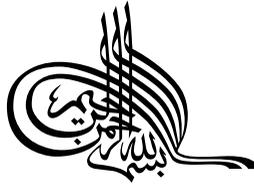

STORIES

of the Prophets ﷺ



by Maulānā Abun-Nūr Muhammad Bashīr ﷺ

HEDAAYA Publications

Stories of the Prophets ﷺ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

A Work to Help Answer a Common Question of Our Time:

“Has the Muslim Ummah concerned itself so much with the Prophets and Saints in the last few centuries that many are now unknowingly taking them as partners to Allah ﷻ?”

To answer this, we have to first *know* the difference between worshipping and praising the Prophets and Saints. *Where* and *when* do Muslims have to stop in their praise of anyone besides Allah ﷻ before they begin making partners with Him?

Let's start at the beginning...

Allah ﷻ is the possessor of many qualities: He is the Most Merciful. He is the Alive. He is the Best of those Who See. He's the Best of those Who Hear. He is the All-Powerful. He is the All-Knowing. He is the Owner of Everything, etc.

Now, it may come as no surprise to learn that we have similar qualities in us too! We may not be the Most Merciful, but we *can* be merciful, to an extent. We may not be All-Seeing and All-Hearing, but we *can* see and hear some of the things that Allah ﷻ sees and hears. Allah ﷻ is Alive, and we are alive. Allah ﷻ knows our names, and we too know our names!

This is one of the reasons why the Holy Prophet ﷺ said,

من عرف نفسه عرف ربه

“Whoever recognizes himself has recognized Allah ﷻ.”

“If Allah ﷻ is alive and we are alive; if Allah ﷻ knows the same things we know; is there any difference between Him and us in these qualities?”

The answer is that there *is* one fundamental difference between Allah’s ﷻ qualities and ours that will *always* keep the Creator and His creation in two, distinct categories:

Allah ﷻ *owns* His qualities. No one gave them to Him.

Our qualities, on the other hand, have been *given* to us by Allah ﷻ, and He may take them if and whenever He wishes. So, even if we see, hear, and know the *same* things Allah ﷻ sees, hears, and knows, our seeing, hearing, and knowing of these things will *always* be inferior (and therefore different) to His.

The same goes for the Prophets and Saints. If it’s accepted that they see, hear, and know more than ordinary men, it doesn’t mean they are being taken as partners with Allah ﷻ, because again, Muslims regard their qualities as gifts *given to them* by Allah ﷻ, whereas the qualities of Allah ﷻ are owned and controlled by Him and Him alone.

To put it a different way, when Allah ﷻ says in the Holy Quran that He is *al-Hayy* (the Alive), for example, He’s obviously not saying He’s the *only* One Who’s alive. Otherwise, what are we?! What Allah ﷻ is saying is that He is the only One Who hasn’t been given life by a higher authority, not that Him being alive is a quality no-one else shares.

This difference in context needs to be understood.

Bear in mind, though, that we are not speaking about the qualities that belong to Allah ﷻ alone. *Only* Allah ﷻ can create, for example. *Only* Allah ﷻ will not undergo death. If qualities like these are attributed to anyone else, the person who believes such a thing will have refuted the authority of Allah ﷻ (and may even leave the fold of Islam if he is adamant in this belief). Otherwise, whatever is proven for the close servants of Allah ﷻ can be accepted as a quality Allah ﷻ shares with others.

The misunderstanding of this concept is the reason why there's so much confusion in the Ummah. This is a *critical* difference between the qualities of Allah ﷻ and those of ours that need to be understood.

“This still doesn't prove that the Prophets and Saints were anything more than ordinary men. Why did they ask questions then, if they knew the answers? Why did they undergo so many afflictions in their lives if they knew what was going to happen? The Holy Prophet ﷺ himself was ordered in the Holy Quran to say that he was a man like us. Why then should we take him as someone special?”

The Prophets and Friends of Allah ﷻ generally presented themselves as ordinary men so that we may know how to live our lives properly. If they simply acted on their knowledge without explaining anything (the way Hadrat Khidr ؑ did with Hadrat Musa ؑ)¹, what would we have learnt?!

