam the daughter of 'Imran, who guarded her chastity – We therefore breathed into her a Spirit from Ourselves – and she testified for the Words of her Lord and His Books, and was among the obedient ones.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah At-Tahrim, verse 10-12)

Moral: Though Wahilah and Waa'ilah were both wives of the Prophets (عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام), but due to being enticed by hypocrisy and unbelief, they were destined for Hell. On the contrary, the wife of such a rude pagan like pharaoh, Sayyidatuna Aasiyah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا earned heaven due to her firm faith. When the truth was revealed to her, she رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا then embraced faith in such a way that she discarded all the luxuries, and despite the inconceivable agonies and pains, she رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا remained steadfast in her faith. Without doubt, these events are admonitory.

60. Three fasts of Sayyidatuna Fatimah

Once, Sayyiduna Hasan and Sayyiduna Husayn رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا fell ill in their childhood. Sayyiduna 'Ali, Sayyidatuna Fatimah and Sayyidatuna Fiddah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم vowed to observe three fasts for the recovery of their unwell Princes. Allah عَزَّوَجَلَّ blessed both Princes with recovery. Hence the vowed fasts were observed. Sayyiduna 'Ali

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كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِيْم brought three Sa' (Sa' is an old unit of weight) of barley from a Jew.

One Sa' of barley was cooked every day. At the time of Iftar, the loaves made of barley were brought before the three fasting people. Then one day a needy, the second day an orphan and the third day a prisoner arrived at the door and requested for the food. In response, the loaves were given to the beggars all the three days and they broke their fasts with water only and observed the fast of the next day. Sayyidatuna Fiddah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was the home-maid of Sayyidatuna Bibi Fatimah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا.

(Tafseer Khazaain-ul-'Irfan, pp. 1043; part 29, Surah Ad-Dahr, verse 8-9)

In the Holy Quran, Allah عَزَّوَجَلَّ has described this event of His Beloved Prophet's daughter in the following words:

وَ يُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّ يَتِيْمًا وَّ اَسِيْرًا ﴿۸﴾ اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّ لَا شُكُوْرًا ﴿۹﴾

And out of His love, they give food to the needy, the orphan and the prisoner. They say to them, 'We give you food, only for the sake of Allah – we do not seek any reward or thanks from you'.

[Kanz-ul-Iman (Translation of Quran)] (Part 29, Surah Ad-Dahr, verse 8-9)

Moral: سُبْحٰنَ اللّٰه عَزَّوَجَلَّ! This event depicts the deep-rooted, inherent and unmatchable generosity of the family of the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Observing and breaking fasts only with water for three consecutive days and remaining hungry whilst donating the loaves of bread to the beggars is not something ordinary. اَللّٰہُ اَکْبَر, Someone has wonderfully expressed the same in a couplet:

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Bhukay rehtay thay khud aur awron ko khila daytay thay
Kaysay saabir thay Muhammad kay gharanay walay

They would remain hungry but used to feed others
How patient were the households of the Prophet Muhammad ﷺ!

61. Heaven of Shaddad

You have already read in the previous chapter '*Windstorm on people of 'Aad*' about the lineal order of 'Aad that the family order begins from the chief descendant of the tribe 'Aad Bin 'Aws Bin Aram Bin Saam Bin Nuh. Shaddad belongs to the progeny of 'Aad and he was a king of great magnificence and majesty. During his reign, he united all the kings under his flag and made them his subservient and obedient. He had heard about Heaven from many Prophets (عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام). Stirred with his rebelliousness, he wished to build a Heaven in this world. With this intention, he built a mega city whose palaces were made with silver and gold bricks. Pillars of rubies and emeralds were erected in these buildings and floors were paved with similar material. Beautiful pearls were spread in place of pebbles, flowing streams having jewelled beds were arranged in the vicinity of every palace and various types of trees were planted for adornment and shade.

He arranged every article of comfort and luxury of Heaven according to his imagination in this city. When this city was completed, king Shaddad embarked towards the city along with his monarchs. When he approached nearby, a terrifying sound echoed from the skies, by which Allah عَزَّوَجَلَّ killed Shaddad along with his peers, and he could not even see his self-made Heaven.

During the reign of Sayyiduna Ameer Mu'awiyah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, Sayyiduna 'Abdullah Bin Qilabah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ reached this city through

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the desert of ‘Adan while searching for his lost camel. He witnessed all the decors and luxuries of this city but did not find any habitant in it. He took some pearls from there and departed. When this news reached Sayyiduna Ameer Mu’awiyah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ called ‘Abdullah Bin Qilabah and inquired everything from him about this occurrence. He revealed everything that he witnessed.

Afterwards, Sayyiduna Ameer Mu’awiyah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ called Sayyiduna Ka’b-ul-Ahbaar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and asked him, ‘Does any such city exist in the world?’ He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ replied in affirmation and informed that its mention has also been made in the Holy Quran. This city was built by Shaddad Bin ‘Aad but they all perished by the Divine torment and not even single person from these people could survive. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ further revealed that during your reign, a Muslim having blue eyes, short height and a mole on his eyebrow will enter this city while searching for his camel. Meanwhile, ‘Abdullah Bin Qilabah arrived. Seeing him, Sayyiduna Ka’b-ul-Ahbaar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, ‘By Allah (عَزَّوَجَلَّ), the person who will see the heaven made by Shaddad is this very person.’

(Tafseer Khazaain-ul-‘Irfan, pp. 1069-1070; part 30, Surah Al-Fajr, verse 8)

The Holy Quran mentions the people of ‘Aad and other impudent people in the following verses:

اَلَمْ تَرَ كَیْفَ فَعَلَ رَبُّكَ بِعَادٍۙ(۶) اِرَمَ ذَاتِ الْعِمَادِۙ(۷) الَّتِیْ لَمْ یُخْلَقْ
مِثْلُهَا فِی الْبِلَادِۙ(۸) وَ ثَمُوْدَ الَّذِیْنَ جَابُوا الصَّخْرَ بِالْوَادِۙ(۹) وَ فِرْعَوْنَ
ذِی الْاَوْتَادِۙ(۱۰) الَّذِیْنَ طَغَوْا فِی الْبِلَادِۙ(۱۱) فَاَكْثَرُوْا فِیْهَا الْفَسَادَۙ(۱۲)
فَصَبَّ عَلَیْهِمْ رَبُّكَ سَوْطَ عَذَابٍۙ(۱۳)

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Did you not see how did your Lord deal with (the tribe of) 'Aad? (And) the tall giants of Arm? Like whom no one else was born in the cities. And the tribe of Samood, who hewed rocks in the valley. And with Fir'awn, who used to severely torture. Those who rebelled in the cities, and who then spread a lot of turmoil therein. Therefore your Lord struck them hard with the whip of punishment.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Fajr, verse 6-13)

Moral: Allah عَزَّوَجَلَّ extremely dislikes transgression and arrogance of the people. Therefore, it is the tradition of Allah عَزَّوَجَلَّ that every arrogant and transgressed nation that tried to spread insolence, oppression and chaos in the world the wrath of Allah عَزَّوَجَلَّ struck them with torment that ruined and destroyed them. Shaddad and the people of 'Aad became victim of the Divine wrath due to their insolence and arrogance. When their oppressions and tyrannies exceeded to such an extent that every particle of the world bubbled up due to their sins and misdeeds, then Allah عَزَّوَجَلَّ destroyed all these tyrant oppressors and erased them from the pages of history like an incorrect word. Therefore, we should learn lesson from their climax, failures and their subsequent destructions by Divine torment. The sole aim of quoting such events of destructions of these nations by the Holy Quran is that the believers of the Holy Quran listen to these incidents, take heed, and remain fearful of Allah عَزَّوَجَلَّ.

It is mandatory for the Muslims to recite the Holy Quran extensively, read its translation and take heed from the destruction of these nations. One should always keep seeking pardon and repentance from Allah عَزَّوَجَلَّ and should always protect himself from all sorts of wrong beliefs and misdeeds. One should continue striving for virtuous deeds and should not boast upon wealth and riches. One should always observe modesty and humbleness whilst maintaining

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the fear of Allah عَزَّوَجَلَّ and wherever possible, one should stay persistent in performing the good deeds. ﴿وَاللّٰهُ هُوَ الْمُوَفِّقِ﴾

62. Ashaab-ul-Feel (the people of the elephant) and the flock of the swallows [Ababeel]

Abrahah was the King of Yemen and Habshah and he had erected a church in the city of San'a. He had a desire that the pilgrims of Hajj, instead of going to Makka-tul-Mukarramah should visit the city of San'a; circumambulate [perform Tawaf] around this church and the congregation of Hajj should take place there. When this became known to the people of Arab, especially the tribe of Quraysh, they found it very distressing. Therefore, a person from the Quraysh tribe of Banu Kinanah became excessively raged and travelled to San'a. In retaliation, he entered the church of Abrahah and urinated and excreted there. He contaminated the church's walls and floors with the excretion. King Abrahah became extremely infuriated over this and he swore an oath to demolish the Ka'bah. With this intention, Abrahah mobilized an army and departed. This army consisted of many elephants and their leader was a gigantic elephant whose name was Mahmud.

Abrahah attacked Makka-tul-Mukarramah and captivated all the animals of the people of Makkah, among which also included the camels of (Sayyiduna) 'Abdul Muttalib (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ). (Sayyiduna) 'Abdul Muttalib (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ), the grandfather of the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, was the custodian of the Ka'bah and the leader of the people of Makkah. He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ) was a man of strong build bearing sublime and awe-inspiring personality. He (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ) went to Abrahah who treated him with great respect and inquired from him the purpose of his visit. In response, he asked for his camels. Hearing this, Abrahah said, 'I am very surprised. As I have

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mobilized a huge army to demolish your Ka'bah which is a very sacred place for you and your ancestors. But you did not say anything as regard to it and are only asking for your camels.' (Sayyiduna) 'Abdul Muttalib (رَضِیَ اللہُ تَعَالٰی عَنْہُ) replied, 'I am the owner of my camels only, so I am asking for the camels. The One Who is the Owner of Ka'bah, He Himself will protect it. I do not worry for it.' His camels were returned by Abrahah. Then he (رَضِیَ اللہُ تَعَالٰی عَنْہُ) said to the people of Quraysh to mount on the crest of mountains and hill tops to take refuge. Therefore, they acted upon his suggestion. After this, (Sayyiduna) 'Abdul Muttalib (رَضِیَ اللہُ تَعَالٰی عَنْہُ) held the door of the Holy Ka'bah and desperately wept and invoked for the protection of the Ka'bah in the court of Allah عَزَّوَجَلَّ. Then he (رَضِیَ اللہُ تَعَالٰی عَنْہُ) too joined his people after completing his supplication.

In the early hours of morning, Abrahah gathered his army and ordered an attack on the sacred Ka'bah. He stood the elephants in an order to move. However, the leader of the elephants Mahmud, who was the biggest of all, did not move towards the Ka'bah. He moved towards wherever he was directed, but when they tried directing him towards the blessed Ka'bah, he would sit down. In the meanwhile, Allah عَزَّوَجَلَّ sent a flock of birds from the sea, each one holding three pebbles, two in their paws and one in their beak. The flock of swallows [Ababeel] hailed down the stones with such intensity that the army of Abrahah lost their consciousness and started fleeing. Although the pebbles were very small in size but their impact was severe due to Divine torment. When the swallows dropped these pebbles, the pebbles penetrated the elephant riders across their metal helmets, through their heads, then through their bodies and finally through the bodies of their elephants and dropped on the ground. The name of every target person was inscribed on the pebble by which he was to be killed. In this way, the whole army of Abrahah was destroyed and the sacred Ka'bah remained secure.

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After this incident, the people of Arab named that particular year as 'Aam-ul-Feel' [the year of elephant]. The blessed birth of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم took place fifty days after this incident. *(Tafseer Khazaain-ul-'Irfan, pp. 1083; part 30, Surah Al-Feel)*

Narrating this incident, Allah عَزَّوَجَلَّ revealed a Surah of the Holy Quran by the name of Surah Al-Feel:

اَلَمْ تَرَ كَیْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِیْلِ ﴿۱﴾ اَلَمْ یَجْعَلْ كَیْدَهُمْ فِیْ تَضْلِیْلٍ ﴿۲﴾
وَّاَرْسَلَ عَلَیْهِمْ طَیْرًا اَبَابِیْلَ ﴿۳﴾ تَرْمِیْهِمْ بِحِجَارَةٍ مِّنْ سِجِّیْلٍ ﴿۴﴾ فَجَعَلَهُمْ
كَعَصْفٍ مَّاْكُوْلٍ ﴿۵﴾

O dear Prophet, did you not see how did your Lord deal with the people of the elephant? Did He not put their device into ruin? And send flocks of birds upon them, striking them with stones of baked clay, so He made them like the consumed leaves of harvest (as chaff)?

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Feel, verse 1-5)

Moral: We have come to know from this event that similar to the Holy Quran, the responsibility of safeguarding the sacred Ka'bah also rests with Allah عَزَّوَجَلَّ. Therefore, no evil force can destroy the Holy Quran, nor can it demolish the Ka'bah because Allah عَزَّوَجَلَّ is the Protector and Defender of both. ﴿وَاللهُ تَعَالٰى اَعْلَم﴾

63. Prediction of the Conquest of Makkah

At the time of his migration, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم bade farewell to his beloved motherland at night in a state of utmost distress along with his loyal and faithful friend, Sayyiduna Siddeeq-e-

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Akbar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم glanced on the holy Ka'bah, saying the following words before setting off for Madinah, 'O Makkah! I swear by Allah (عَزَّوَجَلَّ)! In my sight, you are the dearest to me out of all cities of the world. If my tribe had not exiled me, I would have never left you.'

At that time, it was beyond imagination that the one who is departing farewell in such a condition of dejection, will return back to the city of Makkah after only eight years with dignity and rank of a great conqueror with utmost honour and will enter the holy home of Allah عَزَّوَجَلَّ, elevating its grandeur with the elegance and eminence of his prostrations.

The people of Makkah broke the 'Treaty of Hudaybiyah'. They betrayed the peace treaty and committed a breach of promise. They relentlessly killed the people of Banu Khuza'ah's tribe that allied with the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. These innocent people of Banu Khuza'ah were unable to face the brutal attack of the people of Makkah, so they fled to the sacred Ka'bah. But these ferocious people did not care for the honour of the home of Allah عَزَّوَجَلَّ and caused the cruel bloodshed of Banu Khuza'ah in the holy Ka'bah. In this attack, twenty-three people of the Banu Khuza'ah were killed. In this way; the people of Makkah broke the 'Treaty of Hudaybiyah' and this was the preface of the conquest of Makkah.

Therefore, on 10th of Ramadan of 8 A.H, the Noblest Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم mobilized the blessed army of ten thousand and moved towards Makkah. While departing Madinah, the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and all the blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم were in the state of fast, but when He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم reached the place called 'Kadeed', he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم asked for water and openly drank it sitting on his horse whilst showing this to the entire army.

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Subsequently, everyone was ordered to break the fast. Thus the Greatest and Holiest Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم himself and his companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم postponed fasting due to the journey and Jihad. *(Sahih Bukhari, Kitab-ul-Maghaazi, vol. 5, pp. 146, Raqm 4276)*

The Prophet of Rahmah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم entered the city of Makkah in a state of dignity and triumph. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم then ordered that his flag should be hoisted at the place of Hujoon (Jannat-ul-Ma'la) and laid instructions for Khalid Bin Waleed رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ to enter with his army from the upper side of Makkah, from the area of 'Kada'. *(Sahih Bukhari, Kitab-ul-Maghaazi, vol. 5, pp. 147, Raqm 4280)*

Just after landing on the holy land of Makkah, the first thing that the Prophet of Rahmah, the Intercessor of Ummah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم did was the following announcement. Its every word was saturated with numerous blessings: 'The one who surrenders his weapon, he will be kept secured. The one who shuts his door, will be kept secured. The one who enters the Ka'bah, will be kept secured.'

On this occasion, Sayyiduna 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ suggested, 'Ya Rasoolallah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, Abu Sufyan is proud of being chief. Please allow some distinctive privilege for him. In response, the Prophet of Rahmah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم stated that 'the one who enters the home of Abu Sufyan, will also be kept secured'.

When the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم entered Makkah as a conqueror, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was riding upon his she-camel 'Qaswa' and he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was wearing a black coloured 'Imamah (turban). Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was beside him on one side and Sayyiduna Usayd Bin Hudayr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was on the other side. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was surrounded by a huge passionate army who were well-equipped with arms and in the midst of this was the

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Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Despite the splendour and awe of this huge powerful army, the captivating state of humbleness of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was such that he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was reciting Surah Al-Fath whilst riding upon his she-camel, with his blessed head bowed in such a way that it frequently came in contact with the packsaddle of his she-camel. This fascinating state of his was by virtue of his gratitude, humbleness and obedience in the glorified court of Allah عَزَّوَجَلَّ. *(Zarqani, vol. 2, pp. 320-321)*

Entry in Baytullah (the House of Allah عَزَّوَجَلَّ)

Then he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم proceeded to Baytullah, riding on his she-camel and making Sayyiduna Usamah Bin Zayd رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ sit behind him. Sayyiduna Bilal رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and the key holder of the Ka'bah, Sayyiduna 'Usman Bin Talhah Hajbi رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ were also accompanying the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم made his she-camel sit in Masjid-ul-Haraam, performed Tawaf of the Ka'bah and kissed the Hajar-ul-Aswad.

(Sahih Bukhari, Kitab-ul-Maghaazi, vol. 5, pp. 148-149, Raqm 4289)

At that time, 360 idols were present in a row inside the Ka'bah. The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stood up himself and started demolishing the idols with the edge of the stick whilst reciting the verse of the Quran ﴿جَآءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ ؕ﴾, meaning, '*The truth has arrived and the falsehood has vanished; indeed falsehood had to vanish*'. *(Sahih Bukhari, Kitab-ul-Maghaazi, vol. 5, pp. 148, Raqm 4287)*

Then, all those idols that were placed inside the Ka'bah were removed on the order of the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. When the Ka'bah was eventually purified from all of the idols, then he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went inside the Ka'bah with Sayyiduna 'Usamah

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Bin Zayd, Sayyiduna Bilal and Sayyiduna 'Usman Bin Talhah Hajbi رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم and recited Takbeer in all corners and also offered two Rak'aat of Salah. *(Sahih Bukhari, vol. 1, pp. 218; Sahih Bukhari, vol. 2, pp. 614)*

When he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم came out of the Ka'bah, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم called Sayyiduna 'Usman Bin Talhah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and handed over the key of the Ka'bah to him and said:

خُذُوْهَا خَالِدَةً تَالِدَةً لَّا يَنْزَعُهَا مِنْكُمْ اِلَّا ظَالِمٌ

Meaning, now take this key and it will remain with you forever. Only he who is an oppressor will snatch this key from you.

(Zarqani, vol. 2, pp. 239)

After this, the Revered Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم conducted the first general congregation in the house of Allah عَزَّوَجَلَّ, that not only comprised of a great number of Muslim soldiers, but many prominent figures of infidels and pagans also attended it. In this gathering, the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم delivered a sermon and then addressed the people of Makkah and said: 'Do you know how I am going to treat you today?' Listening to this alarming and fearful question, all the unbelievers became confounded and began to tremble with fear. But after observing the prophetic gesture of the Prophet of Rahmah, the Intercessor of Ummah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, they collectively said ﴿اَخٌ كَرِيْمٌ وَابْنُ اَخٍ كَرِيْمٍ﴾, meaning, '*you are a kind brother and the son of a kind father*'.

The Conqueror of Makkah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied in his compassionate manner; ﴿لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ فَاذْهَبُوْا اَنْتُمُ الطُّلَقَاءُ﴾ i.e. *there is no charge unto you all, go; you all are free.*

(Sharh-uz-Zarqani, vol. 3, pp. 449; Sunan Kubra, vol. 9, pp. 200, Hadees 18276)

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Such an unexpected and sudden merciful reply caused the eyes of the criminals to well up with tears. The slogans of لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ released from the tongues of infidels that produced a spiritual cover all around the Ka'bah. Such an amazing revolution took place in the hearts of the unbelievers that the whole environment changed.

History of conquest of Makkah

Many differences of opinion exist as regard to the date of the conquest of Makkah. According to Imam Bayhaqi عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی, it occurred on the 13th of Ramadan, Imam Muslim رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has reported it as the 16th of Ramadan and Imam Ahmad رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated it as the 18th of Ramadan. However, Muhammad Bin Ishaaq رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has written with reference to many learned scholars that the conquest of Makkah took place on the 20th of Ramadan, 8 A.H. ﴾وَاللّٰہُ تَعَالٰی اَعْلَم﴿

(Sharh-uz-Zarqani, vol. 3, pp. 396-397)

The predictions and glad tidings of the conquest of Makkah are mentioned in few verses of the Holy Quran. In Surah An-Nasr Allah عَزَّوَجَلَّ has said:

اِذَا جَآءَ نَصْرُ اللّٰهِ وَ الْفَتْحُ ۙ﴿۱﴾ وَ رَاَیْتَ النَّاسَ یَدْخُلُوْنَ فِیْ دِیْنِ اللّٰهِ
اَفْوَاجًا ۙ﴿۲﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ اسْتَغْفِرْهُ ؕ اِنَّهٗ كَانَ تَوَّابًا ﴿۳﴾

When the help and victory of Allah come, and you see people entering the religion of Allah in multitudes, then declare the Purity of your Lord while praising Him, and seek forgiveness from Him; indeed He is the Most Acceptor of Repentance.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah An-Nasr, verse 1-3)

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Moral: The moral lesson that we get from the conquest of Makkah is that the great display of forgiveness, mercy and kindness expressed by the Prophet of Rahmah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم at that occasion has no parallel in the world's history.

If we analyse this event thoroughly, we will find that there were so many tyrants of the Quraysh present there who had frequently pelted stones at the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Among them were also those ferocious tyrants who had attempted to martyr the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم many times and those merciless and relentless oppressors were also present there who had martyred the blessed teeth and smeared the enlightened face of the Noblest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم with his holy blood. Those dissolute infidels were also there who had disheartened the Merciful Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم through their slandering and abusive language. Also stood were those wild and diabolical characters that had choked the blessed throat of the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم by tying it with a shawl. Among these people were also those embodiments of tyrannies who had struck the Princess of the Beloved Prophet, Sayyidatuna Zaynab رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا with spear, causing her to fall down from her camel and to suffer a miscarriage.

Those cruel and brutal habitants were also there due to whom, many aggressive attacks and oppressive raids had caused recurrent upheaval in the city of Madinah. Those ruthless tyrants were also present that had killed the beloved uncle of the Holy Prophet, Sayyiduna Hamzah رَضِیَ اللهُ تَعَالٰی عَنْهُ. Those that had cut off his nose and ears, extracted his eyes and chewed his liver were also present. Those heartless and merciless people were there too who had tortured the self-devoted ardent followers of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Sayyiduna Bilal, Sayyiduna Suhayb, Sayyiduna 'Ammar, Sayyiduna

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Khabbaab, Sayyiduna Khubayb, Sayyiduna Zayd Bin Dashnah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم by tying them with ropes, cracking them with whips, forcing them to lay on sweltering sand, some were made to lay on blazing coals and others were hung and martyred. Now all these violent oppressors were shame stricken and their inner-selves were shivering with the suspected outcome of their ill deeds. They were standing as criminals helplessly trembling in front of ten thousand Muhajireen and Ansaar. They were contemplating in their hearts that perhaps today they will be fed to dogs and their flesh will be fed to crows and vultures. The furiously angry army of the Ansaar and Muhajireen will assassinate their children, destroy their belongings and ravage their dwellings and towns. However, the Gracious and Merciful Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم announced absolute and unconditional forgiveness.

Have you ever seen or heard of such a kind-hearted king and conqueror? Definitely your answer will be in negation. Because, the Honourable Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم is incomparable, unique, and matchless in his every attribute.

O the Muslims, these are the blessed virtues and glorious manners of our Noble Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Therefore, it is necessary for us to act upon these noble attributes and good manners of the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم by removing the fury of revenge and vengeance from our hearts. We should make efforts to express forbearance and forgiveness towards our enemies. This is because it is the Sunnah of the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم as well as moral guidance for the Ummah from the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. You would have read this Hadees in previous pages that ﴿صِلْ مَنْ قَطَعَكَ وَاعْفُ عَمَّنْ ظَلَمَكَ وَاَحْسِنْ اِلٰى مَنْ اَسَاءَكَ﴾; meaning, *mend relations with those who try to break off ties with you, forgive those who oppress you and show kindness and behave good towards those*

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who misbehave with you. The Holy Quran also mentions rewards for those who opt for forbearance and forgiveness for their enemies. Allah عَزَّوَجَلَّ has stated:

وَالْعَافِيْنَ عَنِ النَّاسِ ؕ *(Part 4, Surah Aal-e-'Imran, verse 134)*

Meaning, those who forgive the mistakes of people are among the beloved of Allah and are those who bear high degrees. May Allah عَزَّوَجَلَّ bless every Muslim with the ability to follow the character and the blessed manners of the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. (اٰمِيْن)

64. Cure of sorcery

It is narrated that a Jew called Labeed Bin A'sam and his daughters performed sorcery on the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The effects of it appeared on the blessed body of the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم but it could not affect his heart, intellect or beliefs. After a few days, Sayyiduna Jibra`eel عَلَيْهِ السَّلَام came in the blessed court of the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and said that a Jew has done sorcery on you and the items used for sorcery are hidden under a stone in so-and-so well. The Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sent Sayyiduna 'Ali كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْم to the well. When he رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ drew out the water of the well and lifted up the stone, he رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ found beneath it a bag made of date palm tree leaves. Within this bag, there were some of the blessed hairs of the Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, some broken teeth of the comb, a rope of the bow of an arrow which had eleven knots in it and there were eleven needles pierced into a wax-made puppet. All these objects were found beneath the stone and were presented before the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

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After this incidence, the two Surahs of the Holy Quran ﴿قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ﴾ and ﴿قُلْ اَعُوْذُ بِرَبِّ النَّاسِ﴾ were revealed. These Surahs contain eleven verses. By reciting each verse, one knot would untie and when eleven verses were recited, all of the knots were untied and the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was fully recovered. *(Tafseer Khazaain-ul-'Irfan, pp. 1098)* All items that were used for doing magic were buried down in the earth.

Moral: All those amulets and spells which do not contain any words of unbelief and polytheism are permissible. Similarly, making some knots and reciting some verses of the Holy Quran and sacred names of Allah عَزَّوَجَلَّ and then blowing on it is also permissible. A large number of companions [Sahabah] رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم and Tabi'een are of the same opinion as well. Moreover, it is also narrated in a Hadees by Sayyidatuna 'Aaishah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا that when any member of Prophet's family would fell ill, the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would recite these two Surahs and then blow on the sick.

(Tafseer Khazaain-ul-'Irfan, pp. 763; part 30, Surah Al-Falaq, verse 4)

It is also mentioned in a Hadees of *Sahih Muslim* and *Sahih Bukhari* that when the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would go to bed at night, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used to blow on his both blessed hands and used to rub his hands on his blessed body from head to toe up to the access of his blessed hands. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would repeat this action three times.

(Tafseer Khazaain-ul-'Irfan, pp. 763; part 30, Surah An-Naas, verse 6)

The summary of this whole discussion is that ﴿قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ﴾ and ﴿قُلْ اَعُوْذُ بِرَبِّ النَّاسِ﴾ are such two Surahs of the Holy Quran that are the tested and proven treatments of sorcery, diseases caused by black magic or evil eye. Write down these verses, make an amulet and wear

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it around the neck. Blow on a sick person after repetitive recitation of these verses and blow on food, water and medicine that a patient is using. All diseases especially the sorcery and black magic will be cured and the patient will be fully recovered, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

Likewise, there are also special attributes of other Surahs of the Holy Quran which have been mentioned in detail in our book, '*Jannati Zaywar*' and we have also allowed every Sunni Muslim to invoke these Awraad [invocations]. Therefore, Sunni Muslims should get benefits from these Quranic Awraad and should also share these benefits with other Muslims.

It is mentioned in a Hadees that ﴿خَيْرُ النَّاسِ مَنْ يَّنْفَعُ النَّاسَ﴾ meaning, *the best person is the one who benefits the people.*

(Kashf-ul-Khifa-o-Muzeel-ul-Ilbaas, vol. 1, pp. 348, Raqm 1252) ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

Surah Al-Falaq

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ﴿۱﴾ مِنْ شَرِّ مَا خَلَقَ ۙ﴿۲﴾ وَ مِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ﴿۳﴾ وَ مِنْ شَرِّ النَّفّٰثٰتِ فِی الْعُقَدِ ۙ﴿۴﴾ وَ مِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۧ﴿۵﴾

Proclaim (O dear Prophet Muhammad), 'I take refuge of the One Who creates the daybreak. From the evil of His entire creation. And from the evil of the darkens when it sets. And from the evil of those women who blow into knots. And from the evil of the envier when he is envious of me.'

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Falaq, verse 1-5)

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Surah An-Naas

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ﴿۱﴾ مَلِكِ النَّاسِ ۙ﴿۲﴾ اِلٰهِ النَّاسِ ۙ﴿۳﴾ مِنْ شَرِّ
الْوَسْوَاسِ ۙ الْخَنَّاسِ ۪ۙ﴿۴﴾ الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِ ۙ﴿۵﴾ مِنَ الْجِنَّةِ
وَ النَّاسِ ۧ﴿۶﴾

Proclaim (O dear Prophet Muhammad), 'I take refuge of the One Who is Lord of all mankind. The King of all mankind. The God of all mankind. From the evil of the one who implants evil thoughts in the hearts – and stays hidden. Those who implant evil thoughts into the hearts of mankind. From among the jinns and mankind.'

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah An-Naas, verse 1-6)

65. A SUPPLICATION TOLD BY SAYYIDUNA KHIDR عَلَيْهِ السَّلَام

'Allamah Muhammad Bin Sammaak رَحْمَةُ اللهِ تَعَالٰی عَلَيْه was a great scholar of Hadees and a great Wali of Allah. Once he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه fell seriously ill and a few of his disciples took his urine sample to show it to a Christian doctor. On the way, they met a beautifully dressed saint from whom fragrance was emanating. The saint inquired, 'Where are you people going?' They replied that Muhammad Bin Sammaak (رَحْمَةُ اللهِ تَعَالٰی عَلَيْه) has fallen seriously ill and we have taken this urine sample of his and are taking it to so-and-so doctor.

After hearing their words, he said: سُبْحٰنَ اللّٰه عَزَّوَجَلَّ For a friend of Allah, you are going to seek help from an enemy of Allah? Throw away this urine sample and return back and tell Muhammad Bin Sammaak

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(رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ) to recite these verses by placing his hand on the aching limb and blow on it:

وَ بِالْحَقِّ اَنْزَلْنٰهُ وَ بِالْحَقِّ نَزَلَ ؕ *(Part 15, Surah Bani Israel, verse 105)*

After saying this, the saint disappeared and people went back to Muhammad Sammaak رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ and revealed him the whole incident. So he read those two verses by placing his hand on the aching limb and all of a sudden, he رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ was cured. Afterwards, Muhammad Bin Sammaak رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ asked the people whether they have the knowledge about the identity of the person who told them these words. The people replied 'no' and said, 'We did not recognize him'. Then Muhammad Bin Sammaak رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ said, 'That saint was Sayyiduna Khidr عَلَیْہِ السَّلَام.'

(Tafseer Madarik-ut-Tanzeel, vol. 3, pp. 195; part 15, Surah Bani Israel, verse 105)

Such a small extract from the verse of the Holy Quran is proven remedy for every illness. It shuns out the illness if it is recited on an ailing part of the body by placing hand over it. But the pre-requisite condition is that the person who is reciting should be practical in following the Shari'ah, should be honest and should be steadfast on earning through Halal means. Undoubtedly, for the remedy of ailments, this verse is among the wonders of the Holy Quran. ﴾وَاللّٰہُ تَعَالٰی اَعْلَم﴿

وَ صَلَّی اللّٰہُ تَعَالٰی عَلٰی خَیْرِ خَلْقِہٖ مُحَمَّدٍ وَّاٰلِہٖ وَصَحْبِہٖ اَجْمَعِیْنَ

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The importance and the manners of the recitation of the Glorious Quran

عَنْ أَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْـهِ وَسَـلَّمَ نَـزَلَ الْقُـرْآنُ عَلٰى خَمْسَةِ أَوْجُهٍ حَلَالٍ وَحَرَامٍ وَمُحْكَمٍ وَمُتَشَابِهٍ وَأَمْثَالٍ فَأَحِلُّوا الْحَلَالَ وَحَرِّمُـوا الْحَرَامَ وَعَمِلُوْا بِالْمُحْكَمِ وَاٰمِنُوْا بِالْمُتَشَابِهِ وَاعْتَبِرُوْا بِالْأَمْثَالِ

(Mishkat-ul-Masabih, Kitab-ul-Iman, vol. 1, pp. 99, Raqm 182)

It has been narrated by Sayyiduna Abu Hurayrah رَضِیَ اللهُ تَعَالٰی عَنْهُ that the Holy Prophet صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم said that Quran was revealed about five aspects: (1) Halal (legitimate) (2) Haraam (illegitimate) (3) Commandments (4) Metaphors and (5) Examples.

So you people should consider the Halal [legitimate] as Halal and Haraam [illegitimate] as Haraam, follow the commandments of the Quran [Muhkam] and believe in metaphors [Mutashabihat] and be warned from the examples and events of the previous Ummahs.

To be well aware of the abovementioned five perspectives of the Holy Quran, it is necessary that one should recite the Holy Quran with deep understanding again and again. The recitation of the Glorious Quran contains such abundant rewards that ten virtues are earned by reciting just one letter. For example, if someone only recites '(الٓمٓ) and if the reciter's recitation is accepted, then thirty virtues will be attained because the reciter has recited three letters of the Holy Quran.

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Few manners of recitation

1. After doing Miswak and proper Wudu, one should sit down facing Qiblah. After reciting

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

one should comprehend deeply on the words and meanings of the words of Holy Quran and should engage himself in the recitation of the Holy Quran by observing immense concentration along with extreme humbleness, meekness and fear of Allah عَزَّوَجَلَّ. He should neither recite it very loudly, nor in a very low voice but recite it in a moderate volume.

2. It is better to recite the Holy Quran by looking at it because it is also an act of worship to look at the Holy Quran. Moreover, there is also double the reward in the execution of multiple worships. It is stated in a Hadees that the person who recited the Holy Quran by looking at it, two thousands virtues will be written in his account and the one who recited orally without looking at will get one thousands virtues written in his account. *(Kanz-ul-'Ummal, Kitab-ul-Azkaar, vol. 1, pp. 260, Raqm 2301)*

3. One should not try to complete the recitation of the Holy Quran in less than three days, instead try to complete it in three, seven or forty days so that the meanings and contexts of the recited verses can be understood properly.

4. One should recite the Holy Quran slowly and calmly, and properly by following the phonetics of the Arabic language. Allah عَزَّوَجَلَّ has said:

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And recite the Quran slowly with satisfaction[1].

وَ رَتِّلِ الْقُرْاٰنَ تَرْتِیْلًا ۝

[Kanz-ul-Iman (Translation of Quran)] (Part 29, Surah Al-Muzzammil, verse 4)

There are many advantages of reciting the Holy Quran in this manner. First of all, it justifies the rights of the Holy Quran; and secondly, the main objective of the recitation of the Holy Quran is to ponder upon the marvels and wonders of the Holy Quran and comprehend and understand the meanings of the verses of the Holy Quran, which is almost impossible to achieve without reciting it in this manner.

5. One should try to comprehend the meaning of every word during the recitation, should try to understand the warnings and glad tidings, should try to consider himself as the addressee of Quranic injunctions, should consider himself as the one being commanded of doing good and forbidding evil in the verses and should consider himself being warned in the warnings mentioned in the events and narrations of the Holy Quran. While reciting the Holy Quran, one should also make a firm intention of acting upon the orders and directives and refraining from the acts that are forbidden.

6. During the recitation, whenever there is a mention of Heaven or blessings of Allah عَزَّوَجَلَّ, or whenever there is a mention of peace and protection of faith or whenever there is a mention of a desired thing; one should pause and supplicate. Moreover, wherever there is a mention of Hell and its punishments or any such fearful thing, one should pause and seek protection of Allah عَزَّوَجَلَّ from such things and should try to cry with the fear

[1] (In order to recite it correctly.)

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of Allah عَزَّوَجَلَّ. If he cannot cry, he should at least try to make face similar to crying.

7. Maximize recitation of the Holy Quran in the hours of night because it is the time when mind is in peace and heart is in the state of tranquillity. The best time for the recitation of the Holy Quran is the last ten days of Ramadan and the first ten days of Zul-Hijjah. After these mentioned days, there is excellence in recitation on Friday, then on Monday and then on Thursday. The best time for recitation in the hours of night is the time between Maghrib and 'Isha, then the time after midnight. During the day time, dawn is the best time for the recitation of the Holy Quran.

8. One should recite the Holy Quran with good melodious articulation by observing the principles of the Arabic intonation such as pauses, stresses, etc. However, keep in mind that for the purpose of melodious articulation, musical tunes and their accents should not be imitated at all.

9. During the recitation, keep in mind the respect and reverence of the Holy Quran and keep the context of the following verse in mind:

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى
جَبَلٍ لَّرَاَیْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْیَةِ اللّٰهِ ؕ

Had We sent down this Quran upon a mountain, you would have then surely seen it bowed down, blown to bits and pieces by the fear of Allah. *[Kanz-ul-Iman (Translation of Quran)] (Part 28, Al-Hashr, verse 21)*

Recite the Holy Quran with utmost fear of Allah عَزَّوَجَلَّ and with extreme humbleness.

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10. All those verses that suit the personal context of the reciter should be recited frequently and the reciter should assume that he is reciting these verses in front of Allah عَزَّوَجَلَّ in His blessed court. When he reaches such condition, then he should assume as if Allah عَزَّوَجَلَّ is addressing to him. The climax of good recitation is when the reciter starts experiencing the attributes of Allah عَزَّوَجَلَّ in His book [Holy Quran]. But this esteemed status is only for Siddiqeen [highest level of Awliya] and everyone cannot attain such status.

11. It is better to recite in a medium voice in solitude. If there is a chance of ostentation, disturbance of other people offering Salah or if there are some people indulged in chatting and they will not listen to the recitation of the Holy Quran, then under these circumstances, it is better to do recitation in low voice. For such instances, it has been narrated in Ahadees that 'a hidden virtuous deed is seventy times more rewarding than an open virtuous deed'.

    However, it is very essential to observe the manners while reciting the Holy Quran so that the countless blessings of this world and the Hereafter may be attained. And one should not at all be careless of the manners because such carelessness is a cause of deprivation from religious blessings.

اَللّٰهُمَّ اجْعَلْنَا مِنَ الصِّدِّيْقِيْنَ وَلَا تَجْعَلْنَا مِنَ الْغَافِلِيْنَ

اٰمِيْن بِجَاهِ سَيِّدِ الْمُرْسَلِيْنَ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ ۝

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غَرائبُ القرآن

Gharaib-ul-Quran



Quranic Wonders

Part 2

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Preface by the Author

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! After the publication of '*Ajaaib-ul-Quran* [Quranic Wonders – Part 1] which is a great collection of 65 topics describing the wonders mentioned in the Holy Quran; now another collection of 70 topics consisting of strange and supernatural happenings is being presented with the title of *Gharaib-ul-Quran* [Quranic Wonders – Part 2]'. The translation of the relevant verses of the Holy Quran, their exegesis, backdrop of the revelations and related moral lessons are also included.

Quranic Wonders Part 1 & 2 — both of these books that are on the theme of Quranic subjects are the fruition of my rigorous efforts that I made during the days of my illness. May Allah عَزَّوَجَلَّ, the Most Benevolent and the Most Merciful bless my religious books with recognition in His Grand Court by virtue of His Most Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Moreover, may Allah عَزَّوَجَلَّ make it a cause of my absolution as well as that of my parents, teachers, students and disciples! May Allah عَزَّوَجَلَّ bestow my beloved grandson Maulana Fayz-ul-Haq Sahib with blessings in his knowledge and character, as he supported me throughout in the editing and publication of this book. ﴿آمِيْن﴾

I humbly request the readers to keep praying for my full health recovery, so that I may resume the noble service of preaching Ahadees and writing the religious books.

وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ وَ هُوَ حَسْبِيْ وَ نِعْمَ الْوَكِيْلُ
وَ صَلَّى اللّٰهُ تَعَالٰى عَلٰى حَبِيْبِهٖ مُحَمَّدٍ وَّ اٰلِهٖ وَ صَحْبِهٖ اَجْمَعِيْن

Abdul Mustafa Al-A'zami عُفِيَ عَنْهُ

Ghosi – 23rd Ramadan, 1402 AH

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

QURANIC WONDERS

PART 2

1. CREATION OF SAYYIDUNA AADAM عَلَيْهِ السَّلَام

Sayyiduna Aadam عَلَيْهِ السَّلَام came into existence without mother and father; Allah عَزَّوَجَلَّ created him from soil. It has been reported that when Allah عَزَّوَجَلَّ intended to create him, He عَزَّوَجَلَّ ordered Sayyiduna 'Izra`eel عَلَيْهِ السَّلَام to bring a handful of soil from the earth. When Sayyiduna 'Izra`eel عَلَيْهِ السَّلَام descended from the sky onto the earth in order to fulfil the commandment of Allah عَزَّوَجَلَّ and picked up handful of soil, the superficial layer of all the earth peeled off into his fist like a rind. It was consisted of sixty different colours and properties i.e. it was containing black, white, red and yellow coloured soils possessing various varieties e.g. soft and hard, sweet and bitter, salty and tasteless etc. *(Tazkira-tul-Anbiya, pp. 48)*

Then it was ordered to knead this soil with different waters. With the passage of time, it became sticky. Then it was knead again for a long period of time and it wore a form of a smelling mortar like mud. Then when it dried out, it turned into a sounding soil. Then the statue of Aadam عَلَيْهِ السَّلَام was made out of this soil and was placed on the portal of Paradise, looking at which the angels would surprise because they had never seen a creation having such appearance ever before. Then Allah عَزَّوَجَلَّ commanded the soul to enter that statue.

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Therefore, when the soul entered his body and reached his blessed nostrils, he عَلَيْهِ السَّلَام sneezed and when the soul reached up to his blessed tongue, he عَلَيْهِ السَّلَام invoked اَلْحَمْدُلِلّٰه. Allah عَزَّوَجَلَّ said يَرْحَمُكَ اللّٰه meaning: *May Allah (عَزَّوَجَلَّ) bless you!* O Father of Muhammad (Aadam), I have made you solely for the purpose of my glorification. Gradually, the soul permeated in his whole body and he عَلَيْهِ السَّلَام stood up alive. *(Tafseer Khaazin, vol. 1, pp. 43; part 1, Surah Al-Baqarah, verse 30)*

It is mentioned in the Hadees of *Tirmizi* and *Abu Dawood* that the soil from which the statue of Sayyiduna Aadam عَلَيْهِ السَّلَام was made was a combination of different colours and various types. Therefore, the progeny of Sayyiduna Aadam عَلَيْهِ السَّلَام bears different colours and different habits.

(Tafseer As-Saawi, vol. 1, pp. 49; part 1, Surah Al-Baqarah, verse 30)

The patronymic name of Sayyiduna Aadam عَلَيْهِ السَّلَام is Abu Muhammad or Abul Bashar and his title is 'Khalifatullah'. He عَلَيْهِ السَّلَام is the first Prophet of Allah عَزَّوَجَلَّ. He عَلَيْهِ السَّلَام lived for nine hundred and sixty years. At the time of his demise, the number of his progeny had reached to one hundred thousand that populated the earth establishing diverse industries and erecting various buildings. *(Tafseer As-Saawi, vol. 1, pp. 48; part 1, Surah Al-Baqarah, verse 30)*

This fact has been mentioned repeatedly in the Holy Quran that Sayyiduna Aadam عَلَيْهِ السَّلَام was created from soil. Allah عَزَّوَجَلَّ has said in Surah Aal-e-'Imran:

اِنَّ مَثَلَ عِیْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَؕ
خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَیَكُوْنُ ﴿۵۹﴾

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The example of 'Isa with Allah is like that of Aadam; He created him (Aadam) from clay and then said, 'Be' – he immediately becomes!

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Aal-e-'Imran, verse 59)

In another verse, it has been mentioned:

اِنَّا خَلَقْنٰهُمْ مِّنْ طِیْنٍ لَّازِبٍ ﴿۱۱﴾

We have indeed created them from sticky clay.

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah As-Saffaat, verse 11)

In another section of the Holy Quran, it is mentioned:

وَ لَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿۲۶﴾

Indeed We created man from ringing clay, which was in reality black smelly mud.

[Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah Al-Hajar, verse 26)

Sayyidatuna Hawwa رَضِیَ اللّٰہُ عَنْہَا

When Allah عَزَّوَجَلَّ ordered Sayyiduna Aadam عَلَیْہِ السَّلَام to stay in the Paradise, he عَلَیْہِ السَّلَام started feeling a bit uneasy due to loneliness. Allah عَزَّوَجَلَّ made sleep overcome Sayyiduna Aadam عَلَیْہِ السَّلَام and he عَلَیْہِ السَّلَام fell a deep sleep. Then while he عَلَیْہِ السَّلَام was sleeping, Allah عَزَّوَجَلَّ created Sayyidatuna Hawwa رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا from the left rib of Sayyiduna Aadam عَلَیْہِ السَّلَام.

When Sayyiduna Aadam عَلَیْہِ السَّلَام woke up from his sleep, he عَلَیْہِ السَّلَام was amazed and astonished to see a beautiful and pleasant woman sitting beside him. Sayyiduna Aadam عَلَیْہِ السَّلَام asked her, 'Who are you and why have you come here?' In response, Sayyidatuna Hawwa رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا replied, 'I am your wife and Allah عَزَّوَجَلَّ has created me

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so that you acquire peace and satisfaction of heart through me and I attain peace and satisfaction of heart through you. We would live together happily and spend our lives with love and compassion, thanking Allah عَزَّوَجَلَّ for his blessings.' *(Tafseer Ruh-ul-Ma'ani, vol. 1, pp. 316; part 1, Surah Al-Baqarah, verse 35)*

Allah عَزَّوَجَلَّ has addressed about Sayyidatuna Hawwa رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا in few sections of the Holy Quran – for example:

وَ خَلَقَ مِنْهَا زَوْجَهَا وَ بَثَّ مِنْهُمَا رِجَالًا كَثِیْرًا وَّ نِسَآءً ۚ

And (He) created from it, its spouse and from them spread many men and women.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah An-Nisa, verse 1)

Moral: The parable of the creation of Sayyiduna Aadam and Hawwa عَلَیْہِمَا السَّلَام is among those wonders of the Holy Quran that carries several hidden pearls of guidance and admonitions. A few of them are described below:

Allah عَزَّوَجَلَّ created Sayyiduna Aadam عَلَیْہِ السَّلَام from soil and created Sayyidatuna Hawwa رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا from the rib of Sayyiduna Aadam عَلَیْہِ السَّلَام. This saying of the Holy Quran reveals the fact that Allah عَزَّوَجَلَّ created mankind in four different ways:

First: From male and female copulation i.e. the conventional birth process of human beings. Therefore, it has been announced in the Holy Quran in clear words that:

اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ

Indeed We have created man from a mingled semen.

[Kanz-ul-Iman (Translation of Quran)] (Part 29, Surah Ad-Dahr, verse 2)

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Second: The second way is creation of human being from just a man i.e. the birth of Sayyidatuna Hawwa رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا. She was created from the left rib of Sayyiduna Aadam عَلَیْہِ السَّلَام.

Third: The third way is that Allah عَزَّوَجَلَّ created a human being from just a woman i.e. the birth of Sayyiduna 'Isa عَلَیْہِ السَّلَام who was born without father from the womb of Sayyidatuna Maryam رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا who was virgin and pious.

Fourth: Allah عَزَّوَجَلَّ also created a human being without any man and woman i.e. Sayyiduna Aadam عَلَیْہِ السَّلَام. Allah عَزَّوَجَلَّ created Sayyiduna Aadam عَلَیْہِ السَّلَام from soil.

Following lessons may be derived from above parables:

1. Allah عَزَّوَجَلَّ is so Powerful Sovereign and Creator that He عَزَّوَجَلَّ is not bound to create human beings by only one specific method. In fact, He عَزَّوَجَلَّ possesses such extreme powers that He عَزَّوَجَلَّ can create human beings in any way He عَزَّوَجَلَّ intends to. Therefore, Allah عَزَّوَجَلَّ created human beings by all four aforesaid methods which is a manifestation of His great power. All these modes of creation are great signs of His grandeur and creativity.

   سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ! Words cannot express the Greatness and Grandeur of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ is the Creator of the cosmos, Who created the throne and the Heavens, the earth and the skies and Lawh-o-Qalam (the Divine Tablet and the Holy Pen) by just commanding ﴿كُنْ﴾, (i.e. *be it*), so what can be the significance of the creation of the human beings as compared to such gigantic creation of the whole universe. But, the creation of human is such an excellent artefact of Allah عَزَّوَجَلَّ that it is impossible to find its example in the entire universe. The

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human entity is a complete reflection of all the creations of the entire universe. اَللّٰہُ اَکْبَر! What an excellent saying of Sayyiduna ‘Ali کَرَّمَ اللّٰہُ تَعَالٰی وَجْہَہُ الْکَرِیْم:

اَتَحْسِبُ اِنَّكَ جِرْمٌ صَغِيْرٌ وَفِيْكَ اِنْطَوَى الْعَالَمُ الْاَكْبَرُ

Translation: *O human being! Why do you assume that you are just a small body? In fact, you are so majestic that the whole world is contained within you.*

2. Some men could possibly assume that had the group of men not existed, then women would not be able to give birth to any human on their own and similarly, some women could possibly assume that had we women not existed, then men alone would not be able to bear any human. Likewise, it was also possible that men and women could have boasted upon the fact that had we men and women not existed, then it was impossible for any human being to be born.

So to shun away all such crude assumptions, Allah عَزَّوَجَلَّ created humans by all four methods and proved that: Look! I am such Potentate and Sovereign that I created (Sayyidatuna) Hawwa (رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا) from just a man i.e. from the rib of (Sayyiduna) Aadam (عَلَیْہِ السَّلَام). Therefore, O women! Do not assume that had there been no womanhood, then no human being would have been born. Similarly, Allah عَزَّوَجَلَّ has warned men by creating Sayyiduna ‘Isa عَلَیْہِ السَّلَام without father and from the womb of only a woman that O men! Do not boast upon the fact that had you not existed, then there would not be consequent creation of humanity. Have a look that I created (Sayyiduna) ‘Isa (عَلَیْہِ السَّلَام) just from the womb of a woman without the use of man. And

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by creating (Sayyiduna) Aadam (عَلَيْهِ السَّلَام) from soil and without any man and woman has simply made men and women to hold their tongues, and they have been warned that 'O men and women! Never let this thought prompt in your heart that had we both not existed, there would have not been any further human birth. Look that (Sayyiduna) Aadam (عَلَيْهِ السَّلَام) neither has father, nor mother. Instead, I created him from soil. سُبْحٰنَ اللّٰه عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ has said:

اَللّٰهُ خَالِقُ كُلِّ شَیْءٍ وَّهُوَ الْوَاحِدُ الْقَهَّارُ ﴿۱۶﴾

Allah is the Creator of all the things and He Alone is the Dominant over all.

[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Ar-Ra'd, verse 16)

He عَزَّوَجَلَّ may create anything at any time in any way. His actions and wills are neither dependent upon any means nor limited to specific procedures. He عَزَّوَجَلَّ is

فَعَّالٌ لِّمَا یُرِیْدُ ﴿۱۶﴾ *The Doer of whatever He wills.*

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Burooj, verse 16)

Meaning that He عَزَّوَجَلَّ does whatsoever He عَزَّوَجَلَّ determines to do. His greatness is evident from يَفْعَلُ اللّٰهُ مَا يَشَاءُ وَيَفْعَلُ اللّٰهُ مَا يُرِيْد meaning, *whatever He* عَزَّوَجَلَّ *plans and intends for, He* عَزَّوَجَلَّ *gets it done.* Neither can anyone affect His determination nor can anyone dare to criticise His doings. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

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2. The Nomination of Aadam عَلَيْهِ السَّلَام

The title of Sayyiduna Aadam عَلَيْهِ السَّلَام is 'Khalifatullah' (the deputy of Allah). When Allah عَزَّوَجَلَّ decided to nominate Sayyiduna Aadam عَلَيْهِ السَّلَام as His deputy, a very astonishing, thought-provoking and alarming dialogue took place between Allah عَزَّوَجَلَّ and His angels. This dialogue has been mentioned below:

Allah عَزَّوَجَلَّ:

- O angels! I am going to create My deputy who will be My representative on the earth and will implement My commands.

Angels:

- O Allah (عَزَّوَجَلَّ)! Will you appoint such a person as Your deputy and representative on the earth who will instigate heresy, bloodshed and massacre on the earth? O our Allah (عَزَّوَجَلَّ)! We, the angel beings deserve more to be Your deputy because we will neither cause chaos on the earth nor will we cause bloodshed. Glorifying Your name, we do proclaim and preach Your grandeur and majesty. Every moment, our tongues keep on praising and venerating You. Therefore, bless someone from amongst us with the distinctive rank of 'Khalifatullah (Allah's deputy)'.

Allah عَزَّوَجَلَّ:

- O angels! The wisdom and prudence in appointing Aadam (عَلَيْهِ السَّلَام) as My deputy is beyond your inference. Only I know these secrets. You the angel beings are unaware of the wisdom that lies in this selection.

  Although the angels observed silence after hearing these words from Allah عَزَّوَجَلَّ, but they assumed in their heart that

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no matter who is appointed as the deputy of Allah عَزَّوَجَلَّ, he will not surpass us in rank. Because the high rank we angels possess, no one else among the creatures can attain this status. Therefore, the excellence will lie with the angel beings only.

After this, Allah عَزَّوَجَلَّ created Sayyiduna Aadam عَلَيْهِ السَّلَام and blessed him with the knowledge of all minor and major things. Then, the following dialogue took place between Allah عَزَّوَجَلَّ and the angels.

Allah عَزَّوَجَلَّ:

- O angels! If you are true in your claim that no other creation can be superior to you, tell me the names of all those things that I have presented before you.

Angels:

- O Allah (عَزَّوَجَلَّ), You are free from every flaw and shortcoming. The degree of knowledge that we possess is only what You have bestowed us with. Apart from that, we do not know anything. It is our belief that alone You are the Creator and the Owner of all wisdom and knowledge.

  After this, Allah عَزَّوَجَلَّ addressed Sayyiduna Aadam عَلَيْهِ السَّلَام and said: O Aadam (عَلَيْهِ السَّلَام), tell the names of all objects to these angels. Then Sayyiduna Aadam عَلَيْهِ السَّلَام told the names of all the objects along with associated mysteries, hearing which the angels were stunned.

Allah عَزَّوَجَلَّ:

- O angels! Did I not tell you that I have the knowledge of all hidden things of the Heavens and the earth? I also know what you used to proclaim openly that Aadam عَلَيْهِ السَّلَام will

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cause chaos and I am also aware of the thoughts that you have been hiding in your hearts that no one superior than you will ever be created. Afterwards, to announce and make the angels admit the excellence and grandeur of Sayyiduna Aadam عَلَيْهِ السَّلَام, Allah عَزَّوَجَلَّ ordered all the angels to offer Sajdah (prostration) to Sayyiduna Aadam عَلَيْهِ السَّلَام. Therefore, complying this commandment of Allah عَزَّوَجَلَّ, all the angels prostrated to Sayyiduna Aadam عَلَيْهِ السَّلَام. But Satan refused to prostrate out of arrogance and became unbeliever. He was dismissed from the court of Allah عَزَّوَجَلَّ.

The Holy Quran has related this whole incident in a miraculous way:

وَ اِذْ قَالَ رَبُّكَ لِلْمَلٰٓىِٕكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً ؕ قَالُوْۤا اَتَجْعَلُ
فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَ یَسْفِكُ الدِّمَآءَ ۚ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ ؕ
قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾ وَ عَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ
عَلَى الْمَلٰٓىِٕكَةِ ۙ فَقَالَ اَنْۢبِـُٔوْنِیْ بِاَسْمَآءِ هٰۤؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۳۱﴾ قَالُوْا
سُبْحٰنَكَ لَا عِلْمَ لَنَاۤ اِلَّا مَا عَلَّمْتَنَا ؕ اِنَّكَ اَنْتَ الْعَلِیْمُ الْحَكِیْمُ ﴿۳۲﴾ قَالَ
یٰۤاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآىِٕهِمْ ۚ فَلَمَّاۤ اَنْۢبَاَهُمْ بِاَسْمَآىِٕهِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّیْۤ
اَعْلَمُ غَیْبَ السَّمٰوٰتِ وَ الْاَرْضِ ۙ وَ اَعْلَمُ مَا تُبْدُوْنَ وَ مَا كُنْتُمْ
تَكْتُمُوْنَ ﴿۳۳﴾ وَ اِذْ قُلْنَا لِلْمَلٰٓىِٕكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبْلِیْسَ ؕ
اَبٰى وَ اسْتَكْبَرَ ۫ وَ كَانَ مِنَ الْكٰفِرِیْنَ ﴿۳۴﴾

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And (remember O Muhammad) when your Lord said to the angels, 'I am about to place My deputy (vicegerent) in the earth'; they said, 'Will You place (as a deputy) one who will spread turmoil in it and causes bloodshed? While we glorify You with praise and proclaim Your Sanctity'; He said, 'I know what you do not.' And Allah taught Aadam all the names (of things), then presented them to the angels, saying, 'Tell Me the names of these, if you are truthful.' They said, 'Purity is to You! We do not have any knowledge except what You have taught us! Indeed You only are the All Knowing, the Wise.' He said, 'O Aadam! Inform them the names of all these things'; and when he (Aadam) informed them their names, He said, 'Did I not tell you that I know all the secrets of the Heavens and the earth? And I know all what you disclose and all what you hide?' And (remember) when We ordered the angels to prostrate before Aadam, so they all prostrated, except Iblees (Satan-devil); he refused and was arrogant – and became an infidel.

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, verse 30-34)

Moral: From the above verses, we can derive the following moral lessons:

1. The omnipotence of Allah عَزَّوَجَلَّ is evident from ﴿فَعَّالٌ لِّمَا یُرِیْدُ ۝﴾ meaning *the Doer of whatever He* عَزَّوَجَلَّ *wills.* Neither can anyone interrupt Him from the execution of His will, nor can anyone criticize any of His doings. Despite all this, Allah عَزَّوَجَلَّ held a counselling with the angels regarding the creation and nomination of Sayyiduna Aadam عَلَیْہِ السَّلَام. We get a moral lesson from this parable that when Allah عَزَّوَجَلَّ, Who is Omnipotent and who cannot be compelled by anyone, counsels with His angels, then ordinary people who have very low knowledge and power should also seek counsel from their sincere friends and

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wise comrades in their affairs, as seeking counsel is the Sunnah and the blessed tradition of Allah عَزَّوَجَلَّ.

2. The angels said about Aadam عَلَيْهِ السَّلَام that he will be a rioter and will cause bloodshed. Therefore, instead of nominating him as the deputy, it is better to bless us with this esteemed status because our code of conduct is sole obedience and glorification of Allah عَزَّوَجَلَّ. Thus, we deserve for this nomination more than Sayyiduna Aadam عَلَيْهِ السَّلَام.

The angels established their opinion on the basis of Ijtihad (inference) that Allah عَزَّوَجَلَّ will bless the deputy with three traits: (i) faculty of lust, (ii) faculty of rage, and (iii) faculty of intellect. And due to the faculties of lust and rage, various kinds of sedition, contentions, bloodshed and plundering will happen. That's why the angels said in the court of Allah عَزَّوَجَلَّ that You are going to delegate powers to such a being who will cause diverse seditions and brawls and will hail a storm of bloodshed and massacre on the earth. It is better that You appoint Your deputy from amongst us as we pray, glorify and recite Your praises and proclaim Your purity and dignity. Allah عَزَّوَجَلَّ made them quiet by saying that only I know the wisdom in making him My deputy. You angels are not cognizant of the covert wisdom.

In fact, only Allah عَزَّوَجَلَّ, the 'Aalim-ul-Ghuyub, knows the wisdom in that selection. However one of the apparent cause is that the angels did not consider Sayyiduna Aadam عَلَيْهِ السَّلَام suitable for being a deputy of Allah عَزَّوَجَلَّ due to the faculties of lust and rage which would result in bloodshed and massacre. However, the angels did not realise the third faculty – the faculty of intellect that was also present in Sayyiduna Aadam عَلَيْهِ السَّلَام. The excellence of the faculty of intellect is such that if it

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overrides the faculties of lust and rage, then it renders the later ones positive i.e. these two faculties also engage in bringing all sorts of reforms and betterments, instead of promoting brawls and bloodshed. The angels missed this point. That's why, Allah عَزَّوَجَلَّ said, '*You don't know what I know!*' Hearing this, the angels became quiet.

From this, we derive the moral lesson that since human beings are not aware of the wisdom in the strategies of Allah عَزَّوَجَلَّ, therefore, it is mandatory for the bondsmen of Allah to keep their tongues under their control and refrain from criticising or passing any negative comments on any strategy of Allah عَزَّوَجَلَّ. Admitting that they have imperfect and incomplete knowledge, they should endorse covertly and overtly that whatever Allah عَزَّوَجَلَّ has done is right. Allah عَزَّوَجَلَّ knows the wisdom behind His strategies which we, the ordinary people are unaware of.

3. Allah عَزَّوَجَلَّ bestowed Sayyiduna Aadam عَلَيْهِ السَّلَام with the knowledge of the names and attributes of all the objects via revelation within an instant. It can be deduced that knowledge is not bound to be attainable through books only lesson by lesson. When Allah عَزَّوَجَلَّ favours someone, He عَزَّوَجَلَّ imparts knowledge through revelation within a few moments without requiring any book or lesson. His heart becomes full of knowledge and wisdom without use of the traditional means of learning. It is proven about several Awliya (friends of Allah عَزَّوَجَلَّ) with authentic references that they became highly knowledgeable within seconds without approaching any Madrasah, teacher or library, just by virtue of the spiritual impact of their Shaykh and by the blessings of Allah عَزَّوَجَلَّ. Their knowledge level would become so high that could not be paralleled by the most learned scholars of their times.

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4. From these parables, we come to know that becoming of the deputy of Allah عَزَّوَجَلَّ does not depend upon extensive worship and glorification, instead it depends upon heights of knowledge and cognizance. Therefore, despite extensive worship and glorification of Allah عَزَّوَجَلَّ, the angels were not bestowed with the title of 'Khalifatullah' (Allah's deputy), while Sayyiduna Aadam عَلَيْهِ السَّلَام was bestowed with the same by virtue of the extensive knowledge, as evident from the Quranic verses.

5. We also learnt that the abundance of knowledge is superior to the abundance of worship. The rank of an 'Aalim (religious scholar) is a lot higher than that of an 'Aabid (worshiper). Therefore, to disclose the potential distinctions, excellence and the intellectual grandeur with which Sayyiduna Aadam عَلَيْهِ السَّلَام was bestowed with and for an acknowledgment of this grandeur and distinction from the angels, Allah عَزَّوَجَلَّ ordered the angels to prostrate before Sayyiduna Aadam عَلَيْهِ السَّلَام. Complying the commandment of Allah عَزَّوَجَلَّ, all of the angels prostrated before Sayyiduna Aadam عَلَيْهِ السَّلَام and became near and dear to Allah عَزَّوَجَلَّ. On the contrary, Iblees (Satan) who refused to prostrate to Sayyiduna Aadam عَلَيْهِ السَّلَام out of arrogance, was cursed from the court of Allah عَزَّوَجَلَّ and consequently, he fell in such a deep ditch of misguidance, damnation and humiliation that he will never be able to come out of it. He will remain accursed in the worldly life as well as in the afterlife. He is destined for the torment of hellfire.

6. We also come to know that the current method of examinations for evaluation of someone's knowledge is an ancient Sunnah of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ tested the angels and Sayyiduna Aadam عَلَيْهِ السَّلَام for revealing their knowledge level. The angels failed in that test and Sayyiduna Aadam عَلَيْهِ السَّلَام succeeded.

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Satan insulted Sayyiduna Aadam عَلَيْهِ السَّلَام by calling him a statue made of soil and expressed his arrogance by considering himself to be superior being made up of fire and refused to prostrate to Sayyiduna Aadam عَلَيْهِ السَّلَام. The reason behind this denial was his arrogance. The moral lesson that we learnt is that arrogance is such an evil that may result in fall of high ranked and prestigious ones into the abyss of infamy and sometimes, it leads towards unbelief (Kufr). Moreover, when arrogance is combined with offensive and abusive attitude towards the beloveds of Allah the consequent damnation and curse is beyond any imagination and why not such a person can be referred as Iblees! Here is an admonitory lesson for all those who insult and disrespect the beloveds of Allah and are proud of their worship. If they are not referred as Iblees of these times, then what else do they deserve to be called! ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

3. Extensive knowledge of Sayyiduna Aadam

'Allamah Shaykh Isma'eel Haqqi رَحْمَةُ اللهِ تَعَالٰى عَلَيْه, the Qutb of his times, has mentioned details of the extensive knowledge of Sayyiduna Aadam عَلَيْهِ السَّلَام in his highly renowned Tafseer of the Holy Quran – *Ruh-ul-Bayan* which was imparted to him by Allah عَزَّوَجَلَّ within a moment though Divine revelation and by virtue of which Sayyiduna Aadam عَلَيْهِ السَّلَام became so dignified that the angels prostrated him in acknowledgement of his greatness.

According to that Tafseer: Allah عَزَّوَجَلَّ taught Sayyiduna Aadam عَلَيْهِ السَّلَام the names of all things in all languages, names of all angels and the names of the complete progeny of Sayyiduna Aadam عَلَيْهِ السَّلَام, names of all animals, names of all plants and names of all non-living things, names of the industries of all the products, names of all the cities and towns, names of all birds and trees and all the beings that

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will be born until the Day of Judgement, names of all animates and beings, names of all foods and drinks, names of all bounties of the Paradise, names of all objects and even the names of a bowl and a cup. It is mentioned in Hadees that Allah عَزَّوَجَلَّ taught him seven hundred thousand languages.

(Ruh-ul-Bayan, vol. 1, pp. 100; part 1, Surah Al-Baqarah, verse 31)

The Holy Quran has mentioned the abovementioned details of knowledge within a single and short verse in a miraculously concise manner. Therefore, Allah عَزَّوَجَلَّ says:

وَ عَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا

And Allah taught Aadam the names of all things.

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, verse 31)

Moral: Having learnt the extensiveness of knowledge of Sayyiduna Aadam عَلَيْهِ السَّلَام let's try to imagine the comprehensiveness of the knowledge of Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم who is not only the chief of Sayyiduna Aadam عَلَيْهِ السَّلَام and all Prophets (عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام) but also the chief deputy of Allah عَزَّوَجَلَّ. I say, by Allah عَزَّوَجَلَّ, the knowledge of Sayyiduna Aadam عَلَيْهِ السَّلَام doesn't even hold as much significance as compared to the knowledge of Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم as a drop of water holds in comparison to an ocean or a dust particle holds in front of the entire earth. اَللّٰهُ اَكْبَر! How can the knowledge of Aadam عَلَيْهِ السَّلَام be comparable with that of Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the Chief of all!

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

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4. Catastrophic downfall of Iblees

Iblees who is also known as Satan, was not an angel being, rather he was a genie (jinn) who was created from fire. He used to remain in the company of the angels and was bestowed with a very prestigious and distinguished status in the court of Allah عَزَّوَجَلَّ. It has been reported by Sayyiduna Ka'b-ul-Ahbaar رَضِیَ اللہُ تَعَالٰی عَنْہُ that Satan served as the treasurer of Heavens for forty thousand years and remained in the company of the angels for eighty thousands years. He kept on delivering sermons to the angels for twenty thousand years and remained the chief of Muqarrabeen (distinguished beloveds of Allah) for thirty thousand years.

Furthermore, he was designated as the chief of Ruhaniyeen for one thousand years and performed (Tawaf) of 'Arsh (the Divine Throne) for fourteen thousand years. He was recognized as 'Aabid on the first sky, Zahid on the second sky, 'Aarif on the third sky, Wali on the forth sky, Taqi on the fifth sky, Khaazin on the sixth sky and 'Azazeel on the seventh sky. In the Lawh-e-Mahfuz (the Secured Tablet), his was mentioned as Iblees. He was unaware of his fate and bad end. *(Tafseer As-Saawi, vol. 1, pp. 51; part 1, Surah Al-Baqarah, verse 34; Tafseer Jamal, vol. 1, pp. 60)*

However, when Allah عَزَّوَجَلَّ ordered to prostate to Sayyiduna Aadam عَلَیْہِ السَّلَام, Satan refused and arrogantly expressed his superiority over Sayyiduna Aadam عَلَیْہِ السَّلَام. In the punishment of this very offence, he was condemned and accursed in the both worlds by Allah عَزَّوَجَلَّ and his followers were destined for Hell. Therefore, it is mentioned in the Holy Quran that:

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قَالَ مَا مَنَعَكَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُكَ ؕ قَالَ اَنَا خَیْرٌ مِّنْهُ ۚ خَلَقْتَنِیْ مِنْ
نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِیْنٍ ﴿۱۲﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا یَكُوْنُ لَكَ اَنْ تَتَكَبَّرَ
فِیْهَا فَاخْرُجْ اِنَّكَ مِنَ الصّٰغِرِیْنَ ﴿۱۳﴾ قَالَ اَنْظِرْنِیْۤ اِلٰى یَوْمِ یُبْعَثُوْنَ ﴿۱۴﴾
قَالَ اِنَّكَ مِنَ الْمُنْظَرِیْنَ ﴿۱۵﴾ قَالَ فَبِمَاۤ اَغْوَیْتَنِیْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ
الْمُسْتَقِیْمَ ﴿۱۶﴾ ثُمَّ لَاٰتِیَنَّهُمْ مِّنْۢ بَیْنِ اَیْدِیْهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ اَیْمَانِهِمْ
وَ عَنْ شَمَآىٕلِهِمْ ؕ وَ لَا تَجِدُ اَكْثَرَهُمْ شٰكِرِیْنَ ﴿۱۷﴾ قَالَ اخْرُجْ مِنْهَا مَذْءُوْمًا
مَّدْحُوْرًا ؕ لَمَنْ تَبِعَكَ مِنْهُمْ لَاَمْلَـَٔنَّ جَهَنَّمَ مِنْكُمْ اَجْمَعِیْنَ ﴿۱۸﴾

Said Allah, 'What prevented you, that you did not prostrate when I commanded you?' Answered Iblees, 'I am better than him; You created me from fire whereas You created him from clay.' Said Allah, 'Therefore go down from here – it does not befit you to stay here and be arrogant – get out, you are amongst the degraded ones.' He said, 'Give me time till the day when people will be resurrected.' Said Allah, 'You are given time.' He said, 'Hence I swear by the fact that you made me go astray, I will certainly sit in wait for them on Your Straight Path. Then I will certainly approach them – from their front and from behind them and from their right and from their left; and You will find most of them not grateful.' He said, 'Get out from here, rejected, banished; indeed whoever among them follows your call, I will fill Hell with all of you'.

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-A'raf, verse 12-18)

Moral: In this strange incident mentioned by the Holy Quran, there are several clear lessons and warnings for us. That's why, Allah عَزَّوَجَلَّ

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has related this incident at seven places in the Holy Quran in different words and various ways. This heart-trembling incident has been mentioned in Surah Al-Baqarah, Surah Al-A'raf, Surah Al-Hajar, Surah Bani Israel, Surah Al-Kahf, Surah Taahaa and Surah Saad from which, we can learn following lessons:

1. A major moral lesson for us is that we should never boast upon or be proud of our righteous deeds and godliness. Similarly, a sinful person should never lose the hope of forgiveness as the ends and final fates are unknown to common people. Salvation and success in eternity actually depends upon the ending of the worldly life. If a devout person suffers bad end (i.e. losing faith in Islam), he will be destined for the hellfire and if a grave sinner dies of a faithful end, he will dwell in the Paradise forever. You see how devout Satan was and what a high rank he had in the court of Allah عَزَّوَجَلَّ. How esteemed and distinguished status he was blessed with but what was he fated for? All his worship spoiled. He was condemned and accursed in both the worlds and became deserving of the hellfire due to arrogant boasting upon his worships and high ranks. But he was absolutely oblivious of his final fate. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

   It is mentioned in a Hadees that a person keeps committing the acts of Hell dwellers although he is destined for Paradise and a person keeps committing the acts of Paradise dwellers although he is destined for Hell. ﴿اِنَّمَا الْاَعْمَالُ بِالْخَوَاتِیْم﴾ i.e. *Acts are dependent upon the endings.*

   (Mishkat-ul-Masabih, Kitab-ul-Iman, Al-Fasal-ul-Awwal, pp. 20)

   May Allah عَزَّوَجَلَّ, the Most Compassionate, bless every Muslim with a good ending and protect from bad end! اٰمِیْن ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

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2. We also come to know that whether someone is an ‘Aalim (scholar) or an illiterate, either a devout or a sinner, every individual should remain vigilant and should strive to secure himself from the vile temptations and the deceptions of Satan in entire lifetime. Satan has sworn the oath in the court of Allah عَزَّوَجَلَّ that he will derail and deviate Allah’s people from the right path by tempting them from left and right and back and forth; and will restrain a lot of people from being grateful to Allah عَزَّوَجَلَّ.

3. Satan has announced to attack human beings and misguide them by satanic whispers from left and right and back and forth i.e. from four directions. We come to know that Satan will not attack and infuse whispers in human beings from the top and bottom. Therefore, if one observes any light or any surprising thing above or below him, then he should not take it as a satanic trick. Instead, assuming it a sign of goodness, he should pay attention towards it and should hope goodness from Allah عَزَّوَجَلَّ. ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

5. Torment of plague on Bani Israel

In the ‘field of Teeh’, when Bani Israel expressed the desire that they would like to eat vegetables and cereals that grow in the earth, Sayyiduna Musa عَلَيْهِ السَّلَام asked them that why were they wishing for cheap and inferior vegetables and grains leaving the tasty and delicious food i.e. ‘Mann-o-Salwa’. However, when Bani Israel insisted showing stubborn attitude, Allah عَزَّوَجَلَّ ordered them to leave the field of ‘Teeh’ and enter the city of ‘Bayt-ul-Muqaddas’ and freely eat the food of their choice without any restrictions. However, a compulsory condition was imposed upon them that they

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must enter through the portal of Bayt-ul-Muqaddas with utmost respect and reverence by bowing their heads down. Moreover, while entering, keep reciting the following supplication: *O Allah* عَزَّوَجَلَّ*! Forgive our sins.* And Allah عَزَّوَجَلَّ will forgive their sins.

However, Bani Israel, who were ever mischievous and insolent and were habitual of disobeying the commandments of Allah عَزَّوَجَلَّ, at the time when they reached near Bayt-ul-Muqaddas, a mischief stirred their minds and these disobedient people entered in a crawling posture dragging their buttocks on the ground instead of entering with their heads bowed down.

Furthermore, instead of praying ﴿حِطَّةٌ﴾ for their forgiveness, they were uttering ﴿حبة فی شعرة﴾ (*one grain in one hair*) and entered the Bayt-ul-Muqaddas by cutting jokes and making fun. Due to this disobedience and ridiculing the commandment of Allah عَزَّوَجَلَّ, the wrath of Allah عَزَّوَجَلَّ afflicted them in the form of a torment. All of a sudden, plague spread among them and seventy thousand Israelites died within an hour painfully like that of fish out of water.

(As-Saawi, vol. 1, pp. 31 and Jalalayn)

Plague

Plague is a very fatal and epidemic disease. Due to this disease, certain lumps grow in neck, armpits and in the joints of thighs. Severe pain and a lot of inflammation are felt in these lumps. High grade fever and reddening of eyes also take place. Due to acute pain and excessive restlessness, the patient dies soon in a very painful way. Due to plague epidemic, high death rate takes place in the affected locality. Consequently, a horrific situation prevails all around.

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Allah عَزَّوَجَلَّ mentions this incident of Bani Israel in the Holy Quran as:

وَ اِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْیَةَ فَكُلُوْا مِنْهَا حَیْثُ شِئْتُمْ رَغَدًا وَّ ادْخُلُوا الْبَابَ سُجَّدًا وَّ قُوْلُوْا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطٰیٰكُمْ ؕ وَ سَنَزِیْدُ الْمُحْسِنِیْنَ ﴿۵۸﴾ فَبَدَّلَ الَّذِیْنَ ظَلَمُوْا قَوْلًا غَیْرَ الَّذِیْ قِیْلَ لَهُمْ فَاَنْزَلْنَا عَلَى الَّذِیْنَ ظَلَمُوْا رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا یَفْسُقُوْنَ ﴿۵۹﴾

And when We said, 'Enter this town and eat freely from what is in it, and enter the gate whilst prostrating, and say, 'May our sins be forgiven' – We will forgive you your sins; and We will soon increase the reward for the righteous ones.' But the unjust ones changed the word that had been ordered by another one, so We sent down a punishment on them from the skies, the recompense of their disobedience.

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, verse 58-59)

Moral: From this incident, we come to know that non-compliance to the commandments of Allah عَزَّوَجَلَّ is a cause of a horrible end. In addition to the torment in afterlife, the Divine wrath results in punishment during worldly life also – people are destroyed and their dwellings are ruined. ﴾مَعَاذَ اللّٰهُ مِنْه﴿

A corollary

'Plague' was a torment for Bani Israel but fortunately, it is a mercy for the Ummah of the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, because it is mentioned in a Hadees that the one who dies of plague is a martyr. *(Tafseer As-Saawi, vol. 1, pp. 68; part 1, Al-Baqarah, verse 59)*

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The ruling in this regard is that one should not visit the town affected by plague and if plague spreads in one's own town, then he should not leave the town, instead he should keep staying in the town observing patience and trusting in Allah عَزَّوَجَلَّ. If he dies of this disease, he will be a martyr. Moreover, it is a grave sin to escape from the plague affected town like that of fleeing from the battlefield of 'Jihad'. Therefore, one should never escape and should patiently stay in his town as Allah عَزَّوَجَلَّ has promised for a great reward for such a person. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

6. Safa and Marwah

These are two small hills situated very close to the Holy Ka'bah. Nowadays, due to high rise buildings and highways and due to the corridor constructed in between the two hills, the elevation of these hills has diminished.

Near these two hills, Sayyidatuna Haajirah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا searched for water desperately while climbing on and running between the hills when Sayyiduna Isma'eel عَلَیْہِ السَّلَام was an infant and had become restless due to thirst. That's why these hills have been considered holy since ancient times. The Hajj pilgrims used to climb up these hills and perform Tawaf with great respect and reverence and would supplicate there.

In the era of ignorance, two wretched people, 'Asaaf' a man and 'Na`ilah' a woman committed adultery inside the Ka'bah. The wrath of Allah عَزَّوَجَلَّ struck them in such a way that they were defaced and were turned into statues of stone. Later on, the idol worshipers took these statues out of the Ka'bah and placed them on the hills of Safa and Marwah, and started worshipping these idols.

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However, when Islam spread in Arab, the Muslims considered it to be a sin to visit these hills due to the presence of the idols of 'Asaaf and Na`ilah'. At that time, Allah عَزَّوَجَلَّ revealed this commandment in the Holy Quran that there is no harm and sin in visiting these hills as well as performing their 'Tawaf'. Also, it is necessary to do Tawaf of Safa and Marwah while performing Hajj and 'Umrah.

(Tafseer As-Saawi, vol. 1, pp. 132; part 2, Al-Baqarah, verse 158)

On the day when Makka-tul-Mukarramah was conquered, the Noblest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم demolished these two idols and restored the holiness that these hills possessed before. Furthermore, Tawaf of these two hills was made compulsory during Hajj and 'Umrah. Therefore, it is mentioned in the Holy Quran:

اِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَآىِٕرِ اللّٰهِۚ فَمَنْ حَجَّ الْبَیْتَ اَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَیْهِ اَنْ یَّطَّوَّفَ بِهِمَاؕ وَ مَنْ تَطَوَّعَ خَیْرًا ۙ فَاِنَّ اللّٰهَ شَاكِرٌ عَلِیْمٌ ﴿۱۵۸﴾

Undoubtedly Safa and Marwah are among the signs of Allah; whoever performs the Hajj (pilgrimage) or 'Umrah of this House (of Allah), there is no sin upon him to circle around (make Tawaf) for both of them; and whoever does good of his own accord, then (know that) indeed Allah is Most Appreciative, the All-Knowing.

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, verse 158)

Moral: Sayyidatuna Haajirah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا searched for water while running between these two hills of Safa and Marwah. She رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was the wife of the Prophet Sayyiduna Ibraheem عَلَیْہِ السَّلَام and the mother of the Prophet Sayyiduna Isma'eel عَلَیْہِ السَّلَام. By virtue of her holy feet that touched these hills; these hills became so holy that they became a monument of Sayyidatuna Haajirah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا and these

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two hills became sacred place for performing Sa'ee and 'Tawaf' during Hajj and 'Umrah.

We learnt that if any place acquires some special affiliation with the beloveds of Allah عَزَّوَجَلَّ, it becomes highly reverent and sacred. Furthermore, the Muslims are liable to pay respect to such places. There are many small hills and high mountains situated in the holy land of Makkah but they could not acquire the reverence and grandeur that Safa and Marwah got. The reason behind this holiness is nothing else except that these hills are a monument of a striving effort made by a beloved of Allah عَزَّوَجَلَّ.

Based on the same principle, we should realise the grandeur and holiness of Gumbad-e-Khazra (the Grand Green Dome), the shrines of the beloveds of Allah عَزَّوَجَلَّ, the reverend places where these blessed people used to perform their worships and that of other holy and sacred places. All these places are highly reverent by virtue of their affiliation and attachment with the distinguished bondsmen of Allah عَزَّوَجَلَّ. To respect such places is a mean of attaining the pleasure of Allah عَزَّوَجَلَّ and a disrespectful and offensive attitude towards these holy places is like inviting the wrath of Allah عَزَّوَجَلَّ. Therefore, all those who intend to demolish Gumbad-e-Khazra and show offensive and disrespectful attitude towards the holy shrines of the beloveds of Allah عَزَّوَجَلَّ should take heed from these Quranic facts. They should repent from their evil plans and should adopt the true path of righteousness. May Allah عَزَّوَجَلَّ bless all with the light of guidance by virtue of the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. ﴿آمِيْن﴾

7. Seventy people resurrected after their demise

When Sayyiduna Musa عَلَيْهِ السَّلَام went to the Mount Sinai [Kauh-e-Toor] for forty days, Saamri, the hypocrite made a statue similar to

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a calf with melted silver and gold jewellery and poured the dust in the mouth of that calf which he acquired from under the hoofs of the horse of Sayyiduna Jibra`eel عَلَيْهِ السَّلَام. Due to this, the statue of the calf became alive and started to speak. Showing this, Saamri addressed the public and said, 'O people of Israel, (Sayyiduna) Musa (عَلَيْهِ السَّلَام) has gone to mount Sinai to talk to God but god himself has come to us.' Then he pointed towards the calf and falsely claimed that 'it is god'. Saamri made such a deceptive speech that Bani Israel started believing in calf being god and they started worshipping it. When Sayyiduna Musa عَلَيْهِ السَّلَام returned from the Mount Sinai and witnessed Bani Israel worshipping the calf, he عَلَيْهِ السَّلَام became extremely angry; and out of wrath and enragement, destroyed the calf into pieces. Then the commandment of Allah عَزَّوَجَلَّ was revealed that all those who did not worship the calf, should kill those who worshipped the calf. Therefore, seventy thousand calf worshippers were killed.

After this, the command was revealed that Musa (عَلَيْهِ السَّلَام) should choose seventy people and take them on Mount Sinai, seek pardon for the calf worshipers by supplicating for them. Therefore, Sayyiduna Musa عَلَيْهِ السَّلَام chose seventy righteous people and took them to the Mount Sinai. When these people started supplications on the Mount Sinai and sought pardon while repenting, then a voice from Allah عَزَّوَجَلَّ was heard, 'O people of Israel, I am the Only One; there is none worthy of worship except Me. I am the One who saved you from the tyranny of pharaoh. Therefore, you people should worship Me only and should not adore anyone other than Me.'

After listening to this address from Allah عَزَّوَجَلَّ, these seventy men said collectively, 'O Musa (عَلَيْهِ السَّلَام)! We will not believe at all in what you say until and unless we do not see Allah عَزَّوَجَلَّ in front of us.' These seventy men insisted and became stubborn upon their plea

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and said to Sayyiduna Musa عَلَيْهِ السَّلَام that let them behold the vision of Allah عَزَّوَجَلَّ; otherwise they will not accept at all that Allah عَزَّوَجَلَّ has said all this. Sayyiduna Musa عَلَيْهِ السَّلَام explained and tried to convince them a lot but these insolent and digressed people remained insistent and stubborn upon their demand. Their stubbornness and insolence increased to such an extent that Allah عَزَّوَجَلَّ expressed His wrath in such a way that an angel came and yelled such a frightening scream that their hearts tore apart and due to the fear and horror, these seventy men died. Then Sayyiduna Musa عَلَيْهِ السَّلَام had some conversation with Allah عَزَّوَجَلَّ and supplicated for their resurrection. Thus, these people were resurrected. *(Tafseer As-Saawi, vol. 1, pp. 64-65; part 1, Al-Baqarah, verse 55-56)*

وَ اِذْ قُلْتُمْ یٰمُوْسٰى لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَاَخَذَتْكُمُ الصّٰعِقَةُ وَاَنْتُمْ تَنْظُرُوْنَ ﴿۵۵﴾ ثُمَّ بَعَثْنٰكُمْ مِّنْۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۵۶﴾

And when you said, 'O Musa! We will never believe you till we see Allah manifestly'; so the thunder seized you while you were watching. Then We brought you back to life after death, so that you may be grateful.

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, verse 55-56)

Moral

1. From this incident, we learnt that it is very dangerous and heinous to remain stubborn upon one's own point of view against the viewpoint of a Prophet (عَلَيْهِ السَّلَام). Then, the resurrection of these seventy men is a display of the Power of Allah عَزَّوَجَلَّ so that the people embrace belief in the fact that Allah عَزَّوَجَلَّ will resurrect all the dead people on the Day of Judgement.

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2. We have also come to know from this incident that it was a law in the Shari'ah of Sayyiduna Musa عَلَيْهِ السَّلَام that anyone who committed the sin of polytheism (Shirk) shall be killed. Then when the righteous people of the nation apologized and sought repentance on their behalf, only then the repentance of those sinners was accepted. However, the Shari'ah of our Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is quite lenient. For acceptance of the repentance in this Shari'ah, it is sufficient for the one committing the sin of unbelief and polytheism to seek pardon with a sincere and remorseful heart in the court of Allah عَزَّوَجَلَّ having a firm determination not to commit that sin ever again. Allah عَزَّوَجَلَّ will accept his repentance and will forgive his sin. The sinner will not be killed for acceptance of the repentance.

سُبْحٰنَ اللّٰه عَزَّوَجَلَّ! All this is by virtue of the Beloved Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم as he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is extremely compassionate, merciful and kind towards his Ummah. By virtue of the Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Allah عَزَّوَجَلَّ is also extremely Kind and Merciful towards the Ummah of His Beloved.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

8. A HISTORICAL DEBATE

Once a debate took place between Namrood and Sayyiduna Ibraheem عَلَيْهِ السَّلَام details of which have been mentioned in the Holy Quran.

Who was Namrood?

Namrood was a king bearing utmost arrogance. He was the first one to place the royal crown of kingship on his head and to claim that he

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is god. He was born of an illegitimate birth due to fornication committed by his mother. His mother thought that if there would be no inheritor of the kingdom, then the kingship will end. That illegitimate child grew up and became a very prominent king. It is famous that there have been only four persons who had been given the kingship of the entire world. Among these four people, two were true believers and two were unbelievers. Sayyiduna Sulayman and Sayyiduna Zul-Qarnayn عَلَيْهِمَا السَّلَام were among the believers while Namrood and Bakht Nasr were among the unbelievers. Namrood took all the food stuff under his control and passed the legislation in his kingdom that he would provide sustenance to only those people who would acknowledge him as god.

Once, Sayyiduna Ibraheem عَلَيْهِ السَّلَام went in his court to get some cereals. Namrood, the vicious and atrocious said, 'First accept me as your god. Only then I will give you cereals.' In presence of all his courtiers, Sayyiduna Ibraheem عَلَيْهِ السَّلَام openly announced, 'You are a liar and I worship the only one with whom no partners can be associated.' Upon hearing this, Namrood lost control out of anger and ordered for dismissal of Sayyiduna Ibraheem عَلَيْهِ السَّلَام without giving him even a single grain.

Sayyiduna Ibraheem عَلَيْهِ السَّلَام and few of his devoted believers became restless due to extreme hunger. Due to the intensity of hunger, they were about to die. Sayyiduna Ibraheem عَلَيْهِ السَّلَام took a sack, went to a mound of sand and brought back the sack full with sand. He عَلَيْهِ السَّلَام then supplicated in the court of Allah عَزَّوَجَلَّ and consequently, the sand turned into flour. Sayyiduna Ibraheem عَلَيْهِ السَّلَام fed his devotees from that flour and he عَلَيْهِ السَّلَام also ate from it.

The enmity of Namrood rose to such an extent that he got Sayyiduna Ibraheem عَلَيْهِ السَّلَام put into fire. But the fire turned into a

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garden for him and he عَلَيْهِ السَّلَام safely came out of the fire. As soon as Sayyiduna Ibraheem عَلَيْهِ السَّلَام came out of the fire, he عَلَيْهِ السَّلَام openly announced Namrood to be a liar and resumed preaching the oneness of Allah عَزَّوَجَلَّ openly. Namrood became disturbed too much and one day, he called Sayyiduna Ibraheem عَلَيْهِ السَّلَام in his court for dialogue. Following dialogue took place in between them in the form of a debate.

(Tafseer As-Saawi, vol. 1, pp. 219-220; part 3, Surah Al-Baqarah, verse 258)

Namrood:

- O Ibraheem! Tell me who your Rab is towards worship of Whom you are calling the people?

Sayyiduna Ibraheem:

- O Namrood! My Rab is the One Who gives life and death to the people.

Namrood:

- I can also do this. Hence in order to prove his point, he called two prisoners from the prison into his court. One had been sentenced to death and the other had already been released from the prison. Namrood freed the one who was sentenced to be hanged and hanged the one who was guiltless. Then he said, 'You see, I have given life to dead and death to alive.'

  From this ridiculous display of Namrood, Sayyiduna Ibraheem عَلَيْهِ السَّلَام concluded that Namrood was an extremely foolish person who had misinterpreted life and death. Hence, Sayyiduna Ibraheem عَلَيْهِ السَّلَام presented an easier and logical argument and said:

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Sayyiduna Ibraheem:

- O Namrood! My Rab is the One Who brings out the sun from the east. If you are god, then bring out the sun from the west for one day.

Listening to this argument by Sayyiduna Ibraheem عَلَيْهِ السَّلَام, Namrood stunned and could not say anything. Thus this debate ended and Sayyiduna Ibraheem عَلَيْهِ السَّلَام walked out of his court victorious. After this, Sayyiduna Ibraheem عَلَيْهِ السَّلَام resumed preaching of monotheism with a new vigour and more openly. The Holy Quran has described the incident of this debate in the following words:

اَلَمْ تَرَ اِلَى الَّذِیْ حَآجَّ اِبْرٰهٖمَ فِیْ رَبِّهٖۤ اَنْ اٰتٰىهُ اللّٰهُ الْمُلْكَ ۘ اِذْ قَالَ اِبْرٰهٖمُ رَبِّیَ الَّذِیْ یُحْیٖ وَ یُمِیْتُ ۙ قَالَ اَنَا اُحْیٖ وَ اُمِیْتُ ؕ قَالَ اِبْرٰهٖمُ فَاِنَّ اللّٰهَ یَاْتِیْ بِالشَّمْسِ مِنَ الْمَشْرِقِ فَاْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِیْ كَفَرَ ؕ وَ اللّٰهُ لَا یَهْدِی الْقَوْمَ الظّٰلِمِیْنَ ﴿۲۵۸﴾

Did you (O dear Prophet Muhammad) not see him who quarrelled with Ibraheem concerning his Rab, as Allah had given him the kingdom? When Ibraheem said, 'My Lord is He Who gives life and causes death', he answered, 'I give life and cause death'; Ibraheem said, 'So indeed it is Allah Who brings the sun from the East – you bring it from the West!' – The unbeliever was therefore confounded; and Allah does not guide the unjust ones.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Al-Baqarah, verse 258)

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Moral: We can derive following lessons from this incident:

1. Sayyiduna Ibraheem عَلَيْهِ السَّلَام continued proclamation of the oneness of Allah عَزَّوَجَلَّ steadfastly. Neither did he عَلَيْهِ السَّلَام get frightened of the great number of Namrood's army nor did he عَلَيْهِ السَّلَام ever get depressed by the oppression of Namrood. Instead, when the tyrant Namrood put Sayyiduna Ibraheem عَلَيْهِ السَّلَام in the blazing flames of fire, even then the determination of Sayyiduna Ibraheem عَلَيْهِ السَّلَام in the proclamation of the message of monotheism remained unaffected. Then the heartless Namrood banned the provisions for Sayyiduna Ibraheem عَلَيْهِ السَّلَام. Even this could not affect the perseverance of Sayyiduna Ibraheem عَلَيْهِ السَّلَام.

   Namrood then challenged Sayyiduna Ibraheem عَلَيْهِ السَّلَام for a debate and called him in the royal court to inspire him by showing his royal grandeur and splendour. Sayyiduna Ibraheem عَلَيْهِ السَّلَام accepted the challenge of debate without any fear and presented such strong and sound arguments before Namrood that he became awestruck and failed to answer. The truth as mentioned in the following verse overwhelmed the court and courtiers of Namrood:

جَآءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ ؕ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ﴿۸۱﴾

And proclaim, 'The truth has arrived and falsehood has vanished; indeed falsehood had to vanish.'

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Israel, verse 81)

Finally, the truthfulness of Sayyiduna Ibraheem عَلَيْهِ الصَّلٰوةُ وَالسَّلَام dominated and Namrood was killed by just a feeble insect i.e. a mosquito. The devout Islamic scholars should pick the moral

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lesson from the excellent character of Sayyiduna Ibraheem عَلَيْهِ السَّلَام that, whilst confronting the forces of evil, they should show perseverance and remain steadfast until the last breath without having any fear and without getting worried from the difficulties. They should have a stern belief that the help from Allah عَزَّوَجَلَّ will definitely descend and ultimately, they will succeed against the infidels and the infidels will be obliterated.

2. We should also believe faithfully that Allah عَزَّوَجَلَّ will provide us sustenance from an unseen source. When the tyrant Namrood ceased the provision of food for Sayyiduna Ibraheem عَلَيْهِ السَّلَام, and he عَلَيْهِ السَّلَام could not get even a single grain in the whole country, Allah عَزَّوَجَلَّ turned sand and soil into flour. Thus, the truthfulness of the following Islamic belief became fully evident:

اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِیْنُ ﴿۵۸﴾

Indeed it is only Allah, Who is the Greatest Sustainer, the Powerful, the Dominant.

[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Az-Zariyaat, verse 58)

In short, the blessed lifestyle of Sayyiduna Ibraheem عَلَيْهِ السَّلَام is a paragon for the Islamic scholars. It is an unshakeable reality that those following the footsteps of Sayyiduna Ibraheem عَلَيْهِ السَّلَام will definitely be successful. This is a reality that is evident like sun. سُبْحٰنَ اللّٰه عَزَّوَجَلَّ, This reality has been expressed delightfully in the following couplet:

Aaj bhi ho jo Ibraheem ka Iman payda
Aag ker sakti hay andaaz-e-gulistan payda

If the faith like that of Ibraheem is invoked
Fire can produce flowery garden even today

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9. Animosity will always prevail among human beings

Sayyiduna Aadam عَلَيْهِ السَّلَام and Sayyidatuna Hawwa رَضِیَ اللّٰہُ تَعَالٰی عَنْهَا used to live a peaceful and prosperous life in Paradise. Allah عَزَّوَجَلَّ had allowed them to eat all fruits of Paradise without any restriction. However, they were forbidden to go near a specific tree and eat its fruit. It was either a wheat or grapes tree. Hence, both of them restrained from that tree for a long time. Their enemy i.e. Iblees was planning tricks against them. Finally, one day he succeeded in putting whispers in their hearts. He swore before them and said, 'I am your well-wisher. The tree from which Allah عَزَّوَجَلَّ has prevented you is ﴿شَجَرَةُ الْخُلْدِ﴾ meaning, the one who eats the fruit of this tree will never be expelled from the Paradise.'

At first, Sayyidatuna Hawwa رَضِیَ اللّٰہُ تَعَالٰی عَنْهَا became the victim of this satanic whisper, and later she also convinced Sayyiduna Aadam عَلَيْهِ السَّلَام. Hence, Sayyiduna Aadam عَلَيْهِ السَّلَام unintentionally ate the fruit of that tree. From his inference, Sayyiduna Aadam عَلَيْهِ السَّلَام assumed that the prohibition in ﴿لَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ﴾[1] was 'Nahi Tanzeehi' (a soft prohibition) and not 'Nahi Tahreemi' (a strict prohibition). Otherwise Sayyiduna Aadam عَلَيْهِ السَّلَام, being a Prophet, would have never eaten the fruit from the prohibited tree as a Prophet (عَلَيْهِ السَّلَام) is absolutely secured from committing any sin. Nevertheless, in this incident, a mistake based on inference was committed by Sayyiduna Aadam عَلَيْهِ السَّلَام and such a mistake is never sinful.