Our Beloved Prophet ﷺ proved in his perpetual fasting that he didn't have to eat to survive. But instead of him explaining to us all of the etiquettes of eating, he simply ate himself and provided in this way a detailed, visual example for us to follow.

In the Holy Quran, Allah ﷻ asks Hadrat Musa ؑ what's in his hand.² Didn't Allah ﷻ know it was his walking-stick? Of course He

did! Questions like these are asked so that we may *learn* something from these encounters.

The same goes for the afflictions that the Prophets and Saints faced in their lives. These were opportunities to demonstrate their patience and steadfastness, and thus gain the pleasure of Allah ﷻ. Everyone *knew* the Prophet's ﷺ grandson, Imam Husain ﷺ, was going to be martyred, but no-one – not even the Prophet ﷺ himself – tried to stop this.

Concerning the verse wherein Allah ﷻ commands our Beloved Prophet ﷺ,

قل إنما أنا بشر مثلكم
“Say, ‘I am a man like you.’”
– Surah Kahf, Verse 110

Was the Prophet ﷺ an angel? Was he a jinn? No! He was a man...like us – not an *ordinary* man like us! We share our quality of *humanity* with the Prophets, but *within* that category, they and we are *worlds* apart. When the Sahaabah tried to go for days on end without food or drink (just like their Beloved ﷺ), the Prophet ﷺ himself asked them,

ايكم مثلي؟
‘Which one of you is like me?!’
– Bukhari Sharif

If this is not the position taken on this verse, what would be the meaning of the many other verses wherein the excellences of our Beloved Prophet ﷺ are clearly singled out by Allah ﷻ? Why aren't we also ‘a Mercy to the Worlds’? ³ Why don't Allah ﷻ and His angels salute us too? ⁴ Why does Allah ﷻ proudly speak of His unequalled relationship with His Beloved Messenger ﷺ and not share a similar relationship with us? ⁵

And what about the countless other differences found in the Hadith? Our blood is an impurity, whereas the Holy Prophet's ﷺ blood gives Jannah to others! Our perspiration emits a bad odor, whereas the Prophet's ﷺ perspiration was bottled as atr! We walk on rocks and hurt ourselves, whereas the Prophets walked on rocks and they became cushions for them!

It's important to understand – Allah ﷻ speaks to His beloveds the way He wants, and they present themselves in His Court the way they want. Sinners like us have *no right* to speak about the Prophets the way Allah ﷻ speaks to them (or question the way the Prophets present themselves to their Lord), just as how a person wouldn't like his children to speak to him the way he's spoken to by his elders.

To gain just a *glimpse* of the differences between the Prophets and us is what we can only ever accomplish. We will *never* know their true reality. This is why our Beloved Prophet ﷺ *himself* said,

“O Abu Bakr ؓ! Oath on He Who has sent me with the truth, no-one knows my reality besides Allah ﷻ!”
– Mataali'ul-Musarrāt, Sharh Dalaailul-Khairaat

“You've explained where the line between worshipping Allah ﷻ and worshipping others besides Him lies, but we still don't know when to draw the line. How much can we praise the Prophets and Saints before Allah ﷻ gets angry and says we need to concentrate more on Him instead?”

Brother, the remembrance of the Prophets and Saints *is* the worship of Allah ﷻ! Why would Allah ﷻ ever get angry with you for worshipping Him too much?! If Allah ﷻ *was* envious of anyone else's remembrance, why did He say in the Holy Quran,

ورفعنا لك ذكرك

“And (O Prophet ﷺ), have We not exalted your remembrance?”
– Surah Sharh, Verse 4

Yes, there *are* obligations that have to be fulfilled *first*. We can't say, "I'm reading Durood Sharif, so I don't have to read my Zohr Salaah," or, "I won't fast in the month of Ramadaan, but I'll make up for it by reading the Quran instead."

No. Before anything else, a Muslim *has* to make sure his obligatory duties are in order. After that, he may engage himself in any permissible act he wishes to involve himself in, without limitations. It's even better if these acts are acts of worship.

Of course Salaah is the greatest form of worship, but not everyone is inclined to be constantly engaged in Salaah. Fasting, giving charity, going for Umra, reciting the Holy Quran, propagating Islam, assembling people for religious lectures – all of these are good acts too, and *all* have a place in Islam.

In fact, the reward that you may receive for a minor gesture of love and respect can sometimes be a greater reward than for a customary act of worship,

"If a person looks with love at his parents, Allah ﷻ writes in his favor the reward equal to the performance of one Hajj."

– The Holy Prophet ﷺ

In Jihad, the Sahaabah used to literally give their *lives* for Rasoolullah ﷺ. They used to *catch* his blessed saliva before it reached the ground! They wanted to be with him so much that Allah ﷻ had to eventually *order* them not to sit with the Holy Prophet ﷺ for too long, since it was becoming difficult on him.⁶ Did the Prophet ﷺ ever say to them in any of this, "You people are paying too much attention to me. You need to concentrate more on Allah ﷻ instead."

Never! Allah ﷻ *Himself* said of the Sahaabah,

رضي الله عنهم ورضوا عنه

“Allah ﷻ is well pleased with them, as they are with Him.”

– Surah Tauba, Verse 100

The love of the Holy Prophet ﷺ (especially) is not some secondary act that we can involve ourselves in once in a while but have to then quickly return to the remembrance of Allah ﷻ before we become prophet-worshippers. No! As long as Muslims keep within the boundaries of Islamic Law, the love of our Beloved Prophet ﷺ is *unrestricted* and the very *benchmark* of our Imaan!

“None of you is a true believer until he loves me more than his parents, his children, and all of mankind.”

– The Holy Prophet ﷺ

To love anything connected to Allah ﷻ is to love Allah ﷻ! Allah ﷻ *wants* us to embrace the praise and remembrance of His beloved servants. This is proven everywhere: in the Kalima, in the Holy Quran...even in direct acts of worship like Salaah! To keep yourself and others away from the remembrance of these individuals (believing this to be a service being rendered to Allah ﷻ) is *absolutely* un-Islamic.

Also, to believe that at some point in the past, the entire Muslim Ummah became a nation of prophet- and saint-worshippers, is incorrect (and an upsetting belief to have about the people Allah ﷻ and His Messenger ﷺ hold in such high regard). The very *foundation* of Islam is to worship Allah ﷻ *alone*, and judging by what has been said about Muslims by Allah ﷻ and His Messenger ﷺ, it's fair to say the Ummah has *never* been (and *will* never be) a nation of prophet- and saint-worshippers,

كنتم خير امة

“You are the best of people.”

– Surah Ale-Imran, Verse 110

*“Shaitaan has lost all hope that he will ever be able
to lead you astray in big things.”*
– The Holy Prophet ﷺ (during his Final Sermon)

To honour the Prophets ﷺ and Friends of Allah ﷺ in different forms, and to show our appreciation to Allah ﷻ for bestowing us with these mercies, is what was always intended by the believers.

This was the way of Muslims in the past, and we hope, through sincerity and better understanding, it becomes the way of Muslims today.



The purpose of this work, then, is to give the reader only an indication of just what and how much Allah ﷻ has granted his close and beloved servants. May Allah ﷻ elevate the status of Maulana Abun-Nur Muhammad Bashir ﷺ and grant his work acceptance in this world, and in the next.

Ameen.

‘Before gaining knowledge, adopt good manners.’

– Hadrat Umar 

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نُحْمَدُهُ وَنُصَلِّي عَلَى رَسُوْلِهِ الْكَرِيْمِ

THE EXISTENCE & ONENESS OF ALLAH ﷻ

لو كان فيهما آلهة الا الله لفسدتا

'If there were, in the Heavens & the Earth, other deities besides Allah ﷻ, there would have been confusion in both!'

– Surah Ambiya, Verse 22

1 – IMAM JA'FAR SAADIQ ﷺ & AN ATHEIST SAILOR

An atheist sailor once said to Imam Ja'far Saadiq ﷺ, “There’s no such thing as Allah ﷻ.” (Allah ﷻ Forbid!).