(Tafseer Khazaain-ul-'Irfan, pp. 1094; part 1, Surah Al-Baqarah, verse 36)

[1] Part 1, Surah Al-Baqarah, verse 35

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But, since Sayyiduna Aadam عَلَيْهِ السَّلَام was high-ranked in the court of Allah عَزَّوَجَلَّ, he عَلَيْهِ السَّلَام was held accountable in the pretext of this small mistake. So, the heavenly cloths removed from the bodies of Sayyiduna Aadam عَلَيْهِ السَّلَام and Sayyidatuna Hawwa رَضِیَ اللّٰہُ تَعَالٰی عَنْهَا instantly and both of them started hiding their 'Satr' (private parts) with the leaves of the heavenly trees. Then Allah عَزَّوَجَلَّ commanded them to leave the Paradise and descend on the earth. At that occasion, Allah عَزَّوَجَلَّ told two special things to Sayyiduna Aadam عَلَيْهِ السَّلَام. One was that, in his progeny, animosity will prevail among the humans. The second was that both of them will have to stay on the earth for rest of their lives, and then they will surely return to Allah عَزَّوَجَلَّ. While mentioning this parable in the Holy Quran, Allah عَزَّوَجَلَّ says:

فَاَزَلَّهُمَا الشَّیْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِیْهِ ۪ وَ قُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَ لَكُمْ فِی الْاَرْضِ مُسْتَقَرٌّ وَّ مَتَاعٌ اِلٰى حِیْنٍ ﴿۳۶﴾

So the devil caused the two to slip out of it and removed them from where they were – and We said, 'Go down, as enemies to one and other; and for a fixed time you shall stay on the earth and have provision in it'.

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, verse 36)

From this Divine Commandment, we can understand that the contentions and hostilities which exist among the people due to various reasons will never end. Despite making unceasing efforts to put an end to these contentions and hostilities among people, these contentions and hostilities will never end since it has been mentioned by Allah عَزَّوَجَلَّ. Sometimes one country will be the enemy of another country, sometimes hostility will exist between a labourer and a capitalist, occasionally the hostility between the rich and poor will intensify. At times, hostilities due to difference of religion or language

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will ignite. From time to time, the hostilities of inter-cultural discords will occur and sometimes the hostilities among the believers and unbelievers will take places.

In other words, discords among human beings will always exist. Therefore, the people don't need to be depressed and worried due to these hostilities. Nor is there any benefit in getting worried about the solutions to these discords.

As the animosity between darkness and the light, water and fire, hot and cold can never end, likewise the animosity between human beings can never end. This is because Allah عَزَّوَجَلَّ had already mentioned before the advent of Sayyiduna Aadam عَلَيْهِ السَّلَام and Sayyidatuna Hawwa on the earth: ﴿بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ﴾ meaning, *amongst you one is enemy of another*. Therefore, these discords are natural and are prevalent as per will of Allah عَزَّوَجَلَّ. So who can wipe out these discords from the world? ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

10. How was the repentance of Sayyiduna Aadam accepted?

After being sent down to the earth from the Heavens, Sayyiduna Aadam عَلَيْهِ السَّلَام did not lift his head towards the sky for three hundred years being remorseful and he عَلَيْهِ السَّلَام kept on weeping. It has been reported that if the tears of the whole mankind are collected, they will amount to less than the tears of Sayyiduna Dawood عَلَيْهِ السَّلَام that he عَلَيْهِ السَّلَام shed out of the fear of Allah عَزَّوَجَلَّ. And if the tears of the whole mankind and Sayyiduna Dawood عَلَيْهِ السَّلَام are collected, the tears of Sayyiduna Aadam عَلَيْهِ السَّلَام would exceed them.

(Tafseer As-Saawi, vol. 1, pp. 55; part 1, Surah Al-Baqarah, verse 37)

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According to some narrations, he عَلَيْهِ السَّلَام asked the following supplication:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ
لَآ اِلٰهَ اِلَّا اَنْتَ ظَلَمْتُ نَفْسِیْ فَاغْفِرْلِیْ اِنَّهٗ لَا یَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

Meaning: *O Allah (عَزَّوَجَلَّ)! Along with Your glorification, I mention Your purity. Your name brings blessings and Your magnificence is too high and no one is worthy of worship except You. I mistreated my own self and You pardon me as there is no one except You who can forgive sins.*

(Tafseer Jamal 'alal Jalalayn, vol. 1, pp. 63; part 1, Surah Al-Baqarah, verse 37)

In another narration, it is mentioned that he عَلَيْهِ السَّلَام invoked the following supplication:

رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ۫ وَ اِنْ لَّمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِیْنَ ﴿۲۳﴾

O our Lord! We have wronged ourselves and if You will not forgive and show mercy on us then certainly we will be among the losers.

[Kanz-ul-Iman (Translation of Quran)]

(Part 8, Surah Al-A'raf, verse 23; Tafseer Jalalayn, pp. 131)

However, Haakim, Tabarani, Abu Nu'aym and Bayhaqi have reported from Sayyiduna 'Ali كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْم that when Sayyiduna Aadam عَلَيْهِ السَّلَام encountered the displeasure of Allah عَزَّوَجَلَّ, he عَلَيْهِ السَّلَام became too anxious for repentance. All of a sudden, in that state of anxiety, he عَلَيْهِ السَّلَام recalled that he had seen ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ﴾ inscribed in the Heaven at the time of his birth and thence realised that no one had been granted such exalted status as Prophet Muhammad (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) in the court of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ has written

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the name of His Beloved Prophet (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) in the Heaven adjoining His own blessed name. Therefore, whilst supplicating: ﴿رَبَّنَا ظَلَمْنَاۤ اَنْفُسَنَا﴾ he also invoked ﴿اَسْـَٔلُكَ بِحَقِّ مُحَمَّدٍ اَنْ تَغْفِرَ لِی﴾. Ibn Munzar has reported that the following supplication was also invoked by Sayyiduna Aadam عَلَيْهِ السَّلَام in addition to above one:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِجَاهِ مُحَمَّدٍ عَبْدِكَ وَكَرَامَتِهٖ عَلَيْكَ اَنْ تَغْفِرَ لِیْ خَطِيْئَتِیْ

Meaning: *O Allah (عَزَّوَجَلَّ)! By virtue of the grandeur and the dignity of Your Most Distinguished Prophet Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) and by virtue of the high rank that he holds in Your court, I supplicate You for the forgiveness of my sin.*

As soon as this supplication was made, Allah عَزَّوَجَلَّ forgave him and accepted his repentance. *(Tafseer Khazaain-ul-'Irfan, pp. 1094-1095; part 1, Surah Al-Baqarah, verse 37)*

Allah عَزَّوَجَلَّ has mentioned in the Holy Quran:

فَتَلَقّٰۤى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۳۷﴾

Then Aadam learnt from his Lord certain words (of repentance), therefore Allah accepted his repentance; indeed He only is the Most Acceptor of Repentance, the Most Merciful.

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, verse 37)

Moral: From this incident, the following lessons are evident:

1. We come to know that whilst supplicating, it is permissible to use the reference of the people who are elevated in the court of Allah عَزَّوَجَلَّ. Also, this manner of supplicating is a Sunnah of Sayyiduna Aadam عَلَيْهِ السَّلَام.

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2. The repentance of Sayyiduna Aadam عَلَيْهِ السَّلَام was accepted on the 10th of Muharram. At the time when he عَلَيْهِ السَّلَام was asked to leave the Paradise, along with cessation of other bounties, he عَلَيْهِ السَّلَام was also made to forget the Arabic language. Instead of this, he عَلَيْهِ السَّلَام was made acquainted with the Suryani language. However, after the acceptance of his repentance, he عَلَيْهِ السَّلَام was blessed with the Arabic language again. *(Tafseer Khazaain-ul-'Irfan, pp. 1095; part 1, Surah Al-Baqarah, verse 37)*

3. As Sayyiduna Aadam عَلَيْهِ السَّلَام committed a mistake because of his incorrect inference which cannot be considered sin, whoever would consider Sayyiduna Aadam عَلَيْهِ السَّلَام a sinner or a tyrant; he would become an unbeliever (Kafir) because of insulting a Prophet of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ is the Owner and the Most Powerful. He عَزَّوَجَلَّ may say whatever He likes to His chosen Prophet, Sayyiduna Aadam عَلَيْهِ السَّلَام. In this, lies his (Aadam's) respect and reverence. Nobody else holds the right to utter insulting words making use of the Quranic verse. Allah عَزَّوَجَلَّ has ordered us to observe respect and reverence for Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام and to submit ourselves before them. Hence, it is compulsory upon us to show utmost respect and reverence to Sayyiduna Aadam and all other Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام. We can never at all utter such words which even hold a chance of affecting the respect and reverence of Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

11. Disciples (Hawari) of Sayyiduna 'Isa

There were twelve 'Hawari (disciples)' of Sayyiduna 'Isa عَلَيْهِ السَّلَام who embraced Islam by virtue of Sayyiduna 'Isa عَلَيْهِ السَّلَام and proclaimed their faith (in Islam) openly. They would remain ready all the time to provide physical, monetary and every type of support

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wholeheartedly to Sayyiduna 'Isa عَلَيْهِ السَّلَام. Who were these people and why they were called 'Hawari'? Let's see answer to these questions. The author of *Tafseer Jamal* has mentioned, 'The word 'Hawari' has been derived from the word 'Hur' that means whiteness. As the clothes of these people would have been brilliant white and very clean, and their hearts and intentions had been extremely pure; so the people used to call them Hawari.'

According to some other commentators, these people adopted the profession of launderette and used to wash cloths in order to earn lawful earnings. That's why these people were called Hawari. According to another report, these people belonged to a royal family and used to wear very clean and white cloths. Hence, people started calling them Hawari.

Sayyiduna 'Isa عَلَيْهِ السَّلَام had a bowl in which he عَلَيْهِ السَّلَام used to eat. This bowl would never be empty of food. Someone informed the king about this. Hence he called Sayyiduna 'Isa عَلَيْهِ السَّلَام in his court and asked, 'Who are you?' Sayyiduna 'Isa عَلَيْهِ السَّلَام replied, 'I am 'Isa Bin Maryam, a bondsman and a Prophet of Allah (عَزَّوَجَلَّ).' The king got inspired by the personality and miracles of Sayyiduna 'Isa عَلَيْهِ السَّلَام and embraced Islam. He discarded his kingdom and he started to live at the service of Sayyiduna 'Isa عَلَيْهِ السَّلَام along with his relatives. Since this royal family used to wear white clothes, hence they all became famous as Hawari.

In another report, it is mentioned that it was a group of fishermen that used to wear white clothes. Sayyiduna 'Isa عَلَيْهِ السَّلَام went to these people and said, 'You people catch fish. If you people follow my teachings, you will be dealing with human beings thereby blessing them with eternal life.' These people demanded miracle from Sayyiduna 'Isa عَلَيْهِ السَّلَام. A fisherman called Sham'oon had already thrown his net in the river. Despite the whole night passing by, not

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even a single fish was caught in the net. So Sayyiduna 'Isa عَلَيْهِ السَّلَام said, 'Throw the net in the river now.' As soon as he threw the net in the river, instantly so many fish got trapped in the net that the people in the boat could not even lift the net. Therefore, with the help of two boats, the net was lifted and both of the boats filled up with fish. After seeing this miracle, people on both boats, who were twelve in number, recited the Kalimah and embraced Islam. These people were titled as Hawari.

Some religious scholars are of the opinion that the twelve persons put belief in Sayyiduna 'Isa عَلَيْهِ السَّلَام. Due to their firm belief and righteous intentions, these people were bestowed with a miraculous marvel (Karamat). Whenever they would feel hungry, they used to say: O Ruhullah, we are hungry. So Sayyiduna 'Isa عَلَيْهِ السَّلَام would tap the earth with his blessed hand and two Rotis (breads) would come out of the earth and come in their hands. When these people would call upon out of thirst, Sayyiduna 'Isa عَلَيْهِ السَّلَام would tap the earth and extremely sweet and cold water was provided to these people. This is how these people used to eat and drink.

One day, these people asked Sayyiduna 'Isa عَلَيْهِ السَّلَام, 'O Ruhullah! Who is the best amongst us – the believers?' He عَلَيْهِ السَّلَام replied, 'The one who earns sustenance by his own efforts.' Upon hearing this, with an intention to earn lawful sustenance, these twelve people adopted the occupation of laundrette. As these people used to make cloths white after through washing, therefore these people became famous as Hawari.

There is another opinion that the mother of Sayyiduna 'Isa (عَلَيْهِ السَّلَام) got appointed her son in a dyeing shop. One day, the shopkeeper marked few clothes with required colour tags and asked 'Isa عَلَيْهِ السَّلَام to proceed for dyeing. He himself left away. Sayyiduna 'Isa عَلَيْهِ السَّلَام put all of the cloths in the tub containing one single colour. Upon

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return, the shopkeeper became anxious to see that and said, 'You have dyed all of the clothes with the same colour, although I had marked different colours for different cloths and asked you to dye them accordingly.' Sayyiduna 'Isa عَلَيْهِ السَّلَام said, 'O clothes, by the command of Allah (عَزَّوَجَلَّ)! Be of the colours as desired.' Therefore, from the same tub, the clothes in red, green, yellow and other desired colours were received. Witnessing this miracle of Sayyiduna 'Isa عَلَيْهِ السَّلَام, all the twelve persons present over there and wearing white clothes, put belief in Sayyiduna 'Isa عَلَيْهِ السَّلَام. These people became famous as Hawari.

Sayyiduna Imam Qafaal رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has mentioned that it is quite possible that among these twelve Hawaris, some might be kings, some fishermen, some launderettes and some might be dyeing clothes. Since all these people were sincere devotees of Sayyiduna 'Isa and their hearts and intentions were pure; that's why these twelve individuals with pious and pure souls were blessed with the dignified title of Hawari. This is because the word 'Hawari' means 'a sincere disciple'. *(Tafseer Jamal 'alal Jalalayn, vol. 1, pp. 423-424; part 3, Surah Aal-e-'Imran, verse 52)*

However, whilst mentioning about Hawaris in the Glorious Quran, Allah عَزَّوَجَلَّ has mentioned:

فَلَمَّاۤ اَحَسَّ عِیْسٰى مِنْهُمُ الْكُفْرَ قَالَ مَنْ اَنْصَارِیْۤ اِلَى اللّٰهِؕ قَالَ الْحَوَارِیُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِۚ اٰمَنَّا بِاللّٰهِۚ وَ اشْهَدْ بِاَنَّا مُسْلِمُوْنَ ﴿۵۲﴾

So when 'Isa sensed their unbelief, he said, 'Who will be my helpers towards (in the way of) Allah?' The disciples said, 'We are the helpers of (religion of) Allah; we believe in Allah, and you bear witness that we are the Muslims.'

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Aal-e-'Imran, verse 52)

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At another place in the Holy Quran, Allah عَزَّوَجَلَّ has mentioned:

وَ اِذْ اَوْحَیْتُ اِلَى الْحَوَارِیّٖنَ اَنْ اٰمِنُوْا بِیْ
وَ بِرَسُوْلِیْۚ قَالُوْۤا اٰمَنَّا وَ اشْهَدْ بِاَنَّنَا مُسْلِمُوْنَ ﴿۱۱۱﴾

And when I inspired into the hearts of the disciples, 'Believe in Me and in My Prophet'; they said, 'We accept faith, and be witness that we are the Muslims'.

[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-Mai`dah, verse 111)

Moral: Although the number of Hawaris of Sayyiduna 'Isa عَلَیْہِ السَّلَام was only twelve, but the way they remained steadfast by showing their assistance, determination and bravery against Jews; it contains lesson for every Muslim to remain steadfast in the matters of religion.

Allah عَزَّوَجَلَّ grants every Prophet (عَلَیْہِ السَّلَام) with such kind of sincere companions and devotees. Therefore, on the day of Ghazwah Khandaq (the battle of trench), the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Every Prophet (عَلَیْہِ السَّلَام) has had Hawaris and my Hawari is Zubayr.' *(Mishkat-ul-Masabih, Kitab-ul-Fitan, Al-Fasal-ul-Awwal, pp. 565)*

Sayyiduna Qatadah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said that twelve blessed companions from the Quraysh tribe are the Hawaris of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Their blessed names are as follows:

1. Sayyiduna Abu Bakr
2. Sayyiduna 'Umar
3. Sayyiduna 'Usman
4. Sayyiduna 'Ali
5. Sayyiduna Hamzah

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6. Sayyiduna Ja'far
7. Sayyiduna Abu 'Ubaydah Bin Al-Jarrah
8. Sayyiduna 'Usman Bin Maz'oon
9. Sayyiduna 'Abdur Rahman Bin 'Awf
10. Sayyiduna Sa'd Bin Abi Waqas
11. Sayyiduna Talhah Bin 'Ubaydullah
12. Sayyiduna Zubayr Bin Al-'Awwam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم

This is because these sincere devotees have set unimaginable and unparalleled examples of assistance and support to the Beloved Prophet Muhammad صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم at every occasion.

12. Those who did Jihad against Murtadeen (apostates)

Few people during the blessed life of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and many after his blessed demise were going to become apostate (i.e. revert back to unbelief). The survival of Islam was going to be under a serious threat from them. Nevertheless, the Holy Quran foretold about that several years ago, and revealed that Allah عَزَّوَجَلَّ will produce such people at that terrible and horrific time who will protect Islam. They will possess six such special characteristics that will be the source of all goodness and virtues of this world and the Hereafter and these very six characteristics will be the signs and symbols to identify these protectors of Islam. Those six characteristics are as follows:

1. They will be the beloveds of Allah.
2. They will love Allah عَزَّوَجَلَّ.
3. They will be extremely kind towards the believers.

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4. They will be extremely tough towards the unbelievers.
5. They will struggle (do Jihad) in the path of Allah عَزَّوَجَلَّ.
6. They will not fear of the denunciation by critics.

The author of *Tafseer Jamal* has reported with reference to *Kashaaf* that after embracing Islam, eleven tribes from Arab reverted back and became apostate. Three tribes reverted during the blessed life of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, seven became apostate during the caliphate of Ameer-ul-Mu`mineen Sayyiduna Abu Bakr Siddeeq رَضِیَ اللهُ تَعَالٰی عَنْهُ and one tribe reverted during the caliphate of Sayyiduna 'Umar Farooq-e-A'zam رَضِیَ اللهُ تَعَالٰی عَنْهُ. However, these eleven tribes could not do any harm to Islam despite their unceasing efforts. Instead, by virtue of the heroic Jihad done by the Islamic warriors, all these apostates were obliterated forever. The propagation of Islam gained more and more pace day by day. Also, the revelation and the glad tiding mentioned in the Holy Quran proved to be absolutely true.

Three apostate tribes in the times of the Holy Prophet ﷺ

1. The tribe of Bani Madlaj, whose chieftain was 'Aswad 'Ansi' and who was famous with the title of Zul-Himaar committed apostasy. The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم passed an order to Sayyiduna Mu'az Bin Jabal رَضِیَ اللهُ تَعَالٰی عَنْهُ and to the chiefs of the Yemen to do Jihad against apostates. Therefore, Aswad 'Ansi was killed by Firawz Daylmi and his (Aswad 'Ansi's) party disintegrated. The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was informed with glad tiding in his sick bed that Aswad 'Ansi has been killed. The very next day, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم departed from this temporal world.

2. The tribe of Banu Hanifah, whose chieftain was 'Muselmah Kazzab' also committed apostasy. Sayyiduna Abu Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ

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initiated Jihad against him. Muselmah Kazzab was killed by Sayyiduna Wahshi رَضِیَ اللہُ تَعَالٰی عَنْہُ. As for his followers, some were killed and others reverted back to Islam.

3. The tribe of Banu Asad, whose leader was 'Talhah Bin Khuwayld' committed apostasy. The Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم appointed Sayyiduna Khalid Bin Waleed رَضِیَ اللہُ تَعَالٰی عَنْہُ for war against him. Upon defeat, Talhah Bin Khuwaylad fled to Syria. However, he reverted back to Islam, and remained Muslim until his last breath. Some of his army was killed and some repented and reverted back to Islam.

Seven apostate tribes in the caliphate of Siddeeq-e-Akbar

1. The tribe of Fazaarah whose chief was 'Uyaynah Bin Hasan Fazaari
2. The tribe of Ghatfaan whose chief was Qurrah Bin Salamah Qushayri
3. The tribe of Banu Saleem whose chieftain was Faja`at Bin Yaaleel
4. The tribe of Bani Yarbu' whose leader was Maalik Bin Buraydah
5. The tribe of Banu Tameem whose leader was a woman called Sajjah Bint-e-Munzar. She was married to Muselmah Kazzab
6. The tribe of Kindah who were the followers of Ash'as Bin Qays
7. The tribe of Banu Bakr who were the followers of Khatmi Bin Yazeed

Sayyiduna Siddeeq-e-Akbar رَضِیَ اللہُ تَعَالٰی عَنْہُ fought fiercely against these seven apostate tribes for several months. Some of these were killed and others repented and reverted back to Islam.

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The apostate tribe in the caliphate of ‘Umar Farooq

During the caliphate of Sayyiduna ‘Umar Farooq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, only one tribe reverted back from Islam and became apostate. This was the tribe of Ghassaan, whose leadership was in the hands of Jablah Bin Ayham. The blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم did Jihad against this tribe and completely obliterated it. Thereafter, no tribe plucked the courage to commit apostasy.

In this way, the brawl and sedition caused by these eleven tribes was finished forever by virtue of Jihad by Islamic warriors.

(Tafseer Jamal ‘alal Jalalayn, vol. 2, pp. 239; part 6, Surah Al-Mai`dah, verse 54)

Several years before, the Glorious Quran had foretold about the excellence of these holy companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم who would fight against these apostate tribes and obliterate the rebellious groups:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِي اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَ يُحِبُّوْنَهٗۤ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ۫ يُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَ لَا يَخَافُوْنَ لَوْمَةَ لَآىِٕمٍ ؕ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۵۴﴾

O people who believe! Whoever among you backs out from his religion, so Allah will soon bring people who are His beloved ones and Allah is their beloved, compassionate with the Muslims and stern towards unbelievers – they will fight in the way of Allah, and not fear the reproach criticism of one who reproaches; this is Allah’s benevolence, He may give to whomever He wills; and Allah is the All-Embracing, the All Knowing.

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah Al-Mai`dah, verse 54)

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Moral: From these verses, the following beacons of morals emanate:

No harm can be caused to Islam by the seditions and unrests created by the apostate groups because Allah عَزَّوَجَلَّ will bring forth such a group against the apostate groups in every era, which will root out all the seditions and unrests created by apostates and will keep the flag of Islam high. Moreover, these people will possess six qualities. It is evident from above Quranic verses that the holy companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم, who eliminated the unrests created by the eleven apostate tribes and elevated the flag of Islam higher and higher, were blessed with the following six great attributes:

1. The holy companions are beloveds of Allah.
2. They are very tough against unbelievers.
3. They adore Allah عَزَّوَجَلَّ.
4. They are kind towards the Muslims.
5. They fight in the path of Allah عَزَّوَجَلَّ.
6. For the cause of Allah عَزَّوَجَلَّ, they do not fear of the denunciation by critics.

Then in the end of the above Quranic verse, Allah عَزَّوَجَلَّ has affirmed His kindness and reward for the Prophet's companions by saying:

'This is Allah's benevolence, He may give to whomever He wills; and Allah is the All-Embracing, the All Knowing. Only Allah knows the best who deserves His grace.'

سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ! How marvellous is the rank of the Prophet's companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم! The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم proclaimed the grace and excellence of his companions and Allah عَزَّوَجَلَّ also delivered the sermon describing their grand qualities in the Holy Quran.

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13. Disappointment to the unbelievers

After the migration to Madinah, even though Islam was propagating rapidly, the Muslims had been victorious against the unbelievers on every front and the conspiracies of the unbelievers were suffering continuous failures; however, in spite of all this, the infidels still remained busy in plotting against Islam hoping that one day, Islam will definitely be wiped off and idol worshiping will prevail once again in Arab. Based on these frail hopes, the infidels remained busy plotting conspiracies against Islam and kept on promoting newer and newer sedition.

However, on 10th AH, when the unbelievers saw a huge gathering of the Muslims at the occasion of Hujja-tul-Wada' in the plains of 'Arafat; and they witnessed the enthusiasm of those thousands of the Muslims for Islam, their passion and unconditional believe and love for the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, their frail hopes suffered utter disappointment and they became hopeless of the destruction and devastation of Islam. Hence the following Quranic verses were revealed in the plains of 'Arafat after the time of 'Asr depicting that incident:

اَلْيَوْمَ يَىِٕسَ الَّذِیْنَ كَفَرُوْا مِنْ دِیْنِكُمْ فَلَا تَخْشَوْهُمْ وَ اخْشَوْنِؕ اَلْیَوْمَ اَكْمَلْتُ لَكُمْ دِیْنَكُمْ وَ اَتْمَمْتُ عَلَیْكُمْ نِعْمَتِیْ وَ رَضِیْتُ لَكُمُ الْاِسْلَامَ دِیْنًاؕ

Today, the infidels are dejected of your religion, so do not fear them and fear Me; this day I have perfected your religion for you and completed My favour upon you, and have chosen Islam as your religion.

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah Al-Mai`dah, verse 3)

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It is narrated that a Jew said to Ameer-ul-Mu`mineen Sayyiduna ‘Umar Farooq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that there is such a verse in your Book that if it was revealed upon us, we would have made that day the ‘day of Eid (rejoicing)’. Sayyiduna ‘Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ asked, ‘Which verse?’ The Jew replied:

اَلْیَوْمَ اَكْمَلْتُ لَكُمْ دِیْنَكُمْ *(Part 6, Surah Al-Mai`dah, verse 3)*

Upon hearing this, Sayyiduna ‘Umar Farooq-e-A’zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said that we are well-aware of the day, the place and the time when this verse was revealed. It was Friday, we were in the plains of ‘Arafat and the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was delivering sermon (Khutbah) after Salat-ul-‘Asr, when this verse was revealed.

By this, Sayyiduna ‘Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ meant that the day this verse was revealed, we already availed two Eids because it was the day of ‘Arafah, which is a day of Eid for us and secondly, it was the day of Friday and that too is a day of Eid for us. Hence, there was no need for us to celebrate another Eid that day.

(Tafseer Jamal, vol. 2, pp. 180; part 6, Surah Al-Mai`dah, verse 3)

It has also been reported that Ameer-ul-Mu`mineen Sayyiduna ‘Umar Farooq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ started crying after the revelation of this verse. The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم asked, ‘O ‘Umar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ), why are you crying?’ Sayyiduna ‘Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ replied, ‘Ya Rasoolallah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, our religion had been progressing day by day. Now that our religion has completed; it is generally understood that the things decline after achieving excellence.’

Furthermore, from this verse, there is also an indication of the demise of the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم came to this world to complete the religion. Since the

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religion has been established completely, it is obvious that the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم will not prefer to stay in this world anymore. *(Tafseer Jamal 'alal Jalalayn, vol. 2, pp. 180; part 6, Surah Al-Mai`dah, verse 3)*

Moral

1. Allah عَزَّوَجَلَّ has certified through this verse that now the struggles of infidels will never succeed in destroying Islam. Disappointment has overcome the infidels as Islam can never be demolished.

2. This Quranic verse has revealed that the religion of Islam has established completely. Now if someone claims that so-and-so issue is not settled in Islam or there is a need of an amendment or addition; then such a person is a big liar. In fact, he is an unbeliever who has denied the Holy Quran and has gone outside of the folds of Islam. Certainly, without any doubt, the religion Islam is complete and perfect. It is a fundamental belief in Islam.

14. Islam and asceticism

The expert scholars of the Holy Quran have reported that one day, the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم delivered a sermon and described the miseries of the Day of Judgement in such a way that the audience became awe-struck and began to weep bitterly. The hearts of the people were trembled and they were struck with such fear and horror that ten prestigious companions including Sayyiduna Abu Bakr Siddeeq, Sayyiduna 'Ali, Sayyiduna 'Abdullah Bin Mas'ood, Sayyiduna 'Abdullah Bin 'Umar, Sayyiduna Abu Zar Ghifari, Sayyiduna Saalim, Sayyiduna Miqdad, Sayyiduna Salman Farsi, Sayyiduna Ma'qil Bin Muqrin and Sayyiduna 'Usman Bin Maz'oon رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم assembled at the home of Sayyiduna 'Usman Bin Maz'oon Jamhi رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. These esteemed individuals counselled and decided that from now

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onwards, they would adopt asceticism; they would wear clothes made up of jute, they would observe fasting all the day and worship the whole night, they would not sleep on beds, they would refrain from women, they would not eat meat, fats, butter and any fatty food, neither would they apply any fragrance. They would wander across and would pass rest of the life in asceticism.

When the Prophet of Rahmah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was informed about this plan of the holy companions رَضِیَ اللّٰہُ تَعَالٰی عَنْهُم, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to Sayyiduna 'Usman Bin Maz'oon رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, 'I have come to know of such and such information. You inform me, what is the matter?' Sayyiduna 'Usman Bin Maz'oon رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ presented himself in the court of the Beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم along with other companions and said, 'Ya Rasoolallah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the information you have received is absolutely true. The purpose behind this plan is none other than earning virtues and righteousness.' Hearing this, expressions of disapproval reflected from the blessed countenance of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'The religion that I have brought does not impose such commandments. Listen! Your bodies also have rights to you. Therefore, observe fasts in some days and eat and drink in rest of the days. Awake in some part of the night for worshipping Allah عَزَّوَجَلَّ and take rest in rest part of the night. Witness that I, being the Prophet, observe fasts in some days and on other days, I do not. I eat meat, fats and ghee as well. I also wear good clothes and keep relations with my wives too. I do apply fragrance as well. This is my Sunnah and the Muslim who deviates from my Sunnah will not be on my path and will not be among my followers.'

After this, the Prophet of mankind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم assembled a huge gathering of the holy companions رَضِیَ اللّٰہُ تَعَالٰی عَنْهُم and delivered a very effective sermon in which he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم mentioned in bold

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words, 'Listen! I do not order you to become ascetic and live like monks. It is not part of my religion by any means to stop eating meat and other delicious foods, refraining from women and to completely cut off ties with all worldly issues, staying in a cottage or in the cave of a mountain or wandering in the earth. Listen! Jihad is exploration by my Ummah. So, instead of wandering in the earth, take part in Jihad, worship Allah عَزَّوَجَلَّ abiding by Salah, fast, Hajj and Zakah and do not put your souls in troubles because, before you, the people of the previous nations who lived in asceticism putting their lives into hardships, Allah عَزَّوَجَلَّ descended very tough commandments for them afflicting them with adversity. These people could not abide by these tough commands and ultimately they transgressed the commands of Allah عَزَّوَجَلَّ and hence, suffered disaster.'

(Tafseer Jamal 'alal Jalalayn, vol. 2, pp. 267; part 7, Surah Al-Mai`dah, verse 86)

It was after this sermon of the Prophet of Rahmah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم that the following blessed verses of Surah Al-Mai`dah were revealed:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَيِّبٰتِ مَاۤ اَحَلَّ اللّٰهُ لَكُمْ وَلَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿۸۷﴾ وَ كُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۪ وَّ اتَّقُوا اللّٰهَ الَّذِيْۤ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿۸۸﴾

O people who believe! Do not outlaw the pure things, which Allah has made lawful for you, and do not cross the limits; indeed Allah dislikes those who trespass the limits. Eat of the sustenance which Allah has given you, the lawful and the pure – and fear Allah in Whom you believe.

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah Al-Mai`dah, verse 86-88)

Moral: We get the lesson from these Quranic verses that Islam does not allow asceticism. Refraining from fine foods and good clothes,

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discarding spouse and children, confining in a cottage or rambling in forests or in deserted areas is not in accordance with the Islamic teachings at all. One must know that all such monkish people who live this kind of life, sitting in cottages or open fields making advert of their godliness and false piety entrapping the ignorant people into their falsehood have nothing to do with Islamic teachings. On the contrary, the true Islam is that which is consistent with the blessed Sunnah and teachings of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Therefore, the person who is leading a life holding firm to the Sunnahs is in reality leading an Islamic life and same was the way lifestyle of our Sufi progenitors.

Understand this fact that any pattern of life which is deviating away from the Sunnah of the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is neither an Islamic way of life nor is it a dervish mode of life of the respected Sufis. Thus, nowadays, those aged men who have adopted such monkish way of life do not have any connection with Islamic sainthood. The Muslims should remain careful as regards to such people who have laid their attractive snares to trap the innocent and simple Muslims for meeting their carnal desires. Revealing the truth and pronouncing the facts is binding upon us, the scholars of Islam, which we are doing.

Mano na mano aap ko yeh ikhtiyar hay
Ham nayk-o-bad janab ko samjhaye jayain gey

Whether accept it or reject it, it is up to you
About good or bad, we will keep on advising you

15. Enemies of different levels

The Holy Quran has frequently highlighted that every unbeliever is the enemy of the Muslims. Hatred and enmity against the Muslims

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has occupied the hearts and minds of the unbelievers. Their hearts are always blazing like a furnace due to the malice and spite against the Muslims. However, the question is that who is the biggest and the fiercest enemy of the Muslims among the three renowned sects: (1) the Jews, (2) the Mushrikeen (polytheists) or (3) the Christians? And which sect is comparatively mild in its hostility against the Muslims? The following Quranic verse of Surah Al-Mai`dah was revealed as an answer to these questions. Therefore, whilst having a firm belief in this verse of the Holy Quran, we should identify our major and minor enemies and should remain attentive of them. Allah عَزَّوَجَلَّ has said:

لَتَجِدَنَّ اَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِیْنَ اٰمَنُوا الْیَهُوْدَ وَ الَّذِیْنَ اَشْرَكُوْاۚ وَ لَتَجِدَنَّ اَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِیْنَ اٰمَنُوا الَّذِیْنَ قَالُوْۤا اِنَّا نَصٰرٰىؕ ذٰلِكَ بِاَنَّ مِنْهُمْ قِسِّیْسِیْنَ وَ رُهْبَانًا وَّ اَنَّهُمْ لَا یَسْتَكْبِرُوْنَ ﴿۸۲﴾

You will certainly find the Jews and the polytheists as the greatest enemies of the Muslims; and you will find the closest in friendship to the Muslims those who said, 'We are Christians'; that is because there are scholars and monks are among them, and they are not arrogant.

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah Al-Mai`dah, verse 82)

Moral: In the light of this verse, look into the pages of history so that the truthfulness mentioned in this verse may become more evident to you. The Jews and the Mushrikeen have committed severe hostilities against the Muslims while the hostilities committed by the Christians are less severe. Therefore, the Muslims should consider the Jews and Mushrikeen as their worst enemies and should never trust them at all and should always remain vigilant of them. They

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should also maintain the belief about Christians that they are also enemies of the Muslims. However they have some tenderness in their hearts for the Muslims. As such, they are enemies of a lesser degree as compared to the Jews and the Mushrikeen.

So this is the message of above mentioned Quranic verse. It openly warns the Muslims of their major and minor enemies. ﴾وَاللّٰهُ تَعَالٰی اَعْلَم﴿

16. Murderers of the Prophets

The Holy Quran has repeatedly mentioned the atrocities and chaos caused by the Jews in various chapters and has repetitively disclosed that these tyrants have even assassinated their Prophets (عَلَیْہِمُ السَّلَام). Hence, it has been mentioned:

اِنَّ الَّذِیْنَ یَكْفُرُوْنَ بِاٰیٰتِ اللّٰهِ وَ یَقْتُلُوْنَ النَّبِیّٖنَ بِغَیْرِ حَقٍّۙ وَّ یَقْتُلُوْنَ الَّذِیْنَ یَاْمُرُوْنَ بِالْقِسْطِ مِنَ النَّاسِۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِیْمٍ ﴿۲۱﴾

Those who disbelieve the signs of Allah, and wrongfully martyr the Prophets, and slay people who enjoin justice – so give them the glad tidings of a painful torment.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Aal-e-'Imran, verse 21)

It is narrated by Sayyiduna Abu Ubaydah Bin Al-Jaraah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that the Revered and Renowned Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has mentioned that Jews killed forty-five Prophets (عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام) and one hundred and seventy pious people in one day who used to call them toward righteousness. *(Tareekh Ibn Kaseer, vol. 2, pp. 55)*

The martyrdom of Prophet Yahya and Prophet Zakariyya عَلَیْہِمَا السَّلَام also belongs to same chain of events.

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The martyrdom of Sayyiduna Yahya عَلَيْهِ السَّلَام

Ibn 'Asakir has mentioned the incident of the martyrdom of Sayyiduna Yahya عَلَيْهِ السَّلَام in his book '*Al-Mustaqsa fi Fadail-il-Aqsa*' in the following words: The King of Damascus 'Hadad Bin Hadaar' had divorced his wife thrice. But later on, he wished to marry her again without meeting the condition of Halalah. The king sought Fatwa (decree) from Sayyiduna Yahya عَلَيْهِ السَّلَام in this regard. Sayyiduna Yahya عَلَيْهِ السَّلَام replied that she is Haraam (unlawful) for him. The woman became too annoyed and she committed to kill Sayyiduna Yahya عَلَيْهِ السَّلَام. Hence, she compelled the king and sought consent to kill Sayyiduna Yahya عَلَيْهِ السَّلَام. She got him assassinated whilst in state of Sajdah (prostration) when he عَلَيْهِ السَّلَام was offering Salah in 'Masjid Jabroon' and she asked for the blessed head to be brought in a platter before her. However, even in that state, it was heard from that blessed head, 'You are not Halal (lawful) for the king without performing Halalah.' At the very moment, the torment of Allah عَزَّوَجَلَّ struck her, causing her to sink into the earth along with the blessed head of Sayyiduna Yahya عَلَيْهِ السَّلَام.

(Al-Bidayah wan-Nihayah, vol. 2, pp. 55)

The murder of Sayyiduna Zakariyya عَلَيْهِ السَّلَام

Having killed Sayyiduna Yahya عَلَيْهِ السَّلَام, the Jews then decided to murder his father Sayyiduna Zakariyya عَلَيْهِ السَّلَام. However, when Sayyiduna Zakariyya عَلَيْهِ السَّلَام came to know about their evil plan, he عَلَيْهِ السَّلَام quit away and hid himself in the cavity of a tree. The Jews began to cut this tree with a hacksaw. When the hacksaw was about to touch Sayyiduna Zakariyya عَلَيْهِ السَّلَام, Allah عَزَّوَجَلَّ said, 'O Zakariyya, beware! If you would make any sort of outcry, then We will devastate the entire earth and if you would observe patience, then We will descend Our torment on these Jews.' So, Sayyiduna Zakariyya عَلَيْهِ السَّلَام

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observed patience and the tyrant Jews cut him into two pieces along with the tree. *(Tareekh Ibn Kaseer, vol. 2, pp. 55)*

There is a difference of opinion regarding the place where the incident of the martyrdom of Sayyiduna Yahya عَلَيْهِ السَّلَام took place. According to one of the report, this incident took place in Masjid Jabroon. But Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has reported with reference to Shimr Bin 'Atiyah that Sayyiduna Yahya عَلَيْهِ السَّلَام was martyred in Bayt-ul-Muqaddas near Haykul-e-Sulaymani (the Soloman temple), the place where Jews had killed seventy Prophets (عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام) before him. *(Tareekh Ibn Kaseer, vol. 2, pp. 55)*

Anyway, it is unanimously agreed that Sayyiduna Yahya عَلَيْهِ السَّلَام was martyred by the Jews. When Sayyiduna 'Isa عَلَيْهِ السَّلَام came to know about the martyrdom of Sayyiduna Yahya عَلَيْهِ السَّلَام, he عَلَيْهِ السَّلَام openly started preaching the truth. Then, the Jews planned to kill Sayyiduna 'Isa عَلَيْهِ السَّلَام too. In fact, one of the Jews even entered his home with the intention of assassinating him. But Allah عَزَّوَجَلَّ sent a cloud and by virtue of it, lifted Sayyiduna 'Isa عَلَيْهِ السَّلَام towards the Heavens. The detail of this incident is mentioned in our book *'Ajaaib-ul-Quran' [Quranic Wonders – Part 1]*.

Moral: Several lessons can be derived from the events of the martyrdom of Sayyiduna Yahya and Sayyiduna Zakariyya عَلَيْهِمَا السَّلَام, just a few of them that are more worthy of consideration are mentioned below:

1. No one in this world can be more stonehearted and wretched than these Jews who killed so many honourable Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام who would neither irritate anyone nor would they take another's money. On the contrary, they would reform people at no cost to them, and would bring success for them in the afterlife. In this context, the blessed companion, Sayyiduna

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Abu 'Ubaydah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ asked the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم that who will be deserving of the biggest and severest torment on the Day of Judgement? The Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied:

رَجُلٌ قَتَلَ نَبِیًّا اَوْمَنْ اَمَرَ بِالْمَعْرُوْفِ وَنَهٰی عَنِ الْمُنْكَرِ

Translation: The one who kills a Prophet or any such person who calls towards righteousness and forbids from evil.

(Tafseer Ibn Kaseer, vol. 2, pp. 22; part 3, Surah Aal-e-'Imran, verse 21)

The way these tyrant Jews committed brutality towards the Prophets عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام of Allah عَزَّوَجَلَّ, and the way they callously shed the blood of these holy individuals, such example of brutality cannot be found in any other nation. For this reason, Allah عَزَّوَجَلَّ damned them in both the worlds. Thus, it is necessary for every Muslim to bear hatred and enmity for these accursed people.

2. As the people of Bani Israel were spread in different tribes, that's why various Prophets عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام were sent to them in the same era. The source for preaching by all these Prophets was Tawrah i.e. the holy book descended upon Sayyiduna Musa عَلَیْہِ السَّلَام and the position of all these Prophets عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام was like a deputy to Sayyiduna Musa عَلَیْہِ السَّلَام.

3. Islamic scholars should boldly preach the truth until their last breath and they should remain ready to sacrifice even their life for this noble cause. As you have read that even after the beheading of Sayyiduna Yahya عَلَیْہِ السَّلَام, the same words were heard from the blessed head: '*After three divorces, the (previous) husband of the woman cannot remarry her without Halalah.*' ﴿وَاللّٰہُ تَعَالٰی اَعْلَم﴾

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17. A CONSPIRACY BY HYPOCRITES

We have already mentioned a comprehensive description of the events of the battle of Uhud in our book '*Seerat-e-Mustafa* (صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم)'. However, here we will only be mentioning the dangerous conspiracy that a group of the cursed hypocrites plotted against the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم on the day of the battle of Uhud. The Holy Quran has brought to light this extremely admonitory event.

When the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم left Madinah for the battle, at that time, an army of one thousand warriors was under his flag of Prophethood. In this army, three hundred hypocrites were also present, who were led by 'Abdullah Bin Abi. These hypocrites had already plotted a conspiracy with the unbelievers of Makkah and planned that they will attempt to invoke cowardice among the devoted Muslims. Their plan involved first leaving for the battle to support the Muslim army, and then leaving them and returning back to Madinah. Therefore, the chief of these hypocrites made a lame excuse, and separated himself and his followers from the Muslim army. He argued that since Muhammad (صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) did not accept the proposal of their so-called expertise, which was to fight a defensive war whilst staying in Madinah and instead he (صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) decided to leave Madinah accepting the suggestion of the youngsters then why they put their lives in danger. With the blessings of Allah عَزَّوَجَلَّ, the wicked aim of these hypocrites was failed. The devoted Muslims did not depress by their U-turn. However, the two Muslim tribes, 'Banu Salamah' and 'Banu Haarisah' felt a bit disappointment and fear. But by virtue of the bravery and enthusiasm of the rest of the devoted Muslims for Jihad, their passion of bravery also revived. So these tribes also fought with the unbelievers with full determination and kept fighting under the flag of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم until the end. Describing this event, the Holy Quran mentions:

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وَ اِذْ غَدَوْتَ مِنْ اَهْلِكَ تُبَوِّئُ الْمُؤْمِنِیْنَ مَقَاعِدَ لِلْقِتَالِؕ وَ اللّٰهُ سَمِیْعٌ عَلِیْمٌۙ(۱۲۱) اِذْ هَمَّتْ طَّآىٕفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَا ۙ وَ اللّٰهُ وَلِیُّهُمَا ؕ وَ عَلَى اللّٰهِ فَلْیَتَوَكَّلِ الْمُؤْمِنُوْنَ(۱۲۲)

And remember, O dear, when you came forth from your home in the morning, appointing the believers on positions of battle; and Allah is All-Hearing, All-Knowing. When two groups among you almost decided to show cowardice – and Allah is their Protector; and in Allah only should the believers trust.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-'Imran, verse 121-122)

Nevertheless, in the battle of Uhud, the heinous conspiracy of hypocrites completely failed. Although seventy Muslims were blessed with martyrdom, but finally, the Muslims won the battle اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ. The unbelievers fled from the battlefield.

Moral: From this event, we learnt that if the believers would observe steadfastness and do Jihad with sincere intentions, remain united in the battlefield against the unbelievers, have strong determination and courage, then Allah عَزَّوَجَلَّ will destroy all the plans and conspiracies of the unbelievers and the hypocrites. However, it is a proven reality that:

Baraye fatah pehli shart hay saabit qadam rehna
Jama'at ko baham rakhna, jama'at ka baham rehna

The foremost essence of success lies in resoluteness
Second is to remain united and to keep united your people

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18. Sayyiduna Ilyas عَلَيْهِ السَّلَام

He عَلَيْهِ السَّلَام is the deputy and the successor of Sayyiduna Hizqeel عَلَيْهِ السَّلَام. Many historians have agreement in the fact that he عَلَيْهِ السَّلَام is from the progeny of Sayyiduna Haroon عَلَيْهِ السَّلَام. Moreover, his family lineage is as follows: Ilyas Bin Yaseen Bin Fakhaas Bin 'Izaar Bin Haroon (عَلَيْهِ السَّلَام). Regarding his Prophethood, the Mufassireen and the historians are of the opinion that he عَلَيْهِ السَّلَام was sent for the guidance of the Syrian people, and the famous city of 'Ba'albak' was the centre of his Prophethood and preaching.

In those days, a king named 'Arjab' ruled the city of Ba'albak, and had forced the whole nation to worship idols. The biggest idol of this nation was Ba'al, which was made up of gold. It was twenty yards tall and had four faces. Four hundred servants used to serve this idol and were regarded as his sons by the whole nation. The voice of Satan used to come out from this idol which would entice the people towards idol worship and polytheism. In this poor environment, Sayyiduna Ilyas عَلَيْهِ السَّلَام started preaching Tawheed (monotheism) and the worship of Allah عَزَّوَجَلَّ to these people. However, these people did not embrace faith unto him. On the contrary, 'Arjab' the king of the city, became bloody enemy of Sayyiduna Ilyas عَلَيْهِ السَّلَام and planned to assassinate him. Therefore, Sayyiduna Ilyas عَلَيْهِ السَّلَام migrated from the city, and hid in caves in mountains. He عَلَيْهِ السَّلَام passed seven years in this terrible state and lived on wild grass, flowers and fruit.

The king had appointed many spies to arrest Sayyiduna Ilyas عَلَيْهِ السَّلَام. When he عَلَيْهِ السَّلَام had reached the peak of these difficulties, he عَلَيْهِ السَّلَام then supplicated in these words, 'O Allah (عَزَّوَجَلَّ)! Provide me relief from these tyrants and bestow me with peace.' Subsequently, the Divine revelation descended upon him advising him, 'Move to so-

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and-so place on so-and-so day and avail the ride that you find there without any fear.' Therefore, he عَلَيْهِ السَّلَام reached the mentioned place on the defined day and found a red horse standing there. When he عَلَيْهِ السَّلَام mounted the horse and it began to move, he عَلَيْهِ السَّلَام heard his cousin, Sayyiduna Yasa'a عَلَيْهِ السَّلَام asking him, 'What should I do now?' Sayyiduna Ilyas عَلَيْهِ السَّلَام laid his blanket onto him. This was a sign that I have appointed you as my deputy for the guidance of Bani Israel. Afterwards, Allah عَزَّوَجَلَّ took Sayyiduna Ilyas عَلَيْهِ السَّلَام away from the sight of the people and relieved him from requirement of eating and drinking. Then Allah عَزَّوَجَلَّ included him within the angel beings. Furthermore, Sayyiduna Yasa'a عَلَيْهِ السَّلَام assumed the religious duty of guiding the people with great courage and determination. Therefore, Allah عَزَّوَجَلَّ supported him on each and every step. The people of Bani Israel embraced faith unto him and remained steadfast upon their faith until the demise of Sayyiduna Yasa'a عَلَيْهِ السَّلَام.