The Imam asked him, “You’re a sailor. Have you ever endured a storm in your travels?”

“Yes, I remember such a day clearly. Our ship got caught in terrible weather.”

“And what happened?”

“The ship sank and none of my crew survived.”

“How did you survive?”

The man explained, “I got hold of a wooden board and slowly made my way closer to the shore. It was still far off when the board suddenly slipped from my fingers – and in desperation, I kicked my arms and legs violently until...*somehow*, I ended up on land.”

Imam Ja'far Saadiq ﷺ then said, “So listen, when you were on the ship, you were relying on it to deliver you to land, right? And, when

you only had the plank, you placed your full dependence on that piece of wood alone; but once you no longer had even *that* – and in that state of utter helplessness, knowing *fully well* that there was no one there to support you – did you hope that *someone* might still be able to save you if they so wished?”

The sailor replied, “Yes, I had that hope.”

“And who was that being you were hoping for to save you?”

The sailor went silent; and the great Imam finally said, “Know that at that moment, that very being you had faith in to save you was *only* Allah ﷻ.”

These words greatly pleased the sailor, and he then accepted the deen of Islam. – *Tafseer Kabeer, Vol. 1, Pg. 221*

Lesson Allah ﷻ exists, and His existence is clear. Our minds turn to Him even unintentionally, because believing in Him is a natural thing.

2 – A WISE OLD WOMAN

A scholar once saw an old lady operating her spinning wheel and asked her, “Lady! You’ve been spinning that wheel your entire life. Have you ever taken any time to learn about Your Lord?”

The woman replied, “I see everything through this wheel of mine.”

“Then tell me, is Allah ﷻ present or not?”

“Allah ﷻ is present, every moment, every day, every night – all the time.”

“But what’s your proof of this?”

“This very wheel of mine!”

“How so?”

The woman explained, “As long as I’m here running the wheel, it continues to spin in motion. Once I stop, it stops. So, if the wheel is in *need* of someone to keep it moving, why shouldn’t the Earth, the Heavens, the Sun and the Moon be in need of someone to keep them moving? When I stop my work, the wheel stops spinning, but until now, we’ve never seen anything in our Universe stop moving. This is how I know that the One Who keeps our world in order is present and is *always* present.”

The scholar was happy with this answer but continued, “Okay, but how do you know that the One who controls the Universe is one and not two?”

The woman replied, “The answer is again in my wheel! It only spins in the direction I tell it to. If someone wanted to assist me in spinning it, the wheel’s motion would become inconsistent and it wouldn’t work properly. And, if my assistant spun it in a different direction, the wheel would either stop spinning or break. This doesn’t happen when I use it alone, and this is how I know that if there was another controller of the Universe besides Allah ﷻ, there would be no uniformity in the day and night cycle or anything else. So, the controller of the Heavens and the Earth *can only be one.*” – *Seeratus-Saaliheen, Pg. 3*

Lesson The world itself is proof that our Creator is one, but only those of insight see this.

THE BELOVED OF ALLAH ﷺ

وما أرسلناك إلا رحمة للعالمين

“And We have not sent you but as a Mercy to the Worlds.”
– Surah Ambiya, Verse 107

3 – HADRAT JIBRAEL ﷺ & THE SHINING STAR

The Holy Prophet ﷺ once asked Hadrat Jibrael ﷺ, “Jibrael ﷺ! How old are you?”

The angel replied, “O Rasoolullah ﷺ, I don’t know how old I am, but I *do* know that in the Fourth Covering (حجاب), I saw a star shine once every 70,000 years, and I saw this 72,000 times.”

The Holy Prophet ﷺ then said, “و عزة ربي انا ذلك الكوكب” By the honour of Allah ﷻ! I was that star.” – *Roohul-Bayaan*, Vol. 1, Pg. 974

Lesson The noor of our Beloved Prophet ﷺ was created before anything else. He came before angels, humans, the Earth, and whatever else lies within *all* of creation.

4 – THE KING OF YEMEN

It’s been recorded in *Hujjatullah alal-Alameen* and *Taarikh Ibn Asaakir* that 1,000 years before the arrival of the Holy Prophet ﷺ, the King of Yemen (Tabaa Awwal Hamīri) assembled 12,000 of his scholars and officials, 132,000 horsemen, and 113,000 foot soldiers to accompany him on a tour of his kingdom. During this expedition, they arrived in the city of Makkah and were surprised to find none of its residents interested in coming out to salute them. When the king enquired from his officials as to the reason for this, his prime-minister responded, “There’s a structure in this city called ‘the House of Allah ﷻ’ which people from all over – way more than this army, in fact – come to pay their respects towards and to the

city's residents. Why then would they concern themselves with this measly procession?"

The king became infuriated upon hearing this and swore, "I'll tear that structure down and have all of these people killed!"

He then suddenly found blood emerging from his eyes, nose and mouth (along with a liquid so horrendous in smell that no-one in his company could bear sitting next to him). After seeking help from his numerous doctors to cure this condition of his (all to no avail), one of his priests finally stepped forward and said, "O King! This sickness is from the Heavens, while we possess cures only from the Earth. The only way to rid yourself of it is to seek forgiveness for any bad intention you may have had recently."

So, the king repented from his earlier plans against the Kaaba and the Makkans and immediately found his condition return to its normal state again! Unable to contain his happiness, he ordered for a silk covering to be prepared and draped over the Kaaba, before presenting *every resident* of the city with wealth and some silk clothing.

The army then proceeded to Madina. Upon their arrival, those that were scholars of the Heavenly Books examined its sand, stones and landscape and immediately recognized the area to be the future residence of the Final Prophet ﷺ. For this reason, they turned to their king and said, "We'd rather die than leave this city! Should fortune favour us, the Final Messenger ﷺ will one day arrive and bless us with his companionship. Otherwise, the sand from his feet will surely land on our graves, and this will be sufficient for our salvation."

So, the king built 400 houses for them in the city, and in the region of his chief-priest's residence, he constructed a few houses better than the others (intending that when the Holy Prophet ﷺ did arrive, he'd choose to stay in one of them). After giving them enough money to begin their new lives, the king gave a letter to his main priest with the following instruction, "Give this to the Prophet ﷺ if you see him in your lifetime. If not, keep it in your family until he arrives."

This letter passed from generation to generation in the priest's family (for 1,000 years) until it finally came into the hands of the famous Companion, Hadrat Abu Ayub Ansaari ؓ (who requested his servant, Abu Laila, to safeguard it). Written in it was the following,

'From the most insignificant creation, Tabaa Awwal Hamīri, to the Intercessor of Sinners & Leader of Prophets ﷺ, Muhammadur-Rasoolullah ﷺ. O Beloved of Allah ﷻ, I bring faith upon you, the book which will be revealed to you, and the religion that you will propagate. Should I see you in my lifetime, it would only be my good fortune. Otherwise, I ask that you intercede for me and do not forsake me. I'm from your first Ummah and also pledge allegiance (بیتة) to you. I hereby testify that Allah ﷻ is One and that you are his true Messenger ﷺ.'

When the Prophet ﷺ neared Madina at the end of his migration, its residents were so ecstatic to meet him that they came out in large numbers, decorating and tidying their homes and streets, all with the intention of having the blessed Messenger ﷺ choose to stay with them over everyone else.

Since he did not want to show favour to one family over another, Sayyiduna Rasoolullah ﷺ entered the city and said, "Leave the nose-string of my camel and let it to walk freely. Wherever it stops, I'll stay there."

In this way, the camel roamed for a short while until it finally stopped outside the house of Hadrat Abu Ayub Ansaari ؓ (who was, incidentally, staying in the *very same* residence built by the King of Yemen 1,000 years earlier!). When his servant, Abu Laila, presented himself before the Prophet ﷺ, Rasoolullah ﷺ noticed him and said, "You're Abu Laila; I'm the Messenger of Allah ﷻ. Give me the King's letter."