The miracles exhibited by Sayyiduna Ilyas عَلَيْهِ السَّلَام

Allah عَزَّوَجَلَّ bestowed him with dominance over all mountains and animate beings, and with strength equivalent to that of seventy Prophets. Allah عَزَّوَجَلَّ made him equivalent to Sayyiduna Musa عَلَيْهِ السَّلَام in power and influence. It is mentioned in other reports that Sayyiduna Ilyas and Sayyiduna Khidr عَلَيْهِمَا الصَّلٰوةُ وَالسَّلَام observe fasts each year in Bayt-ul-Muqaddas and visit Makkah Mukarramah every year for Hajj. In the remaining days of the year, Sayyiduna Ilyas عَلَيْهِ السَّلَام keeps on travelling across the jungles and the plains; whereas Sayyiduna Khidr عَلَيْهِ السَّلَام travels across the rivers and the oceans. The demise of both will occur in the last era, when the Holy Quran will be withdrawn.

There is a Hadees reported by Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that: Once we were along with the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم during a Jihad

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and on the way, a voice was heard saying, 'O Allah (عَزَّوَجَلَّ)! Make me amongst the Ummah of Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم), which is indeed a blessed Ummah and whose Du'as are accepted!' The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to me, 'O Anas! Find out about this voice.' Therefore I entered the mountain and all of a sudden, I saw a man who was dressed in extremely white clothes and was bearing a long beard. When he saw me, he asked, 'Are you the companion of the Holy Prophet (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)?' I replied in affirmation. Then he said, 'Go and pay my Salam to the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and tell him that your brother Ilyas (عَلَيْهِ السَّلَام) wishes to meet you.'

As such, I came back and narrated the entire incident to the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم took me along with him and left to meet Sayyiduna Ilyas عَلَيْهِ السَّلَام. When the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم reached close to Sayyiduna Ilyas عَلَيْهِ السَّلَام, I then moved back. Both of these blessed personalities conversed for a long time, and meanwhile an eating mat descended from the Heavens. The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم called me and I dined with these two blessed individuals. When we had finished our meal, a cloud appeared from the skies and lifted Sayyiduna Ilyas عَلَيْهِ السَّلَام towards the sky, and I kept on looking at his white clothes.

(Tafseer As-Saawi, vol. 5, pp. 1749; part 23, Surah As-Saffaat, verse 124)

Sayyiduna Ilyas عَلَيْهِ السَّلَام and the Holy Quran

In the Holy Quran, Sayyiduna Ilyas عَلَيْهِ السَّلَام has been mentioned in two places: Surah Al-An'aam and Surah As-Saffaat. In Surah Al-An'aam, he عَلَيْهِ السَّلَام has only been mentioned in the list of Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام. In Surah As-Saffaat, the declaration regarding his Prophethood and his teachings to his people has been mentioned briefly. Therefore, it is mentioned in Surah Al-An'aam:

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وَ مِنْ ذُرِّیَّتِهٖ دَاوٗدَ وَ سُلَیْمٰنَ وَ اَیُّوْبَ وَ یُوْسُفَ وَ مُوْسٰى وَ هٰرُوْنَ ؕ وَ كَذٰلِكَ نَجْزِی
الْمُحْسِنِیْنَ ۙ﴿۸۴﴾ وَ زَكَرِیَّا وَ یَحْیٰى وَ عِیْسٰى وَ اِلْیَاسَ ؕ كُلٌّ مِّنَ الصّٰلِحِیْنَ ۙ﴿۸۵﴾
وَ اِسْمٰعِیْلَ وَ الْیَسَعَ وَ یُوْنُسَ وَ لُوْطًا ؕ وَ كُلًّا فَضَّلْنَا عَلَى الْعٰلَمِیْنَ ۙ﴿۸۶﴾

And of his descendants, Dawood and Sulayman and Ayyub and Yusuf and Musa and Haroon; and this is the way we reward the righteous ones. And to Zakariyya and Yahya and 'Isa and Ilyas; all these are worthy of our closeness. And to Isma'eel and Yasa'a and Yunus and Loot; and to each one during his times, we conferred superiority over all others.

[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-An'aam, verse 84-86)

And in Surah As-Saffaat, it has been mentioned that:

وَ اِنَّ اِلْیَاسَ لَمِنَ الْمُرْسَلِیْنَ ؕ﴿۱۲۳﴾ اِذْ قَالَ لِقَوْمِهٖۤ اَلَا تَتَّقُوْنَ ﴿۱۲۴﴾ اَتَدْعُوْنَ
بَعْلًا وَّ تَذَرُوْنَ اَحْسَنَ الْخَالِقِیْنَ ۙ﴿۱۲۵﴾ اللّٰهَ رَبَّكُمْ وَ رَبَّ اٰبَآىِٕكُمُ الْاَوَّلِیْنَ ﴿۱۲۶﴾
فَكَذَّبُوْهُ فَاِنَّهُمْ لَمُحْضَرُوْنَ ۙ﴿۱۲۷﴾ اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِیْنَ ﴿۱۲۸﴾ وَ تَرَكْنَا
عَلَیْهِ فِی الْاٰخِرِیْنَ ۙ﴿۱۲۹﴾ سَلٰمٌ عَلٰۤى اِلْ یَاسِیْنَ ﴿۱۳۰﴾ اِنَّا كَذٰلِكَ نَجْزِی
الْمُحْسِنِیْنَ ﴿۱۳۱﴾ اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِیْنَ ﴿۱۳۲﴾

And indeed Ilyas is amongst the Noble Prophets. When he said to his people, 'Do you not fear? Do you worship Ba'l (an idol) and leave the Best Creator, Allah Who is your Lord and the Lord of your former forefathers?' Then they belied him, so they will surely be trapped (as prisoners), except for the chosen bondmen of Allah. And we kept his

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praise among the latter generations. Salam (salutation) be upon Ilyas! This is how We reward the righteous ones. He is indeed one of Our high ranking, firmly believing bondmen.

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah As-Saffaat, verse 123-132)

Even though the parable of Sayyiduna Ilyas عَلَيْهِ السَّلَام and his people is mentioned very briefly in the Holy Quran, we learnt that the mentality of Jews was so badly warped that there was no evil deed that they did not intend to commit. Although many Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام were sent for their guidance, even then they did not refrain from the worship of idols, stars and those other than Allah.

Moreover, these people were notoriously deceptive. They would break their promises and were involved in bribery. It was their favourite hobby to oppress and kill the holy Prophets of Allah عَزَّوَجَلَّ. However, through the incidents of these oppressors, on one hand, their cursed deviation and criminal behaviour is exposed and on the other hand, we also learn a valuable lesson that the chain of Prophethood has now completed, therefore it is utmost necessary for us to remain steadfast in the final message of Allah عَزَّوَجَلَّ; that is Islam. We must firmly oppose the oppressive behaviour of the Jews and should follow the shining examples and blessed lifestyles of the blessed Prophets of Allah عَزَّوَجَلَّ by observing patience on the hardships and difficulties caused by the unbelievers. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

19. Rainfall in the battlefield of Badr

We have mentioned the details of the holy war of Badr in our book, '*Seerat-e-Mustafa* (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم)'. Here, we will show a glimpse of the Divine intervention which appeared in the form of rain and changed the entire scenario of the battlefield.

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The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went to Badr along with 313 of his companions. Having approached close to Badr, the troops of the Muslims camped at 'Udwa-tud-Dunya, which was towards Madinah. When Mushrikeen (polytheists) mobilized their army and reached Badr, they camped at 'Udwa-tul-Qaswa, which was towards the Makkah side and further distant from Madinah. The battlefield mapped out in such a way that the Muslims and the unbelievers were face to face. However, the condition of the ground on the Muslims' side was extremely sandy. The feet of the people and the hooves of horses were both sinking into the sand, and it was extremely difficult to walk and manoeuvre over there.

On the other hand, the ground on the unbelievers' side was smooth and like a concrete floor. The unbelievers were more than three times in number, as well as were fully equipped with weapons. The ground realities were favouring them. Also, all the wells of water were under their control. The Muslims were facing acute shortage of water. They were worried how to get water for themselves and for their horses and how to perform Wudu and Ghusl! So, the blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم were distressed and anxious. At that time, Satan whispered in the hearts of the Muslims by saying, 'O the Muslims, you think that you are truthful in your belief! Amongst you is also the Prophet of Allah and you are the people of Allah. And the condition is such that the unbelievers have all control over water and you people are offering your Salah without Wudu and Ghusl. You and your animals are becoming restless due to thirst!'

At this instant, all of a sudden, the help of Allah عَزَّوَجَلَّ descended in the form of a heavy rain which made the sandy surface on the side of the Muslims hard like concrete floor. Due to the uneven land, ponds of rain water developed. The land on the side of enemy turned into a quicksand and it became difficult for them to walk and

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manoeuvre on it. Due to the build-up of water ponds, the Muslims were no longer worried for water. The satanic whisper died out and the Muslims became contented.

In the Holy Quran, Allah عَزَّوَجَلَّ has described this unusual rain in these words:

وَ يُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَآءِ مَآءً لِّيُطَهِّرَكُمْ بِهٖ وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطٰنِ وَ لِيَرْبِطَ عَلٰى قُلُوْبِكُمْ وَ يُثَبِّتَ بِهِ الْاَقْدَامَ ﴿۱۱﴾

And sent down water from the sky upon you to purify you with it, and to remove the impurity of Satan from you, and to give your hearts strength and steadfastly establish your feet with it.

[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-Anfaal, verse 11)

In this Quranic verse, Allah عَزَّوَجَلَّ has mentioned four advantages resulting by virtue of this sudden rainfall in the field of Badr:

1. All those who were without Wudu and Ghusl, could perform Wudu and Ghusl to attain purity and cleanliness.
2. The satanic whisper was eliminated from the hearts of the Muslims.
3. The hearts of the Muslims were encouraged towards the fact that they are on the right path and Allah عَزَّوَجَلَّ will definitely help them.
4. Also, the sandy battlefield became suitable for movement.

To sum up, this rainfall became means of blessings for the Muslims and a trouble for the unbelievers.

Moral: In the battle of Badr, the Muslims faced such difficulties that the human intellect, based on the reasoning must have suggested

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nothing else other than to avoid the battle. However, the Muslims, who were strong in their faith, followed the command of the Prophet of Rahmah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and participated with utmost passion and will to sacrifice themselves in the fight for the truth against the falsehood. Despite not being equipped, they proceeded with steadfastness and high ambitions. Consequently, Allah عَزَّوَجَلَّ helped them in several ways. Let's see the glimpses of Allah's favour:

1. In the eyes of the Muslims, the number of enemies seemed less than what it originally was, so that they might not become depressed. In the eyes of the unbelievers, the Muslims appeared smaller in number so that the unbelievers might not turn away from the battlefield and the battle between the truth and falsehood may not postpone. *(Surah Al-Anfaal)*

2. At another instant, the number of the Muslims seemed double in the eyes of the unbelievers so that the unbelievers may get defeated by the Muslims. *(Surah Aal-e-'Imran)*

3. At first, 1000 angels were sent to help the Muslims. Then this number of angels was increased to 3000 and finally, the number of angels was increased to 5000. *(Surah Aal-e-'Imran)*

4. Just before the instant of the combat, a state of drowsiness and sleep overcame the Muslims. They woke up after a few minutes and this nap gave them a new freshness and a stronger spirit. *(Surah Al-Anfaal)*

5. The rainfall from the skies made the sandy ground hard and firm for the Muslims and the ground for the unbelievers became a muddy and slippery quicksand. *(Surah Al-Anfaal)*

6. The outcome was that, in a very short span of time, many famous wrestlers and warriors of the unbelievers were killed.

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> Therefore, seventy unbelievers were killed and seventy were arrested and kept hostage. The unbeliever's army ran away from the battlefield, leaving all of their belongings behind and all their belongings were taken by the Muslims as war booty. *(Surah Al-Anfaal)*

Although the Muslims were victorious due to the abovementioned help and blessings of Allah عَزَّوَجَلَّ, but still fourteen warriors of Islam attained the rank of martyrdom. *(Az-Zurqaani, vol. 2, pp. 270)*

This event warns us that if the Muslims would observe perseverance and courage having a stern belief in Allah عَزَّوَجَلَّ, then despite being low in number and having insufficient means, surely the help from Allah عَزَّوَجَلَّ will descend and the Muslims will attain victory. This is such a tradition of Allah عَزَّوَجَلَّ that will never change until the Day of Judgement اِنْ شَآءَاللّٰه عَزَّوَجَلَّ. The only requirement for this Divine help is that the Muslims should not deviate and no change should occur in their Islamic character and traits. The tradition of Allah عَزَّوَجَلَّ has never changed and will never change. He has promised that:

فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيْلًا ۚ

So you will never find the decree of Allah changing.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Faatir, verse 43)

20. The battle of Hunayn

After the conquest of Makkah, the influence of the Arab unbelievers had almost diminished, and the people were frequently entering into the fold of Islam in groups. Noticing all this, a meeting was held between the chiefs of the tribes of 'Hawazin' and 'Saqeef'. They counselled among each other that Muhammad (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) is now contented after dominating over his tribe (the Quraysh).

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Therefore, it is our turn now. So, why not we proceed for attacking the Muslims and obliterate them. Therefore, both the tribes of 'Hawazin' and 'Saqeef' appointed Maalik Bin 'Awf Nadri as their king and started preparations for the war against the Muslims. Hearing about this, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم marched towards the place Hunayn with an army of about 12000 men comprising of ten thousand Muhajireen and Ansaar, two thousand new Muslims of Makkah and eighty such unbelievers who had not embraced Islam but became friends of the Muslims at their own will, on the 10th Shawwal 8 AH, February 630 AD. When the instant of battling came, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم handed over the flag of Muhajireen to Sayyiduna 'Ali كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْم. Amongst the Ansaar, Sayyiduna Hubaab Bin Munzar رَضِیَ اللهُ تَعَالٰى عَنْهُ was made the flag-bearer of the tribe of Bani Khazraj and Sayyiduna Usayd Bin Hadeer رَضِیَ اللهُ تَعَالٰى عَنْهُ was appointed as the flag-bearer of the tribe of Aws. The Revered and Renowned Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم equipped himself with weapons, wore a double armour, took an iron helmet upon his blessed head, mounted upon his mule and led the Muslim army.

Some sort of arrogance invoked in the hearts of the Muslims upon seeing the large number of warriors in their army. This came to such an extent that some people said that '*nobody can defeat us today*' without saying 'اِنْ شَآءَاللّٰه عَزَّوَجَلَّ'. Allah عَزَّوَجَلَّ did not like this attitude based on number and strength. As such, Allah عَزَّوَجَلَّ gave a lesson to the Muslims in such a way that when the war broke, all of a sudden, the strategic groups of enemy who were hidden in the valleys of the surrounding mountains for guerrilla war began firing arrows excessively. The Muslims were panicked due to this rain of arrows. The formation of the Muslim army broke down and within a short span of time, they were scattered from their positions. Except for the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and a few Muhajireen and Ansaar, all the people fled from the battlefield.

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In these dangerous circumstances and in such a critical time, the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم kept advancing and he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was announcing these couplets loudly:

انا النبی لا کذب انا ابن عبدالمطلب

I am a Prophet and it is not a lie. I am the son of 'Abdul Muttalib

Finally, on the advice of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Sayyiduna 'Abbas رَضِیَ اللهُ تَعَالٰى عَنْهُ loudly called out to the Muslims that had fled and motivated them by saying ﴿یا معشر الانصار یا اصحاب بیعة الرضوان﴾. Upon hearing this call of Sayyiduna 'Abbas رَضِیَ اللهُ تَعَالٰى عَنْهُ, all faithful Muslims returned to the battlefield and gathered under the flag of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. They fought with such courage, determination and will for sacrificing their lives that the scenario of the battlefield changed altogether. Consequently the Muslims became victorious after the defeat. The flag of Islam was hoisted high. Thousands of the unbelievers were arrested and many were killed. A lot of war booties were obtained. In this way, the influence of the Arab unbelievers died out. In the war of Hunayn, the outcome of the arrogance of some Muslims upon their numerical advantage in the form of defeat and then final victory, all has been mentioned by Allah عَزَّوَجَلَّ in the Holy Quran:

لَقَدْ نَصَرَكُمُ اللّٰهُ فِیْ مَوَاطِنَ كَثِیْرَةٍۙ وَّ یَوْمَ حُنَیْنٍۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَیْــٴًـا وَّ ضَاقَتْ عَلَیْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّیْتُمْ مُّدْبِرِیْنَ ﴿۲۵﴾ ثُمَّ اَنْزَلَ اللّٰهُ سَكِیْنَتَهٗ عَلٰى رَسُوْلِهٖ وَ عَلَى الْمُؤْمِنِیْنَ وَ اَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا وَ عَذَّبَ الَّذِیْنَ كَفَرُوْاؕ وَ ذٰلِكَ جَزَآءُ الْكٰفِرِیْنَ ﴿۲۶﴾

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Indeed Allah helped you on many occasions – and on the day of Hunayn – when you had boasted of your multitude, so it availed you nothing, and the earth in spite of being so vast became restricted for you – then you turned your back, returning. Then Allah sent down His tranquillity upon His Noble Prophet and upon the Muslims, and sent down forces that you did not see, and punished the nonbelievers; and such is the punishment for the deniers.

[Kanz-ul-Iman (Translation of Quran)] (Part 10, Surah At-Taubah, verse 25-26)

This event of the battle of Hunayn proves that the Muslims do not attain victory in the battlefield due to the excess in numbers or war ammunitions, but victory actually depends upon the blessings of Allah عَزَّوَجَلَّ. If Allah عَزَّوَجَلَّ bestows His great blessings, then even the smallest of armies can overcome the largest of armies and win victory. If His blessings are not bestowed, then even the largest of armies get dominated and defeated by the smallest of armies. Therefore, it is mandatory for the Muslims to never depend upon the multitude of their army. Instead, they should always depend upon the favour and mercy from Allah عَزَّوَجَلَّ. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

21. Cave of Saur

In the night of migration, the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم came out of his sacred home and stood at the place called 'Hazorah'. Wistful, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم looked at Ka'bah Mukarramah from there and said, 'O the city of Makkah! You are the most beloved to me of the entire world. If my people had not exile me from you, I would have never settled anywhere else other than you.' It was already decided with Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, so he also arrived at the same place. Considering that the unbelievers will come after them by following in their footsteps and seeing that the blessed feet

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of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم have been injured, he رَضِیَ اللہُ تَعَالٰی عَنْہُ made the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم seated onto his shoulders and reached the cave of Saur in the same night, treading through thorny bushes and sharp stony mountains. *(Madarij-un-Nubuwwah, vol. 2, pp. 58)*

Sayyiduna Abu Bakr Siddeeq رَضِیَ اللہُ تَعَالٰی عَنْہُ first entered the cave himself and cleaned the cave thoroughly. He رَضِیَ اللہُ تَعَالٰی عَنْہُ tore his clothes into pieces to plug all the holes of the cave. Thereafter, the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم went inside the cave and slept by placing his blessed head in the lap of Sayyiduna Abu Bakr Siddeeq رَضِیَ اللہُ تَعَالٰی عَنْہُ. Sayyiduna Abu Bakr Siddeeq رَضِیَ اللہُ تَعَالٰی عَنْہُ had covered one hole with his heel. A snake inside the hole stung his blessed heel but the ardent devotee did not move his foot, lest it might discomfort the Prophet of Rahmah صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. However, due to severe pain, a few drops of his tears trickled onto the cheeks of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. The Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, therefore, woke up and became anxious to see his companion weeping. He صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم asked, 'What happened, Abu Bakr?' It was replied, 'Ya Rasoolallah! Some snake has stung me.' Upon hearing this, the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم applied his blessed saliva onto the wound. By the virtue of this, the pain relieved instantly and the wound also healed up.

The Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and Sayyiduna Abu Bakr Siddeeq رَضِیَ اللہُ تَعَالٰی عَنْہُ stayed inside that cave for three nights. The unbelievers of Makkah searched for them everywhere in Makkah. Even they reached near the cave of Saur but Divine security was in place at the entrance of the cave. That is, a spider weaved a web at the entrance to the cave and a pigeon laid the eggs in the corner. Upon seeing all this, the unbelievers said to themselves that 'had there been anyone inside the cave, neither the spider would weave its web, nor would a pigeon has laid eggs here.' Hearing the footfalls of the unbelievers, Sayyiduna Abu Bakr Siddeeq رَضِیَ اللہُ تَعَالٰی عَنْہُ was a bit worried and said,

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'Ya Rasoolallah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Our enemies have now come so close that if they look at their own feet, they will find us.' The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ

Do not grieve; indeed Allah is with us.

[Kanz-ul-Iman (Translation of Quran)] (Part 10, Surah At-Taubah, verse 40)

The calm overwhelmed Sayyiduna Abu Bakr Siddeeq رَضِیَ اللهُ تَعَالٰی عَنْهُ and he رَضِیَ اللهُ تَعَالٰی عَنْهُ became fearless and contented. On 1st Rabi'-ul-Awwal, the fourth day, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came out of the cave and moved towards Madinah. The Holy Quran depicts this parable of the cave of Saur in the following words:

اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَ اَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَ جَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ؕ وَ كَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا ؕ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿۴۰﴾

If you do not help the Beloved (Prophet Muhammad), then indeed Allah has helped him – when he had to go out due to the mischief of the nonbelievers, just as two souls – when they were in the cave, when he was saying to his companion, 'Do not grieve; indeed Allah is with us'; then Allah sent down His tranquillity upon him and helped him with forces you did not see, and disgraced the words of the nonbelievers; and only Allah's word is supreme; and Allah is the Dominant, the Wise.

[Kanz-ul-Iman (Translation of Quran)] (Part 10, Surah At-Taubah, verse 40)

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Moral

The parable of the cave of Saur and aforementioned Quranic verse related to it is a great evidence of Sayyiduna Abu Bakr's excellence and his devotion and love for the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. This sign will remain glowing like the sun till the Judgement Day. Allah عَزَّوَجَلَّ has certified him in the Holy Quran as the companion of His Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in the cave. This is such an appellation that can never be denied.

سُبْحٰنَ اللّٰه عَزَّوَجَلَّ! This is supreme excellence of Sayyiduna Siddeeq-e-Akbar رَضِیَ اللهُ تَعَالٰی عَنْهُ that has never been awarded to anyone, nor will it ever be bestowed to anyone.

Martabah hazrat-e-Siddeeq ka ho kis say baya[n]
Her fazeelat kay woh jaami' hayn nubuwwat kay siwa

The dignity of Siddeeq-e-Akbar is so high that cannot be put into words
He was bestowed with all the dignities, except the Prophethood

22. Masjid Diraar was set on fire

Hypocrites could not pluck the courage to oppose Islam openly. But they would remain busy in cooking conspiracies against Islam and would try to incite hatred and turmoil among the Muslims in order to cause harm to Islam. Therefore, for the fulfilment of their covert aims, they prepared a serious plot in Rajab 9th AH, which was in fact an extremely heinous conspiracy. However, Allah عَزَّوَجَلَّ informed the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم about that dangerous conspiracy of hypocrites through revelation. Resultantly, the scheme of the enemies of Islam turned to ashes.

The Noblest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was informed in Rajab-ul-Murajjab of 9th AH that Harqal, the king of Rome is mobilizing an

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army to fight against the Muslims in the plains of 'Tabook' which was situated 430 kilometres away from Madinah in the direction of Damascus. The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم called for Jihad although there was famine and extreme hot weather in Arab those days. So, the Muslims started assembling in Madinah, enthused with the spirit of Jihad.

In the meantime when the Holiest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was busy in the Jihad preparations, the hypocrites took advantage of this situation and planned to construct a Masjid parallel to 'Masjid Quba' with the intention that the people who cannot go to Masjid-un-Nabawi due to any reason, they could offer Salah there. The basic intention of the hypocrites was to use this Masjid as a den for causing havoc against Islam as well as a place for their gathering to hold meetings against the Muslims and to plot conspiracies against Islam. They further planned to use this Masjid for the storage of weapons and other logistic support they would secretly receive from the king of Rome. Moreover, they planned to extend this trap of sedition against Islam in the whole Islamic world from there.

After planning all this, the hypocrites came to the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and said, 'We have constructed a Masjid nearby for the weak and aged people. Now we earnestly request you to come with us and lead Salah over there, so that the Masjid may become acceptable in the court of Allah عَزَّوَجَلَّ.' The Prophet of Rahmah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, 'At the moment, I am going out of Madinah for a very important Jihad; it will be seen on return.'

However, when the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم returned to Madinah safe and sound after successful Jihad, the reason behind the construction of this Masjid was disclosed to him through Divine revelation and the covert and heinous conspiracy of the hypocrites

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was exposed. Therefore, the first thing that he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did just after arriving in Madinah was to appoint a group of the companions رَضِیَ اللّٰهُ تَعَالٰى عَنْهُم and ordered them to go there and to set that Masjid on fire.

This Masjid was not founded on the basis of piety and godliness; instead it was aimed to incite havoc among the Muslims and consequent harm to Islam. Therefore, it undoubtedly deserved to be burnt and destroyed. It was, in fact, against the principles of truth to call this stronghold of spreading seditions as a Masjid. That is why, the Holy Quran has openly announced and revealed its reality by saying that this Masjid is not Masjid-e-Taqwa [Masjid of piety], rather it deserves to be called as 'Masjid Diraar'. Now see the enraged tone and wrathful words that Holy Quran uses whilst talking about this Masjid:

وَ الَّذِیْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّ كُفْرًا وَّ تَفْرِیْقًۢا بَیْنَ الْمُؤْمِنِیْنَ وَ اِرْصَادًا لِّمَنْ حَارَبَ اللّٰهَ وَ رَسُوْلَهٗ مِنْ قَبْلُ ؕ وَ لَیَحْلِفُنَّ اِنْ اَرَدْنَاۤ اِلَّا الْحُسْنٰى ؕ وَ اللّٰهُ یَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۱۰۷﴾ لَا تَقُمْ فِیْهِ اَبَدًا ؕ لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ یَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِیْهِ ؕ فِیْهِ رِجَالٌ یُّحِبُّوْنَ اَنْ یَّتَطَهَّرُوْا ؕ وَ اللّٰهُ یُحِبُّ الْمُطَّهِّرِیْنَ ﴿۱۰۸﴾

And those (hypocrites) who built a Masjid to cause harm, and due to disbelief, and in order to cause disunion among the Muslims, and to await the one who is at the outset an opponent of Allah and His Noble Prophet; and they will surely swear that 'we wished only good'; and Allah is witness that they are indeed liars. You never stand (for worship) in that Masjid; indeed the Masjid that has been founded on piety from the very

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first day deserves that you should stand in it; in it are the people who wish to thoroughly cleanse themselves; and Allah loves the clean ones.

[Kanz-ul-Iman (Translation of Quran)] (Part 11, Surah At-Taubah, verse 107-108)

Moral

A same deed can either be good or bad with the difference of intentions of the performers.

To build a Masjid is a noble deed, but only if the sole intention is to seek pleasure of Allah عَزَّوَجَلَّ. Conversely, if it is built to create sedition and brawls, then it results in damnation and torment. The construction of Masjid-un-Nabawi and Masjid Quba were accepted in the court of Allah عَزَّوَجَلَّ and it became a source of reward because the intentions of the construction of these Masajid were to attain the pleasure of Allah عَزَّوَجَلَّ and were purely based on piety. Whereas, the Masjid constructed by the hypocrites was damned and accursed in the court of Allah عَزَّوَجَلَّ and it became a means of punishment, as the reason behind its foundation was impiety. It was intended for destruction of Islam and sowing discord among the Muslims. Therefore, this Masjid was rejected by Allah عَزَّوَجَلَّ. It was disliked by Allah عَزَّوَجَلَّ to such an extent that Allah عَزَّوَجَلَّ prohibited his Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to enter it. Consequently, the Prophet of Rahmah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم not only evacuated it but also demolished by burning it.

So even in the current era, if a Masjid is constructed by the sects who have gone astray and use it as a centre of mischief to spread sedition by conspiring and spying against the people who are on the right path, then it is binding upon the Muslims not to go in that Masjid to offer their Salah. In fact, they should desolate it through boycott. Moreover, they should neither offer Salah in that Masjid,

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nor should contribute towards the construction and gathering of the people in it.

The other solution is that all the Muslims should get together and exile the deviant sect from the Masjid and take control over the Masjid so that the control of deviants is completely finished and the Masjid is sanctified and purified forever from the mischief and sedition of such people. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

23. Pharaoh's faith was not accepted

At the time when pharaoh was drowning in the river along with his army, he proclaimed faith thrice, but his faith was not accepted and he died in the state of Kufr (unbelief). Therefore, the people who said that he died as a believer are wrong.

(Tafseer As-Saawi, vol. 3, pp. 891; part 11, Surah Yunus, verse 90)

At the time of drowning, pharaoh said ﴿اٰمَنْتُ﴾ *i.e. I have embraced faith*. Second time, he said ﴿اَنَّهٗ لَاۤ اِلٰهَ اِلَّا الَّذِیْۤ اٰمَنَتْ بِهٖ بَنُوْۤا اِسْرَآءِیْلَ﴾ *i.e. there is no other god except Allah, in Whom the Bani Israel believe.* And third time, he said ﴿وَاَنَا مِنَ الْمُسْلِمِیْنَ﴾ *i.e. I am a Muslim.*

(Part 11, Surah Yunus, verse 90)

It is narrated that by the command of Allah عَزَّوَجَلَّ, Sayyiduna Jibra`eel عَلَیْهِ الصَّلٰوۃُ وَالسَّلَام filled the mouth of pharaoh with mud and he could not pronounce the article of faith.

(Tafseer Jalalayn, pp. 178; part 11, Surah Yunus, verse 90)

Another parable is also reported: When pharaoh used to claim to be a god whilst sitting on his throne, once Sayyiduna Jibra`eel عَلَیْهِ الصَّلٰوۃُ وَالسَّلَام went to him in the guise of a man to seek verdict about:

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❖ What do you say about such a bondsman who was nourished through the livelihood and blessings of his master, then he became ungrateful to his master and violated his rights by claiming himself to be the master and even claimed to be god?

Pharaoh wrote in reply:

❖ A bondsman who became rebellious to his master showing ingratitude, should be drowned into some river in punishment.

Therefore, at the very instant of his death whilst drowning, Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام showed him the same verdict that he had signed. After this, pharaoh died.

(Tafseer As-Saawi, vol. 3, pp. 891; part 11, Surah Yunus, verse 90)

Allah عَزَّوَجَلَّ has mentioned this event in the glorious Quran and said:

وَ جٰوَزْنَا بِبَنِیْۤ اِسْرَآءِیْلَ الْبَحْرَ فَاَتْبَعَهُمْ فِرْعَوْنُ وَ جُنُوْدُهٗ بَغْیًا وَّ عَدْوًا ؕ حَتّٰۤى اِذَاۤ اَدْرَكَهُ الْغَرَقُ ۙ قَالَ اٰمَنْتُ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا الَّذِیْۤ اٰمَنَتْ بِهٖ بَنُوْۤا اِسْرَآءِیْلَ وَ اَنَا مِنَ الْمُسْلِمِیْنَ ﴿۹۰﴾ آٰلْـٰٔنَ وَ قَدْ عَصَیْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِیْنَ ﴿۹۱﴾ فَالْیَوْمَ نُنَجِّیْكَ بِبَدَنِكَ لِتَكُوْنَ لِمَنْ خَلْفَكَ اٰیَةً ؕ وَ اِنَّ كَثِیْرًا مِّنَ النَّاسِ عَنْ اٰیٰتِنَا لَغٰفِلُوْنَ ﴿۹۲﴾

And we transported the descendants of Israel across the sea, consequently Fir'awn (pharaoh) and his army pursued them out of rebellion and injustice; until when the drowning overcame him he said, 'I believe that there is no true god except the One in Whom the descendants of Israel believe, and I am a Muslim.' 'What Now? Whereas, you were disobedient

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from the start and you were mischievous! This day we shall salvage your body so that you may be a sign for those after you; and indeed people are negligent of our signs.'

[Kanz-ul-Iman (Translation of Quran)] (Part 11, Surah Yunus, verse 90-92)

Even after the drowning of pharaoh, Bani Israel were still under his influence and were doubting the death of pharaoh. Therefore, Allah عَزَّوَجَلَّ brought the corpse of pharaoh to the surface and waves of the river brought it to the bank so that people may believe in his death by looking at his corpse and also take heed from his tragic end.

It is famous that it was since then the water stopped accepting corpses and it either makes them float on surface or throws them at the bank.
(Tafseer As-Saawi, vol. 3, pp. 892; part 11, Surah Yunus, verse 92)

Moral

Even though pharaoh proclaimed his faith thrice, but still it was not accepted, so what was the reason behind it? In this context, the commentators of the Holy Quran have described three reasons:

1. Pharaoh proclaimed embracing of faith at the time when the torment from Allah عَزَّوَجَلَّ and the agonies of death had caught him and Allah عَزَّوَجَلَّ has said:

فَلَمْ یَكُ یَنْفَعُهُمْ اِیْمَانُهُمْ لَمَّا رَاَوْا بَاْسَنَا ؕ

So their accepting of faith did not benefit them when they saw Our punishment.

[Kanz-ul-Iman (Translation of Quran)] (Part 24, Surah Al-Mu`min, verse 85)

As pharaoh embraced faith at the time when the torment and agonies of death had been inflicted upon him, Allah عَزَّوَجَلَّ did

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not accept his faith. Moreover, Allah عَزَّوَجَلَّ ordered Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام to fill the mouth of pharaoh with mud and to ask him why he was embracing faith at that time, since he would reject embracing the true faith before that and kept causing havoc by misguiding the people.

2. The second interpretation is: Along with the oneness of Allah عَزَّوَجَلَّ, it is also mandatory to believe in the Prophethood of His Prophet. Pharaoh said ﴿لَاۤ اِلٰهَ اِلَّا الَّذِیْۤ اٰمَنَتْ بِهٖ بَنُوْۤا اِسْرَآءِیْلَ﴾[1] he proclaimed belief only in the oneness of Allah عَزَّوَجَلَّ and did not proclaimed belief in the Prophethood of Sayyiduna Musa عَلَيْهِ السَّلَام. Therefore, he could not become a believer.

3. Third reason is that pharaoh did not pronounce the article of faith with the intention of embracing the faith, but did so to get saved from drowning. It was his habit to incline towards Allah عَزَّوَجَلَّ by supplicating with deep devotion whenever he would get struck by any calamity or torment. But when calamities would get over, he would start proclaiming to be a god again saying ﴿اَنَا رَبُّكُمُ الْاَعْلٰى﴾. *(Part 30, Surah An-Nazi'aat, verse 24)*

So we learnt that in order to become a true believer, it is not sufficient to just pronounce the words of embracing the true faith when the intention is not to embrace the faith, but just to save life. Therefore, pharaoh's embracing of faith was not accepted. The correct verdict is that pharaoh died of drowning in the state of Kufr. It is proven from different verses of Holy Quran and Ahadees. That's why, 'Allamah Saawi رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has mentioned in his exegesis that all those who say that pharaoh died in the state of faith, are at wrong. ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

[1] Part 11, Surah Yunus, verse 90

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24. Ark of Sayyiduna Nuh عَلَيْهِ السَّلَام

Sayyiduna Nuh عَلَيْهِ السَّلَام preached the message of Allah عَزَّوَجَلَّ to his people for nine hundred and fifty years but the unfortunate people did not embrace the true faith. On the contrary, they ridiculed and insulted him through different means. They used to persecute him by oppressing in different ways. Many a times, those tyrants inflicted such physical torture unto him that they would wrap him up in shawls and leave him in house, assuming him to be dead. But he عَلَيْهِ السَّلَام would start preaching religious teachings again coming out of the house. Similarly, many a times, they would strangle him so severely that it would cause suffocation and Sayyiduna Nuh عَلَيْهِ السَّلَام would lose consciousness. Despite all these tortures and persecutions, he عَلَيْهِ السَّلَام would still supplicate, 'O my Rab (عَزَّوَجَلَّ)! Forgive my people and guide them, as they do not know who I am!'

The state of affairs was such that every aged father would advise his children before dying that (Sayyiduna) Nuh (عَلَيْهِ السَّلَام) is an insane person since a very long time. Therefore, no one should listen to him and pay attention to what he says. Their mischief increased to such an extent that one day, Divine revelation was descended upon Sayyiduna Nuh عَلَيْهِ السَّلَام that: 'O Nuh! No one else will embrace the faith except for those who have become the believers until now.' After this, Sayyiduna Nuh عَلَيْهِ السَّلَام lost the hope of embracing faith by his people and supplicated for their destruction. Allah عَزَّوَجَلَّ commanded him to prepare an ark. Therefore, the teakwood trees that Sayyiduna Nuh عَلَيْهِ السَّلَام had planted grew up tall in hundred years. He عَلَيْهِ السَّلَام made an ark out of the wood of these trees that was 80 yards in length and 50 yards in width. Moreover, it had three levels. In the lower level, there were wild animals, birds and insects etc. In the middle level, there were cattle, and the upper level was for the believers. This is how Sayyiduna Nuh عَلَيْهِ السَّلَام built that

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wonderful ark and it took one hundred years for this splendid historical ark to be built which was the result of the hard work and craftsmanship of the believers and Sayyiduna Nuh عَلَيْهِ السَّلَام.

When he عَلَيْهِ السَّلَام was busy building the ark, his people used to make fun of him. Some used to say, 'O Nuh! Have you become a carpenter now whereas, you used to say before that you are the Prophet of Allah (عَزَّوَجَلَّ)!' Some used to say, 'O Nuh! Why are you building an ark on this dry land? Have you gone insane?' In short, they used to make fun of him and would taunt and use foul language persistently. In response, he عَلَيْهِ السَّلَام would only reply, 'Today, you make fun of us but do not worry. The day when the torment from Allah عَزَّوَجَلَّ will come in the form of flood, then we will make fun of you.' Upon the onset of the flood, Sayyiduna Nuh عَلَيْهِ السَّلَام boarded a pair of a male and female of wild and grazing animals, birds and various insects.

Moreover, he عَلَيْهِ السَّلَام boarded himself with his believing wife along with his three sons: Haam, Saam and Yaafis and their wives; and other 72 believing men and women. So, total 80 people boarded on that ark. One of the wives of Sayyiduna Nuh named Waa'ilah, who was an unbeliever and one of his sons named Kin'aan, did not embark and were consequently destroyed and drowned in the flood.

It is reported that when the scorpion and the snake were getting onto the ark, Sayyiduna Nuh عَلَيْهِ السَّلَام prevented them. Then both of them said: O Prophet of Allah, please let us embark. We promise that we will not harm the one who would invoke:

سَلٰمٌ عَلٰى نُوْحٍ فِي الْعٰلَمِيْنَ ﴿۷۹﴾

(Part 23, Surah As-Saffaat, verse 79)

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At this, he عَلَيْهِ السَّلَام let them board on the ark. All the people and the entire creatures were drowned and destroyed in the flood except for those boarded on the ark. The ark of Sayyiduna Nuh عَلَيْهِ السَّلَام then parked at a hill called 'Mount Joodi'. After the flood subsided, he عَلَيْهِ السَّلَام landed on the ground along with all others. A lot of blessings were bestowed in his progeny and his progeny spread all over the face of the earth. That is why, he عَلَيْهِ السَّلَام was entitled as 'Aadam-e-Saani'. *(Tafseer As-Saawi; part 12; Surah Hood, verse 36-39)*

In the Holy Quran, Allah عَزَّوَجَلَّ has mentioned this parable in the following words:

وَ اُوْحِیَ اِلٰى نُوْحٍ اَنَّهٗ لَنْ یُّؤْمِنَ مِنْ قَوْمِكَ اِلَّا مَنْ قَدْ اٰمَنَ فَلَا تَبْتَىٕسْ بِمَا
كَانُوْا یَفْعَلُوْنَ ۚ﴿۳۶﴾ وَ اصْنَعِ الْفُلْكَ بِاَعْیُنِنَا وَ وَحْیِنَا وَ لَا تُخَاطِبْنِیْ فِی الَّذِیْنَ
ظَلَمُوْا ۚ اِنَّهُمْ مُّغْرَقُوْنَ ﴿۳۷﴾ وَ یَصْنَعُ الْفُلْكَ ۫ وَ كُلَّمَا مَرَّ عَلَیْهِ مَلَاٌ مِّنْ قَوْمِهٖ
سَخِرُوْا مِنْهُ ؕ قَالَ اِنْ تَسْخَرُوْا مِنَّا فَاِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُوْنَ ؕ﴿۳۸﴾
فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ یَّاْتِیْهِ عَذَابٌ یُّخْزِیْهِ وَ یَحِلُّ عَلَیْهِ عَذَابٌ مُّقِیْمٌ ﴿۳۹﴾

And it was divinely revealed to Nuh that 'none of your people will become Muslims, except those who have already believed – therefore do not grieve at what they do. And build an ark in front of us, and by our command, and do not speak to Me regarding the unjust ones; they will surely be drowned.' And Nuh builds the ark; and whenever the chiefs of his people passed by him, they would laugh at him; he said, 'If you laugh at us, then a time will come when we will laugh at you just as you laugh.' 'So now you will come to know – upon who comes the punishment that disgraces him, and upon who descends the punishment that continues forever.'

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, verse 36-39)

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25. TANDOOR THAT CAUSED FLOOD

Allah عَزَّوَجَلَّ had revealed it to Sayyiduna Nuh عَلَيْهِ السَّلَام two hundred years back through Divine revelation that his people will be drowned in a flood. However, a sign for the advent of this flood was revealed to him that water would start to gush out from the tandoor in his home. Therefore, one day in the morning, water started coming out from the stone-made tandoor. Therefore, he عَلَيْهِ السَّلَام ordered his people and animals to board the ark. After this, raining started heavily, that continued for forty days and forty nights without break. The earth also burst opened from various places, causing the water to spring out. Consequently, the rainfall and the emergence of water from the earth caused such a heavy flood that even forty yards high hilltops got submerged under the water. Allah عَزَّوَجَلَّ has mentioned:

حَتّٰۤى اِذَا جَآءَ اَمْرُنَا وَ فَارَ التَّنُّوْرُ ۙ قُلْنَا احْمِلْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَ اَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَ مَنْ اٰمَنَ ؕ وَ مَاۤ اٰمَنَ مَعَهٗۤ اِلَّا قَلِيْلٌ ﴿۴۰﴾

To the extent that when Our command came and the tandoor (an oven) flooded, We said, 'Board into the ark a couple – male and female – from every kind (of creatures), except those upon whom the Word has been passed, and your family members, and all other Muslims'; and very few Muslims were with him.

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, verse 40)

Describing the heavy flow and turbulence of the water from the sky and the earth, Allah عَزَّوَجَلَّ has mentioned:

فَفَتَحْنَاۤ اَبْوَابَ السَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿۱۱﴾ وَّ فَجَّرْنَا الْاَرْضَ عُيُوْنًا فَالْتَقَى الْمَآءُ عَلٰۤى اَمْرٍ قَدْ قُدِرَ ﴿۱۲﴾

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We therefore opened the gates of heaven, with water heavily flowing and caused springs to gush out from the earth, so both the waters met totalling a quantity that had been fated.

[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Al-Qamar, verse 11-12)

This is how the flood came and the entire earth inundated. *(Tafseer As-Saawi, vol. 3, pp. 913; part 12, Surah Hood, verse 42)*

How heavy was the flood and what was the extent of its waves? The Holy Quran has depicted it in the following words:

وَ هِیَ تَجْرِیْ بِهِمْ فِیْ مَوْجٍ كَالْجِبَالِ

And the same carries them in the midst of waves like mountains.

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, verse 42)

Sayyiduna Nuh عَلَیْهِ السَّلَام boarded the ark and it was sailing striking with the waves of the water until it reached the mountain of Joodi safely and halted there. At the time of boarding the ark, Sayyiduna Nuh عَلَیْهِ السَّلَام recited the following supplication:

بِسْمِ اللّٰهِ مَجْرٖىهَا وَ مُرْسٰىهَا ؕ اِنَّ رَبِّیْ لَغَفُوْرٌ رَّحِیْمٌ ﴿۴۱﴾

In Allah's name is its movement and its stopping; indeed my Lord is surely Forgiving, Most Merciful.

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, verse 41)

26. Mount Joodi

The ark of Sayyiduna Nuh عَلَیْهِ السَّلَام kept sailing in the turbulent waves of the great flood for six months. It also performed circumambulation of the holy Ka'bah circuiting around it for seven times. Then, by the

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command of Allah عَزَّوَجَلَّ, this ark stopped on Mount Joodi which is located in 'Jazeerah', a city in Iraq.

It is reported that Allah عَزَّوَجَلَّ said to all mountains that Nuh's ark will stop on one of the mountains. All mountains became proud but the Mount Joodi showed humbleness and meekness. Therefore, Allah عَزَّوَجَلَّ blessed it with the privilege that the ark parked on it. It is also narrated that the planks of wood of this ark survived for a very long time until some people of the next Ummahs saw those planks of wood on Mount Joodi. The event of parking of this ark on Mount Joodi took place on 'Aashura, the 10th of Muharram-ul-Haraam. Therefore, all the occupants of the ark i.e. humans, birds, animals and beasts, all observed fast out of gratitude on the same date. After getting off the ark, Sayyiduna Nuh عَلَيْهِ السَّلَام founded a town and named it 'Samaneen'. In the Arabic language, 'Samaneen' means 'eighty'. This is because there were eighty people on the ark, so the village was named as 'Samaneen'. *(Tafseer As-Saawi, vol. 3, pp. 914-915; part 12, Surah Hood, verse 44)*

وَاسْتَوَتْ عَلَى الْجُوْدِيِّ وَ قِيْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿۴۴﴾

And the ark stopped upon the Mount Al-Joodi and it was said, 'Away with the unjust nation!'

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, verse 44)

27. NUH 'S SON DROWNED

One of the sons of Sayyiduna Nuh عَلَيْهِ السَّلَام whose name was Kin'aan did not embrace faith by heart. Instead, he was a hypocrite. He would conceal his Kufr but at the time of flood, he exposed it. When getting on the ark, Sayyiduna Nuh عَلَيْهِ السَّلَام called his son and said, 'O my beloved son! You too board the ark and leave the

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company of the unbelievers.' He said, 'During the flood, I will climb up the mountains to get shelter.' Gloomy, Sayyiduna Nuh عَلَيْهِ السَّلَام said, 'Son! Today, no one can save anyone from the torment of Allah عَزَّوَجَلَّ. Only the one upon whom Allah عَزَّوَجَلَّ would shower His mercy can be saved.' Whilst this discussion was taking place between the son and the father, a big wave came and Kin'aan drowned.

It is also reported that Kin'aan climbed up a high mountain, hid in a cave and sealed every opening of the cave. But when the wave of flood struck the top of the mountain, the cave filled with water. In this way, Kin'aan drowned into dirty water containing his excreta. *(Tafseer As-Saawi, vol. 3, pp. 914; Part 12, Surah Hood, verse 43)*

Allah عَزَّوَجَلَّ has mentioned about this event in the Holy Quran:

وَ نَادٰى نُوْحُ ِۨ ابْنَهٗ وَ كَانَ فِیْ مَعْزِلٍ یّٰبُنَیَّ ارْكَبْ مَّعَنَا وَ لَا تَكُنْ مَّعَ الْكٰفِرِیْنَ ﴿۴۲﴾ قَالَ سَاٰوِیْۤ اِلٰى جَبَلٍ یَّعْصِمُنِیْ مِنَ الْمَآءِ ؕ قَالَ لَا عَاصِمَ الْیَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ ۚ وَ حَالَ بَیْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِیْنَ ﴿۴۳﴾

Nuh called out to his son whereas he was standing apart from him, 'O my son! Embark along with us, and do not be with the nonbelievers.' He said, 'I shall take the refuge of a mountain – it will save me from the water'; said Nuh, 'Today there is none who can rescue from the torment of Allah, except upon whom He has mercy'; and the wave came in between them, so he remained amongst the drowning ones.

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, verse 42-43)

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Seeing his son drowning in front of his eyes, Sayyiduna Nuh عَلَيْهِ السَّلَام became very grievous and sad. He عَلَيْهِ السَّلَام implored Allah عَزَّوَجَلَّ, 'O my Rab! My son, Kin'aan is among my households and Your promise is true. You are ﴿اَحْكَمُ الْحٰكِمِيْنَ﴾ [Ahkam-ul-Hakimeen].' Allah عَزَّوَجَلَّ said in reply, 'O Nuh! Your son, Kin'aan is not among those households of yours about whom I promised to save. Therefore, O Nuh! Your request is not valid, so request me not of any such thing about which you are not aware of.' Sayyiduna Nuh عَلَيْهِ السَّلَام said, 'O Allah (عَزَّوَجَلَّ)! I seek Your refuge from asking You of any such thing that I am not aware of and if You do not shower Your mercy upon me by forgiving me, then I will be at loss.' *(Tafseer As-Saawi, vol. 3, pp. 915-916, summarized; part 12, Surah Hood, verse 45-47)*

Describing this parable, Allah عَزَّوَجَلَّ has mentioned in the Holy Quran:

وَ نَادٰى نُوْحٌ رَّبَّهٗ فَقَالَ رَبِّ اِنَّ ابْنِیْ مِنْ اَهْلِیْ وَ اِنَّ وَعْدَكَ الْحَقُّ وَ اَنْتَ اَحْكَمُ الْحٰكِمِیْنَ ﴿۴۵﴾ قَالَ یٰنُوْحُ اِنَّهٗ لَیْسَ مِنْ اَهْلِكَ ۚ اِنَّهٗ عَمَلٌ غَیْرُ صَالِحٍ ۫ فَلَا تَسْـَٔلْنِ مَا لَیْسَ لَكَ بِهٖ عِلْمٌ ؕ اِنِّیْۤ اَعِظُكَ اَنْ تَكُوْنَ مِنَ الْجٰهِلِیْنَ ﴿۴۶﴾ قَالَ رَبِّ اِنِّیْۤ اَعُوْذُ بِكَ اَنْ اَسْـَٔلَكَ مَا لَیْسَ لِیْ بِهٖ عِلْمٌ ؕ وَ اِلَّا تَغْفِرْ لِیْ وَ تَرْحَمْنِیْۤ اَكُنْ مِّنَ الْخٰسِرِیْنَ ﴿۴۷﴾

And Nuh called upon his Lord – submitted he, 'My Lord! My son is also of my family, and surely Your promise is true and You are the Greatest Ruler of all.' He said, 'O Nuh, he is not of your family; his deeds are very inappropriate; therefore do not ask Me something which you do not have knowledge; I advise you not to be unwise.' He submitted, 'My Lord! I seek Your refuge from asking you the something which I do not have knowledge;

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and if You do not forgive me and do not have mercy on me, I would then be a loser.'

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, verse 45-47)

28. How did the flood subside?

When the ark of Sayyiduna Nuh عَلَيْهِ السَّلَام parked on Mount Joodi and all the unbelievers had been drowned and destroyed, then Allah عَزَّوَجَلَّ ordered the earth, 'O earth! Swallow up your water that sprang out from you. And, O Heaven, cease your rain.' Therefore, the water started sinking into the earth and the flood subsided. Then Allah عَزَّوَجَلَّ ordered Sayyiduna Nuh عَلَيْهِ السَّلَام, 'O Nuh! Get off the ark. Peace and blessings are unto you from Allah (عَزَّوَجَلَّ) as well as unto those people who accompanied you on the ark.'

(Part 12, Surah Hood, verse 48)

It is narrated in a Hadees that Sayyiduna Nuh عَلَيْهِ السَّلَام intended to send someone to get the news about the earth. Therefore, a hen was the first to wish that it will bring the news of the earth. He عَلَيْهِ السَّلَام held the hen and said after stamping her wings, 'This is my sign on you. Although you are a bird, you will never be able to fly high and my Ummah will benefit from you.' He عَلَيْهِ السَّلَام then sent a crow. The crow saw carrion and lay upon it and did not return. Sayyiduna Nuh عَلَيْهِ السَّلَام cursed it praying: May it remains under fear all the time! The crow therefore remains fearful whether it is in Haram-e-Makkah or outside.

He عَلَيْهِ السَّلَام then sent a pigeon and it did not land on the earth. Instead, it brought an olive leaf from Saba (a country) in his beak. Sayyiduna Nuh عَلَيْهِ السَّلَام said to the pigeon, 'You did not land in the earth, so go back and bring the news about the earth. The pigeon flew again and landed in the holy land of Ka'bah in Makkah. It observed that the water had dried up on the land of Ka'bah and the

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red soil had appeared. Both the paws of the pigeon turned red due to the red soil. The pigeon flew back to Sayyiduna Nuh عَلَيْهِ السَّلَام in the same state and said, 'O Prophet of Allah! Please bless my neck with a beautiful ring, with the red colour in my feet, and allow me settlement in the holy land of Haram. Therefore, Sayyiduna Nuh عَلَيْهِ السَّلَام placed his merciful hand on the head of the pigeon and supplicated for it, 'May a beautiful ring like a necklace always remain in its neck; may its feet become red; may there be increase in its breeding and may it be blessed to settle in the holy land of Haram. *(Tafseer As-Saawi, vol. 3, pp. 916; part 12, Surah Hood, verse 48)*

Allah عَزَّوَجَلَّ has mentioned in the Glorious Quran:

وَ قِيْلَ یٰۤاَرْضُ ابْلَعِیْ مَآءَكِ وَ یٰسَمَآءُ اَقْلِعِیْ وَ غِیْضَ الْمَآءُ وَ قُضِیَ الْاَمْرُ وَ اسْتَوَتْ عَلَى الْجُوْدِیِّ وَ قِیْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِیْنَ ﴿۴۴﴾

And it was commanded, 'O earth, swallow your water and, O sky, stop' – and the water was dried up and the matter was completed – and the ark stopped upon the Mount Al-Joodi and it was said, 'Away with the unjust nation!'

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, verse 44)

Afterwards, Allah عَزَّوَجَلَّ asked Sayyiduna Nuh عَلَيْهِ السَّلَام to step out of the ark, saying:

قِیْلَ یٰنُوْحُ اهْبِطْ بِسَلٰمٍ مِّنَّا وَ بَرَكٰتٍ عَلَیْكَ وَ عَلٰۤى اُمَمٍ مِّمَّنْ مَّعَكَ ؕ

It was said, 'O Nuh! Disembark from the ark along with peace from us and the blessings that are upon you and upon some groups that are with you.'

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, verse 48)

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Moral

In this parable of Sayyiduna Nuh عَلَيْهِ السَّلَام, there are several inspiring lessons that cause so faith-refreshing effect on the souls of the believers that their heart becomes refulgent with spirituality of Islam. Some spiritual lessons are mentioned below:

1. Despite being victim of oppression and misconduct, Sayyiduna Nuh عَلَيْهِ السَّلَام observed patience and continued preaching his people for nine hundred and fifty years. Until the Divine revelation was sent down that these people will not embrace the faith, he عَلَيْهِ السَّلَام kept on striving for their moral guidance through his sermons. When he عَلَيْهِ السَّلَام was informed via revelation that they would not embrace the faith, he عَلَيْهِ السَّلَام gave up further struggle and asked Du'a for their destruction. Sayyiduna Nuh's life is a beacon of light for the Islamic preachers and reformers; they should also teach and preach with patience and perseverance.

2. During the great flood, when the waves of water were as high as hilltops, Sayyiduna Nuh عَلَيْهِ السَّلَام and his believers were boarding the ark. This ark was jolting like a straw in the midst of the flood of these stormy waves. However, Sayyiduna Nuh عَلَيْهِ السَّلَام and his believers were on such heights of faith and trust unto Allah عَزَّوَجَلَّ that neither they were tense, nor were they worried. There is moral lesson in this for the true believers that at the time of worst troubles and calamities, they should remain contented bearing full faith and trust in Allah عَزَّوَجَلَّ.

3. Sayyiduna Nuh's son was an unbeliever. From this, we come to know that it is not necessary that the children of pious people also turn out to be pious. Having good children from bad parents and bad children from good parents is possible. All depends

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upon the covert will of Allah عَزَّوَجَلَّ. He can make one good or bad, as per His will. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

29. THUNDERBOLT STRUCK THE BLASPHEMER

Few companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم were sent for the preaching of Islam to a person who was among the leaders of the Arab unbelievers. Therefore, they went to him and invited him towards Islam by conveying him the message of Allah عَزَّوَجَلَّ and His Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. That wretched blasphemer said in a ridicule tone to make fun of that: Who is Allah? How is He and where is He? Is He made up of gold, silver or copper? After hearing his arrogant and abusive reply, the holy companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم were stunned. They came in the court of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and told him the whole matter and said, 'Ya Rasoolallah (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم), we have never seen such a grave insolent and blasphemer ever before.' The Prophet of Rahmah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم commanded them to go to him again. Therefore, they went back to him and that vicious person uttered more blasphemous and offensive words then before. After facing the blasphemous attitude and foul language, the holy companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم became very much grieved and came back in the court of Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Then the Prophet of Rahmah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم sent them back to him for the third time and when they started inviting him towards Islam, the wretched blasphemer started quarrelling with them. He swore at them aggressively. Following the advice of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, the companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم observed full patience.

In the meantime, the people witnessed that all of a sudden, a cloud appeared and thundering started instantly. Then all of a sudden, a thunderbolt struck the infidel. Due to this, his skull detached away

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and his body turned into ashes instantly. The holy companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم came back to the court of Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. As soon as the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم saw the companions, the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The blasphemer to whom you went to has been burnt and turned into ashes.' In an extreme state of astonishment and surprise, the companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم asked, 'Ya Rasoolallah (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم)! How did you come to know about this? At this, the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied that just now, this Quranic verse was revealed to him:

وَ یُرْسِلُ الصَّوَاعِقَ فَیُصِیْبُ بِهَا مَنْ یَّشَآءُ
وَ هُمْ یُجَادِلُوْنَ فِی اللّٰهِ ۚ وَ هُوَ شَدِیْدُ الْمِحَالِ ﴿۱۳﴾

And He sends the bolt of lightning – it therefore strikes upon whom He wills, and they are disputing concerning Allah; and severe is His seizure.

[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Ar-Ra'd, verse 13)

Moral: Such blasphemers who disrespect the dignity of Allah عَزَّوَجَلَّ have often been mutilated by the Divine torment. Therefore, beware and be warned! One should never utter such words from his tongue which would be considered to be blasphemous against Allah عَزَّوَجَلَّ. Nowadays, many people disrespect the dignity of Allah عَزَّوَجَلَّ by uttering offensive words of ungratefulness when they are struck with calamities or sickness. Due to such utterance, one loses his faith and is destined for the punishment in this world and in the Hereafter.

30. Five Enemies of the Holy Prophet

The five leaders of the unbelievers of Quraysh namely (1) 'Aas Bin Waa`il Sahmi (2) Aswad Bin Mutlab (3) Aswad Bin 'Abd-e-

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Yaghoos (4) Haaris Bin Qays (5) Waleed Bin Mughayrah used to oppress the Noblest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم excessively and would ridicule the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. One day, when the Greatest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came in Masjid-ul-Haraam, these five wretched transgressors followed him. As per their habit, they started ridiculing and taunting him. Meanwhile, Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام came to the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and pointed towards the calf of Waleed Bin Mughayrah, foot sole of ‘Aas Bin Waa`il, eyes of Aswad Bin Mutlab, belly of Aswad Bin ‘Abd-e-Yaghoos and towards the head of Haaris Bin Qays and said, ‘I will eliminate the evil of these people.’

Therefore, within a short span of time, these enemies of the Holy Prophet perished being struck by different calamities. Waleed Bin Mughayrah passed by the shop of an arrow seller. All of a sudden, the head of an arrow struck in his trouser. But due to arrogance, he did not bow his head down to remove it and started removing the arrow whilst standing and by stirring the trouser. Due to this, his calf got injured badly and the wound did not heal up. Consequently he died of it having suffered severe agonies of pain.

A thorn pricked in the foot of ‘Aas Bin Waa`il Sahmi and poison developed in his foot. Consequently, his foot swelled to the size of the neck of a camel. He died of it having suffered from severe and unbearable pain.

The eyes of Aswad Bin Mutlab suffered such severe pain that he turned blind. Due to the intensity of the pain, he would become restless and would bang his head against the wall again and again. He died in this very state of pain and suffering and whilst he was dying, he was uttering that Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) has killed me.

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Aswad Bin ‘Abd-e-Yaghoos suffered from the disease of stomach bloating. His stomach swelled excessively. He also perished suffering the extreme agony and pain of this disease.

The nose of Haaris Bin Qays started bleeding and excessive puss started coming out of it. He perished and died under this state. This is how these five blasphemers perished within a very short span of time being struck with severe calamities. *(Tafseer As-Saawi, vol. 3, pp. 1052-1053; part 14, Surah Ar-Ra’d, verse 95)*

Allah عَزَّوَجَلَّ revealed the following verse of the Holy Quran in the context of these five blasphemers:

اِنَّا كَفَيْنٰكَ الْمُسْتَهْزِءِيْنَ ﴿۹۵﴾

الَّذِيْنَ يَجْعَلُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۚ فَسَوْفَ يَعْلَمُوْنَ ﴿۹۶﴾

Indeed We suffice you against these ridiculers. Those who ascribe another god along with Allah; so they will now come to know.

[Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah Al-Hajar, verse 95-96)

Moral: Ridiculing, taunting, oppressing or disrespecting the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام of Allah عَزَّوَجَلَّ is such a grave sin that the wrath and torment of Allah عَزَّوَجَلَّ never forgives the transgressors who commit such sins. Such people were sometimes made to perish by drowning; sometimes they were destroyed by the shower of stones, and sometimes their communities were shredded into pieces by being turned up side down through the tremors of earthquake. Some were killed with humiliation, some died after suffering from serious diseases and some died in a state of excessive pain and agony on their deathbeds.

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Even in the current era, those blasphemers who disrespect the honour and dignity of the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم should listen with their ears wide open that even though their treasure of faith has already been destroyed, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ they will suffer utter disaster soon and the earth will be sanctified of their accursed and filthy presence. Listen carefully! The promise of Allah عَزَّوَجَلَّ can never go wrong. Therefore, you should wait and we are also waiting. If you wish to be saved from the extreme consequences of the severe torment from Allah عَزَّوَجَلَّ, then there is only one way out. That is to repent sincerely and fill your heart with sincere and unparalleled devotion for the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and make it a code of your life to show reverence and respect for the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم through your words and actions. Then you will see the blessings of Allah عَزَّوَجَلَّ descending unto you on every step and you will be blessed with a faithful end, bringing the blessings and bounties of both the worlds for you. ﴾وَاللّٰهُ تَعَالٰى اَعْلَم﴿

31. Mention of all modes of conveyance in the Holy Quran

At the time of the revelation of the Holy Quran, there were four animals that were commonly used for carriage and conveyance-camels, horses, mules and donkeys. So these four animals that were used for the carriage and conveyance have been mentioned in the Holy Quran explicitly.

Apart from these four, Allah عَزَّوَجَلَّ has implicitly mentioned about all other modes of carriage and conveyance in the Holy Quran that will come into being until the Day of Judgement. So, read the following Quranic verses of Surah An-Nahl carefully. Allah عَزَّوَجَلَّ says:

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وَ الْاَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيْهَا دِفْءٌ وَّ مَنَافِعُ وَ مِنْهَا تَاْكُلُوْنَ ۝۵ وَ لَكُمْ
فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ وَ حِيْنَ تَسْرَحُوْنَ ۝۶ وَ تَحْمِلُ اَثْقَالَكُمْ اِلٰى بَلَدٍ
لَّمْ تَكُوْنُوْا بٰلِغِيْهِ اِلَّا بِشِقِّ الْاَنْفُسِ ؕ اِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝۷ وَّ الْخَيْلَ
وَ الْبِغَالَ وَ الْحَمِيْرَ لِتَرْكَبُوْهَا وَ زِيْنَةً ؕ وَ يَخْلُقُ مَا لَا تَعْلَمُوْنَ ۝۸

And cattle He created in them are warm costume and benefits for you, and you eat from them. And in them is beauty for you, when you bring them back at evening, and when you leave them to graze. And they transport your loads to a town where you could not reach except extremely tired; indeed your Lord is Most Compassionate, Most Merciful. And horses, and mules, and donkeys so that you may ride upon them, and for adornment; and He will create what you do not know.

[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah An-Nahl, verse 5-8)

In the last sentence of this blessed verse ﴿وَ يَخْلُقُ مَا لَا تَعْلَمُوْنَ ۝۸﴾, there is a mention of all modes of transport and various types of carriage that would come into existence and that had not been invented at the time of the revelation of the Holy Quran. For example, bicycle, vehicles, rails, roads, ships, airplanes, helicopters, etc. By mentioning all the means of conveyances implicitly, Allah عَزَّوَجَلَّ has revealed His attributes of Magnificence and All-Knowing.

Apart from the mention of the means of carriage and conveyance, this verse is so generalised that it contains the mention of every single thing of the entire universe that is yet to come into existence until the Day of Judgement. ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

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Some of the qualities of the four animals that were commonly used in Arab at the time of the revelation of the Holy Quran are worth mentioning:

Camel

It is a mode of conveyance that was used by several Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام. Even the Prophet of all the Prophets i.e. Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used camel as a mode of conveyance. Two of his she-camels are very famous. One is 'Qaswa' and the other is 'Adba'. It is famous about the later one that no camel could ever defeated her during race. However, once she was defeated in a race by the camel of an A'raabi (villager). It grieved the holy companions a lot. On this occasion, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'It is as per will of Allah عَزَّوَجَلَّ that when He عَزَّوَجَلَّ blesses a worldly thing with superiority, then He عَزَّوَجَلَّ also drops it low.'

It is reported that after the apparent demise of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, his she-camel 'Adba' did not eat or drink anything out of grief and passed away. In some narrations, it has been mentioned that on the Day of Judgement, Sayyidatuna Fatimah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا will be riding on the same she-camel.

(Tafseer Ruh-ul-Bayan, vol. 5, pp. 89; part 14, Surah An-Nahl, verse 7)

It is mentioned in *Hayat-ul-Haywan* that if camel's hair are taken and burnt and its ash is applied on the bleeding organ, the bleeding would cease instantly. Meat of camel is a good supplement for virility.

(Tafseer Ruh-ul-Bayan, vol. 5, pp. 9; part 14, Surah An-Nahl, verse 7)

Horse

Sayyiduna Isma'eel عَلَيْهِ السَّلَام was the first one to ride a horse. Before him, horse was a brute and wild beast. That's why the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said that you should ride horse as it is the legacy of

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your father (Sayyiduna) Isma'eel عَلَيْهِ السَّلَام. It is reported by Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that after his wives, the most beloved to the Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was the horse. Sayyiduna Ibn 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has reported that in the battlefield, horse invokes these words '﴿سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلٰٓئِكَةِ وَالرُّوْحِ﴾'. The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم possessed a few horses, which he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used to ride upon.

It is reported that Sayyiduna Musa عَلَیْہِ الصَّلٰوۃُ وَالسَّلَام asked Sayyiduna Khidr عَلَیْہِ الصَّلٰوۃُ وَالسَّلَام that what modes of conveyances did he like. He عَلَیْہِ السَّلَام replied, 'Horse, donkey and camel. Since horse had been the conveyance of ﴿اُولُوا الْعَزْمِ﴾ Prophets, camel had been the conveyance of Sayyiduna Hood, Sayyiduna Saalih, Sayyiduna Shu'ayb (عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام) and Prophet Muhammad (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم). Whereas, donkey was used by Sayyiduna 'Isa and Sayyiduna 'Uzayr (عَلَیْہِمَا الصَّلٰوۃُ وَالسَّلَام) and why should I not love that animal (donkey) that was resurrected after death by Allah عَزَّوَجَلَّ.' *(Tafseer Ruh-ul-Bayan, vol. 5, pp. 10-11, summarized; part 14, Surah An-Nahl, verse 8)*

Mule

It is also a blessed mean of conveyance. It is narrated that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم had six mules in his possession. One among them was of the white colour whose name was 'Daldal'. It was gifted to the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم by Maquqas, the ruler of Egypt. The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used to travel within the city of Madinah as well as his outer journeys on the same very mule. It had so long age that it lost all its teeth. Food in the form of grinded barley cereal was served to it. It stayed alive for a very long time after the apparent demise of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

Sayyiduna 'Usman رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ rode on it during his caliphate. Afterwards, Sayyiduna 'Ali کَرَّمَ اللّٰہُ تَعَالٰی وَجْہَہُ الْکَرِیْم also rode on it to

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depart for the war against Khawarij. After him, his blessed sons, Sayyiduna Imam Hasan, Sayyiduna Imam Husayn and Sayyiduna Muhammad Bin Al-Hanfiyah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم also had the honour to travel on that blessed mule. *(Tafseer Ruh-ul-Bayan, vol. 5, pp. 11; part 14, Surah An-Nahl, verse 8)*

Donkey

This is also a mode of transportation that was used by the Prophets عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام of Allah عَزَّوَجَلَّ. Moreover, there were two donkeys in the possession of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. One was named 'Ufeer' and the other was called 'Ya'foor'. It is reported that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم got Ya'foor in the war of Khyber and it spoke to the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and said, 'Ya Rasoolallah (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم), my name is Ziyad Bin Shahaab and among my parents and great grandparents, there have been sixty such donkeys that had the honour of being used as a mode of conveyance by Prophets. You too are a Prophet of Allah (عَزَّوَجَلَّ). Therefore, I wish that no one else may sit on my back after you.' Therefore, the wish of Ya'foor was fulfilled. After the blessed apparent demise of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, Ya'foor was extremely grief stricken. In this state of melancholy, he fell in a well and passed away.

It has also been reported that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used to send Ya'foor to call his blessed companions. So when Ya'foor would reach and knock the door of that particular companion with his head, the companion would understand that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has called him. Therefore, the companion would come along with Ya'foor in the blessed court of the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم instantly. It has been mentioned in a Hadees that the one who wears substandard cloths, milks the goat and rides the donkey will be free of arrogance. *(Tafseer Ruh-ul-Bayan, vol. 5, pp. 11, part 14, Surah An-Nahl, verse 8)*

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Moral: We should not consider these four means of conveyance to be inferior because Allah عَزَّوَجَلَّ has mentioned the creation of these animals as a favour and a bounty. Moreover, these four modes of transportation were used by the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام of Allah عَزَّوَجَلَّ. Therefore, insulting and degrading these means of transportation is a grave offence. It is such a lethal offence that can lead towards unbelief. It is an obligation for every Muslim to thank Allah عَزَّوَجَلَّ by considering these animals a Divine blessing. Moreover, one should respect these animals from the depth of his heart as they had an affiliation with the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام of Allah عَزَّوَجَلَّ. Furthermore, one should not disrespect them at all as the protection of faith lies in respecting these blessings of Allah عَزَّوَجَلَّ. In fact, the strengthening of our faith lies in abstaining from disrespecting these animals.

The other means of conveyances that have been invented after the aforementioned four means of conveyances, it is legitimate and permissible to travel on them. It is mandatory to maintain the belief that all these modes of transports have been created by Allah عَزَّوَجَلَّ and these are all those modes that Allah عَزَّوَجَلَّ promised to create by saying ﴿وَ یَخْلُقُ مَا لَا تَعْلَمُوْنَ ۝۸﴾. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

32. Honeybee

In Arabic, honeybee is called ‘نَحْل’ [Nahl]. Allah عَزَّوَجَلَّ has revealed one Surah (chapter) in the Holy Quran, that has been named ‘Surah An-Nahl’. In this Surah, there is an account of the goodness of honey and honeybee, and its advantages and benefits, which are worth mentioning. In reality, the honeybees hold prominence among the list of the wonders of the universe. Some features of the honeybees are as follow:

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1. The discipline and system of beehives is so organised as if it is the system of a well-established and developed state – the whole system of these honeybees is flawless and orderly.

2. Thousands and hundreds of thousands of honeybees live in the way that they all believe in one king honeybee that is bigger in size then all other honeybees. All the honeybees travel and stay under his leadership. This king is called 'Ya'soob'.

3. Ya'soob also works as a manager who gets work done by dividing and appointing jobs among individual honeybees. Therefore, some honeybees construct homes that are in the shape of holes. Honeybees construct these hexagonal holes with such beauty and uniformity that it seems as if a seasoned engineer has constructed it with the help of machine tools. All these holes have exactly the same identical shape, exactly same width and exactly the same depth.

4. As per command of Ya'soob, some honeybees perform the task of laying eggs and giving birth. Some prepare honey and some make wax. Some fetch water and some carryout security watch. It is impossible for any other fly to enter into their home.

5. These honeybees suck the nectar from fruits and flowers and hoard it in the honey store. In the search of fruits and flowers, they travel separately hundreds of miles into jungles and fields but they do not forget the location of their honeycombs. Furthermore, without any confusion or searching, they return straight back to their respective honeycombs after travelling hundreds of miles.

6. These honeybees prepare honey of different colours and flavours – sometimes red, sometimes white, sometimes black

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and sometimes yellow, sometimes thin and sometimes thick. This variation in the colour and flavour of honey is due to the diversity of different weathers and different types of fruits and flowers.

7. They build their beehives sometimes on trees, sometimes on mountains, sometimes in houses, sometimes within the holes of walls and sometimes inside the ground. Everywhere, their activities remain in progress systematically and with a very good discipline.

8. Ya'soob also inflicts appropriate punishments upon the disobedient and rebellious honeybees to such an extent that some of them are also ordered to be killed. He keeps everyone under his command and control. Not a single honeybee is allowed to sit over filth. If any of them does so, then their king Ya'soob punishes her severely and expels it from the honeycomb.

The Holy Quran has narrated about these honeybees in the following words:

وَ اَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِیْ مِنَ الْجِبَالِ بُیُوْتًا وَّمِنَ الشَّجَرِ وَ مِمَّا یَعْرِشُوْنَ ﴿۶۸﴾ ثُمَّ كُلِیْ مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِیْ سُبُلَ رَبِّكِ ذُلُلًا ؕ یَخْرُجُ مِنْۢ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِیْهِ شِفَآءٌ لِّلنَّاسِ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّقَوْمٍ یَّتَفَكَّرُوْنَ ﴿۶۹﴾

And your Lord inspired the honey bee that, 'Build homes in hills, and in trees, and in rooftops. Then eat from all kinds of fruits, and walk the ways of your Lord which are soft and easy for you'; from their bellies comes a

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drink of various colours, in which is health (healing) for mankind; indeed in this is a sign for those who ponder.

[Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah An-Nahl, verse 68-69)

Moral: Allah عَزَّوَجَلَّ has made honey a cure for all ailments. Therefore, some illnesses are cured merely just by honey, whereas some illnesses are treated by mixing honey with other medicines. The treatment of different diseases is carried out through different syrups etc., but honey is used in all of them. Similarly, there is also usage of honey in lemonade drinks, which is very useful for stomach diseases. However, every Muslim should believe that honey holds cure because Allah عَزَّوَجَلَّ says in the Holy Quran regarding honey that: ﴿فِیْهِ شِفَآءٌ لِّلنَّاسِ﴾ meaning '*which is health (healing) for mankind.*' *(Part 14, Surah An-Nahl, verse 69)* ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

33. The Age of Helplessness

In case of extremely long age, all the body organs become weak and remain functional no more, and the person becomes completely helpless, insane, and just like as he was in his childhood, devoid of wisdom and awareness. Due to dementia, he loses all his knowledge, and becomes helpless even to sit and stand, walk and move. While mentioning about this age of human beings, Allah عَزَّوَجَلَّ says in the Holy Quran:

وَ اللّٰهُ خَلَقَكُمْ ثُمَّ یَتَوَفّٰىكُمْ ۟ وَ مِنْكُمْ مَّنْ یُّرَدُّ اِلٰۤى اَرْذَلِ الْعُمُرِ لِكَیْ لَا یَعْلَمَ بَعْدَ عِلْمٍ شَیْـٴًـا ؕ اِنَّ اللّٰهَ عَلِیْمٌ قَدِیْرٌ ﴿۷۰﴾

And Allah created you, and then He will remove your souls; and among you is one who is sent towards the most lowly age, so knows nothing after

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having the knowledge; indeed Allah knows everything, is Able to do all things. *[Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah An-Nahl, verse 70)*

There is no specific age for this condition ﴿اَرْذَلِ الْعُمُرِ﴾. It is evident from historical data that some people reach this age of helplessness at the age of about sixty years and some people do not even reach this state in the age of hundred years. In this context, there is saying of Imam Qatadah رَحْمَةُ اللهِ تَعَالٰی عَلَيْه that at the age of ninety, all of the body organs and wisdom become defective to perform normal and do not remain able to earn or perform Hajj, Jihad etc. This age and its miseries are such that a person should seek salvation from it. It has been mentioned in Hadees that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to supplicate in the court of Allah عَزَّوَجَلَّ for deliverance from seven things in this manner:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَاَرْذَلِ الْعُمُرِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الدَّجَّالِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

O Allah (عَزَّوَجَلَّ)! I seek Your refuge from miserliness, idleness, the age of helplessness, torment of grave, turmoil of Dajjaal, turmoil of life and death.

(Sahih Bukhari, vol. 3, pp. 257, Hadees 4707; with some minor changes)

Therefore, it is narrated that the famous saint and authentic Islamic scholar, Muhammad Bin ‘Ali Waasiti رَحْمَةُ اللهِ تَعَالٰی عَلَيْه used to supplicate specially for his own self that:

يَا رَبِّ لَا تُحْيِنِیْ اِلٰی زَمَنٍ اَكُوْنُ فِيْهِ كَلًّا عَلٰی اَحَدٍ

خُذْ بِيَدِیْ قَبْلَ اَنْ اَقُوْلَ لِمَنْ اَلْقَاهُ عِنْدَ الْقِيَام خُذْ بِيَدِیْ

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Translation: *O Allah (عَزَّوَجَلَّ)! Do not let me live to an age when I become burden for any one. Help me before the time when I have to ask the people for help whilst getting up.*

It is mentioned in a Hadees and some people have mentioned it as the statement of Sayyiduna 'Ikramah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that: 'The one who keeps reciting the Glorious Quran will not reach to the age of helplessness. Similarly, the one who keeps contemplating in the Holy Quran and practising according to Quranic injunctions will also be saved from the age of helplessness. *(Tafseer Ruh-ul-Bayan, vol. 5, pp. 54-55, summarized; part 14, Surah An-Nahl, verse 70)*

Moral: Life or death, less age or more age, are all under the power and control of Allah عَزَّوَجَلَّ. Whomsoever He عَزَّوَجَلَّ wishes to bless with a less age, He عَزَّوَجَلَّ grants him a less age; and whomsoever He عَزَّوَجَلَّ wishes to bless with a long age, He عَزَّوَجَلَّ grants him a long age. No human being can have any sort of interference in this regard. Human beings should always be grateful and patient upon the will of Allah عَزَّوَجَلَّ. However, one should keep supplicating that may Allah عَزَّوَجَلَّ give me the ability to spend my life in righteous deeds and save me from all sorts of sins because there is no greater reward than having a short span of life and spending it in righteous deeds.

On the contrary, having a long life span but not spending it in righteous deeds, then that long life is a big loss. However, one should not disrespect the old people. On the contrary, one should always treat them courteously because it is mentioned in a Hadees that a person complained about his poverty and starvation in the court of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. In reply, the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: ﴿لَعَلَّكَ مَشَيْتَ اَمَامَ شَيْخٍ﴾ *i.e. Perhaps you walked ahead of some old man. This affliction is due to that.* *(Tafseer Ruh-ul-Bayan, vol. 5, pp. 86; part 14, Surah An-Nahl, verse 70)*

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34. The silly old woman

There was an old woman in Makkah Mukarramah with the name of Reetah Bint Sa'd Bin Tameem Qurshiyah. She was insane and psycho. She used to weave yarn daily until noon but would tear down her work into pieces in the afternoon. She would also engage her bondswomen in spoiling her work. This was her daily routine. *(Tafseer As-Saawi, vol. 3, pp. 1089; part 14, Surah An-Nahl, verse 92)*

Those who take oaths and swear to Allah عَزَّوَجَلَّ and then break their commitments, Allah عَزَّوَجَلَّ has prohibited them to do so, presenting the example of that woman. It is mentioned in the Holy Quran:

وَ اَوْفُوْا بِعَهْدِ اللّٰهِ اِذَا عٰهَدْتُّمْ وَ لَا تَنْقُضُوا الْاَیْمَانَ بَعْدَ تَوْكِیْدِهَا وَ قَدْ جَعَلْتُمُ اللّٰهَ عَلَیْكُمْ كَفِیْلًا ؕ اِنَّ اللّٰهَ یَعْلَمُ مَا تَفْعَلُوْنَ ﴿۹۱﴾ وَ لَا تَكُوْنُوْا كَالَّتِیْ نَقَضَتْ غَزْلَهَا مِنْۢ بَعْدِ قُوَّةٍ اَنْكَاثًا ؕ

And fulfil the covenant of Allah when you have made it, and do not break your oaths after making them firm, and you have made Allah a Guarantor upon you; indeed Allah knows your deeds. And do not be like that woman who broke her yarn into bits after it has become strong.

[Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah An-Nahl, verse 91-92)

Moral: False commitment and breaking of promise is strictly prohibited and is a sin as per Shari'ah. Similarly, swearing oath in the name Allah عَزَّوَجَلَّ and breaking it without any valid reason is not legitimate either. Allah عَزَّوَجَلَّ has said ﴿اَوْفُوْا بِالْعُقُوْدِ﴾ meaning *fulfil your promises*. Furthermore, Allah عَزَّوَجَلَّ says ﴿وَ احْفَظُوْۤا اَیْمَانَكُمْ ؕ﴾ meaning *safeguard your oaths*. However, if someone vowed a thing that is

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impermissible as per Shari'ah, then he should not maintain that. Instead, it is mandatory to break such oath and pay recompense instead. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

35. Destruction of the village 'Hasoor'

Hasoor was a village in Yemen. For the guidance of the people of this village, many years before Sayyiduna Musa Bin 'Imran عَلَیْہِ السَّلَام, Allah عَزَّوَجَلَّ sent a Prophet named Musa Bin Meesha عَلَیْہِ السَّلَام, who was the grandson of the son of Sayyiduna Ya'qoob عَلَیْہِ السَّلَام. The people of the village refuted and killed him. In the pretext of this heinous sin, the wrath and torment of Allah عَزَّوَجَلَّ hailed upon the people of that village. The people of the village suffered from different types of calamities to such an extent that an infidel and tyrant king called 'Bakht Nasr' was made to rule them. He killed all the men of the village mercilessly, arrested all the women and made them his bondwomen, and mutilated the whole village. When the bloodshed and massacre started in the village, the people started fleeing away. At that time, the angels taunted them saying, 'O people of the village! Do not flee away. Live a comfortable and luxurious life in your homes enjoying the luxuries. Where are you running? Stay here! This is the reward of the murder of innocent Prophets عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام committed by you.'

This voice of the angels was heard from the sky throughout the village and the swords of the army of Bakht Nasr kept beheading them. When the people of village saw this scene, they started admitting their sins and guilt but their repentance and crying did not benefit them. There were streams of blood flowing everywhere in the village and the whole village was deserted and destroyed. The Holy Quran has described the destruction of these people in the following words:

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وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَّ اَنْشَاْنَا بَعْدَهَا قَوْمًا اٰخَرِيْنَ ﴿۱۱﴾ فَلَمَّاۤ
اَحَسُّوْا بَاْسَنَاۤ اِذَا هُمْ مِّنْهَا يَرْكُضُوْنَ ﴿۱۲﴾ لَا تَرْكُضُوْا وَارْجِعُوْۤا اِلٰى مَاۤ اُتْرِفْتُمْ
فِيْهِ وَ مَسٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُوْنَ ﴿۱۳﴾ قَالُوْا يٰوَيْلَنَاۤ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿۱۴﴾
فَمَا زَالَتْ تِّلْكَ دَعْوٰىهُمْ حَتّٰى جَعَلْنٰهُمْ حَصِيْدًا خٰمِدِيْنَ ﴿۱۵﴾

And how many towns that were oppressing, did we destroy, and We created another nation after them. And when they got our punishment, therefore they started fleeing from it. 'Do not flee and return to the comforts that were given to you and to your homes, perhaps you will be questioned.' They said, 'Woe to us, we were indeed unjust!' So they kept saying this until we made them cut off, extinguished.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Anbiya, verse 11-15)

According to some commentators of the Holy Quran, 'town' in this verse refers to all the towns of the previously destroyed Ummahs i.e. the towns of Sayyiduna Nuh, Sayyiduna Loot, Sayyiduna Saalih, Sayyiduna Shu'ayb عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام which were deserted by various torments. *(Tafseer As-Saawi, vol. 4, pp. 1292; part 17, Surah Al-Anbiya, verse 11)*

Moral: Refuting and disrespecting, harming and killing the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام of Allah عَزَّوَجَلَّ or offensive and abusive attitude towards them are such heinous and grave crimes that definitely invite the torment from Allah عَزَّوَجَلَّ. The Holy Quran presents several evidences in this context that many dwellings were destroyed as a charge of this guilt.

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36. Sayyiduna Zul-Kifl عَلَيْهِ السَّلَام

Sayyiduna Zul-Kifl عَلَيْهِ السَّلَام has been mentioned in only two Surahs of the Holy Quran – Surah Al-Anbiya and Surah Saad. In both of these two Surahs, only his name has been mentioned. Apart from his name, there is neither any detail nor any brief mention about him. In Surah Al-Anbiya:

وَ اِسْمٰعِیْلَ وَ اِدْرِیْسَ وَ ذَا الْكِفْلِ ؕ كُلٌّ مِّنَ الصّٰبِرِیْنَ ﴿۸۵﴾

And remember Isma'eel, and Idrees, and Zul-Kifl; they were all men of patience.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Anbiya, verse 85)

And in Surah Saad:

وَ اذْكُرْ اِسْمٰعِیْلَ وَ الْیَسَعَ وَ ذَا الْكِفْلِ ؕ وَ كُلٌّ مِّنَ الْاَخْیَارِ ﴿۴۸﴾

And remember Isma'eel and Yasa'a and Zul-Kifl; all of them are excellent ones.

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah Saad, verse 48)

There is no detail about Sayyiduna Zul-Kifl عَلَيْهِ السَّلَام in the Holy Quran except his name. Similarly, nothing has been mentioned about him in Ahadees. Therefore, in the light of Quran and Hadees, nothing more than this can be said that he was a blessed Prophet عَلَيْهِ السَّلَام of Allah عَزَّوَجَلَّ who was sent for the guidance of some nation.

However, Shah 'Abdul Qaadir Dihlvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has mentioned in this context that Sayyiduna Zul-Kifl عَلَيْهِ السَّلَام was the son of Sayyiduna Ayyub عَلَيْهِ السَّلَام and he عَلَيْهِ السَّلَام bailed out somebody solely for the

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pleasure of Allah عَزَّوَجَلَّ. Due to this, he عَلَيْهِ السَّلَام had to suffer imprisonment for several years. *(Maudah-ul-Quran)*

Some commentators of the Holy Quran have mentioned that Sayyiduna Zul-Kifl is actually the title of Sayyiduna Hizqeel عَلَيْهِ السَّلَام.

Some people of these times are of the opinion that 'Zul-Kifl' is the epithet of 'Gautam-Budh' as the name of his country was 'Kapilavastu' which translates into Arabic as 'Kifl' and the word ﴿ذو﴾ in Arabic is used in the meanings of 'owner' or 'mister'. Therefore, the owner and the king of 'Kapilavastu' was called as 'Zul-Kifl'. These people also claim that the real teachings of 'Gautam-Budh' were nothing but monotheism and the true teachings of Islam. But later on, just like other religions, this religion also alloyed with wrongs. However, in my point of view, the opinion of these people that Zul-Kifl is the epithet of Gautam-Budh is no more than a false hypothesis. History or research does not support this hypothesis. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

It is obvious that Sayyiduna Zul-Kifl عَلَيْهِ السَّلَام is among the Prophets of Bani Israel. Apart from those events and parables that have been comprehensively mentioned in the Holy Quran regarding different Prophets of Bani Israel, there might be no such extraordinary event during the time of Sayyiduna Zul-Kifl عَلَيْهِ السَّلَام that would provide significant lesson or warning. So the Holy Quran quoted his name only and did not mention any incident of his life. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

37. Withdrawal of the Streams

Sayyiduna Ibn 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has reported that Allah عَزَّوَجَلَّ has made five streams to flow in the earth which have their origin in the Heaven: (1) Jayhoon (2) Yahoon (3) Dajlah (4) Euphrates (Furaat) (5) Nile. All these five streams have emerged from the same spring. Allah عَزَّوَجَلَّ has temporarily placed this heavenly spring in the

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mountains through Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام and has made these streams flow in the earth from the mountains. The people are gaining various benefits from these streams. When the time of the emergence of Yajooj Majooj (Gog and Magog) will come, Allah عَزَّوَجَلَّ will send Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام on the earth and he will take away six things from the earth:

1. The Holy Quran
2. All the knowledge
3. Hajar-e-Aswad
4. Maqaam-e-Ibraheem
5. Coffin of Sayyiduna Musa عَلَيْهِ السَّلَام
6. The five aforementioned streams.

When these six things will be withdrawn from the earth, then all spiritual and material virtues will also vanish from the face of the earth and the people will be totally deprived of all blessings.

(Tafseer As-Saawi, vol. 4, pp. 1360; part 18, Surah Al-Mu`minoon, verse 18)

Allah عَزَّوَجَلَّ says in the Holy Quran that:

وَ اَنْزَلْنَا مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ

فَاَسْكَنّٰهُ فِی الْاَرْضِ ۚ وَ اِنَّا عَلٰى ذَهَابٍۭ بِهٖ لَقٰدِرُوْنَ ﴿۱۸﴾

And we sent down water from the sky according to an estimate, then stored it in the earth; and indeed We are Potent to take it away.

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah Al-Mu`minoon, verse 18)

In the above verse, the section ﴿وَ اِنَّا عَلٰى ذَهَابٍۭ بِهٖ لَقٰدِرُوْنَ ﴿۱۸﴾﴾ means the same thing that Allah عَزَّوَجَلَّ will take away all the waters and the streams and return them to their origin from where they had descended.

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Moral: It is now obligatory for the people to pay gratitude in the court of Allah عَزَّوَجَلَّ and take care of these bounties. They should never waste water purposelessly. We should always fear Allah عَزَّوَجَلَّ as these blessings might be taken away. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

38. Stages of human creation

Allah عَزَّوَجَلَّ is Omnipotent. If He عَزَّوَجَلَّ like, He عَزَّوَجَلَّ may create thousands of human beings within an instant. But despite possessing all the powers, Allah عَزَّوَجَلَّ blesses the man with existence in stages by virtue of His ideal strategy. Therefore, after reaching the womb of the mother, the human semen adopts different shapes undergoing different changes acquiring particular instinct and adopts the shape of clotted blood. Then the clotted blood converts into a piece of flesh. Then the piece of flesh turns into bones. Afterward, a layer of flesh grows on these bones and whole body is formed. Then, soul is put into it. The non-living body becomes a living being and is bestowed with various faculties like reasoning, listening, speaking etc. Then the mother delivers this baby. This is how a human being comes into existence passing through different stages. Therefore, the Holy Quran has portrayed these different stages of the human creation in the following words:

ثُمَّ جَعَلْنٰهُ نُطْفَةً فِیْ قَرَارٍ مَّكِیْنٍ ﴿۱۳﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحْمًا ۗ ثُمَّ اَنْشَاْنٰهُ خَلْقًا اٰخَرَ ؕ فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِیْنَ ﴿۱۴﴾

Then made him a drop of fluid in a strong shelter. We then turned the drop of fluid into a clot of blood, then the clot into a small lump of flesh,

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then the lump into bones, then covered the bones with flesh; then developed it in a different shape; therefore Most Auspicious is Allah, the Best Creator.

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah Al-Mu`minoon, verse 13-14)

Moral: What is the wisdom and strategy of Allah عَزَّوَجَلَّ in forming different stages of human creation? A complete understanding of all these Divine secrets is beyond the scope of the ordinary human beings. However there are several moral lessons in it for everybody. One must not be negligent of his lowly origin and about the fact that Allah عَزَّوَجَلَّ developed him into such a beautiful being. After contemplating about his creation, a man should always hold a strong belief in the omnipotence of Allah عَزَّوَجَلَّ and should never let arrogance and self-importance creep up in his heart. Realizing that he has been created from a drop of semen, one should adopt humility and should lead a life of simplicity. By virtue of such contemplation, one should strongly believe in the Day of Judgement considering that the One who has made him a human from a drop of semen definitely has the power to resurrect him and hold him accountable for his righteous and sinful deeds. ﴾وَاللّٰهُ تَعَالٰی اَعْلَم﴿

39. The sacred tree

In the Holy Quran, the olive tree has been referred as the Sacred Tree. When the storm in the times of Sayyiduna Nuh عَلَيْهِ السَّلَام was over, olive tree was the first tree to grow on the earth; and the first place where it grew was the mount Sinai where Sayyiduna Musa عَلَيْهِ السَّلَام was privileged to converse with Allah عَزَّوَجَلَّ. Olive tree has a very long life. According to some scholars, it survives for about three thousand years. *(Tafseer As-Saawi, vol. 4, pp. 1360; part 18, Surah Al-Mu`minoon, verse 20)*

Sayyiduna ʻAbdullah Bin ʻAbbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has mentioned that there are many benefits in olive. It is used as fuel in lamps and it is

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also consumed as curry. It is also used for massage of the body and the head. It is also used in leather tanning. No constituent of olive is useless. Even the burnt ash of it is used to purify the silk. It grows in the homes of the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام and in the holy lands. Seventy Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام have prayed for blessings in it. Even Sayyiduna Ibraheem عَلَيْهِ السَّلَام and the Beloved Prophet Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم have supplicated for it. *(Tafseer As-Saawi, vol. 4, pp. 1405; part 18, Surah An-Noor, verse 35)*

Allah عَزَّوَجَلَّ mentions about this sacred tree as:

وَ شَجَرَةً تَخْرُجُ مِنْ طُوْرِ سَیْنَآءَ تَنْۢبُتُ بِالدُّهْنِ وَ صِبْغٍ لِّلْاٰكِلِیْنَ ﴿۲۰﴾

And created the tree that comes forth from Mount Sinai – that grows containing oil and curry for the eaters.

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah Al-Mu`minoon, verse 20)

At another place, Allah عَزَّوَجَلَّ has mentioned:

یُّوْقَدُ مِنْ شَجَرَةٍ مُّبٰرَكَةٍ زَیْتُوْنَةٍ لَّا شَرْقِیَّةٍ وَّ لَا غَرْبِیَّةٍ ۙ

It is lighted from the blessed olive tree, which is neither of east not west.

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah An-Noor, verse 35)

Moral: Olive is a tree bearing lot of blessings. Usually this tree may grow at any place without requiring any hard work. However, it is found abundantly in Syria and in the Arab peninsula, and the habitants of these areas also use its oil regularly. The people of Makkah Mukarramah use it so regularly that they even fry meat and fish in this oil. This oil is called ﴿زَیْت﴾ [Zayt] in Arabic and the person selling it is called ﴿زَیات﴾ [Zayaat]. If available, the Muslims should

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use it for getting blessings as the Holy Quran has mentioned it as a sacred tree and seventy Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام have supplicated for blessings in it. Hence one should not be suspicious regarding blessedness of olive and since it has been declared 'blessed', there must be lot of benefits in using it. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

40. Who are Ashaab-ur-Ras

Literal meaning of the word 'Ras' is '*old well*'. Therefore, the literal meaning of 'Ashaab-ur-Ras' would be '*the people of the well.*' In the Holy Quran, Allah عَزَّوَجَلَّ has mentioned the destruction of a nation called 'Ashaab-ur-Ras' caused by their insolence and disobedience. Therefore, it is mentioned in Surah Al-Furqan:

وَ عَادًا وَّ ثَمُوْدَاْ وَ اَصْحٰبَ الرَّسِّ وَ قُرُوْنًۢا بَیْنَ ذٰلِكَ كَثِیْرًا ﴿۳۸﴾ وَ كُلًّا ضَرَبْنَا لَهُ الْاَمْثَالَ ۫ وَ كُلًّا تَبَّرْنَا تَتْبِیْرًا ﴿۳۹﴾

And the 'Aad and the Samood, and the people of the Well, and many generations between them. And We narrated examples to each one of them; and demolished all of them, after total destruction.

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah Al-Furqan, verse 38-39)

In Surah Qaaf, while mentioning the list of the mutilated nations, Allah عَزَّوَجَلَّ says:

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ اَصْحٰبُ الرَّسِّ وَ ثَمُوْدُ ﴿۱۲﴾ وَ عَادٌ وَّ فِرْعَوْنُ وَ اِخْوَانُ لُوْطٍ ﴿۱۳﴾ وَّ اَصْحٰبُ الْاَیْكَةِ وَ قَوْمُ تُبَّعٍ ؕ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِیْدِ ﴿۱۴﴾

Before these, the people of Nuh had denied, and so did the dwellers of Ras and the Samood. And the 'Aad, and Fir'awn, and the fellowmen of

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Loot. And the dwellers of the Woods, and the people of Tubba'; each one of them belied the Noble Prophets, so My promised punishment is proved (for them).

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Qaaf, verse 12-14)

Who were 'Ashaab-ur-Ras'? Where did they use to live? In this context, there are so many different opinions of the commentators of the Holy Quran that instead of reality getting clear to us, it has become muddled. However, after briefly mentioning some of these opinions, we will also mention our viewpoint in this regard.

First opinion

'Allamah Ibn Jareer is of the opinion that one of the meaning of 'Ras' is 'cave'. Hence Ashaab-ur-Ras is another name for Ashaab-ul-Ukhdood (the people of the pit).

Second opinion

Ibn 'Asakir has endorsed the following opinion in his *Tareekh* that Ashaab-ur-Ras is the name of the people that existed centuries before the people of 'Aad. The place where these people used to live, Allah عَزَّوَجَلَّ sent a Prophet, Sayyiduna Hanzalah Bin Safwaan عَلَيْهِ السَّلَام there. But this insolent nation did not obey their Prophet and did not embrace the true faith at all. Instead, they killed their Prophet. As a punishment for their evil act, the whole nation was obliterated by the torment from Allah عَزَّوَجَلَّ.