Rasoolullah ﷺ was then presented with the letter; and after reading it, he said in reply, "I congratulate the virtuous brother Tabaa." – *Mizaanul-Adyaan*, Pg. 171

Lesson The Holy Messenger ﷺ was praised even before his birth...and the people who praised him even received honour for their praise! How then can we, who are *in* the Ummah of the Beloved Prophet ﷺ, not be shown any favour by him?!

We also come to know the Prophet ﷺ is aware of the past, and that cleaning and decorating buildings on the arrival of esteemed personalities is not a bad practice. In fact, it is the practice of the Sahaabah.

5 – THE DREAM OF ABU BAKR SIDDIQUE ﷺ

Hadrat Abu Bakr Siddique ﷺ was a merchant prior to the advent of Islam and once traveled to Syria on business. While there, he had a dream in which he saw the sun and the moon descend from the sky and fall onto his lap. He took hold of them, placed them against his chest, then stored them in a sheet.

In the morning, he met with a Christian priest and sought an interpretation to the dream.

The priest asked him, “Who are you?”

“I’m Abu Bakr Siddique ﷺ, a resident of Makkah.”

“Which tribe are you from?”

“The Banu Hashim.”

“And what’s your means of livelihood?”

“Business.”

The priest then said, “So listen carefully: The Final Prophet, Muhammad ﷺ, has arrived, and he is from your tribe. If it wasn’t for him, Allah ﷻ wouldn’t have created the Earth, the Heavens, or even another prophet. He’s the leader of whatever came first and whatever comes last. O Abu Bakr ﷺ! Soon you’ll join this *deen* and become both a minister and a viceroy of it. This is the dream’s

interpretation. Listen too, that I've read the praise of this Prophet in the Torah *and* in the Bible, and I've already brought Imaan upon him and accepted Islam – only I haven't revealed this yet to the Christians out of fear.”

Hearing this, the love for the Holy Prophet ﷺ began to grow within Hadrat Abu Bakr Siddique ؓ, and he immediately headed back to Makkah, looked for the Holy Prophet ﷺ, and cooled his eyes with his blessed sight.

The Prophet ﷺ saw him and said, “Abu Bakr ؓ! You've come. Now quickly enter the religion of truth.”

Hadrat Abu Bakr ؓ respectfully replied, “Fine, but I'd like to see a miracle.”

“Whatever you saw in Syria, and its interpretation by the priest, was solely my miracle.”

Hearing this, Hadrat Abu Bakr ؓ replied, “صدقت يا رسول الله انا اشهد انك محمد رسول الله You've spoken the truth, and I testify that Muhammad ﷺ is the Messenger of Allah ﷺ.” – *Jāmi'ul-Mu'jizāt*, Pg. 14

Lesson We see that Hadrat Abu Bakr Siddique ؓ is a true Khalifa of Islam, and also that nothing of the happenings of the world is unknown to the Beloved Prophet ﷺ.

We also come to know that had it not been for our Beloved Prophet ﷺ, nothing else in this world would have been created!

6 – SHAITAAN'S GRANDSON

A narration of Hadrat Umar ؓ (from Baihaqi) is as follows, “We were once sitting with the Holy Prophet ﷺ on one of the hills of Hijaz when an elderly man with a walking-stick approached us and greeted Rasoolullah ﷺ. The Prophet ﷺ returned his greeting and said to us, “His voice is like the voice of Jinns.”

He then asked the man, “Who are you?”

“O Prophet ﷺ, I’m a jinn called Hāmma, son of Hem, son of Lāqees, son of Shaitaan.”

“Are there only two generations between you and Shaitaan? Okay. How old are you?”

“O Rasoolullah ﷺ, I’m as old as the world, maybe a little younger. I was just a child when Qābil killed Hābil, but even *then* I understood things. I used to run into the mountains, steal people’s food, and even whisper evil thoughts into their minds by ordering them not to treat their in-laws and families with kindness.”

“So you became a very bad individual.”