(Tafseer Surah Al-Furqan & Tareekh Ibn Kaseer, vol. 1)

Third opinion

The opinion of Ibn Abi Haatim is that there was a well near Azerbaijan. The people that lived near that well buried their Prophet alive in the well. That's why these people are called 'Ashaab-ur-Ras'.

(Tafseer Ibn Kaseer, vol. 6, pp. 101, part 19, Surah Al-Furqan, verse 38)

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Fourth opinion

Qatadah reports that in the area of 'Yamamah', there was a dwelling called 'Falaj'. Ashaab-ur-Ras used to live there. This is the same nation that has also been referred as 'Ashaab-ul-Qariyah' in the Holy Quran. These people have been referred with different name.

Fifth opinion

Abu Bakr 'Umar Naqqaash and Suhayli have reported that in the dwelling of Ashaab-ur-Ras, there was a big well. These people used to drink the water of that well and would also irrigate their fields from it. After going astray, these people killed their Prophet. As a punishment of this sin, the torment of Allah عَزَّوَجَلَّ struck them and the whole nation was obliterated.

Sixth opinion

Muhammad Bin Ka'b Qarzi has reported that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: ﴿اِنَّ اَوَّلَ النَّاسِ يَدْخُلُ الْجَنَّةَ يَوْمَ الْقِيٰمَةِ الْعَبْدُ الْاَسْوَدُ﴾ meaning, '*The person to enter first in the Paradise will be a swarthy (black) slave*'.

This is because Allah عَزَّوَجَلَّ sent a Prophet in a nation and no one embraced faith unto him except a black slave. Then the people of the community put their Prophet into a well and sealed the well with a heavy stone so that no one could open it. But the black slave used to go to forest daily, cut and sell wood and buy food from his earnings. After reaching the well, he used to lift the stone and serve the food to the Prophet of Allah (عَزَّوَجَلَّ). After few days, Allah عَزَّوَجَلَّ made him asleep for fourteen years. Meanwhile, the state of the hearts of the people changed. They took their Prophet out of the well, repented sincerely and embraced faith unto him. After few days, the Prophet passed away.

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When the black slave woke up after fourteen years, he thought that he slept for a few hours. He quickly cut wood and reached the city. But when he saw that the condition of the city has changed altogether, he enquired about it and ultimately he came to know the whole story. It was about the same slave that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم mentioned: The person to enter first in the Paradise will be a swarthy slave. *(Tafseer Ibn Kaseer, vol. 6, pp. 101; part 19, Surah Al-Furqan, verse 38)*

Seventh opinion

The famous historian, 'Allamah Mas'oodi has reported that Ashaab-ur-Ras are among the progeny of Sayyiduna Isma'eel عَلَيْهِ السَّلَام. These were two tribes, 'Qaydmah' and 'Yaameen' or 'Ra'weel'. Both of these tribes lived in Yemen.

Eighth opinion

An Egyptian scholar Farajullah Zaki Kurdi has reported that the word '﴿رَس﴾' [Ras] is an abbreviation of the name of the city ﴿اَرَس﴾ [Aras] which was situated in the region of Qafqaaz. Allah عَزَّوَجَلَّ sent a Prophet named Ibraheem Zardasht in that valley who invited the people towards the true religion but the people adopted insolent and rebellious attitude against him. Therefore, the torment of Allah عَزَّوَجَلَّ obliterated those people.

These are the eight opinions about 'Ashaab-ur-Ras'. All of these opinions remained under debate. Many people have analytically criticized them. However, I would not like to make my brief book lengthy by describing these criticisms.

To sum up, we can deduce from the Holy Quran that Ashaab-ur-Ras either existed during the intermediary era of Sayyiduna 'Isa عَلَيْهِ السَّلَام or they belonged to very old times. However, the Holy Quran

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has not mentioned anything about it and it is very hard and difficult to reach an authentic conclusion about these people in the light of aforementioned commentaries. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

41. Obliteration of 'Ashaab-e-Aikah'

﴿ایکه﴾ [Aikah] means bush. The city of Ashaab-e-Aikah was located amid lush green forests and blossoming trees. Allah عَزَّوَجَلَّ sent Sayyiduna Shu'ayb عَلَيْهِ السَّلَام for their guidance. The didactic sermon that he عَلَيْهِ السَّلَام delivered in front of 'Ashaab-e-Aikah' is mentioned in the Holy Quran in the following words:

اَلَا تَتَّقُوْنَ ﴿۱۷۷﴾ اِنِّیْ لَكُمْ رَسُوْلٌ اَمِیْنٌ ﴿۱۷۸﴾ فَاتَّقُوا اللّٰهَ وَ اَطِیْعُوْنِ ﴿۱۷۹﴾ وَ مَاۤ
اَسْـَٔلُكُمْ عَلَیْهِ مِنْ اَجْرٍۚ اِنْ اَجْرِیَ اِلَّا عَلٰى رَبِّ الْعٰلَمِیْنَ ﴿۱۸۰﴾ اَوْفُوا الْكَیْلَ
وَ لَا تَكُوْنُوْا مِنَ الْمُخْسِرِیْنَ ﴿۱۸۱﴾ وَ زِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِیْمِ ﴿۱۸۲﴾ وَ لَا
تَبْخَسُوا النَّاسَ اَشْیَآءَهُمْ وَ لَا تَعْثَوْا فِی الْاَرْضِ مُفْسِدِیْنَ ﴿۱۸۳﴾ وَ اتَّقُوا الَّذِیْ
خَلَقَكُمْ وَ الْجِبِلَّةَ الْاَوَّلِیْنَ ﴿۱۸۴﴾ قَالُوْۤا اِنَّمَاۤ اَنْتَ مِنَ الْمُسَحَّرِیْنَ ﴿۱۸۵﴾ وَ مَاۤ
اَنْتَ اِلَّا بَشَرٌ مِّثْلُنَا وَ اِنْ نَّظُنُّكَ لَمِنَ الْكٰذِبِیْنَ ﴿۱۸۶﴾ فَاَسْقِطْ عَلَیْنَا كِسَفًا
مِّنَ السَّمَآءِ اِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ ﴿۱۸۷﴾ قَالَ رَبِّیْۤ اَعْلَمُ بِمَا تَعْمَلُوْنَ ﴿۱۸۸﴾
فَكَذَّبُوْهُ فَاَخَذَهُمْ عَذَابُ یَوْمِ الظُّلَّةِؕ اِنَّهٗ كَانَ عَذَابَ یَوْمٍ عَظِیْمٍ ﴿۱۸۹﴾

'Do you not fear? I am indeed a trustworthy Noble Prophet of Allah to you. Therefore fear Allah and obey me. And I do not ask from you any fee for it; my reward is only upon the Lord of all the worlds. Measure in

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full, and do not be of those who give less. And weigh with a straight balance. And do not give the people their goods diminished, and do not roam the earth causing turmoil. And fear Him Who created you and the earlier creations.' They said, 'You are under a magic spell. You are just a human like us, and indeed we consider you a liar. Therefore cause a part of the sky to fall upon us, if you are of the truthful.' He said, 'My Lord is Well Aware of what you do.' In response they belied him – therefore the punishment of the day of tent[1] *(shadow) seized them; that was indeed a punishment of a Great Day.*

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah Ash-Shu'ara, verse 177-189)

Summary of this event is that, after listening to the didactic sermon of Sayyiduna Shu'ayb عَلَيْهِ السَّلَام Ashaab-e-Aikah used foul language against him and refuted their Prophet عَلَيْهِ السَّلَام revealing their arrogance and insolence. Their insolence and transgression exceeded to such an extent that they said, 'If you are true, then destroy us by dropping a piece of sky upon us.'

After this, the severe Divine torment struck them. What sort of torment it was? Now read about it and learn lesson:

It is mentioned in a blessed Hadees that Allah عَزَّوَجَلَّ opened a portal of Hell for these people. Due to this, intense heat and scorching radiations struck everywhere and the people of the area suffered suffocation. So they entered their homes and sprayed water over their bodies. However, they were not gaining any comfort from shade or water spray. Their bodies were scalding due to the intensity of heat. Then Allah عَزَّوَجَلَّ sent a cloud which covered the whole village like a tent. There was coolness and peaceful air under it. Seeing this, all the people came out of their homes and took shelter under that cloud.

[1] (The clouds formed a tent and rained fire upon them).

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When all of the people came under that cloud, an earthquake struck and fire hailed down from the sky. All of them convulsively burnt by that fire like locusts. These people had said out of insolence and transgression that: 'O Shu'ayb! Destroy us by dropping a piece of sky on us.' Therefore, the similar torment descended upon this insolent nation and all of them burnt and turned into a heap of ashes.

(Tafseer As-Saawi, vol. 4, pp. 1474; part 19, Surah Ash-Shu'ara, verse 189)

A necessary illustration

It should be noted that Sayyiduna Shu'ayb عَلَيْهِ السَّلَام was sent as a Prophet to two nations. One was the nation of 'Madyan', and the other one were 'Ashaab-e-Aikah'. Both of these nations refuted him, disrespected him and used foul language against him exposing their atrocity. Due to this, both of these nations were struck with the torment of Allah عَزَّوَجَلَّ. The torment that Ashaab-e-Madyan were struck with was ﴿فَاَخَذَتْهُمُ الصَّیْحَةُ﴾ meaning the whole earth shattered and trembled due to the horrific and terrifying shriek of Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام and the hearts of people tore apart due to the extreme fear and horror, and all of them died within an instant. And 'Ashaab-e-Aikah' were struck with the torment ﴿عَذَابُ یَوْمِ الظُّلَّةِ﴾ the details of which you have read in previous pages.

(Tafseer As-Saawi, vol. 4, pp. 1473; part 19, Surah Ash-Shu'ara, verse 176)

42. Migration of Sayyiduna Musa عَلَيْهِ السَّلَام

Sayyiduna Musa عَلَيْهِ السَّلَام was brought up in the palace of pharaoh since his childhood but when he عَلَيْهِ السَّلَام grew up, he got fed up of seeing the oppressions of pharaoh and his nation 'Qibti'; and raised his voice against pharaoh. As a result of this, pharaoh and his nation who were called 'Qibti' became his enemy. Consequently, Sayyiduna

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Musa عَلَيْهِ السَّلَام not only left the palace of pharaoh, but also his city and remained hidden in the surrounding areas.

One day at the time of noon, when the people of the city were having their nap, Sayyiduna Musa عَلَيْهِ السَّلَام secretly entered the city called 'Manf' which is situated at the borders of Egypt. Actual name of Manf was 'Maafah' which changed to ﴿منف﴾ [Manf] in Arabic accent. Some people are of the opinion that the name of this city was 'Ayn-ush-Shams and some of the commentators of the Holy Quran are of the opinion that it was the city of Haabeen which is situated two furlongs away from Egypt. *(Tafseer Khaazin, vol. 3, pp. 427; part 20, Surah Al-Qasas, verse 14)* or it was the city of Umm-e-Khanaan or Egypt. *(Tafseer Saawi, vol. 4, pp. 1522; part 20, Surah Al-Qasas, verse 14)*

When Sayyiduna Musa عَلَيْهِ السَّلَام reached the city, he عَلَيْهِ السَّلَام saw two people quarrelling with each other. One of them was an Israelite of his own tribe, while the other person was a Qibti who was from the tribe of pharaoh. The Israelite requested Sayyiduna Musa عَلَيْهِ السَّلَام for help. In response, Sayyiduna Musa عَلَيْهِ السَّلَام punched the Qibti. The Qibti died of it. Upon this, Sayyiduna Musa عَلَيْهِ السَّلَام became very much grieved and started repenting in the court of Allah عَزَّوَجَلَّ. The people of the pharaoh informed pharaoh that some Israelite has killed a Qibti of their tribe. Listening to this, pharaoh ordered for search of the killer and the witnesses.

The people of pharaoh searched everywhere but could not find any clue. Sayyiduna Musa عَلَيْهِ السَّلَام remained worried the whole night till dawn thinking that what would be the outcome of the Qibti's murder and what will the people of his nation do in reaction!

The second day, when Sayyiduna Musa عَلَيْهِ السَّلَام coincidently came across the same Israelite who requested for help the day before, fighting with another person of the nation of pharaoh that day, then

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Sayyiduna Musa عَلَيْهِ السَّلَام scolded him and said, 'You quarrel with people every day and put yourself as well as your helpers into trouble.' However, Sayyiduna Musa عَلَيْهِ السَّلَام felt mercy for the Israelite again and tended to save him from the tyranny of the Qibti. But, the Israelite said, 'O Musa عَلَيْهِ السَّلَام! Do you want to kill me as well like you killed a man yesterday? Do you want to become an oppressor in the earth and do not wish reformation at all?' Meanwhile, a person came running from the other end of the city and informed Sayyiduna Musa عَلَيْهِ السَّلَام, 'The Qibtis are counselling with each other in the court of pharaoh to kill you. Therefore, you should leave the city. I am your well-wisher.' Hence, Sayyiduna Musa عَلَيْهِ السَّلَام left the city to see what happens thereafter. Then he عَلَيْهِ السَّلَام invoked the following supplication: 'O my Rab (عَزَّوَجَلَّ)! Protect me from the tyrants.' After invoking this supplication, he migrated to Madyan and reached Sayyiduna Shu'ayb عَلَيْهِ السَّلَام. Sayyiduna Shu'ayb عَلَيْهِ السَّلَام gave him refuge and also married one his daughter Bibi Saffura with him. *(Part 15, Surah Al-Qasas, verse 15-23; summarized)*

The person who came running from the other end of the city and informed Sayyiduna Musa عَلَيْهِ السَّلَام about the plan of his murder and suggested him to migrate was the son of pharaoh's uncle. His name was either Hizqeel, Sham'oon or Sam'aan. He was one among the tribe of pharaoh who had embraced faith in Sayyiduna Musa عَلَيْهِ السَّلَام. *(Tafseer As-Saawi, vol. 4, pp. 1524; part 20, Surah Al-Qasas, verse 20)*

Moral: There is a moral for the Islamic scholars that Sayyiduna Musa عَلَيْهِ السَّلَام and other Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام faced tyrannies and atrocities in the path of preaching Islam with utmost perseverance and patience. Ultimately, the Divine help supported them in such a way that they succeeded in their missions and their enemies were defeated and destroyed. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

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43. Cobweb

Allah عَزَّوَجَلَّ has exposed the foolishness and self-deception of the unbelievers who consider idols as their deity and believe in help and support from idols, by citing a very strange example, which is highly alarming and admonitory. Allah عَزَّوَجَلَّ mentions in the Holy Quran:

مَثَلُ الَّذِیْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِیَآءَ كَمَثَلِ الْعَنْكَبُوْتِۚ اِتَّخَذَتْ بَیْتًاؕ وَ اِنَّ اَوْهَنَ الْبُیُوْتِ لَبَیْتُ الْعَنْكَبُوْتِۘ لَوْ كَانُوْا یَعْلَمُوْنَ ﴿۴۱﴾

The example of those who choose guardians other than Allah is like that of the spider; it has made the house of cobweb; and indeed the weakest house of all is that of the spider; what a good thing it would have been if they knew.

[Kanz-ul-Iman (Translation of Quran)] (Part 20, Surah Al-'Ankaboot, verse 41)

A spider after spinning her cobweb, assumes that it is living in a secured house. But the condition of her house is such that it can neither protect her from sunlight nor from rain, it can neither protect her from hot weather nor from the cold weather and it destroys merely with a small puff of wind.

Same is the condition of the unbelievers that they have considered the idols as an authority to either benefit or harm them and have established faith in help and support from these idols. But in fact, no benefit or harm can be provided by the idols at all. The belief that the unbelievers have maintained regarding idol-worship is as weak as the cobweb. It would have been very good for them if they could have realised this fact.

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Spider

Spider is a very strange creature. It possesses eight feet and six eyes. It is a very contented insect. However, the greediest of the insects like the flies and the mosquitoes are her food. A spider remains hungry and thirsty for several days but does not come out of her web to search for food. When a fly or mosquito gets trapped in her web, then it eats it. Otherwise, it stays in her cobweb bearing contentment and patience.

Among the virtues of the spider, there is one more thing that should not be forgotten. At the time of migration, when the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was staying in the cave of Saur, a spider knitted a web on the mouth of the cave and a female pigeon laid eggs there. Upon seeing this, the unbelievers returned back assuming that if someone had gone inside the cave, then the eggs and cobweb would have been broken.

(Tafseer As-Saawi, vol. 4, pp. 1564; part 20, Surah Al-'Ankaboot, verse 41)

It has been mentioned by Sayyiduna 'Ali كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْم: Keep cleaning cobwebs from your homes, as these are a cause of misery and poverty.

(Tafseer Khazaain-ul-'Irfan pp. 722; part 20, Surah Al-'Ankaboot, verse 41)

44. Sayyiduna Luqman Hakeem

The excellence of Sayyiduna Luqman رَحْمَةُ اللهِ تَعَالٰى عَلَيْه and some of his words of advice have been mentioned gracefully in the Holy Quran and a complete Surah of the Holy Quran i.e. 'Surah Luqman' has been named after him.

According to Muhammad Bin Ishaaq Maghaazi, his lineage is Luqman Bin Baa'oor Bin Baahoor Bin Taarakh. In this lineage,

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Taarakh was the father of the Prophet Sayyiduna Ibraheem عَلَيْهِ السَّلَام. Some historians have reported that Sayyiduna Luqman رَحْمَةُ اللهِ تَعَالٰى عَلَيْه was the nephew of the Prophet Sayyiduna Ayyub عَلَيْهِ السَّلَام and some are of the point of view that he رَحْمَةُ اللهِ تَعَالٰى عَلَيْه was the maternal cousin of Sayyiduna Ayyub عَلَيْهِ السَّلَام.

Sayyiduna Luqman رَحْمَةُ اللهِ تَعَالٰى عَلَيْه lived for one thousand years. He رَحْمَةُ اللهِ تَعَالٰى عَلَيْه lived for so long that he got the opportunity to acquire the knowledge by staying in the company of Sayyiduna Dawood عَلَيْهِ السَّلَام. Before the declaration of the Prophethood of Sayyiduna Dawood عَلَيْهِ السَّلَام, he was the grand Mufti of Bani Israel. But when Sayyiduna Dawood عَلَيْهِ السَّلَام declared his Prophethood, Sayyiduna Luqman رَحْمَةُ اللهِ تَعَالٰى عَلَيْه abandoned to deliver Fatwa (decree). It is mentioned in some of the books that Sayyiduna Luqman رَحْمَةُ اللهِ تَعَالٰى عَلَيْه said, 'I have been blessed with the honour of availing the company of four thousand Prophets (عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام). From the holy sayings of these Prophets (عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام), I have selected and memorised eight things, which are:

1. Take care of your heart whilst offering Salah.
2. Take care of your throat whilst eating.
3. When you are staying in the house of somebody else, take care of your eyes.
4. When you are sitting in the company of people, take care of your tongue.
5. Always remember Allah عَزَّوَجَلَّ.
6. Keep remembering your death.
7. Forget about the favours you have done to others.
8. Forget about the misconduct of the others.

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Except that of Sayyiduna Ikramah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and Imam Sha'bi, the unanimous opinion of the scholars is that he رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ was not a Prophet, but a Hakeem. He was a very famous true believer and righteous person of extremely highly rank among the Bani Israel. His heart was bestowed with the treasure of wisdom by Allah عَزَّوَجَلَّ. It is mentioned in the Holy Quran:

وَ لَقَدْ اٰتَیْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِؕ وَ مَنْ یَّشْكُرْ فَاِنَّمَا یَشْكُرُ لِنَفْسِهٖۚ وَ مَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِیٌّ حَمِیْدٌ ﴿۱۲﴾

And indeed we bestowed wisdom upon Luqman (saying) that, 'Be grateful to Allah'; and whoever is grateful, is grateful for his own good; and whoever is ungrateful – then indeed Allah is the Self-sufficient, the Most Praiseworthy.

[Kanz-ul-Iman (Translation of Quran)] (Part 21, Surah Luqman, verse 12)

Sayyiduna Luqman رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ taught the people throughout his life. It is mentioned in *Tafseer Fath-ur-Rahman* that his blessed grave is at the place called 'Sarfand', which is situated near 'Ramlah'. Sayyiduna Qatadah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has mentioned that his grave lies in between the Masjid and market of 'Ramlah', where seventy Prophets (عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام) are resting in peace. They were exiled by Jews from Bayt-ul-Muqaddas and they passed away due to severe hunger and thirst. There is a high monument on his blessed grave and people come from far of places for paying visit to his blessed grave.

(Tafseer Ruh-ul-Bayan, vol. 7, pp. 77; part 21, Surah Luqman, verse 12)

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What is Hikmah (wisdom)?

'Hikmah' means wisdom and intellect. Some have the opinion that Hikmah is cognition and an ability to resolve the issues rationally. Some people are of the point of view that Hikmah is such a faculty that if Allah عَزَّوَجَلَّ bestows one's heart with it, his heart gets enlightened. So these are different opinions about Hikmah. Allah عَزَّوَجَلَّ blessed Sayyiduna Luqman رَحْمَةُ اللهِ تَعَالٰی عَلَيْه with Hikmah all of a sudden when he was asleep. Anyhow, Hikmah is also a Divine bestowed trait like Prophethood. Nobody can acquire Hikmah through his own personal efforts and struggle just like nobody can acquire Prophethood through his own individual efforts and without Allah عَزَّوَجَلَّ granting it. But it should also be noted that the rank of Prophethood is far greater and elevated than that of Hikmah. *(Tafseer Ruh-ul-Bayan, vol. 7, pp. 74-75, summarized; part 21, Surah Luqman, verse 11)*

Sayyiduna Luqman رَحْمَةُ اللهِ تَعَالٰی عَلَيْه told his son, An'am some words of advice which have been mentioned in Surah Luqman of the Holy Quran. Apart from these, he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه delivered many more words of advice that have been mentioned in different books of Quranic Tafasir.

It is famous that Sayyiduna Luqman رَحْمَةُ اللهِ تَعَالٰی عَلَيْه was a tailor by profession. Some have reported that he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه would herd the goats. Once he رَحْمَةُ اللهِ تَعَالٰی عَلَيْه was delivering the pearls of wisdom. A person asked, 'Are you not so-and-so shepherd?' He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه replied, 'Yes, of course! I am that shepherd.' The person said, 'How did you attain this faculty of 'Hikmah'?' He رَحْمَةُ اللهِ تَعَالٰی عَلَيْه replied, 'By virtue of truthfulness in talking, returning of entrustments and avoidance from useless talking.'

(Tafseer As-Saawi, vol. 5, pp. 1598; part 21, Surah Luqman, verse 12)

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45. WHAT IS AN ENTRUSTING?

Mentioning about entrusting, Allah عَزَّوَجَلَّ has mentioned in the Holy Quran:

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَیْنَ اَنْ یَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَانُؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ﴿۷۲﴾ لِّیُعَذِّبَ اللّٰهُ الْمُنٰفِقِیْنَ وَ الْمُنٰفِقٰتِ وَ الْمُشْرِكِیْنَ وَ الْمُشْرِكٰتِ وَ یَتُوْبَ اللّٰهُ عَلَى الْمُؤْمِنِیْنَ وَ الْمُؤْمِنٰتِؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِیْمًا ﴿۷۳﴾

We indeed offered the trust to the Heavens and the earth and the mountains, but they refused to bear it and were afraid of it – and man bore it; indeed he is one who puts himself into hardship, is extremely unwise. In order that Allah may punish the hypocrite men, and the hypocrite women, and the polytheist men, and the polytheist women – and accept the repentance of believing men and believing women; and Allah is Forgiving, Merciful.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 72-73)

The trust that Allah عَزَّوَجَلَّ offered to skies, earths and mountains, they all refused to accept it due to the fear of Allah عَزَّوَجَلَّ. But the human accepted the responsibility of that trust. The question is what that trust was? In this context, there are few opinions of the commentators of the Holy Quran. However, Imam Saawi رَحْمَةُ اللهِ تَعَالٰی عَلَیْه has told that the best interpretation of this trust is that it was the responsibility of abiding by the commandments of Shari'ah.

It has been reported that when Allah عَزَّوَجَلَّ presented the commandments of Shari'ah to skies, earths and mountains, all the three said, 'O Allah (عَزَّوَجَلَّ)! What will we gain after carrying out this

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heavy responsibility?' Allah عَزَّوَجَلَّ said, 'If you follow the laws of Shari'ah, you will be rewarded with an excellent return and reward.' Then these three replied, 'O Allah (عَزَّوَجَلَّ)! We are however obedient to Your command. We have no concern with any reward or torment.' All of them refused to accept the responsibility whilst shivering with the fear of Allah عَزَّوَجَلَّ. Then Allah عَزَّوَجَلَّ offered this responsibility to Sayyiduna Aadam عَلَيْهِ السَّلَام. He عَلَيْهِ السَّلَام also said, 'What will we gain upon accepting the responsibility of this trust?' Allah عَزَّوَجَلَّ said, 'If you properly follow this, you will be blessed with the great rewards and bounties. And if you disobeyed, you will be made to suffer various punishments.' Then Sayyiduna Aadam عَلَيْهِ السَّلَام accepted the responsibility. At that time, Allah عَزَّوَجَلَّ said, 'O Aadam! I will help you in this regard.'

(Tafseer As-Saawi, vol. 5, pp. 1659-6; part 22, Surah Al-Ahzaab, verse 72)

Moral: Satan disobeyed the command of Allah عَزَّوَجَلَّ for offering Sajdah to Sayyiduna Aadam عَلَيْهِ السَّلَام and became accursed in both the worlds and was dismissed from the court of Allah عَزَّوَجَلَّ. But on the other hand, when the skies, the mountains and the earth disobeyed the command of Allah عَزَّوَجَلَّ to accept the trust, they were not convicted at all. What is the reason behind it? The answer for this is that the denial by Satan was out of his arrogance, whereas the denial of skies etc. was due to their humbleness. That is, Satan denied prostrating to Sayyiduna Aadam عَلَيْهِ السَّلَام considering himself to be superior to Aadam عَلَيْهِ السَّلَام. In fact arrogance is a major sin that is extremely disliked by Allah عَزَّوَجَلَّ, whereas humbleness is such a good conduct that is extremely valuable in the court of Allah عَزَّوَجَلَّ. Due to this very reason, Satan became deserving of an eternal torment due to his denial whereas the skies and the earth etc. were not charged for their denial. Instead, they became deserving of the mercy and compassion of Allah عَزَّوَجَلَّ.

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اَللّٰہُ اَکْبَر! Arrogance and humbleness are two extremes. Considering oneself inferior to others is virtuous while considering otherwise has no virtue. May Allah عَزَّوَجَلَّ protect us from arrogance and make us a symbol of humbleness! ﴿وَاللّٰہُ تَعَالٰی اَعْلَم﴾ اٰمِیْن

46. Jinn and animals were under control

One of the special miracles and a distinguishing speciality of the kingdom of Sayyiduna Sulayman عَلَیْہِ السَّلَام is that not only human beings were obedient to him, but even the jinn beings and animals were under his command and control. This was all by virtue of the supplication that Sayyiduna Sulayman عَلَیْہِ السَّلَام implored in the court of Allah عَزَّوَجَلَّ:

رَبِّ اغْفِرْ لِیْ وَهَبْ لِیْ مُلْكًا لَّا یَنْۢبَغِیْ لِاَحَدٍ مِّنْۢ بَعْدِیْۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿۳۵﴾

My Lord! Forgive me and bestow upon me a kingdom, which shall not befit anyone after me; indeed only you are the Great Bestower.'

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah Saad, verse 35)

Allah عَزَّوَجَلَّ accepted his supplication and blessed him with such a marvellous and amazing kingdom that was not given to anyone before him and after him.

It has been reported by Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that one day the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: Last night, a rebellious jinn tried to disturb my Salah. Allah عَزَّوَجَلَّ blessed me with the control over him and I caught him. Later on, I intended to tie him with the pillar of the Masjid, so that you all could see him in the daytime. However, at that time, I recalled the following supplication of my brother Sulayman عَلَیْہِ السَّلَام:

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رَبِّ اغْفِرْ لِیْ وَ هَبْ لِیْ مُلْكًا لَّا یَنْۢبَغِیْ لِاَحَدٍ مِّنْۢ بَعْدِیْۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿۳۵﴾

As soon as I recalled this, I set him free. *(Sahih Bukhari, Kitab-ul-Anbiya, vol. 1, pp. 486-487; Fath-ul-Baari, Kitab-ul-Anbiya, vol. 6, pp. 566, Raqm 3423)*

This saying of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم clearly indicates that undoubtedly Allah عَزَّوَجَلَّ has blessed him cumulatively with all the distinctions and miracles that were blessed to all other Prophets and Apostles individually. Therefore, he صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم also possesses the power to dominate the jinn beings. But since Sayyiduna Sulayman عَلَیْہِ السَّلَام had prayed for that distinction, so the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم did not consider it to be appropriate to express that very authority. The miraculous sovereignty of Sayyiduna Sulayman عَلَیْہِ السَّلَام has been mentioned in the following verses of the Holy Quran also:

1. وَ مِنَ الشَّیٰطِیْنِ مَنْ یَّغُوْصُوْنَ لَهٗ وَ یَعْمَلُوْنَ عَمَلًا دُوْنَ ذٰلِكَۚ وَ كُنَّا لَهُمْ حٰفِظِیْنَۙ ﴿۸۲﴾

And among the devils, were those who dived (in water) for him and did works other than this; and we had kept them restrained.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Anbiya, verse 72)

It is mentioned in Surah Saba:

2. وَ مِنَ الْجِنِّ مَنْ یَّعْمَلُ بَیْنَ یَدَیْهِ بِاِذْنِ رَبِّهٖؕ وَ مَنْ یَّزِغْ مِنْهُمْ عَنْ اَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِیْرِ ﴿۱۲﴾ یَعْمَلُوْنَ لَهٗ مَا یَشَآءُ مِنْ مَّحَارِیْبَ وَ تَمَاثِیْلَ وَ جِفَانٍ كَالْجَوَابِ وَ قُدُوْرٍ رّٰسِیٰتٍ

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And from the jinns, who worked before him by the command of his Lord; and those among them who turned away from our command – We shall make them taste the punishment of the blazing fire. They made for him whatever he wished – lofty palaces and statues, basins like big pools, and anchored large pots.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Saba, verse 12-13)

It is mentioned in Surah An-Naml:

3. وَ حُشِرَ لِسُلَیْمٰنَ جُنُوْدُهٗ مِنَ الْجِنِّ وَ الْاِنْسِ وَ الطَّیْرِ فَهُمْ یُوْزَعُوْنَ ﴿۱۷﴾

And they were gathered for Sulayman, his armies of jinns and men, and of birds – then they used to be restricted.

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah An-Naml, verse 17)

It is mentioned in Surah Saad:

4. وَ الشَّیٰطِیْنَ كُلَّ بَنَّآءٍ وَّ غَوَّاصٍ ﴿۳۷﴾ وَّ اٰخَرِیْنَ مُقَرَّنِیْنَ فِی الْاَصْفَادِ ﴿۳۸﴾
هٰذَا عَطَآؤُنَا فَامْنُنْ اَوْ اَمْسِكْ بِغَیْرِ حِسَابٍ ﴿۳۹﴾

And made the devils (jinns) subservient to him, all builders and divers. And other devils bound in chains. 'This is Our bestowal – you may therefore bestow favours (upon whom you like) or withhold them – you will not be questioned.'

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah Saad, verse 37-39)

Moral: Some infidels deny the exhibition of miracles and existence of jinns and utter absurd comments as regards to explanation of these Quranic verses. They use to say that the word 'jinn' refers to a human tribe that was very strong and monstrous in that era and they could not be subdued by anyone except Sayyiduna Sulayman

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عَلَیْہِ السَّلَام. Similarly, regarding the animals and their subjection under Sayyiduna Sulayman عَلَیْہِ السَّلَام, they proclaim that the mention of this in the Holy Quran is only regarding the 'ہُد ہُد' [woodpecker], which is not in reference to the bird, but 'woodpecker' was the name of a person who was appointed for the water research. Those expressing such vain and baseless comments either purposely alter the message of the Holy Quran out of their unbelief or they continue insisting their ideas without any proof being ignorant to the teachings of the Holy Quran. We must believe that the Holy Quran has mentioned in various sections that jinns are a different creature of Allah عَزَّوَجَلَّ other than human beings. See this verse of the Holy Quran which explicitly proves this fact:

وَ مَا خَلَقْتُ الْجِنَّ وَ الْاِنْسَ اِلَّا لِیَعْبُدُوْنِ ﴿۵۶﴾

And I created the jinns and men, that they must worship Me.

[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Az-Zariyaat, verse 56)

Now see in this Quranic verse that by mentioning jinn to be a separate creation other than men, the wisdom behind the creation of both of them has been mentioned. Therefore, in the light of this verse, it is utter ignorance to deduce that jinns are a strongly built group of human beings. Similarly, Allah عَزَّوَجَلَّ has clearly mentioned the woodpecker as a bird in the Holy Quran and said:

وَ تَفَقَّدَ الطَّیْرَ

(Part 19, Surah An-Naml, verse 20)

That is Sayyiduna Sulayman عَلَیْہِ السَّلَام surveyed the birds. Therefore, after this clarification, one has no right to have even minute opinion

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contradictory to this fact. If someone says that 'woodpecker' was not a bird rather it was some person, can such a westernized person be considered knowledgeable! In fact, he is sunk in the abyss of ignorance.

وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِیِّ الْعَظِیْمِ

47. Control over the wind

Another distinct miracle of Sayyiduna Sulayman عَلَیْہِ السَّلَام and a pre-eminence of his Prophethood was that Allah عَزَّوَجَلَّ gave him control over the wind and made it obedient to him. Therefore, whenever he عَلَیْہِ السَّلَام would wish, he would travel a distance of one month in the morning and would travel the same distance in the evening by the means of wind.

The Holy Quran has related three points concerning this miracle. One is that the wind was let under the control of Sayyiduna Sulayman عَلَیْہِ السَّلَام. The second is that the wind was subservient to him in such a way that despite being fierce and strong, it would become gentle and soothing by his command. Thirdly, despite the wind would become mild, yet it had been strong enough that the morning and evening journeys of Sayyiduna Sulayman عَلَیْہِ السَّلَام were equal to the distance that a fast horse rider travels in a whole month. This means that the throne of Sayyiduna Sulayman عَلَیْہِ السَّلَام, without any engine or machine, would fly with the wind faster than a fast airplane but still with great ease and comfort, solely by virtue of his command.

Most of the details about the throne of Sayyiduna Sulayman عَلَیْہِ السَّلَام and his journeys mentioned in the books of biography and

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commentary are extracted from the Israelite sources. Some scholars relate these in their sermons but these details are not authentic and several objections are also raised against them. The Holy Quran has mentioned regarding this incident only up to the following extent:

وَ لِسُلَیْمٰنَ الرِّیْحَ عَاصِفَةً تَجْرِیْ بِاَمْرِهٖۤ اِلَى الْاَرْضِ الَّتِیْ بٰرَكْنَا فِیْهَا ؕ وَ كُنَّا بِكُلِّ شَیْءٍ عٰلِمِیْنَ ﴿۸۱﴾

And We subjected the fast wind for Sulayman, which moved by his command towards the land in which We have placed blessings; and We know everything.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Anbiya, verse 81)

It is mentioned in Surah Saba:

وَ لِسُلَیْمٰنَ الرِّیْحَ غُدُوُّهَا شَهْرٌ وَّ رَوَاحُهَا شَهْرٌ ۚ

And We made the wind subservient to Sulayman – its morning stage was equal to a month's journey and the evening stage was equal to a month's journey.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Saba, verse 12)

It is mentioned in Surah Saad:

فَسَخَّرْنَا لَهُ الرِّیْحَ تَجْرِیْ بِاَمْرِهٖ رُخَآءً حَیْثُ اَصَابَ ﴿۳۶﴾

We therefore gave the wind under his control, moving steadily (softly) by his command wherever he wished.

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah Saad, verse 36)

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48. Springs of copper

Sayyiduna Sulayman عَلَيْهِ السَّلَام was fond of constructing lofty buildings and splendid castles. To meet this purpose, use of molten metal was considered better than limestone and mortar. But how could molten metal made available in such large quantity? This was an issue that Sayyiduna Sulayman عَلَيْهِ السَّلَام wanted a solution for. Therefore, Allah عَزَّوَجَلَّ solved this problem of Sayyiduna Sulayman عَلَيْهِ السَّلَام by blessing him with the springs of molten copper.

Some commentators of the Holy Quran have reported that Allah عَزَّوَجَلَّ would melt the copper as per need of Sayyiduna Sulayman عَلَيْهِ السَّلَام and this was a distinctive feature and miracle of Sayyiduna Sulayman عَلَيْهِ السَّلَام. No person before him knew the art of melting the metal. *(Tazkira-tul-Anbiya, pp. 377, part 22, Surah Saba, verse 12)*

Najaar has reported that Allah عَزَّوَجَلَّ rewarded Sayyiduna Sulayman عَلَيْهِ السَّلَام by revealing to him the springs of copper that were flowing in certain parts of the earth, due to the presence of combustible fluids, which caused copper to melt and flow like water. No one before him was aware of these springs of metal underneath the surface of the earth. Hence, Ibn-e-Kaseer has reported from Qatadah that the springs of the molten copper were in Yemen, which Allah عَزَّوَجَلَّ revealed to Sayyiduna Sulayman عَلَيْهِ السَّلَام.

However, the Holy Quran has not disclosed any such explanation that in what form these springs of copper were found by Sayyiduna Sulayman عَلَيْهِ السَّلَام. However, the verse of the Holy Quran in which this miracle has been mentioned can be a verification of both the abovementioned aspects. That verse is as following:

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وَ اَسَلْنَا لَهٗ عَیْنَ الْقِطْرِؕ

And We made a stream to flow of molten brass for him.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Saba, verse 12)

Moral: To have control over the wind and the springs of molten copper is among the miracles of Sayyiduna Sulayman عَلَیْہِ السَّلَام which are proven from the Holy Quran. To believe in them is among the requisites of Islam. Some heretics who are deprived of conviction in miracles use to express baseless and lame interpretations of these miracles. It is mandatory for the Muslims to not pay heed towards these heretics and keep unshakable belief in miracles.

49. Horses of Sayyiduna Sulayman

Once on the eve of Jihad (holy war), Sayyiduna Sulayman عَلَیْہِ السَّلَام ordered for his horses to be brought from the stables. He عَلَیْہِ السَّلَام possessed full knowledge about horses' breeds and their intrinsic attributes. When these horses were presented to him and when he عَلَیْہِ السَّلَام found them to be of pure breed and in high spirits, and saw that they were very large in number, jubilation prevailed unto him. 'My love for these horses is such a material love which is in fact a sort of commemoration of the Rab عَزَّوَجَلَّ,' exclaimed Sayyiduna Sulayman عَلَیْہِ السَّلَام out of pleasure. During this state of contemplation of Sayyiduna Sulayman عَلَیْہِ السَّلَام, all his horses were returned towards the stables. Hence when he عَلَیْہِ السَّلَام raised his gaze, horses were not there. He عَلَیْہِ السَّلَام then ordered for them to be brought back.

When horses were brought back, Sayyiduna Sulayman عَلَیْہِ السَّلَام began kneading and patting their shins and necks. As these horses were to be used for Jihad, he عَلَیْہِ السَّلَام respected and honoured them

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through expressing his love and taming them like an expert. The Holy Quran has mentioned this incident in the following words:

وَوَهَبْنَا لِدَاوٗدَ سُلَیْمٰنَ ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗۤ اَوَّابٌ ﴿۳۰﴾ اِذْ عُرِضَ عَلَیْهِ بِالْعَشِیِّ
الصّٰفِنٰتُ الْجِیَادُ ﴿۳۱﴾ فَقَالَ اِنِّیْۤ اَحْبَبْتُ حُبَّ الْخَیْرِ عَنْ ذِكْرِ رَبِّیْ ۚ حَتّٰى
تَوَارَتْ بِالْحِجَابِ ﴿۳۲﴾ رُدُّوْهَا عَلَیَّ ؕ فَطَفِقَ مَسْحًۢا بِالسُّوْقِ وَ الْاَعْنَاقِ ﴿۳۳﴾

And we bestowed to Dawood, Sulayman; what an excellent bondman! He is indeed always turning (to Allah). Then there were presented before him in the afternoon poised racehorses, when stopped standing on three legs while touching the verge of the forth hoof, swift when running. Then Sulayman said, 'I cherish the love of these horses for the remembrance of my Lord'; he then ordered them to be raced until they disappeared behind a curtain out of sight. He then ordered, 'Bring them back to me'; and he began patting their shins and necks.

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah Saad, verse 30-33)

Moral: Ibn-e-Jareer, At-Tabari and Imam Raazi have described the same interpretation of these verses, which we have mentioned above. Furthermore, the same interpretation was mentioned by Sayyiduna 'Abdullah Bin 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا as referred by 'Ali Bin Abi Talhah. Some commentators have mentioned the cutting of the shins and necks of horses with sword and some other descriptions of this kind which are not authentic and are mere story tales. The interpretation that we have mentioned neither require any justification nor does any ambiguity arise from it.

(Tafseer Khaza`in-ul-'Irfan, pp. 819; part 23, Surah Saad, verse 33)

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50. Glorification of Allah عَزَّوَجَلَّ by the mountains and the birds

Sayyiduna Dawood عَلَيْهِ السَّلَام used to remain excessively engaged and dedicated in the glorification of Allah عَزَّوَجَلَّ. His voice was so melodious that when he عَلَيْهِ السَّلَام would recite the Zaboor, not only humans but birds would also enter into a state of ecstasy. They would gather around him, singing their melodies in the praise of Allah عَزَّوَجَلَّ and would join Sayyiduna Dawood عَلَيْهِ السَّلَام in praising and glorifying Allah عَزَّوَجَلَّ in their entrancing voices. Not only animals and birds would do so but mountains would also resound in the praise and acclamation of Allah عَزَّوَجَلَّ.

Allah عَزَّوَجَلَّ has clearly mentioned these exceptional miracles of Sayyiduna Dawood عَلَيْهِ الصَّلٰوةُ وَالسَّلَام in Surah Al-Anbiya, Surah Saba and Surah Saad:

وَ سَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ یُسَبِّحْنَ وَ الطَّیْرَ ؕ وَ كُنَّا فٰعِلِیْنَ ﴿۷۹﴾

And We made the mountains subservient to proclaim the Purity (of Allah) along with Dawood, and so were the birds; and these were our doings.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Anbiya, verse 79)

It is mentioned in Surah Saba:

وَ لَقَدْ اٰتَیْنَا دَاوٗدَ مِنَّا فَضْلًا ؕ یٰجِبَالُ اَوِّبِیْ مَعَهٗ وَ الطَّیْرَ ۚ

And indeed we gave Dawood the utmost grace from us; 'O the mountains turn towards Allah with him, O birds' (echo Allah's praise with him).

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Saba, verse 10)

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It is mentioned in Surah Saad:

اِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ یُسَبِّحْنَ بِالْعَشِیِّ
وَ الْاِشْرَاقِ ﴿۱۸﴾ وَ الطَّیْرَ مَحْشُوْرَةً ؕ كُلٌّ لَّهٗۤ اَوَّابٌ ﴿۱۹﴾

Indeed we subjected the mountains to him that they, with him, glorify Allah, at nightfall and sunrise. And the birds assembled; they were all obedient to him.

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah Saad, verse 18-19)

Moral: As you have read in the above quoted verses of the Holy Quran that senseless birds and lifeless mountains chant the melodies of exaltation and glorification of Allah عَزَّوَجَلَّ, therefore, we human beings who have been bestowed with intellect, consciousness and faculty of speech should take the lesson that it is mandatory for us to invoke glorification and remembrance of Allah عَزَّوَجَلَّ and adore Him excessively. In this context, Sayyiduna Shaykh Sa'di عَلَیْہِ رَحْمَۃُ اللّٰہِ الْہَادِی has narrated a very inspiring and effective parable. Read it and take lesson from it. He رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ says:

دوش مرغے بصبح می نالید　　عقل و صبرم ربود و طاقت و هوش

A bird was chirping in the morning; its utterance marred my senses, patience, strength and consciousness.

یکے از دوستانِ مخلص را　　مگر آوازِ من رسید بگوش

Perhaps my voice was heard by one of my sincere friends.

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گفت باور نداشتم کہ ترا　　بانگ مرغے چنیں کند مدھوش

Then he said to me, 'I do not believe that a bird's chirp can excite you in this way'.

گفتم این شرط آدمیت نیست　　مرغ تسبیح خوان و من خاموش

So I replied that it did not suit the rank of humanity that the bird glorifies Allah (عَزَّوَجَلَّ) and he remains silent.

51. Angels' hair and wings

Allah عَزَّوَجَلَّ has created the angels with arms and wings by which they fly in the skies and execute the commandments of Allah عَزَّوَجَلَّ in this world. Some angels have two, some have three and some have four wings. 'Allamah Zamakhshari has mentioned that he has read in some books that there is also a type of the angels that have been bestowed with six arms and wings by Allah عَزَّوَجَلَّ. With two of their wings, they hide their bodies. With the other two wings, they fly. With the remaining two wings, they hide their face from Allah عَزَّوَجَلَّ out of modesty.

It is also mentioned in a blessed Hadees that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'I beheld (Sayyiduna) Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام near Sidra-tul-Muntaha and saw that he had six hundred arms.' Moreover, it is also reported that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked (Sayyiduna) Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام, 'Show me your original form.' Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام replied, 'You will not be able to bear it.' He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'I wish and yearn for it.' Hence, Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام once presented himself in the blessed court with Divine revelation in his original form. Seeing him, the Noblest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم became unconscious.

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Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام supported him by allowing him to lean against his body, placing one of his hands on the blessed chest of the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and one hand between his blessed shoulders.

When the Revered and Renowned Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم recovered, Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام said, 'What would be your condition if you see (Sayyiduna) Israfeel (عَلَيْهِ الصَّلٰوةُ وَالسَّلَام)? Allah عَزَّوَجَلَّ has blessed him with twelve thousand wings. One of his wings lies in the east and the other lies in the west, and he is holding the blessed throne of Allah عَزَّوَجَلَّ on his shoulders.'

(Tafseer As-Saawi, vol. 5, pp. 1686; part 22, Surah Al-Faatir, verse 1)

A mention of the arms and wings of the angels is present in the following verse of Surah Al-Faatir:

اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَ الْاَرْضِ جَاعِلِ الْمَلٰٓىِٕكَةِ رُسُلًا اُولِیْۤ اَجْنِحَةٍ مَّثْنٰى وَ ثُلٰثَ وَ رُبٰعَ ؕ یَزِیْدُ فِی الْخَلْقِ مَا یَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ۝۱

All praise be to Allah, the Originator of the Heavens and the earth, Who assigns the angels as Messengers, who have two, three, four or wings; He increases in creation whatever He wills; indeed Allah is powerful over everything.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Faatir, verse 1)

Moral: Bringing faith in the existence of the angels is among the requirements of Islam and it is also compulsory to have belief in the fact that the angels have wings and arms. Some have two, some have three, some have four and some have even more. Now the question is that how come the angels can have so many wings? In this

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context, the Holy Quran has given a decisive statement that there is no limit to the Powers of Allah عَزَّوَجَلَّ and He عَزَّوَجَلَّ has the Power over everything. Therefore, He عَزَّوَجَلَّ can do everything, He عَزَّوَجَلَّ can bless the angels with wings and hair, and undoubtedly He عَزَّوَجَلَّ has. Thus, any argumentation or questioning against this fact leads to going astray. Security of our faith lies in maintaining stern belief in it without any criticism and answering the questions like why and how by uttering ﴿اَللّٰهُ اَعْلَم﴾.

52. Shackle in the neck of Abu Jahl

Once, Abu Jahl and two other persons of his tribe swore the oath that if they would find Muhammad (صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم), they would crush his (blessed) head with some stone. When the Holy Prophet صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم visited the blessed Ka'bah to offer Salah, Abu Jahl chased after him whilst holding a very huge stone in his hands. He lifted it above his head in order to throw it on the Prophet of Rahmah صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم but both of his hands came to his neck, the stone stuck to his hands, both of his wrists became tied round his neck like a neck cuff and he returned unsuccessful in his mission.

The next day, Waleed Bin Mughayrah rebuked him and said, 'Give me that stone. I will crush his (blessed) head with it.' Therefore, this wicked soul intended to throw the rock on the blessed head of the Beloved Prophet صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم when he was offering Salah. But all of a sudden, he became blind. He could hear the sound of the recitation of the Holy Prophet صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم but was unable to see him, and ultimately had to return back where he could not even see his friends. When he called for them, his friends asked him what had happened. He told his pathetic story.

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Then the third person furiously took the stone in his hand, but the moment he reached near the Revered and Renowned Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he ran back nervously. Whilst gasping and trembling, he told his friends that when he reached near him, he saw such a terrifying bull waving his tail that he had never seen such in his life ever before. He swore by Laat and 'Uzza, 'If I would have gone near him, it would have killed me.'

The Holy Quran has mentioned this event in the following words of Surah Yaseen:

اِنَّا جَعَلْنَا فِیْۤ اَعْنَاقِهِمْ اَغْلٰلًا فَهِیَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ﴿۸﴾ وَ جَعَلْنَا مِنْۢ بَیْنِ اَیْدِیْهِمْ سَدًّا وَّ مِنْ خَلْفِهِمْ سَدًّا فَاَغْشَیْنٰهُمْ فَهُمْ لَا یُبْصِرُوْنَ ﴿۹﴾

We have put chains around their necks reaching up to the chins, so they remain facing upwards. And we have set a wall before them and a wall behind them, and covered them from top – so they see nothing.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Yaseen, verse 8-9)

Moral: It was one of the great miracles of the Prophet of Rahmah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Many a times infidels hatched murder plans and tried their best, but they could not harm the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم even in the least and following Divine revelation was fulfilled:

وَ اللّٰهُ یَعْصِمُكَ مِنَ النَّاسِ ؕ

And Allah will safeguard you from the people.

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah Al-Mai`dah, verse 67)

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53. Supplication by the Divine-Throne bearers

The angels who are bearer of the Divine-Throne hold the highest rank among the angels. They have four wings on each of their arms and two wings on their face by which they hide their eyes. As regards to the fear of Allah عَزَّوَجَلَّ, these angels possess more fear of Allah عَزَّوَجَلَّ than that of the angels of the seventh sky, and the angels of the seventh sky are greater in their fear of Allah عَزَّوَجَلَّ as compared to the angels of the sixth sky.

In the same manner, the angels of the sixth sky fear more than the angels of the fifth sky, the angels of the fifth sky fear more than the angels of the fourth sky, the angels of the fourth sky fear more than the angels of the third sky, the angels of the third sky fear more than the angels of the second sky and the angels of the second sky fear more than the angels of the first sky. Then comes the number of the angels who stay around the Throne of Allah عَزَّوَجَلَّ, who are called ﴿کروبیین﴾ [Kurobiyeen]. They are the leaders of the rest of the angels and are very majestic.

It has been reported that there are seventy thousand rows of the angels surrounding the Divine-Throne. Each row is one behind the other and all these angels perform Tawaf (circumambulation) of the Throne. Then after all of them, there is a row of seventy thousand angels who continuously praise and glorify Allah عَزَّوَجَلَّ whilst placing their hands on their shoulders. After them there are another one hundred rows of the angels who are busy in praising, glorifying and supplicating whilst placing their right hand over the left hand. *(Tafseer As-Saawi, vol. 5, pp. 1815; part 24, Surah Al-Mu`min, verse 7)*

What is the supplication of all the angels? Let's see it in the following words of the Holy Quran. Allah عَزَّوَجَلَّ says:

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اَلَّذِیْنَ یَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ یُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَ یُؤْمِنُوْنَ بِهٖ وَ یَسْتَغْفِرُوْنَ لِلَّذِیْنَ اٰمَنُوْا ۚ رَبَّنَا وَسِعْتَ كُلَّ شَیْءٍ رَّحْمَةً وَّ عِلْمًا فَاغْفِرْ لِلَّذِیْنَ تَابُوْا وَ اتَّبَعُوْا سَبِیْلَكَ وَ قِهِمْ عَذَابَ الْجَحِیْمِ ۝ رَبَّنَا وَ اَدْخِلْهُمْ جَنّٰتِ عَدْنِ ِالَّتِیْ وَعَدْتَّهُمْ وَ مَنْ صَلَحَ مِنْ اٰبَآىِٕهِمْ وَ اَزْوَاجِهِمْ وَ ذُرِّیّٰتِهِمْ ؕ اِنَّكَ اَنْتَ الْعَزِیْزُ الْحَكِیْمُ ۝

Those who bear the Divine Throne, and those who are around it, glorifying their Lord with His praise, and they believe in Him and seek forgiveness for the believers; 'O Our Lord! Your mercy and knowledge encompass all things, therefore forgive those who repented and followed your path, and save them from the punishment of Hell.' (The angels say) 'O Our Lord! And admit them into eternal Paradise, which You have promised them, as well as those who are virtuous among their forefathers and wives and offspring; indeed you only are the Most Honourable, the Wise.'

[Kanz-ul-Iman (Translation of Quran)] (Part 24, Surah Al-Mu`min, verse 7-8)

Moral: You have come to know about the supplication of the angels who are bearer of the Divine-Throne and of those who perform Tawaf of the Throne of Allah عَزَّوَجَلَّ. All these holy angels continuously pray in favour of us – the Muslims, our parents, our wives and for our children for salvation from the hellfire and for admission into the Paradise.

اَللّٰہُ اَکْبَر! How great and magnificent favour of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم is it unto us – the Muslims, that by virtue of him, we the Muslims have acquired such a high rank and distinct status that

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countless number of esteemed angels supplicate for us, the sinful. And how esteemed angels! Those who are bearer of the Throne of Allah عَزَّوَجَلَّ and those who are busy in Tawaf of the Divine-Throne!

سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ! This all is by virtue of our affiliation with the most Beloved Prophet Muhammad صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم that has made so lowly people like us worthy of the supplications of the highly ranked angels. سُبْحٰنَ اللّٰہ عَزَّوَجَلَّ, so let's invoke Salat with utmost devotion in the court of the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِنَا مُحَمَّدٍ وَّعَلٰی اٰلِ سَیِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

54. Fertility and infertility

It is a tradition of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ bestows some parents with daughter only and some with son and some with both i.e. son and daughter. Moreover, there are also some people whom He عَزَّوَجَلَّ creates infertile, neither bestowing them with daughter nor with son. This tradition of Allah عَزَّوَجَلَّ is not limited to ordinary people only, but He عَزَّوَجَلَّ has also featured His distinguished people i.e. Prophets عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام with these four cases. Sayyiduna Loot and Sayyiduna Shu'ayb عَلَیْہِمَا الصَّلٰوۃُ وَالسَّلَام had daughters only and no sons, Sayyiduna Ibraheem عَلَیْہِ السَّلَام had sons only and no daughter was born of him. The Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was bestowed with four sons and four daughters. Sayyiduna 'Isa and Sayyiduna Yahya عَلَیْہِمَا الصَّلٰوۃُ وَالسَّلَام were not bestowed with any children.

(Tafseer Ruh-ul-Bayan, vol. 8, pp. 342-343; part 25, Surah Ash-Shura, verse 49-50)

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Allah عَزَّوَجَلَّ has described this subject in the Holy Quran in the following words:

يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا وَّ يَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ ﴿۴۹﴾ اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّ اِنَاثًا ۚ وَ يَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا ؕ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ﴿۵۰﴾

He may bestow daughters to whomever He wills, and sons to whomever He wills. Or, He couples both, the sons and daughters; and may make barren whomever He wills; indeed He is All Knowing, the Powerful.

[Kanz-ul-Iman (Translation of Quran)] (Part 25, Surah Ash-Shura, verse 49-50)

Moral: Whether Allah عَزَّوَجَلَّ bestows someone with a daughter, a son, or both or makes someone infertile; these are all blessings of Allah عَزَّوَجَلَّ. In the last part of the abovementioned verse ﴿اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ﴿۵۰﴾﴾, there is a hint towards the fact that, who is worthy to be bestowed with a daughter, who is deserving of getting a son and who has the eligibility of being blessed with both son and daughter and who is the one for whom it is better that he should not get any children at all, knowledge of all these matters lies with Him only as He عَزَّوَجَلَّ alone bears Supreme Knowledge and Absolute Power. Despite the vast knowledge and perception of the human being, it is beyond the human cognition to determine what is better or worse for him in future. Allah عَزَّوَجَلَّ has mentioned in the Holy Quran:

وَ عَسٰۤى اَنْ تَكْرَهُوْا شَيْـٴًـا وَّ هُوَ خَيْرٌ لَّكُمْ ۚ وَ عَسٰۤى اَنْ تُحِبُّوْا شَيْـٴًـا وَّ هُوَ شَرٌّ لَّكُمْ ؕ وَ اللّٰهُ يَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ ﴿۲۱۶﴾

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And it is possible, that you may dislike a thing which is actually better for you; and it is possible that you may like a thing which is bad for you; and Allah knows, and you do not know.

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, verse 216)

Therefore, the bondsmen of Allah should not get displeased if they do not get something they wished for. Instead, they should observe patience and realize that they did not deserve that certain bounty. That's why, Allah عَزَّوَجَلَّ did not bless them with it. Allah عَزَّوَجَلَّ is the Most Knowledgeable and He عَزَّوَجَلَّ knows very well who is worthy and who is not.

Daughters

In these times, it has been observed that some people get upset and make sad faces on birth of daughters. Some go to the extent of refuting this Divine blessing by uttering foul phrases. It should be noted that becoming annoyed and upset upon the birth of daughters was a vile custom of the unbelievers in the times of ignorance. Allah عَزَّوَجَلَّ says in this context:

وَ اِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّ هُوَ كَظِیْمٌ ﴿۵۸﴾ یَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ؕ اَیُمْسِكُهٗ عَلٰى هُوْنٍ اَمْ یَدُسُّهٗ فِی التُّرَابِ ؕ اَلَا سَآءَ مَا یَحْكُمُوْنَ ﴿۵۹﴾

And when one among of them receives the glad tidings of a daughter, his face turns black for the whole day, and he suppresses his anger. Hiding from the people because of the evil of the tidings; 'Will he keep her with disgrace, or bury her in the sand?' Lo! Very evil is the judgement they impose!

[Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah An-Nahl, verse 58-59)

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It must be noted that the Islamic custom is to express happiness upon the birth of daughters also and pay gratitude to Allah عَزَّوَجَلَّ for the bestowment of His blessing. Believing in the glad tidings mentioned in following Ahadees, one may win bounties in the worldly life as well as afterlife. The Noblest Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has mentioned the following Ahadees in this context:

1. It is very blissful for a woman that first child born of her is daughter.

2. He who has some daughters and he treats them virtuously till he makes them marry according to Kufw (match), those daughters will become a shield for him against Hell.

3. The Prophet of Rahmah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'You people should not perceive your daughters negatively, as I am also father of a few daughters.'

4. When a girl is born, then Allah عَزَّوَجَلَّ says, 'O girl! Descend unto the earth. I will help your father.'

(Tafseer Ruh-ul-Bayan, vol. 8, pp. 342; part 25, Surah Ash-Shura, verse 49-50)

55. Do not trust the information provided by a transgressor

When the Muslims became successful in the battle of Bani Mustaliq in the 5th AH and when the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم married Sayyidatuna Juwayriyah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا who was the daughter of the chief of the tribe, the blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم freed all the captured prisoners saying, 'A tribe in which the Holiest Prophet (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) has married into, no person of that tribe can be kept as a slave or a bondswoman.' Inspired by benevolent conduct of the Muslims, the whole tribe embraced Islam. After this, the

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Beloved Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم sent Waleed Bin 'Uqbah to that tribe to collect Zakah from the rich people of the tribe and distribute it among its poor people.

When the people of the tribe 'Bani Al-Mustaliq' came to know about the arrival of Waleed, they came out of their town into the open field cheerfully with their weapons in the honour of welcoming the envoy of Islam. Some conflict and grudge had existed between Waleed and that tribe in the pre-Islamic era of ignorance. For this reason, Waleed perceived the arrangements of welcome as old enmity and returned back to Madinah without inquiring about the reality from the people of the tribe. He presented himself in the court of the Noble Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and said that the people of Bani Al-Mustaliq tribe have turned apostate and they have refused to pay Zakah. This news grieved the Noblest Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم very much and the Muslims became aggravated by it. They began preparations for Jihad against the tribe.

On the other hand, the people of the Bani Al-Mustaliq tribe got stunned from this strange conduct of Waleed. When they came to know that Waleed has told a false story and had slandered them in the court of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, they sent a proper delegation in the court of the Beloved Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم that cleared their guiltlessness in this matter.

Upon hearing both the sides i.e. Waleed and the delegation of Bani Al-Mustaliq, the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم observed silence waiting for the Divine revelation to be revealed. Consequently, verses of Surah Al-Hujurat were revealed which did not only bring to light the reality of the matter but also constituted a proper law and criterion for probing in such cases.

(Tafseer Khaza`in-ul-'Irfan, pp. 928; part 26, Surah Al-Hujurat, verse 6)

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Those verses are:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْۤا اَنْ تُصِيْبُوْا قَوْمًۢا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ۝ وَاعْلَمُوْۤا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ؕ لَوْ يُطِيْعُكُمْ فِيْ كَثِيْرٍ مِّنَ الْاَمْرِ لَعَنِتُّمْ وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَزَيَّنَهٗ فِيْ قُلُوْبِكُمْ وَكَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ ؕ اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ ۝ۙ فَضْلًا مِّنَ اللّٰهِ وَنِعْمَةً ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝

O people who believe! If any wrongdoer brings you some news, make a strict inquiry, lest you unknowingly cause suffering to some people, and then remain regretful for what you did. And know that Allah's Noble Prophet is among you; if he was to do according to your liking in most of the affairs, you would surely fall into hardship, but Allah has made faith beloved to you and has decorated it in your hearts, and has made disbelief and rebellion and disobedience hated by you; this kind of people are on guidance. The benevolence and favour of Allah; and Allah is All Knowing, Wise.

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Al-Hujurat, verse 6-8)

Moral

1. It is a common practice and conduct of the people that any information that reaches their ears, they broadcast it openly and do not inquire or investigate into its authenticity. This conduct sometimes accuses a guiltless person or harms somebody.

   Islam has declared this conduct to be completely wrong. In fact, the law of Islamic ethics mentioned by the Holy Quran is

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that whenever some news is heard, an investigation should first be carried out. Once its authenticity is proven, then it may be communicated to other people. Bringing our attention towards this very matter, the Prophet of Rahmah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has warned us saying:

كَفٰى بِالْمَرْءِ كَذِبًا اَنْ يُّحَدِّثَ بِكُلِّ مَا سَمِعَ

It is sufficient to consider a person liar if he transmits to others whatever information he hears (without investigation).

(Sahih Muslim, pp. 8, Raqm 5)

2. It is proven from this Quranic verse that information delivered by a person who is just and abides by Shari'ah is reliable.

3. Some commentators have mentioned that this verse is not specifically for 'Waleed Bin 'Uqbah', but is general and was revealed regarding the information given by every transgressor.

4. The Holy Quran has mentioned Waleed Bin 'Uqbah as a transgressor despite him being a Sahabi (companion of the Holy Prophet). There is no ambiguity in this because after this incident, Waleed Bin 'Uqbah repented earnestly and his transgression was forgiven. Therefore, it is not permissible at all to call a Prophet's companion a transgressor, because there is an unanimous decree that every companion was just, truthful and compliant to Shari'ah. ﴿وَاللهُ تَعَالٰى اَعْلَم﴾

56. Angels visited as guests

Sayyiduna Ibraheem عَلَيْهِ السَّلَام was very hospitable to the guests. It has been reported that he عَلَيْهِ السَّلَام would not eat meal until there

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was some guest at his dining mat. One day, such a group of guests arrived at his home seeing which he عَلَيْهِ السَّلَام became afraid. In fact, Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام had come with a group of ten or twelve angels. They entered the home paying Salam. All of these angels were in the guise of exceptionally handsome persons. Firstly, these dignities arrived at such a time that was against the norms for guests to arrive. Secondly, they entered the home boldly without seeking any permission. When Sayyiduna Ibraheem عَلَيْهِ السَّلَام brought a fat roasted calf to serve them, they refused to eat it.

Due to the abovementioned three attitudes of the guests, a doubt evoked in the mind of Sayyiduna Ibraheem عَلَيْهِ السَّلَام that perhaps these people are my enemy because it was a custom in those days that an enemy would not eat or drink anything from the enemy's home. So, fear of Sayyiduna Ibraheem عَلَيْهِ السَّلَام was rational. Upon noticing this, Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام said, 'O Prophet of Allah! Do not fear of us at all. We are the angels sent by Allah عَزَّوَجَلَّ and have come for two reasons. Our first purpose is to inform you of the glad tidings that Allah عَزَّوَجَلَّ will bless you with a son possessing knowledge, and our second purpose of visit is that we have come to bring torment for the people of Loot.'

Upon hearing the glad tidings of a baby boy, the blessed wife of Sayyiduna Ibraheem, Sayyidatuna Saarah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا startled because her age was ninety-nine years and she رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا had never become pregnant either. She anxiously came shouting whilst hitting her forehead and exclaimed, 'Will an infertile old woman like me bear a son?' Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام replied, 'Yes, this is the commandment of your Rab عَزَّوَجَلَّ and He عَزَّوَجَلَّ bears all wisdom and knowledge.' Subsequently, Sayyiduna Ishaaq عَلَيْهِ السَّلَام was born. *(Tafseer Khaza`in-ul-'Irfan, pp. 938, summarized; part 26, Surah Az-Zariyaat, verse 24-29)*

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The Holy Quran has described this event in the following words:

هَلْ اَتٰىكَ حَدِیْثُ ضَیْفِ اِبْرٰهِیْمَ الْمُكْرَمِیْنَ ﴿۲۴﴾ اِذْ دَخَلُوْا عَلَیْهِ فَقَالُوْا
سَلٰمًا ؕ قَالَ سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ ﴿۲۵﴾ فَرَاغَ اِلٰۤى اَهْلِهٖ فَجَآءَ بِعِجْلٍ سَمِیْنٍ ﴿۲۶﴾
فَقَرَّبَهٗۤ اِلَیْهِمْ قَالَ اَلَا تَاْكُلُوْنَ ﴿۲۷﴾ فَاَوْجَسَ مِنْهُمْ خِیْفَةً ؕ قَالُوْا لَا تَخَفْ ؕ
وَ بَشَّرُوْهُ بِغُلٰمٍ عَلِیْمٍ ﴿۲۸﴾ فَاَقْبَلَتِ امْرَاَتُهٗ فِیْ صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَ قَالَتْ
عَجُوْزٌ عَقِیْمٌ ﴿۲۹﴾ قَالُوْا كَذٰلِكِ ۙ قَالَ رَبُّكِ ؕ اِنَّهٗ هُوَ الْحَكِیْمُ الْعَلِیْمُ ﴿۳۰﴾

(O beloved Prophet) Did the news of Ibraheem's honourable guests reach you? When they came to him and said, 'Peace'; he answered, 'Peace'; they were unfamiliar people. Then he went to his home – so he brought a fat calf. He then presented it before them and said, 'Do you not eat?' He therefore inwardly sensed fear of them; they said, 'Do not fear!' and they gave him the glad tidings of a knowledgeable son. So his wife came screaming, and struck her forehead, 'What? For a barren old woman' They said, 'This is how your Lord has commanded; indeed He only is the Wise, the All Knowing.'

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Az-Zariyaat, verse 24-30)

Moral: We get a lesson from this event that the angels occasionally come to people in the form of human beings. Therefore, it has been mentioned in some narrations that on the occasion of Hajj, some groups of angels are sent in the form of human beings in various disguises at the Holy Ka'bah, Mina, 'Arafat, Muzdalifah, etc. by Allah عَزَّوَجَلَّ for trial of the pilgrims. Therefore, it is essential for the pilgrims to remain cautious in the crowds at Makka-tul-Mukarramah, Mina, 'Arafat, Muzdalifah, Tawaf of the Ka'bah and Madina-tul-

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Munawwarah and should make sure that they do not cause any sort of disrespect or offence to anybody and avoid quarrel or dispute with any tradesman, porter or beggar. You do not know whether the opponent is a human or an angel in the form of a human who is testing your forbearance and patience by pushing and scolding you. This is such a thing which people are generally unaware of. That's why they fight and quarrel with people on every step during their pilgrimage of Hajj, and sometimes, they suffer a great loss and harm in the worldly life and the afterlife.

Therefore, the most suitable method to avoid such a big loss is to keep a fear from everyone that perhaps he might be an angel who is in the guise of a tradesman, beggar or a labourer. Remain soft and polite when talking and dealing with anybody. Try your utmost best to keep everybody pleased and never cause a situation that may result in rough talk or rude words, as salvation lies in this. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

57. Moon split into two pieces

When the unbelievers of Makkah demanded miracle from the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم demonstrated it by splitting the moon into two pieces. One piece was seen on mount Abu Qubays, while the other was seen on mount Qu'ayqu'aan. In this way, the Prophet of Rahmah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم split the moon into two pieces and showed it to the unbelievers, and asked them to be witness to it.

(Tafseer Jalalayn, pp. 440; part 27, Surah Al-Qamar, verse 1)

Observing this miracle, the unbelievers of Makkah said, 'Muhammad (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) has done magic and has made an illusion.' At that, a group of people among them said, 'If it was an illusion, then nobody outside Makkah would have witnessed the pieces of moon.

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Therefore, pursue the caravans that are about to arrive from outside of Makkah and ask their travellers whether the splitting of moon was witnessed from other regions as well. If so, then certainly it would be a miracle.' Hence, when it was inquired from the travellers, they told them that they observed splitting of the moon into two pieces that day. After this, there remained no room for any denial by the unbelievers. But they continued to allege it as a spell of magic out of their malice. This great miracle is mentioned extensively in authentic books of Ahadees and this Hadees has reached such a level of popularity that its denial is nothing but enmity with intellect and justice, and is in fact unbelief.

(Tafseer Khaza`in-ul-'Irfan, pp. 953-954; part 27, Surah Al-Qamar, verse 1)

Allah عَزَّوَجَلَّ has mentioned this great miracle in Surah Al-Qamar of the Holy Quran openly in the following words:

اِقْتَرَبَتِ السَّاعَةُ وَ انْشَقَّ الْقَمَرُ ﴿۱﴾ وَ اِنْ یَّرَوْا اٰیَةً یُّعْرِضُوْا وَ یَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ﴿۲﴾ وَ كَذَّبُوْا وَ اتَّبَعُوْۤا اَهْوَآءَهُمْ وَ كُلُّ اَمْرٍ مُّسْتَقِرٌّ ﴿۳﴾

The Last Day came near, and the moon split apart. And when they see a miracle, they turn away and say, 'Just a usual magic!' And they falsified and followed their own desires, and all the affairs have an appointed term!

[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Al-Qamar, verse 1-3)

Moral: This miracle of ﴿شَقُّ الْقَمَر﴾ is an extraordinary miracle of the Beloved and Blessed Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, which is evident from above verse of the Holy Quran and many famous Ahadees. We have comprehensively described this topic in our book '*Seerat-ul-Mustafa* (صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم).' One may attain serenity of heart and revival of faith by reading it.

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58. Do not make fun of anyone

Sayyiduna Saabit Bin Qays رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ had weak hearing. For this reason, whenever he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ would be in the blessed gathering, the holy companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم would give him a position at the front. One day when he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ came in the blessed court of the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, the space had been filled up, but he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ reached near the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم by moving people aside. Yet one person remained between him and the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Sayyiduna Saabit Bin Qays رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ started to move him but that person did not move at all from his position. Sayyiduna Saabit Bin Qays رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ furiously asked him, 'Who are you?' The person replied that he was so-and-so person. Upon hearing this, Sayyiduna Saabit Bin Qays رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said scornfully, 'Oh! So you are the son of so-and-so woman.' On hearing these comments, the man embarrassed, he bowed his head and became extremely aggrieved. On this occasion, the Quranic verse mentioned ahead was revealed.

It has been reported by Sayyiduna Dahhaak رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that a few people of the tribe Bani Tameem dressed up in luxurious attire came in the court of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. When they saw the poor condition of Ashaab-us-Suffah, they made fun of them. This verse was revealed at that occasion. *(Tafseer Khaza`in-ul-'Irfan, pp. 929; part 26, Surah Al-Hujurat, verse 11)*

Sayyiduna Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has reported that one day, Sayyidatuna 'Aaishah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا called Umm-ul-Mu`mineen Sayyidatuna Safiyah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا a Jewess, who became extremely grieved at it. When the Prophet of Rahmah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم came to know about it, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم expressed serious resentment towards Sayyidatuna 'Aaishah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا; and in order to please Sayyidatuna Safiyah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said to her, 'You are among the

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progeny of a Prophet (Sayyiduna Haroon عَلَيْهِ السَّلَام) and there was a Prophet among your uncles too (Sayyiduna Musa عَلَيْهِ السَّلَام) and you are also the wife of a Prophet, meaning you are my wife'. This verse was revealed on this occasion.

(Tafseer As-Saawi, vol. 5, pp. 1494; part 26, Surah Al-Hujurat, verse 11)

Anyhow, this verse was revealed for one of the three aforementioned events, where Allah عَزَّوَجَلَّ strictly prohibited making mockery of any nation. This very verse is:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰۤى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰۤى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوْۤا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِ ؕ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ ۚ وَ مَنْ لَّمْ يَتُبْ فَاُولٰٓىِٕكَ هُمُ الظّٰلِمُوْنَ ﴿۱۱﴾

O people who believe! Men must not ridicule other men for it could be that the ridiculed are better than the mockers, nor must the women ridicule other women for the ridiculed women may be better than the mockers; and do not taunt at one another, nor assign evil nicknames; how bad it is to be called a disobedient after being a Muslim! And those who do not repent, they are the unjust ones.

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Al-Hujurat, verse 11)

Moral: Read above glittering and guiding verses of the Holy Quran carefully and seek lesson from them. Nowadays, a sinful tradition is prevalent whereby those known by the titles of 'Sayyid', 'Shaykh' and 'Pathan' ridicule sincere and devout Muslims belonging to the tribes of butchers, barbers, cobblers etc. Furthermore, they even do

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not value the religious scholars belonging to these tribes and do not pay respect to them merely because of their race. They make fun of them in their gatherings, laughing and making others laugh too. Not only common people exhibit misconduct with such tribes, but also sometimes scholars and spiritual sheikhs are found indulged in this misconduct. Even the people who learnt from the scholars of those communities ridicule their teachers thinking of them as inferior and mediocre merely due to community based differences. By boasting upon their own status and caste, they commit the degradation and disgrace of others. How criminal these people are in the light of Holy Quran!

Read following warnings and regulations that the Holy Quran has mentioned in this context:

1. No cast or community should ridicule another cast or community, as it is possible that the ones being ridiculed may be better than those ridiculing, in this world and in the Hereafter.
2. It is not permissible for the Muslims to taunt one other.
3. It is Haraam (prohibited) for the Muslims to use bad names for one another.
4. A person who does so is a transgressor, despite being Muslim.
5. A person who does not repent from such of his practices is an oppressor.

Sayyiduna Ibn ʻAbbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has mentioned that if a sinful Muslim repents from his sin, then to embarrass him about that sin is also prohibited. Similarly, it is also prohibited to call a Muslim a dog, donkey or a pig or calling a Muslim by such name or title that

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reveals a flaw in him or is offensive to him. All such forms of acts are also included in this prohibition.

(Tafseer Khaza`in-ul-'Irfan, pp. 930; part 26, Surah Al-Hujurat, verse 11)

Sayyiduna 'Abdullah Bin Mas'ood رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said, 'If I ridicule someone perceiving him as inferior, I am afraid that Allah عَزَّوَجَلَّ may transform me into a dog.'

(Tafseer As-Saawi, vol. 5, pp. 1994; part 26, Surah Al-Hujurat, verse 11)

59. Iron was descended from the Heavens

Allah عَزَّوَجَلَّ has mentioned iron in the Holy Quran by stating:

وَ اَنْزَلْنَا الْحَدِیْدَ فِیْهِ بَاْسٌ شَدِیْدٌ وَّ مَنَافِعُ لِلنَّاسِ

We sent down iron, wherein is mighty strength and benefits for mankind.

[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Al-Hadeed, verse 25)

It has been narrated by Sayyiduna 'Abdullah Ibn 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا that when Sayyiduna Aadam عَلَیْہِ السَّلَام was descended from Heaven onto the earth, he عَلَیْہِ السَّلَام brought five iron made tools with him: A hammer, a spanner, pliers, a file and a needle.

(Tafseer As-Saawi, vol. 6, pp. 2112; part 27, Surah Al-Hadeed, verse 25)

According to a second narration also reported by Sayyiduna 'Abdullah Ibn 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا, three articles were descended with Sayyiduna Aadam عَلَیْہِ السَّلَام: The Hajar-ul-Aswad, the staff of Sayyiduna Musa عَلَیْہِ السَّلَام and iron.

Sayyiduna 'Abdullah Bin 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has reported that the Noblest Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has mentioned, 'Allah عَزَّوَجَلَّ has

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descended four blessed things from the sky: Iron, fire, water and salt.'
(Tafseer As-Saawi, vol. 6, pp. 2112; part 27, Surah Al-Hadeed, verse 25)

Moral: In the narration reported by Sayyiduna 'Abdullah Ibn 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا it has been mentioned that 'iron' came from Heaven in to the earth, and in the narration reported by Sayyiduna 'Abdullah Bin 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا, it has been mentioned that 'iron' was descended from the sky. There is no conflict in these two narrations because Heaven is situated above the skies, so when iron was descended from the Heaven, it eventually descended via skies into the earth.

Iron is a marvellous metal. Most of the industrial and trade items are made from it. Almost all types of war weapons are also made from it. There are thousands of domestic items that cannot be manufactured without iron. That's why it has been mentioned in the Holy Quran ﴿وَمَنَافِعُ لِلنَّاسِ﴾ that in this iron are countless benefits for people. Anyhow, iron is one of the big blessing among other blessings of Allah عَزَّوَجَلَّ. Therefore, whenever we see any iron made item, we should express gratitude in the court of Allah عَزَّوَجَلَّ for this great blessing. ﴿وَاللّٰہُ تَعَالٰی اَعْلَم﴾

60. Generosity of the honourable Sahabah

'Abdullah Bin 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has reported that once a Prophet's companion sent the head of a slaughtered goat as a gift to another companion's home. The later companion sent it to someone else's home considering that he would be needier than him. The third companion sent it to the fourth with similar intention and this process continued up to the sixth companion who sent it to the very first companion considering him more deserving. In this way, the goat-head came back to the same home from where it was initially

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gifted. On this occasion, the following verse of Surah Al-Hashr was revealed in which Allah عَزَّوَجَلَّ mentioned the generosity of the Prophet's companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم:

وَ یُؤْثِرُوْنَ عَلٰۤى اَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ ؕ وَ مَنْ یُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓىٕكَ هُمُ الْمُفْلِحُوْنَ ۚ﴿۹﴾

And prefer the refugees over themselves even if they themselves are in dire need; and whoever is saved from the greed of his carnal self. Only they are the successful ones.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah Al-Hashr, verse 9)

It was a marvellous event of the blessed times of the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. A similar kind of inspiring event also took place during the caliphate of Ameer-ul-Mu`mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. It has been reported that Ameer-ul-Mu`mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ placed four hundred dinars in a pouch and ordered one of his servants to present it to Sayyiduna Abu 'Ubaydah Bin Al-Jaraah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and asked him to stay at his home and see what he does with the pouch. Therefore, the servant went to Sayyiduna 'Ubaydah Bin Al-Jaraah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and told him that Ameer-ul-Mu`mineen (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ) has sent pouch of dinars for him and has directed that he may spend it in his needs.

Upon hearing the message of Ameer-ul-Mu`mineen, Sayyiduna 'Ubaydah Bin Al-Jaraah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ supplicated, 'May Allah عَزَّوَجَلَّ bless Ameer-ul-Mu`mineen.' Then he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ ordered his maid to donate seven dinars to so-and-so and five dinars to so-and-so. This way, he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ distributed all those dinars among the needy

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people in a single sitting. Only two dinars left with him and he said, 'O maid! Go and also donate these two dinars to so-and-so needy person too.'

After observing this event, the servant came back to Ameer-ul-Mu`mineen, who then sent another pouch full of four hundred dinars to Sayyiduna Mu'aaz Bin Jabal رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and told his servant to remain sitting in his home and observe what he does with this pouch. Therefore, the servant reached Sayyiduna Mu'aaz Bin Jabal رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ with the pouch of dinars. After receiving the gift and message of Ameer-ul-Mu`mineen, Sayyiduna Mu'aaz Bin Jabal رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ supplicated, 'May Allah عَزَّوَجَلَّ shower His mercy upon Ameer-ul-Mu`mineen and reward him.' Then he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ instantly ordered his maid to donate such and such amount to so-and-so companion of the Prophet. Only two dinars left when the wife of Sayyiduna Mu'aaz Bin Jabal arrived and exclaimed, 'By Allah (عَزَّوَجَلَّ)! We ourselves are also very needy and poor.' Hearing this, he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ threw the remaining two dinars towards his wife.

After witnessing this spectacle, the servant came back to Ameer-ul-Mu`mineen and mentioned the whole event to him. Hearing these events of the generosity and steadfastness of Sayyiduna Abu 'Ubaydah and Sayyiduna Mu'aaz Bin Jabal رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا, Ameer-ul-Mu`mineen was extremely delighted. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ exclaimed, 'There is no doubt that the Prophet's companions are brothers to each other and are very soft hearted and extremely sympathetic to each other.'

This narration has also been reported by Sayyidatuna 'Aaishah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا and other blessed Sahabah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم.

(Tafseer As-Saawi, vol. 6, pp. 2138; part 28, Surah Al-Hashr, verse 9)

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It is mentioned in a Hadees that the revelation of the abovementioned verse took place after the following incident:

Once, a hungry person reached in the court of the Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Noblest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم inquired from the homes of blessed wives whether there was anything available to eat. It was informed that nothing to eat was available in the homes of the blessed wives. Then the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم announced to his companions, 'Whoever makes this person his guest, may Allah عَزَّوَجَلَّ shower His mercy unto him.' Sayyiduna Abu Talhah Ansari رَضِیَ اللهُ تَعَالٰی عَنْهُ stood up and after seeking permission from the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, took the guest to his home.

After reaching home, he رَضِیَ اللهُ تَعَالٰی عَنْهُ inquired from his wife whether there was any food available. She replied, 'There is only a little bit of food for children.' Sayyiduna Abu Talhah رَضِیَ اللهُ تَعَالٰی عَنْهُ said, 'Try to make the children sleep and when the guest sits to eat, then get up to adjust the candle light and extinguish it so that the guest is able to eat well.' The wisdom in this strategy was that the guest may not come to know that the hosts are not eating with him because if he comes to know this, then he will insist to accompany while the food was very short and hence the guest might remain hungry. In this way, Sayyiduna Abu Talhah رَضِیَ اللهُ تَعَالٰی عَنْهُ fed the guest and the hosts themselves went to sleep hungry.

In the morning, he رَضِیَ اللهُ تَعَالٰی عَنْهُ presented himself in the blessed court of the Beloved Prophet, who after seeing Sayyiduna Abu Talhah رَضِیَ اللهُ تَعَالٰی عَنْهُ said, 'Yesterday night, a strange event took place in the home of so-and-so and Allah عَزَّوَجَلَّ is very pleased with them.' Then this verse of Surah Al-Hashr was revealed.

(Tafseer Khaza`in-ul-'Irfan, pp. 984; part 28, Surah Al-Hashr, verse 9)

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Moral: This blessed verse and the remarkable incidents relating to its revelation are too much inspiring and moralizing. There is no need of further elaboration as any reasonable person can easily learn moral lesson from it. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

61. Exile of Jews

After migration, when the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم came to Madinah, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم made a peace treaty with the Jews who were living in Madinah and in its outskirts. However, the Jews did not remain firm on their pledge. Instead, they started knitting a web of internal and external conspiracies against the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and the Muslims. In the meantime, one day some key persons of the tribe of 'Banu Nadeer' planned the following conspiracy: They would go to the Holy Prophet (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) and inform him that they need to hold an important meeting with him. When the Holy Prophet (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) would arrive, they would make him sit against a wall. When he (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) would be well engaged in conversation, a heavy stone from above the roof would be thrown on to him, causing the end of his life.

Therefore, the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم went to the town of Jews. However, when he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم had just taken seat near the wall, instantly Allah عَزَّوَجَلَّ notified him about the conspiracy of Jews through Divine revelation. That's why, the Noblest Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم immediately left quietly. This way, the conspiracy of the Jews failed.

After coming back to Madinah, the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم sent Muhammad Bin Muslimah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ to convey this message to the Jews of Banu Nadeer: 'As you people have betrayed and broken the treaty, for this reason, you are being ordered to deport

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and expel from the holy land of Hijaz-e-Muqaddas.' When the hypocrites heard this, they gathered and went to Banu Nadeer telling them not to listen to this order of Muhammad (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) and not to exile from there by any means, ensuring them that they will support them by all means. When the Banu Nadeer saw the backing of the hypocrites, they refused to obey the command of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم started preparations for Jihad (holy war) and after appointing Sayyiduna 'Abdullah Bin Umm-e-Maktoom رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ as the governor of Madinah, took an army of blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم and invaded the fort of the Banu Nadeer. The Jews locked themselves inside the fort and were assured that now the Muslims cannot do any harm to them. However, the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم besieged their fort and ordered their trees to be cut down, as it was possible that the Jews may raid the Muslim army through concealing themselves in the cluster of trees. After observing the state of affairs, the Jews of Banu Nadeer were so fear stricken that they started trembling, and they did not receive anything from the hypocrites except for disappointment and humiliation.

In the end, the Jews were compelled to request a chance to go into exile. Hence, they were permitted to do so and were told that apart from war equipment, they can take with them whatever they could load onto their camels. Therefore, the Jews of Banu Nadeer loaded their luggage on to six hundred camels and left Madinah, singing and blowing in the form of a procession. A few of them went to 'Khaybar', while a majority went to Syria and settled in 'Izra'aat' and 'Areeha'. Also at the time of their departure, the Jews demolished their homes in order to prevent the Muslims from taking any benefit from them. *(Madarij-un-Nubuwwat, vol. 2, pp. 147-148)*

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Allah عَزَّوَجَلَّ has narrated this exile of Jews in Surah Al-Hashr of the Holy Quran in the following manner:

هُوَ الَّذِیْۤ اَخْرَجَ الَّذِیْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ دِیَارِهِمْ لِاَوَّلِ الْحَشْرِؕ مَا ظَنَنْتُمْ اَنْ یَّخْرُجُوْا وَ ظَنُّوْۤا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ فَاَتٰىهُمُ اللّٰهُ مِنْ حَیْثُ لَمْ یَحْتَسِبُوْا ۫ وَ قَذَفَ فِیْ قُلُوْبِهِمُ الرُّعْبَ یُخْرِبُوْنَ بُیُوْتَهُمْ بِاَیْدِیْهِمْ وَ اَیْدِی الْمُؤْمِنِیْنَ ۫ فَاعْتَبِرُوْا یٰۤاُولِی الْاَبْصَارِ ﴿۲﴾

It is He Who expelled the unbelievers of the People given the Book from their homes, for their first assembly; you did not imagine them that they will come out, whereas they were thinking that their fortresses would save them from Allah, so Allah's command came to them from a place they had not imagined; and He filled terror in their hearts, so they ruin their own houses by their own hands and at the hands of the Muslims; therefore learn a lesson, O those who can perceive!

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah Al-Hashr, verse 2)

Moral: The Jews are notoriously known for their particular envy, malice and hypocrisy. Disloyalty and betrayal are distinct characteristics of this nation. The tyranny of these wretched people is also beyond imagination. Their tyranny is to such extent that they have murdered numerous Prophets of Allah. During these killings, these misfortunate tyrants were confessed to the fact that they were killing them unjustly. Allah عَزَّوَجَلَّ has mentioned their false promises and betrayals in the Holy Quran a number of times, warning the Muslims to never rely on the commitments and treaties of the Jews and to always remain vigilant of their deceitfulness and conspiracies.

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The evil traits of false promises, betraying commitments and evil mischief has been in Jews since long and even still exists today. As it can be seen in the current era the way these people have established a hegemonic regime of Israel and how they are treating the Palestinian Arabs. In addition, how the American Jews are braggingly encouraging the Israel government by raising their morale, while on the other hand, the whole world is cursing and condemning Israel and America, but the shame of these faithless and immodest tyrants has come to such a low that they do not even have any feeling towards it. Although it is obvious that the Palestinian Arabs cannot compete with powers like America, but still we are not hopeless. Yet we are optimistic due to the promises of the Holy Quran that if Allah عَزَّوَجَلَّ wills, He عَزَّوَجَلَّ will destroy and demolish them through some sort of torment like in the past.

62. A STRANGE INVOCATION

The commentators of the Holy Quran have narrated that once the polytheists captured the son of 'Awf Bin Maalik Ashja'ee (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ) whose name was 'Saalim'. Sayyiduna 'Awf Bin Maalik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ reported in the court of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and expressed his state of poverty and exclaimed, 'The polytheists have arrested my son and his mother is in a state of extreme worry out of grief. What should I do in this regard?' The Prophet of Rahmah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'Observe patience, lead a life of piety and invoke ﴿وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِیِّ الْعَظِیْمِ﴾ abundantly and ask the mother of your son to also invoke this invocation in abundance.' After listening to this, Sayyiduna 'Awf Bin Maalik Ashja'ee رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ went home and informed his wife of this invocation. Then the couple began to invoke it abundantly.

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The outcome of the invocation revealed one day; the polytheists became negligent towards Sayyiduna Saalim رَضِیَ اللہُ تَعَالٰی عَنْہُ. Hence, as soon as he found the opportunity, he fled out from the captivity of the polytheists. Whilst fleeing away, he also took four thousand goats and fifty camels of the polytheists along with him. After reaching home, he knocked on the door. When his parents opened the door, they found Saalim to be there and were overjoyed over this unexpected arrival of their son. Sayyiduna 'Awf Bin Maalik Ashja'ee رَضِیَ اللہُ تَعَالٰی عَنْہُ reported the news of his son's escape from the captivity to the Noblest Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Furthermore, he رَضِیَ اللہُ تَعَالٰی عَنْہُ also ascertained a verdict about whether these goats and camels were Halal (lawful) for them or not. The Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم permitted them to use the goats and camels as they wished. *(Tafseer Khaza`in-ul-'Irfan, pp. 1004; part 28, Surah At-Talaaq, verse 2)* After this, the revelation of the following verses of the Holy Quran took place:

وَمَنْ یَّتَّقِ اللّٰهَ یَجْعَلْ لَّهٗ مَخْرَجًا ۙ﴿۲﴾ وَّ یَرْزُقْهُ مِنْ حَیْثُ لَا یَحْتَسِبُ ؕ وَ مَنْ یَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ؕ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ؕ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَیْءٍ قَدْرًا ﴿۳﴾

And who fears Allah – Allah will create for him a way of rescue. And will provide him sustenance from a place he had never imagined; and the one who relies on Allah – then Allah is Sufficient for him; indeed Allah will accomplish His work; indeed Allah has set a proper measure for all things.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah At-Talaaq, verse 2-3)

It has been mentioned in a Hadees that the Beloved and Blessed Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'I know of such a verse that if people take it, it will suffice them. That verse is ﴿وَمَنْ یَّتَّقِ اللّٰهَ﴾ up to its end.' *(Tafseer As-Saawi, vol. 6, pp. 2182; part 28, Surah At-Talaaq, verse 3)*

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A mysterious story

'Allamah Ajhoori has mentioned in his book '*Fadaail-e-Ramadan*' that once a few people were travelling by boat in the sea. A call echoed from the sea by someone, but his figure was not seen. It called out, 'If someone gives me ten thousand dinars, I will inform him of such an invocation that if he recites this invocation when struck by some catastrophe, the catastrophe will be shunned away.' One person amongst the people on-board exclaimed in a loud voice, 'Come, I will give you ten thousand dinars. Inform me of that invocation.' It was replied, 'Drop these dinars into the sea, I will receive them.'

Therefore, the person on-board dropped ten thousand dinars into the sea and the unseen caller said, 'That invocation is ﴿وَمَنْ يَّتَّقِ اللّٰهَ﴾ to the end of the verse. Whenever you come across any calamity, recite this.' Hearing this, all the other people on-board made fun of him saying that you have wasted such an excessive amount of ten thousand dinars. He replied, 'I have not wasted my money at all and I am sure that this verse of the Holy Quran will be of a great benefit to me'. After this, the boat continued sailing for a few days, but then all of a sudden, it was caught by stormy tides, causing it to brake and scatter everywhere. No one survived on the boat except that one person. He was sailing the sea sitting on a plank of that boat. He kept on sailing in the sea until reached an island. After walking a few steps, he witnessed that a splendid palace is there, various pearls and jewels were present there and a very pretty woman was sitting in the palace alone. Every type of food and fruits were present there. The woman asked him, 'Who are you and how have you reached here?' He asked her, 'Who are you and what are you doing here?' The woman told her story that, 'I am the daughter of a very big merchant of Basra. I was on a journey of sea with my father but all of a sudden, our boat broke and someone unexpectedly, carried me

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and put me here. Since then, I have been on this island, trapped in this palace. There is a devil who has brought me here. He comes here every seventh day. Even though he does not conduct any physical intercourse with me, but he kisses and toys with me. Today is the day of his arrival. Therefore, save your life and flee from here. Otherwise he will come and attack you.'

This woman had not yet finished her account that all of a sudden, darkness prevailed all over. The woman exclaimed, 'Flee from here quickly. He is coming and will definitely kill you.' Thereupon, the devil arrived but that person remained standing there. When the devil stepped forward to attack him, the person started reciting the invocation of ﴿وَمَنْ يَّتَّقِ اللّٰهَ﴾ and the devil fell on the ground. Such a loud voice was heard as if some part of a mountain had broken and fallen down. Then the devil burnt and turned into a pile of ashes. After witnessing this, the woman said, 'Allah عَزَّوَجَلَّ has sent you as an angel of blessing for me. By your virtue, I have received freedom from this devil.' Then the woman said to the man, 'Pick up these pearls and jewels. Then let's move from this palace to the ocean shore so we can search for a boat to escape from here.' Hence, both of them departed from the palace with many jewels, pearls, fruits and other provisions and reached the shore where they saw a boat that was going to 'Basra'. Both of them boarded on it and reached Basra. The parents of the lost girl were overjoyed after finding their lost daughter and were very grateful to the man. They kept him as a guest in their home with great honour and respect. After hearing the whole account, the parents married them and they started living as husband and wife. All the jewels and pearls that they had brought from the island became their joint treasure. Allah عَزَّوَجَلَّ also blessed them with some children and both of them lived a prosperous life with great love and affection. *(Tafseer As-Saawi, vol. 6, pp. 2183; part 28, Surah At-Talaaq, verse 2)*

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Moral: From this event, we learnt that there are great outcomes of such spiritual practices and Quranic invocations provided the beliefs are correct, the invocations are recited correctly, the tongue is not contaminated with impurities of sins and unlawful morsels and rituals are performed devoutly complying with required conditions. Observing these factors, one may benefit miraculously from Quranic rituals اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, one example of which you have just read above. ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

63. Five famous ancient idols

The people of Sayyiduna Nuh (عَلَيْهِ السَّلَام) turned into idol worshippers. They had five idols that were very famous. The whole nation was sunk in their worship. The names of these five idols were: (1) Wadd (2) Suwaa' (3) Yaghoos (4) Ya'ooq (5) Nasr.

Sayyiduna Nuh عَلَيْهِ السَّلَام would deliver sermons against idol worshipping. Therefore, the people of his nation would dishonour him publicly and would tease him by different means. Therefore, the Holy Quran has mentioned:

وَ قَالُوْا لَا تَذَرُنَّ اٰلِهَتَكُمْ وَ لَا تَذَرُنَّ وَدًّا وَّ لَا سُوَاعًا ۪ وَّ لَا یَغُوْثَ وَ یَعُوْقَ وَ نَسْرًا ﴿۲۳﴾ وَ قَدْ اَضَلُّوْا كَثِیْرًا ۚ

And they said, 'Do not ever abandon your gods – and never abandon Wadd, or Suwaa' – or Yaghoos or Ya'ooq or Nasr.' And indeed they have misled many.

[Kanz-ul-Iman (Translation of Quran)] (Part 29, Surah Nuh, verse 23-24)

Who were these five idols? Sayyiduna 'Urwah Bin Zubayr رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا has mentioned regarding them that these were the five sons of

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Sayyiduna Aadam عَلَيْهِ السَّلَام, who were very religious and devout worshippers. People had great love and respect for them. When all five passed away, their death was a cause of great affliction and adversity for people. Satan, whilst condoling and attempting to comfort them, advised them to make statues of these five virtuous people and to continuously sooth their hearts by viewing them repeatedly. Therefore, people made statues of copper and lead and kept them in their Masajid. For the first few days, the people visited to behold these statutes but later they began to worship them abandoning the worship of Allah عَزَّوَجَلَّ.

(Tafseer As-Saawi, vol. 6, pp. 2245; part 29, Surah Nuh, verse 23)

Sayyiduna Nuh عَلَيْهِ السَّلَام kept on preaching his people to abandon idol worshipping for nine hundred and fifty years. Eventually, they were all drowned and destroyed in a flood. However, Satan did not abstain from his evil tricks and continued teaching idol worshipping to people in every era. People would make portraits and statutes of their pious people. For a few days, they would visit them and satisfy their souls by beholding them. Then gradually, they would begin to worship these portraits and statues. This way, the whole world sunk into the curse of polytheism and idol worshipping. The virtue of worshipping Allah عَزَّوَجَلَّ and devout monotheism began to gloom away. In order to rekindle it, Allah عَزَّوَجَلَّ consecutively sent Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام one after the other until the advent of our Beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم who perpetually uprooted idol worshipping by prohibiting portraits and making of statues. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم issued the ruling that no one should make any statue or picture of another person, or even of a living creature and those that have already been made, should be completely obliterated and destroyed instantly wherever they are seen, so that the sin is uprooted from its roots.