“O Rasoolullah ﷺ, don’t reproach me, because I’ve come to repent in your service. I even met Hadrat Nuh ؑ and spent a full year in his masjid, repenting in his court. Hadrat Hūd ؑ, Hadrat Ya’qūb ؑ and Hadrat Mūsa ؑ all requested that I convey their salaam to Hadrat Esa ؑ, and O Prophet ﷺ, Hadrat Esa ؑ requested that I present his salaam to you. For this, I’m now before you and request that, just as how I learnt the Torah, so too should you teach me some of the Quran.”

So, the Prophet ﷺ taught Hāmma Surahs *Mursalāt*, *Amma*, *Ikhhlās*, *Falaq*, *Naas* and *Izash-Shams*, before saying to him, “Hāmma, if you ever need anything in future, don’t be afraid to see me.”

Hadrat Umar ؓ continues, “Since then, we’ve witnessed the demise of Rasoolullah ﷺ but still don’t know what happened to Hāmma. Allah ﷻ knows whether he’s still alive or not.” – *Khulaasatut-Tafaseer*, Pg. 170

Lesson The court of our Beloved Prophet ﷺ includes both Man & Jinn.

7 – SACRED KILLING

There was a man in Makkah by the name of Waleed who used to own a gold idol. He was once praying to it when he heard a voice from inside it say, “People! Muhammad is *not* the Messenger of Allah! Don’t listen to him!” (معاذ الله).

Waleed became ecstatic upon hearing this and ran to his friends, saying, “Good news! Today my idol clearly confirmed that Muhammad is not the Messenger!”

All then proceeded to his house to hear it, and indeed, when they got near to it, they heard the idol repeating these very words.

The next day, an open invitation was given out to the residents of Makkah to come and see this, and a massive crowd then gathered in the house of Waleed to witness this extraordinary event. Even the Prophet ﷺ himself was invited. When the time finally arrived, the idol was shown to the people...but instead of them hearing what they were expecting, everyone heard the following words emerge from it instead, “People of Makkah! Know well that Muhammad ﷺ is truly the Messenger of Allah ﷻ, his orders are correct, and his religion *is* on the path of truth. You and your idol are both astray and lead others astray. If you don’t accept his words, you’ll enter Jahannam. So, be wise and admit yourself in the service of the Messenger ﷺ.”

Hearing this, Waleed became infuriated and broke his idol into pieces, with the Holy Prophet ﷺ then leaving his house as the victor.

On his way back, Rasoolullah ﷺ came across a person riding a horse covered in a green sheet (as well as holding a sword dripping with blood) and asked him, “Who are you?”

The horseman replied, “O Prophet ﷺ, I’m a Muslim jinn who lives on Mount Tūr. My name’s Mahin ibn Ba’har, and I’ve been away for the last few days. On my return today, I saw my family crying and learnt that a disbelieving jinn from amongst us called Musfir infiltrated one of the idols of Makkah and began to say bad things about you. When they told me that he’d already left in the morning

to do it again today, I became angry, grabbed my sword and killed him along the way. After that, I entered the idol myself – and the words you heard coming out of it a moment ago were mine.”

The Holy Prophet ﷺ was very pleased with this and even made dua for the jinn. – *Jāmi'ul-Mu'jizāt*, Pg. 7

Lesson We learn that our Prophet ﷺ is also the Messenger ﷺ of jinns, and that to host functions in seeking to belittle him is the practice of non-Muslims.

8 – THE MAGIC CHARMER

There was a man named Damaad from the Shanua tribe who used to treat people possessed by jinns using his magic and charms. He was in Makkah once when someone told him that a man called Muhammad ﷺ was possessed by one (or many) jinns (معاذ الله).

Damaad replied, “I treat such people. Where’s this man?”

After presenting himself before the Holy Prophet ﷺ, Damaad was seated upon Rasoolullah’s ﷺ request, and the Prophet ﷺ said to him, “Damaad, before you begin, listen to these words of mine,

الحمد لله نحمده و نستعينه و نستغفره و نؤمن به و نتوكل عليه و نعوذ بالله
من شرور انفسنا و من سيئات اعمالنا من يهده الله فلا مضل له و من يضلل الله فلا هادي له
و اشهد ان لا اله الا الله وحده لا شريك له و اشهد ان محمدا عبده و رسوله

These words stunned the magic-charmer, and he immediately requested the Prophet ﷺ to recite them again.