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Moral: Nowadays, the disciples of several Shuyookh (Peers) have framed portraits of their Shaykh in their homes, and on certain occasions, the people go to behold these portraits. Even some decorate them with flower garlands, incense sticks, and apply the smoke of incense sticks on their bodies. If such people are not prevented from these evil deeds and if the scholars of Ahl-us-Sunnah do not make efforts for prevention of these deeds, there is a risk that the past evil of worshipping the portraits may break out again in coming days. It must be noted that the evil of idol worshipping that the Noblest Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had eliminated utterly is again being planted by illiterate, heretic Shuyookh and their superstitious disciples. There is no hope that these illiterate and worldly Shuyookh of these times speak out against these evil practices. However, it is hoped that the true and righteous Islamic scholars of Ahl-us-Sunnah will certainly raise their voice against these corrupt beliefs and devilish practices. It is evident from history that whenever Islam was attacked by heretics from within, it was the Islamic scholars of Ahl-us-Sunnah who put their lives at stake and saved Islam.

But how can we get rid of this evil in these times! The un-Islamic Shuyookh and cunning monks have hired services of materialistic scholars by paying commission and in turn, these scholars are promoting their fake spirituality calling them 'Majzoob' (ascetics) and holy men. These materialistic scholars are busy in hoarding the gifts presented to these fake monks, and if any genuine and rightful Islamic scholar utters anything against these false monks, they call their supporters to degrade him.

Many a times I appealed the scholars of Ahl-us-Sunnah to come forward for the sake of Allah عَزَّوَجَلَّ and requested them to at least pass a unanimous Fatwa for the sake of the truth publically proclaiming that these shaved un-Islamic monks are open transgressors (Faasiq-e-

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Mu'lin) and have no link with true sainthood. However, it is a great pity that I did not come across even a single scholar to accept this humble plea of mine. Instead, I came to know that the mercenary scholars are backing these fake monks.

فیا اسفاہ و یاحسرتاہ اِنَّا لِلّٰہِ وَ اِنَّآ اِلَیْہِ رٰجِعُوْنَ

64. Abu Jahl and the Divine army

Abu Jahl prohibited the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم from offering Salah in the Ka'bah. He used to announce publically, 'If I would see Muhammad (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) offering Salah, I will trample his [blessed] neck with my foot and will dirty his [blessed] face in the dust.' Therefore, seeing the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم offering Salah, he approached the Noble Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم with his evil intention, but he suddenly retreated with his hands raised as someone does to prevent some danger. His face turned pale and every limb of his was shivering out of fear. His companions asked him, 'How are you?' He replied, 'There is a trench between me and Muhammad (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) which is filled with fire and few terrifying and horrific birds have stretched their wings in it. I was so terrified from it that I could not move forward and somehow, I retreated out of tremor.'

After the Salah, the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم affirmed, 'Had Abu Jahl approached near me, the angels would have detached every limb of his.'

Even after this event, Abu Jahl did not abandon his devilish conduct and again started restricting the Holiest Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم from offering Salah. In reaction, the Greatest Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

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severely rebuked him, which angered Abu Jahl and he said, 'You are rebuking me despite knowing that there is no one with more supporters and larger gangs than me in Makkah. I swear by god! I will fill this field with horsemen and warriors to combat with you.' In response to this threat of Abu Jahl, the following verses of Surah Al-'Alaq i.e. Surah Iqra were revealed.

(Tafseer Khaza`in-ul-'Irfan, pp. 1077; part 30, Surah Al-'Alaq, Ruku' 1)

Allah عَزَّوَجَلَّ said:

كَلَّا لَئِنْ لَّمْ يَنْتَهِۙ لَنَسْفَعًۢا بِالنَّاصِيَةِۙ ﴿۱۵﴾ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍۚ ﴿۱۶﴾

فَلْيَدْعُ نَادِيَهٗۙ ﴿۱۷﴾ سَنَدْعُ الزَّبَانِيَةَۙ ﴿۱۸﴾

Yes certainly, if he does not abstain, we will drag him by seizing the hair of forehead. A forehead that lies is sinful. Now he calls his gang! We will now call the guards!

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-'Alaq, verse 15-18)

It is mentioned in a Hadees that, had Abu Jahl called the people of his gang, the angels would have apprehended him without warning, and he would not have been able to escape their grasp.

(Tafseer Khaza`in-ul-'Irfan, pp. 1077; part 30, Surah Al-'Alaq, verse 18)

Moral: Throughout his life time, Abu Jahl remained busy in harming the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and continued persuading others to do the same. In the end, he became victim to the wrath of Allah عَزَّوَجَلَّ. He was killed shamefully by two small boys in the war of Badr and his dead body was thrown in a ditch of the field of Badr without any shroud or coffin. Similarly, all the enemies of the Holy Prophet were afflicted with different torments and destroyed.

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Mit gaye mittay hayn mit jayain gey a'da tayray
Na mita hay na mitay ga kabhi charcha tayra

Tu ghataaye say kisi kay na ghata hay na ghatay
Jab berhaaye tujhay Allah Ta'aala tayra

'Aql hoti to Khuda say na laraayi laytay
Yeh ghatayain Usay manzoor berhaana tayra

(Hadaiq-e-Bakhshish, part 1, pp. 27)

65. Shab-e-Qadr

Shab-e-Qadr is the night bearing great bounties and blessings. How virtuous this night is can be judged from the fact that Allah عَزَّوَجَلَّ has revealed one complete chapter (Surah) about this blessed night which is:

اِنَّاۤ اَنْزَلْنٰهُ فِیْ لَیْلَةِ الْقَدْرِۚ(۱) وَ مَاۤ اَدْرٰىكَ مَا لَیْلَةُ الْقَدْرِؕ(۲) لَیْلَةُ الْقَدْرِۙ خَیْرٌ مِّنْ اَلْفِ شَهْرٍؕ(۳) تَنَزَّلُ الْمَلٰٓىٕكَةُ وَ الرُّوْحُ فِیْهَا بِاِذْنِ رَبِّهِمْۚ مِنْ كُلِّ اَمْرٍۛ(۴) سَلٰمٌ ۛهِیَ حَتّٰى مَطْلَعِ الْفَجْرِ(۵)

We have indeed sent down the Quran in the Night of Majesty. And what have you understood, what the Night of Majesty! The Night of Majesty is better than a thousand months. In it descend the angels and Jibra`eel, by the command of their Lord – for all works. It is peace until the rising of dawn. *[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Qadr, verse 1-5)*

It means that Shab-e-Qadr is a night of such excellence that in this very night, Allah عَزَّوَجَلَّ descended the Holy Quran on the sky of the world from the Secured Tablet. In addition, the worship in this one night is more virtuous than the worship of a thousand months. In

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this night, Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام descends on the earth with a group of angles from the skies. This night is a symbol of peace for the earth, the skies and for all the worlds. The manifestation of blessings and Divine light continues from the sunset till dawn.

It is reported that once the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم narrated an event of a devout person belonging to Bani Israel who worshipped and performed Jihad for a thousand months. The Prophet's companions exclaimed, 'Ya Rasoolallah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! The life spans of your followers are very short. Then how will we be able to perform so much worship?' Seeing the sadness of his companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم became a bit worried. Then Allah عَزَّوَجَلَّ revealed this Surah mentioning, 'O My Beloved! We have given your people such a night that is better than a thousand months.' *(Tafseer As-Saawi, vol. 6, pp. 2399; part 30, Surah Al-Qadr, verse 3)*

Angels salute the believers

It has been reported that on Shab-e-Qadr (in the night of Qadr), a multitude of the angels of Sidra-tul-Muntaha, headed by Sayyiduna Jibra`eel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام descend on the earth and they have four flags with them. They hoist one flag on the top of Bayt-ul-Muqaddas, one on the top of the Holy Ka'bah and one on Mount Sinai. Then these angels visit the homes of the Muslims and pay Salam to all those Muslim men and women who are engaged in worship. However, these angels do not enter the homes where there is idol, portrait, dog, alcoholic, pork-eater, one upon whom Ghusl (ritual bath) is due, or one who breaks ties with relatives without any Islamic reason.

It is mentioned in one of the narrations that the number of these angels is more than the number of pebbles on the face of the earth and these angels descend carrying peace and blessings.

(Tafseer As-Saawi, vol. 6, pp. 2401; part 30, Surah Al-Qadr, verse 4)

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Which night is Shab-e-Qadr?

The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Search for Shab-e-Qadr in the odd-numbered nights of the last ten days of the month of Ramadan i.e. in 21st, 23rd, 25th, 27th and 29th night. *(Sahih Bukhari, Kitab-us-Sawm, vol. 1, pp. 270; Sahih Muslim, Kitab-us-Siyaam, pp. 369)*

For this reason, some scholars have mentioned that there is no fixed night for Shab-e-Qadr. Therefore, it should be searched in these five nights. But on the other hand, it has been mentioned by Sayyiduna Ubayy Bin Ka'b and Sayyiduna Ibn 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم and some other Islamic scholars that Shab-e-Qadr is the 27th night of the month of Ramadan. *(Tafseer As-Saawi, vol. 6, pp. 2400; part 30, Surah Al-Qadr)*

Some Islamic scholars have also provided a hint from the fact that in ﴿لَيْلَةُ الْقَدْر﴾, there are nine letters and the word ﴿لَيْلَةُ الْقَدْر﴾ has been mentioned thrice in this Surah. If nine is multiplied by three, the product is '27'. Therefore, Shab-e-Qadr is the 27th night of the month of Ramadan. ﴿وَاللّٰهُ تَعَالٰى اَعْلَم﴾

(Tafseer As-Saawi, vol. 6, pp. 2400; part 30, Surah Al-Qadr)

Salah and supplications of Shab-e-Qadr

It has been narrated that the one who offers Nafl [supererogatory] Salah in Shab-e-Qadr with sincere intention, all his past and future sins will be forgiven.

(Tafseer Ruh-ul-Bayan, vol. 10, pp. 480-481; part 30, Surah Al-Qadr, verse 3)

1. In Shab-e-Qadr, offer four Rak'aat Nafl Salah in such a way that recite Surah Al-Qadr three times and Surah Al-Ikhlas fifty

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times after Surah Al-Fatihah in every Rak'at and then, after paying Salam, perform Sajdah and recite

سُبْحٰنَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

once in Sajdah. Then after raising the head from Sajdah, whatever Du'a is supplicated will be accepted, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

2. Sayyidatuna 'Aaishah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا asked, 'Ya Rasoolallah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, if I find Shab-e-Qadr, then which Du'a should I supplicate?' It was advised to supplicate following Du'a:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّیْ

(Sunan Ibn Majah, Kitab-ud-Du'a, vol. 4, pp. 273, Raqm 3850)

3. It has been reported that the one who recites this Du'a three times in night, it is as if he has got Shab-e-Qadr. Therefore, this Du'a should be recited every night. That Du'a is:

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ

سُبْحٰنَ اللّٰهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيْمِ

4. This Du'a should also be recited as much as possible. This has also been reported in Hadees. The Du'a is:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الْعَفْوَ

وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ فِی الدُّنْيَا وَالْاٰخِرَة

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66. THE EARTH WILL TALK

On the Day of Judgement, where there will be many witnesses at the time of Reckoning, the earth will also become witness and bear testimony. Therefore, it has been mentioned in a Hadees that the earth will bear testimony about every good and bad deed committed on it by men and women. It will say that on such and such day, this deed was performed and on such and such day, that deed was committed. *(Tafseer Khaza`in-ul-'Irfan pp. 1079; part 30, Surah Az-Zilzaal, verse 4)*

The earth has memorized all the good and evil deeds that people have committed on it and on the Day of Judgement, it will openly announce all of these affairs which everyone will listen to. Allah عَزَّوَجَلَّ has described this topic in the Holy Quran in the following words:

اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۙ﴿۱﴾ وَ اَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ۙ﴿۲﴾ وَ قَالَ الْاِنْسَانُ مَا لَهَا ۚ﴿۳﴾ یَوْمَىٕذٍ تُحَدِّثُ اَخْبَارَهَا ۙ﴿۴﴾ بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ؕ﴿۵﴾

When the earth is violently shaken with its appointed tremor. And the earth throws out its burdens. And man says, 'What has happened to it?' On that day the earth will narrate its news, because your Lord sent a command to it.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Az-Zilzaal, verse 1-5)

Moral: On the Judgement Day, there will be many witnesses to testify the good and bad deeds of the people. The angels present on the shoulders of every person for recording the deeds are the absolute witnesses. Besides these, the limbs of people will also testify the deeds; meaning a person's hands, feet, eyes, ears, etc. every limb will testify the act in which that limb had been involved. Moreover, the earth will report every deed committed on its face by the people and

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it will be a witness in the court of Allah عَزَّوَجَلَّ. To summarise, no matter how much a person hides a good or bad deed; it will by no means remain hidden on the Day of Judgement. Instead, every deed of a person will be presented before him and he will see all his deeds with his own eyes, and will also be given the return for every deed. Therefore, Allah عَزَّوَجَلَّ has mentioned:

يَوْمَىٕذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا ۙ لِّيُرَوْا اَعْمَالَهُمْ ۝ فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۝

On that day people will return towards their Lord, in different pathways, in order to be shown their deeds. So whoever does a good deed equal to the weight of the minutest particle, will see it. And whoever does an evil deed equal to the weight of the minutest particle, will see it.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Az-Zilzaal, verse 6-8)

Anyhow, the Day of Judgement will be extremely tough and every person will be held accountable for his every minor, major, good or bad deed. It is obligatory upon every Muslim to pay attention to every passing moment of his life that whatever he is doing, one day he will be held accountable for that, and all those deeds that he is performing secretly will be revealed in front of everyone in the court of Allah عَزَّوَجَلَّ. How embarrassing and humiliating it will be at that time!

67. Greatness of the horses of Mujahidin

What a great rank is hold by the Islamic warriors who perform holy war in the path of Allah عَزَّوَجَلَّ! Regarding this, Allah عَزَّوَجَلَّ has mentioned the eulogy and praise of such brave men in numerous verses of the Holy Quran. In Surah Al-'Aadiyaat, Allah عَزَّوَجَلَّ has

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described the splendour and grandeur of the horses of these warriors, and has mentioned their honour and glory by bearing the oath of the speed and flair of these horses. Allah عَزَّوَجَلَّ says:

وَالْعٰدِيٰتِ ضَبْحًا ۙ﴿۱﴾ فَالْمُوْرِيٰتِ قَدْحًا ۙ﴿۲﴾ فَالْمُغِيْرٰتِ صُبْحًا ۙ﴿۳﴾ فَاَثَرْنَ بِهٖ نَقْعًا ۙ﴿۴﴾ فَوَسَطْنَ بِهٖ جَمْعًا ۙ﴿۵﴾ اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ۚ﴿۶﴾

By oath of those (horses) who run with heavy snorting (in war). Striking stones with their hooves bringing out sparks. And by oath of those who raid at dawn. So thereupon raising dust clouds. Then penetrate to the centre of the enemy army. Indeed man is very ungrateful towards his Lord.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-'Aadiyaat, verse 1-6)

The commentators are agreed unanimously that these horses refer to the horses of Islamic warriors; which are so reverent and esteemed in the court of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ has sworn an oath mentioning these horses and their elegance. Therefore, Allah عَزَّوَجَلَّ said, 'I swear by those horses who sprint during holy war whilst breathing heavily, I swear by those horses who bring out sparks by striking their shod hoofs on the stones during night, I swear by those horses who raid infidels in the early morning, I swear by those horses who run in the battlefield raising clouds of dust and I swear by those horses who break into the army of infidels.' After bearing so many oaths, Allah عَزَّوَجَلَّ said, 'Man is very ungrateful to his Rab.'

اَللّٰهُ اَكْبَر! How honourable is one that is mentioned by Allah عَزَّوَجَلَّ swearing an oath! The greatness of all those things that Allah عَزَّوَجَلَّ has mentioned for swearing oath is unquestionable and all such things bear very high reverence in the eyes of the Muslims. So, how high will be the reverence of the horses of Islamic warriors! اَللّٰهُ اَكْبَر! اَللّٰهُ اَكْبَر!

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Moral: From this, we learnt that Allah عَزَّوَجَلَّ loves each and every thing of His beloved people and all the belongings of the beloved people of Allah bear reverence and dignity. Since Islamic warriors are dear to Allah, Allah عَزَّوَجَلَّ shows great admiration for their horses by swearing oath in their name, سُبْحٰنَ اللّٰه سُبْحٰنَ اللّٰه.

Since the Holy Quran mentions the exalted status of the horses of Islamic warriors, it can be deduced that the reverence of the weapons, ammunition, bows and swords of warriors is also very high. That's why people have preserved the swords of some Islamic warriors in their shrines as sacred relics for getting blessings from and to pay respect. ﴾وَاللّٰهُ تَعَالٰی اَعْلَم﴿

68. Two journeys by Quraysh

In the holy city of Makkah, there was neither any cultivation nor any type of trade or industry. Yet, the people of the Quraysh tribe were very rich and affluent, and they would entertain the Hajj pilgrims generously with great hospitality. The secret behind the prosperity of the Quraysh was that they would carry out two business trips every year. In the winter, they would travel to Yemen and in the summer, they would travel to Syria. They were cordially respected by the people of all cities being hailed from Haram and the Holy Ka'bah. The people of Quraysh would earn a lot of profit from these trades. Moreover, by virtue of being the inhabitants of the Haram, they would never face any sort of raid or robbery despite the fact that massacres and ravaging were very common on the outskirts. Besides the Quraysh, whenever the people of other tribes would travel, their caravans were often attacked, looted and killed. So, the peaceful situation available for the Quraysh to carry out business trips was not destined for other tribes. *(Tafseer Khaza`in-ul-'Irfan pp. 1084-1089; part 30, Surah Quraysh, verse 1-4)*

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Out of numerous blessings that Allah عَزَّوَجَلَّ bestowed upon Quraysh, Allah عَزَّوَجَلَّ commanded them for His worship by specially reminding the blessings associated with these two journeys by saying:

لِاِیْلٰفِ قُرَیْشٍۙ(۱) اٖلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَ الصَّیْفِۚ(۲) فَلْیَعْبُدُوْا رَبَّ هٰذَا الْبَیْتِۙ(۳) الَّذِیْۤ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۬ وَّ اٰمَنَهُمْ مِّنْ خَوْفٍۗ(۴)

Because of the alliance of the Quraysh. (Allah) gave them alliances during both their travels of winter and summer. So they must worship the Lord of this House (the Ka'bah). The One Who gave them food in hunger, and bestowed them safety from a great fear.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Quraysh, verse 1-4)

These people were fed during their hunger means i.e. by virtue of these two trade journeys, a source of income and sustenance was provided for them and their caravans were provided protection from being looted. Therefore, it is obligatory upon them to worship the Rab عَزَّوَجَلَّ of the Ka'bah, Who has bestowed them with His blessings. They should not worship the idols, who have given them nothing.

Moral: In this Surah, Allah عَزَّوَجَلَّ has ordered to abandon idol worshiping and worship Him by reminding of His two blessings. Although the Quraysh are specifically mentioned in this Surah, but this commandment is for all the people of the world, that people should remember the blessings of Allah عَزَّوَجَلَّ, worship the Sole Provider of these blessings i.e. Allah عَزَّوَجَلَّ and refrain from idol worshiping. ﴿وَاللّٰهُ تَعَالٰی اَعْلَم﴾

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69. Harmony between Islam and Kufr is impossible

A delegation of the unbelievers of Quraysh came to the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and said, 'If you follow our religion, then we will follow yours. You worship our creators (idols) for a year, and we will worship your Creator, Allah عَزَّوَجَلَّ for a year.' The Prophet of Rahmah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, 'May Allah عَزَّوَجَلَّ save me from the act that I associate partners to Him.' Upon hearing this, the unbelievers of Quraysh said, 'If you cannot worship the idols, then at least place your hand on one of our idols. We will then acknowledge you and begin worshipping your Rab.'

On this occasion, Surah Al-Kafiroon was revealed. The Noblest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went to the Holy Ka'bah and recited this Surah to the unbelievers of Quraysh. Consequently, they became hopeless. Being stirred with anger, they began distressing the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in various ways.

(Tafseer Khaza`in-ul-'Irfan, pp. 1085; part 30, Surah Al-Kafiroon, verse 1)

قُلْ يٰۤاَيُّهَا الْكٰفِرُوْنَ ۙ﴿۱﴾ لَاۤ اَعْبُدُ مَا تَعْبُدُوْنَ ۙ﴿۲﴾ وَ لَاۤ اَنْتُمْ عٰبِدُوْنَ
مَاۤ اَعْبُدُ ۚ﴿۳﴾ وَ لَاۤ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۙ﴿۴﴾ وَ لَاۤ اَنْتُمْ عٰبِدُوْنَ مَاۤ اَعْبُدُ ؕ﴿۵﴾
لَكُمْ دِيْنُكُمْ وَ لِيَ دِيْنِ ۧ﴿۶﴾

Proclaim, (O dear Prophet Muhammad), 'O unbelievers! Neither do I worship what you worship. Nor do you worship whom I worship. And neither will I ever worship what you worshiped. Nor will you worship whom I worship. For you is your religion, and for me is my religion.'

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Kafiroon, verse 1-6)

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Moral: The moral that we deduce from the message in this Surah and through the blessed traditions of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is that there can never be harmony between Islam and Kufr. Those Muslims who take part in the religious ceremonies of unbelievers to please them and give donations in such polytheistic rituals of idolatry should take lesson from this Surah and should believe that monotheism and polytheism can never coexist. A monotheist can never be a polytheist and a polytheist can never be a monotheist. ﴿وَاللهُ تَعَالٰى اَعْلَم﴾

70. Some Attributes of Allah عَزَّوَجَلَّ

The unbelievers of Arab used to raise various questions about Allah عَزَّوَجَلَّ in the court of the Holiest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Some would ask, 'What is the lineage and family of Allah عَزَّوَجَلَّ? Who did He get lordship in legacy from? Who will be His heir?' Someone asked whether Allah عَزَّوَجَلَّ is made of gold or silver, iron or wood? Someone asked, 'What does Allah عَزَّوَجَلَّ eat and drink?'

In response to these questions, Allah عَزَّوَجَلَّ revealed Surah Al-Ikhlas unto His Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and illuminated the path towards His recognition by declaring His attributes. Through this Divine declaration, He عَزَّوَجَلَّ removed the darkness of ignorant thoughts in which those people were trapped in.

(Tafseer Khaza`in-ul-'Irfan, pp. 1086; part 30, Surah Al-Ikhlas, verse 1)

Allah عَزَّوَجَلَّ mentioned:

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ﴿۱﴾ اَللّٰهُ الصَّمَدُ ۚ﴿۲﴾

لَمْ يَلِدْ ۙ وَ لَمْ يُوْلَدْ ۙ﴿۳﴾ وَ لَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۚ﴿۴﴾

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Proclaim (O dear Prophet Muhammad), 'He is Allah, He is One. Allah is independent. He has no offspring, nor is He born from anything. And there is none equal to Him.'

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Ikhlas, verse 1-4)

Moral: In these few verses of Surah Al-Ikhlas, Allah عَزَّوَجَلَّ has mentioned the kernel of divinity so concisely that the description of the meanings which it contains may constitute a big library. Allah عَزَّوَجَلَّ is the Most Magnificent and the Most Perfect in His attributes of being Rab and Deity. He عَزَّوَجَلَّ cannot be exemplified by analogy or imagery. He عَزَّوَجَلَّ has no associate. He عَزَّوَجَلَّ does not eat or drink anything. He عَزَّوَجَلَّ is not dependent upon anyone. On the other hand, everyone else is dependent upon Him. He عَزَّوَجَلَّ is since ever and will remain forever. He عَزَّوَجَلَّ is immortal. He عَزَّوَجَلَّ is neither son of anyone, nor father of anyone. There is no one like or similar to Him in any respect.

There are many Ahadees narrating the excellences and virtues of this Surah. It has been declared to be equivalent to one third of the Holy Quran, meaning if this Surah is recited thrice, then the reward for reciting the whole Quran will be provided.

A person said to the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 'I have a great love for this Surah.' It was replied, 'Its love will make you enter the Paradise.' *(Tafseer Khaza`in-ul-'Irfan, pp. 1086; part 30, Surah Al-Ikhlas, verse 1)*

71. Endless treasure of knowledge and wisdom

The Holy Quran is a glorified and highly dignified book of Allah عَزَّوَجَلَّ in which there are rulings pertaining to Halal and Haraam, quotes of advice and admonition, the incidents and parables of the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام and that of previous Ummahs, and

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the details about Paradise and Hell have been mentioned. On the other hand, comprehensiveness of the meanings of Quranic verses is like an ocean of knowledge and cognition that cannot be explored completely till the Judgement Day. Therefore, whilst mentioning the great comprehensiveness of the Holy Quran, the Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said:

لَا يَشْبَعُ مِنْهُ الْعُلَمَآءُ وَلَا يَخْلَقُ عَنْ كَثْرَةِ الرَّدِّ وَلَا يَنْقَضِىْ عَجَائِبُهٗ

i.e. the Islamic scholars will never be satiated whilst exploring the Quranic subjects, it will not become obsolete after being recited again and again and the strange and miraculous topics of the Holy Quran will never end.

(Mishkat, Kitab Fadaail-ul-Quran, Al-Fasal-us-Saani, pp. 186)

In this context, Sayyiduna ‘Ali Khuwaas رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has mentioned:

اِنَّ اللّٰهَ تَعَالٰى اِطَّلَعَنِىْ عَلٰى مَعَانِىْ سُوْرَةِ الْفَاتِحَةِ فَظَهَرَلِىْ مِنْهَا مِائَةَ أَلْفِ عِلْمٍ وَّ اَرْبَعُوْنَ أَلْفِ عِلْمٍ وَ تِسْعَمِائَةٍ وَّ تِسْعُوْنَ عِلْمًا ط

i.e. No doubt Allah عَزَّوَجَلَّ blessed me with the understanding of the meaningfulness of Surah Al-Fatihah by virtue of which one hundred forty thousand nine hundred and ninety-nine sciences were disclosed to me.

(Ad-Dawlat-ul-Makkiyyah, pp. 79)

Similarly, Imam Sha’rani رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has mentioned in his book entitled ‘*Meezan*’:

قَدِ اسْتَخْرَجَ اَخِىْ اَفْضَلُ الدِّيْنِ مِنْ سُوْرَةِ الْفَاتِحَةِ مَائَتَىْ اَلْفِ عِلْمٍ وَّ سَبْعَةً وَّ اَرْبَعِيْنَ اَلْفِ عِلْمٍ وَّ تِسْعَ مِائَةٍ وَ تِسْعَةً وَّ تِسْعُوْنَ عِلْمًا

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i.e. My brother, Afzaluddin has derived two hundred and forty seven thousand, nine hundred and ninety-nine sciences from Surah Al-Fatihah.

(Ad-Dawlat-ul-Makkiyyah, pp. 79)

It becomes quite obvious from these reports that although the Holy Quran is apparently a compilation of thirty chapters, but internally it is such a treasure of billions of sciences that can never be quantified. Following is a famous couplet of an eminent Sufi:

جَمِيْعُ الْعِلْمِ فِي الْقُرْاٰنِ لٰكِنْ تَقَاصَرَ عَنْهُ اَفْهَامُ الرِّجَالِ

i.e. all knowledge and all information is available in the Holy Quran but people's intellect is not capable to comprehend it.

Conclusively, the information in the Holy Quran is not limited only to the sciences and laws, but reality is that it contains details of the whole universe and of each and every existing thing in the universe. The Holy Quran comprehensively explains about each and every star of the sky, each and every drop of oceans, each and every atom on the earth, each and every sand grain of deserts, each and every leaf of trees, each and every aspect of the Divine throne and the Heaven, each and every corner of the universe, each and every event of the past, each and every issue of the present, and each and every incident of the future. Therefore, Allah عَزَّوَجَلَّ has said:

مَا فَرَّطْنَا فِي الْكِتٰبِ مِنْ شَيْءٍ

We have left out nothing in this Book.

[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-An'aam, verse 38)

However, this fact should be kept in mind that this distinctive excellence of the Holy Quran is not for me, you and the common

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people, but the full exposure of this distinctive attribute of the Holy Quran is specifically for the most Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم of Allah عَزَّوَجَلَّ and this is a distinct miracle of the Holiest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم that he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has fully and comprehensively understood all the subjects and meanings of the Holy Quran. After the complete revelation of the Holy Quran, no item of the universe and no event in the past, present or future is unknown to the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has perfect and complete information about every seen and unseen thing. As Allah عَزَّوَجَلَّ has mentioned:

وَ نَزَّلْنَا عَلَیْكَ الْكِتٰبَ تِبْیَانًا لِّكُلِّ شَیْءٍ

And We have sent down this Quran upon you which is a clear explanation of all things.

[Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah An-Nahl, verse 89)

Also, by virtue of the Prophet of Rahmah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, some friends of Allah and eminent scholars have also received knowledge, as per their capability, from these hidden treasures of information, some of which are mentioned in uncountable pages of the books while a lot of such information remained unprinted being concealed in the hearts of such great people. As per saying of the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم: ﴿وَلَا یَنْقَضِیْ عَجَآىٕبُهٗ﴾, blessings of the Holy Quran will reveal from time to time and the Muslims will continue to benefit from them. However it is a fact that this concise collection (i.e. this book: '*Quranic Wonders Part 1 & Part 2*') comprising of Quranic events and similar other thousands of books on Quranic subjects delivered by eminent scholars of the past do not even hold as much significance when compared with the total knowledge and information contained in the Holy Quran as much as a drop of water

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holds in comparison to the oceans of the entire world and a grain of sand holds when compared with the entire earth. This is because the Holy Quran is such an infinite treasure of knowledge and wisdom that can never be explored completely. The eminent Islamic scholars will continue extracting marvellous pearls from it and thousands of such books will be written until the last Day of the world.

I am pleased to deliver two brief collections covering some subjects of the Holy Quran and thus tried to enlist myself at the bottom of the list of those scholars who have derived such magnificent pearls of knowledge from the verses of the Quran that have spiritualized the faith of billions of believers. But I am very much ashamed that due to my poor knowledge and weak intellect, and the declining health conditions, I could not write any further, nor could pen down anything extraordinary that can inspire or benefit the scholarly people.

However, I pray in the court of Allah عَزَّوَجَلَّ that, by virtue of His Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, may He عَزَّوَجَلَّ accept my trivial effort and bless it with recognition in this worldly life as well as afterlife! ﴿اٰمِیْن﴾

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ
وَّاٰلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ بِرَحْمَتِهٖ وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ

Abdul Mustafa Al-A'zami عُفِیَ عَنْهُ

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INDEX

'Amaliqah 5
'Arsh-e-A'zam 109
'Ilm-ul-Asraar 156
'Ilm-ush-Shara`i 156
a heavenly sign 52
Aab-e-Hayat 160, 162
Aayat-e-Karimah 119
absolute and unconditional forgiveness 238
Ahl-e-Bayt 94
Ahl-us-Sunnah wa-Jama'at 168
Ahsan-ul-Qasas 127
Arabian Peninsula 206
Asaa-e-Musa 1
Bakht Nasr 29
Bayt-ul-Muqaddas 12, 29, 32, 48, 165
cardiac palpitations 11
church of Abrahah 229
credo of the Christians 60
custodian of the Ka'bah 229
Dajjaal 60
Daqiyanoos 146
Dars 169
Divine
  blessings 37, 171
  fruits 50
  help 204
  Light 2
  torment 19, 101
  wrath 38
Gautam-Budh 364
Grand Green Dome 53, 60, 275
Gumbad-e-Khazra 195
Hajar-ul-Aswad 2, 234, 416
handcraft 46
Hawareen 207
Hawari
  meaning of 290
Hudaybiyah Treaty 201
Ibn-ul-'Ajooz 24
idols of 'Asaaf and Na`ilah 274
ill belief
  of Wahabi sect 195
Islamic soldiers 27
Ism-e-A'zam 57, 109, 158, 190
Jannat-ul-Ma'la 233
Jihad 5
Kapilavastu 364
Karbala 94
Kauh-e-Toor 104, 275
kernel of our faith 171
key holder of the Ka'bah 234
key of the Ka'bah 235
Khidr
  meaning of the word 159
king of Persia and Caesar 199
Kufr 205, 265
language of birds 46
Lawh-e-Mahfuz 267
Lawh-o-Qalam 255
Ma'bar 132
man-made gods 175
Mann-o-Salwa 6, 270
Mansik 163
marble coffin 139
Most Majestic and Magnificent 168
Mount Sinai 104, 105
Mujahidin 27, 69
Mustajaab-ud-Da'waat 109
Nafs-e-Mutma-innah 41
Najdis and Wahabis 53
Noor 15
plains of Teeh 6, 11
plant of gourd 117
powerful hurricane 178
Quranic Awraad 241
River Nile 5, 12, 89, 139, 154, 171
Roman Christians 200
Sabbath (Saturday) 16
Sadaqah 20, 201
Salat-o-Salam 168
Salvadora Persica [Peelu] 1
Shab-e-Mi'raaj 169
Shar'i rulings 40
Shari'ah 47, 113
  commandments of 383
  laws of 42
  of our Prophet Muhammad 60, 278
  of Sayyiduna 'Isa 168
  of Sayyiduna Musa 278
slogan of 'Ya Ghaus' 41
Sufism
  noble concept of 127

www.dawateislami.net

Surah
Aal-e-'Imran 50, 51, 54, 60, 63, 70, 253, 292, 306, 311
Ad-Dahr 225, 254
Al-'Aadiyaat....439
Al-'Alaq....432
Al-'Ankaboot....378
Al-A'raf 19, 90, 92, 93, 94, 96, 100, 101, 103, 106, 108, 111, 112, 268, 287
Al-Ahzaab.... 11, 202, 203, 204, 383
Al-An'aam 83, 315, 446
Al-Anbiya 165, 175, 176, 177, 181, 362, 363, 386, 390, 394
Al-Anfaal....318
Al-Baqarah 6, 11, 12, 15, 18, 22, 26, 31, 34, 37, 40, 43, 46, 52, 261, 266, 272, 274, 277, 281, 285, 287, 288, 404
Al-Burooj 221, 257
Al-Faatir 320, 397
Al-Fajr 228
Al-Falaq....75
Al-Feel 231
Al-Furqan....369
Al-Hadeed....416
Al-Hajar 253, 348
Al-Haqqah 98
Al-Hashr....418, 423
Al-Hujurat 407, 414
Al-Ikhlas....444
Al-Kafiroon 442
Al-Kahf.... 150, 151, 157, 158, 217
Al-Mai`dah 13, 75, 77, 78, 80, 293, 297, 299, 303, 305, 399
Al-Mu`min 332, 401
Al-Mu`minoon 365, 367, 368
Al-Muzzammil....246
Al-Qadr 433
Al-Qalam....213
Al-Qamar 69, 338, 412
Al-Qasas 172, 173, 197, 198, 199
An-Nahl 350, 357, 358, 360, 404, 447
An-Naml 183, 184, 187, 188, 190, 191
An-Nasr....236
An-Nazi'aat....333
An-Nisa 60, 254
An-Noor....368
Ar-Ra'd....257, 346
Ar-Room 200
Ash-Shu'ara....8, 374
Ash-Shura 403
As-Saffaat 118, 253, 314, 316, 335
At-Tahrim 224
At-Talaaq....425
At-Taubah....323, 325, 329
Az-Zariyaat 283, 388, 410
Az-Zilzaal 437, 438
Bani Israel.... 145, 282
Hood 336, 337, 338, 339, 340, 342, 343
Ibraheem 142, 143
Luqman....381
Maryam 166, 167, 170
Nuh....428
Qaaf....370
Quraysh 441
Saad 182, 215, 216, 363, 385, 387, 390
Saba 184, 194, 207, 387, 390, 392, 394
Taahaa.... 3, 5, 15, 172
Yaseen.... 211, 399
Yunus.... 116, 332
Yusuf.....121, 122, 123, 124, 138
Syrian Yazeedis....94
Ta'weez
with the names of Ashaab-e-Kahf.....152
Tahajjud....136
Takbeer 235
Tawaf....229
Tawrah 32, 36
commandments of....108
great scholar of....196
rulings from 107
script of....32
the attack of Jews....24
the people of Jabbareen....109
the Poet of East 27
the year of elephant....231
tradition of Allah....228
true path of Ahl-us-Sunnah....41
Umm-us-Sibyaan 152
Wasilah
of the holy grave....51
Yajooj Majooj....164
Zakah 168, 199
commandment of 196
Zamzam 141
Zulfayn 161
Zul-Kifl....24

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Table of Contents

Quranic Wonders

Du'a for Reading the Book iii
Translator's Notes iv
Al-Madina-tul-'Ilmiyyah v
Foreword vii
Why was it written? And what was written? viii

Part 1

1. Heavenly staff 1
    Staff became a serpent 4
    Springs emerged by virtue of staff's stroke 5
    Stroke of staff split the Niles 7
2. A stone that sprint 8
    The first miracle 9
    The second miracle 11
3. Field of Teeh 12
4. Glowing hand 14
5. Mann and Salwa 15
6. Twelve thousand Jews turned into monkeys 16
7. Most costly cow of the world 19
8. Seventy thousand dead resurrected 23
    Who was Sayyiduna Hizqeel عَلَيْهِ السَّلَام? 24
    The event of the resurrection of the dead 24
    A joke 28
9. Stayed dead for a hundred years and then raised 29
    Who was Bakht Nasr? 29
10. Taboot-e-Sakeenah (the blissful box) 34
    What was inside the blissful wooden box? 36

www.dawateislami.net

11. Resurrection of the slaughtered birds 39
Calling the dead 40
A spiritual lesson 41
12. The kingdom of Taloot 42
13. How Dawood عَلَيْهِ السَّلَام became a king 44
Livelihood of Sayyiduna Dawood عَلَيْهِ السَّلَام 46
14. Maryam's chamber 48
Miraculous wonders exhibited by Sayyidatuna Maryam 50
Place of worship favours supplications 50
Supplicating beside graves 51
15. Maqaam-e-Ibraheem 51
16. Four miracles of Sayyiduna 'Isa عَلَيْهِ السَّلَام 53
1.) Making birds from clay and making them fly 55
2.) Curing the innate blinds 55
3.) Resurrection of dead 55
i. 'Aazar 56
ii. Son of an old lady 56
iii. Daughter of tax collector 56
iv. Sayyiduna Saam Bin Nuh 56
4.) Revealing what people have eaten and what they have hidden in their homes 57
17. Sayyiduna 'Isa عَلَيْهِ السَّلَام in the Heavens 58
18. Christians fled from Mubahilah (contest) 61
Sayyiduna Khujandi and the Basaati poet 65
'Abul Hasan Hamdaani's chicken 66
Everyone of Balkh city became a liar 67
19. Five thousand angels in battlefield 67
20. The first murderer and the first who was murdered 71
21. Crow taught to bury the dead 76
22. The heavenly feast 77
23. Sayyiduna Ibraheem's proclamation of Tawheed (monotheism) 81

www.dawateislami.net

24. Five consecutive punishments upon the followers of pharaoh 84
1.) Storm 85
2.) Locusts.....85
3.) Weevil.....86
4.) Frogs 87
5.) Blood.....88
25. She-camel of Sayyiduna Saalih عَلَيْهِ السَّلَام.....91
Qadaar Bin Saalif.....92
Seismic punishment 93
One hundred and forty thousand Yazeedis killed 95
Land of Divine torment is accursed.....95
26. Windstorm on the people of ‘Aad 96
27. The city that was inverted.....100
City of Sodom 100
28. Calf of Saamri 104
Saamri 104
29. Mountain over the heads 107
30. Tongue hung over the chest 109
Bal’am Bin Ba’oora.....109
Why was Bal’am Bin Ba’oora accursed?.....112
31. Sayyiduna Yunus عَلَيْهِ السَّلَام in stomach of fish.....114
Naynawa 114
Du’a for redemption from torment 116
32. Four months baby gave witness.....119
33. Shirt of Sayyiduna Yusuf عَلَيْهِ السَّلَام 122
Parable.....124
34. Summary of Surah Yusuf.....127
Demise of Sayyiduna Ya’qoob عَلَيْهِ السَّلَام 138
Grave of Sayyiduna Yusuf عَلَيْهِ السَّلَام.....139
35. How Makkah was populated? 140
Effect of Sayyiduna Ibraheem’s Du’a.....142

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36. Wife of Abu Lahab could not see Holy Prophet ﷺ....144
37. Ashaab-e-Kahf (the people of the cave)....146
Who were the people of the cave?....146
Number of companions of the cave....150
Names of Ashaab-e-Kahf....151
Prominent features of the names of Ashaab-e-Kahf....152
How many days did Ashaab-e-Kahf remain asleep for?....152
38. Brief account of journey of Majma'-ul-Bahrayn....154
Introduction of Sayyiduna Khidr عَلَيْهِ السَّلَام....159
Khidr, a living Wali of Allah....160
39. Zul-Qarnayn and Yajooj Majooj....161
Why was he called Zul-Qarnayn?....161
Three journeys of Sikandar Zul-Qarnayn....162
First journey....162
Second journey....163
Third journey....163
Yajooj Majooj (Gog Magog)....163
Alexandrian wall (Sad-e-Sikandari)....163
When will Sad-e-Sikandari break?....164
40. Tree of Maryam and stream of Jibra`eel....165
41. First speech of Sayyiduna 'Isa عَلَيْهِ السَّلَام....167
42. Sayyiduna Idrees عَلَيْهِ السَّلَام....169
43. From tidal waves into mother's lap....171
Name of Sayyiduna Musa's mother....173
44. Demolishing of idols by Sayyiduna Ibraheem....174
Trust of Sayyiduna Ibraheem in Allah عَزَّوَجَلَّ....177
Which supplication did he invoke before being thrown into fire?....178
How long did he remain in the fire for?....178
45. Trial of Sayyiduna Ayyub عَلَيْهِ السَّلَام....179
Lesson....180

www.dawateislami.net

46. Sayyiduna Sulayman عَلَيْهِ السَّلَام and an ant 183
A strange event 186
47. Sayyiduna Sulayman's woodpecker 187
48. How did the throne of Bilqees reach? 189
49. Extraordinary death of Sayyiduna Sulayman عَلَيْهِ السَّلَام 192
50. The bad end of Qaroon 195
Treasure of Qaroon 197
Advice of Sayyiduna Musa عَلَيْهِ السَّلَام 198
Qaroon sank into ground 199
51. Romans will dominate again 199
52. Storm of Ghazwah Ahzaab 201
53. Flood that struck the people of Saba 205
How did the flood emerge? 206
54. The three preachers of Sayyiduna 'Isa 207
55. A blossoming garden ravaged in minutes 211
56. A strange case in the court of Sayyiduna Dawood عَلَيْهِ السَّلَام 214
57. The penalty for forgetting 'اِنْ شَآءَ الله عَزَّوَجَلَّ' 216
58. Brutalities of the people of Al-Ukhdood 217
59. Four distinct women 222
1.) Wahilah 222
2.) Waa'ilah 222
3.) Aasiyah 223
4.) Maryam 223
60. Three fasts of Sayyidatuna Fatimah 224
61. Heaven of Shaddad 226
62. Ashaab-ul-Feel (the people of the elephant) and the flock of the swallows [Ababeel] 229
63. Prediction of the conquest of Makkah 231
Entry in Baytullah (the House of Allah عَزَّوَجَلَّ) 234
History of conquest of Makkah 236
64. Cure of sorcery 239

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Surah Al-Falaq 241
Surah An-Naas 242
65. A supplication told by Sayyiduna Khidr عَلَيْهِ السَّلَام 242
The importance and the manners of the recitation of the Glorious Quran 244
Few manners of recitation 245

Preface by the Author 250

PART 2

1. Creation of Sayyiduna Aadam عَلَيْهِ السَّلَام 251
Sayyidatuna Hawwa رَضِیَ اللّٰہُ عَنْہَا 253
2. The nomination of Aadam عَلَيْهِ السَّلَام 258
3. Extensive knowledge of Sayyiduna Aadam 265
4. Catastrophic downfall of Iblees 267
5. Torment of plague on Bani Israel 270
Plague 271
A corollary 272
6. Safa and Marwah 273
7. Seventy people resurrected after their demise 275
8. A historical debate 278
Who was Namrood? 278
9. Animosity will always prevail among human beings 284
10. How was the repentance of Sayyiduna Aadam accepted? 286
11. Disciples (Hawari) of Sayyiduna 'Isa 289
12. Those who did Jihad against Murtadeen (apostates) 294
Three apostate tribes in the times of the Holy Prophet ﷺ 295
Seven apostate tribes in the caliphate of Siddeeq-e-Akbar 296
The apostate tribe in the caliphate of 'Umar Farooq 297

www.dawateislami.net

13. Disappointment to the unbelievers 299
14. Islam and asceticism 301
15. Enemies of different levels 304
16. Murderers of the Prophets 306
The martyrdom of Sayyiduna Yahya عَلَيْهِ السَّلَام 307
The murder of Sayyiduna Zakariyya عَلَيْهِ السَّلَام 307
17. A conspiracy by hypocrites 310
18. Sayyiduna Ilyas عَلَيْهِ السَّلَام 312
The miracles exhibited by Sayyiduna Ilyas عَلَيْهِ السَّلَام 313
Sayyiduna Ilyas عَلَيْهِ السَّلَام and the Holy Quran 314
19. Rainfall in the battlefield of Badr 316
20. The battle of Hunayn 320
21. Cave of Saur 323
22. Masjid Diraar was set on fire 326
23. Pharaoh's faith was not accepted 330
24. Ark of Sayyiduna Nuh عَلَيْهِ السَّلَام 334
25. Tandoor that caused flood 337
26. Mount Joodi 338
27. Nuh 's son drowned 339
28. How did the flood subside? 342
29. Thunderbolt struck the blasphemer 345
30. Five Enemies of the Holy Prophet 346
31. Mention of all modes of conveyance in the Holy Quran 349
Camel 351
Horse 351
Mule 352
Donkey 353
32. Honeybee 354
33. The age of helplessness 357
34. The silly old woman 360
35. Destruction of the village 'Hasoor' 361

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36. Sayyiduna Zul-Kifl عَلَيْهِ السَّلَام.....363
37. Withdrawal of the streams.....364
38. Stages of human creation.....366
39. The sacred tree.....367
40. Who are Ashaab-ur-Ras.....369
First opinion.....370
Second opinion.....370
Third opinion.....370
Fourth opinion.....371
Fifth opinion.....371
Sixth opinion.....371
Seventh opinion.....372
Eighth opinion.....372
41. Obliteration of 'Ashaab-e-Aikah'.....373
A necessary illustration.....375
42. Migration of Sayyiduna Musa عَلَيْهِ السَّلَام.....375
43. Cobweb.....378
Spider.....379
44. Sayyiduna Luqman Hakeem.....379
What is Hikmah (wisdom)?.....382
45. What is an entrusting?.....383
46. Jinn and animals were under control.....385
47. Control over the wind.....389
48. Springs of copper.....391
49. Horses of Sayyiduna Sulayman.....392
50. Glorification of Allah عَزَّوَجَلَّ by the mountains and the birds.....394
51. Angels' hair and wings.....396
52. Shackle in the neck of Abu Jahl.....398
53. Supplication by the Divine-Throne bearers.....400
54. Fertility and infertility.....402
Daughters.....404

www.dawateislami.net

55. Do not trust the information provided by a transgressor 405
56. Angels visited as guests 408
57. Moon split into two pieces.....411
58. Do not make fun of anyone.....413
59. Iron was descended from the Heavens 416
60. Generosity of the honourable Sahabah.....417
61. Exile of Jews 421
62. A strange invocation.....424
A mysterious story 426
63. Five famous ancient idols 428
64. Abu Jahl and the Divine army.....431
65. Shab-e-Qadr.....433
Angels salute the believers.....434
Which night is Shab-e-Qadr? 435
Salah and supplications of Shab-e-Qadr 435
66. The earth will talk 437
67. Greatness of the horses of Mujahidin 438
68. Two journeys by Quraysh.....440
69. Harmony between Islam and Kufr is impossible 442
70. Some Attributes of Allah عَزَّوَجَلَّ 443
71. Endless treasure of knowledge and wisdom.....444

Bibliography.....449
Index 451

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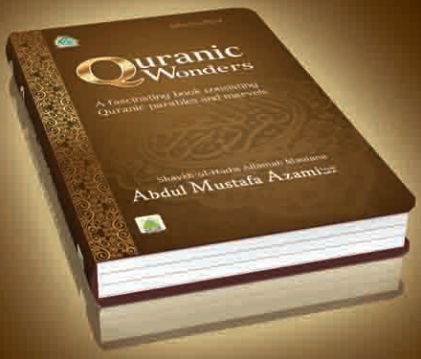
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ وَالصَّلٰوۃُ وَالسَّلَامُ عَلٰی سَیِّدِ الْمُرْسَلِیْنَ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah عَزَّوَجَلَّ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasul, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.' In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ



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