After Rasoolullah ﷺ did so, Damaad (who had initially come to remove a supposed jinn from Rasoolullah ﷺ but was now having his infidelity removed from him) could not contain himself and said, “O Prophet ﷺ! Extend your hand so that I may pledge allegiance to you.”

He then became a Muslim on the hand of the Holy Prophet ﷺ, and those who brought him to treat Rasoolullah ﷺ saw this and ran away in fright! – *Muslim Sharif*, Vol.1, Pg. 320

Lesson The words which came out of our Beloved Prophet's ﷺ mouth had such an effect on people that even the hardest of hearts were softened by its eloquence.

We also see that those who call the Prophet ﷺ insane or deny his knowledge are truly the ones who are ignorant and the possessors of black hearts!

9 – RUKAANA THE WRESTLER

Rukaana was a very wealthy, strong and undefeated wrestler of the Banu Hashim who grazed goats in the valley of Adm. He once saw the Holy Prophet ﷺ walking by and approached him, saying, “Muhammad! You’re the one who’s been insulting our gods Laat & Uzza and has been proclaiming the greatness of Allah ﷻ alone! If I wasn’t family, I would’ve killed you; but I challenge you to a wrestling contest instead! You call out to Allah ﷻ and I’ll call out to my gods, and we’ll see which one of them is the most powerful.”

The Holy Prophet ﷺ replied, “If we have to wrestle, then so be it. I’m ready.”

This answer surprised Rukaana. Nevertheless, he stood up in pride to face the Messenger ﷺ...and was swiftly brought down to the ground by him in just one move (the first time anyone had ever defeated him)!

After the Holy Prophet ﷺ sat on his chest, the ashamed Rukaana exclaimed, “Get off my chest and give me one more chance. Maybe Laat & Uzza weren’t paying attention to me.”

Rasoolullah ﷺ agreed, and after standing up and facing Rukaana a second time, he again effortlessly brought the wrestler to the ground (!), prompting Rukaana to say, “Maybe Laat and Uzza are angry with me today while your Lord assists you. Give me one more chance. This time I’m sure they’ll assist me.”

Rasoolullah ﷺ again agreed, and on the third occasion, after Rukaana was brought down by him a third time, the wrestler forsook the challenge in humiliation and said, “Muhammad, take as many of my goats as you wish.”

The Holy Prophet ﷺ replied, “I’m not in need of any wealth. You should become a Muslim instead and be saved from Jahannam.”

“I don’t mind becoming a Muslim, but what would the women and children say after seeing such a strong wrestler defeated and turning to Islam?”

Before turning around to leave, Rasoolullah ﷺ answered, “Then congratulations to you for all the wealth you’ve acquired.”

At this time, Hadrat Abu Bakr Siddique ؓ and Hadrat Umar ؓ were both looking for the Prophet ﷺ and saw him approaching them from the Adm valley. Hoping he was not troubled by anyone, they quickly presented themselves before their beloved and said, “O Rasoolullah ﷺ, why did you go there alone?! There’s a very strong and great enemy of Islam (i.e. Rukaana) who lives in that area!”

Rasoolullah ﷺ smiled and said, “Why should I worry about Rukaana when Allah ﷻ is constantly with me?”

He then related to them all that had happened, after which the two Companions ؓ expressed their happiness and said, “Rukaana was such a wrestler that no one *ever* brought him down before. This was something only the Messenger of Allah ﷺ could’ve accomplished.”

– *Abu Dawūd, Vol. 2, Pg. 209*

Lesson Our Beloved Prophet ﷺ is a treasure of strength, excellence and perfection, and no one will ever match him in anything, no matter how much they devote themselves to the worship of Allah ﷻ.

We also see that even the *enemies* of Islam recognized the excellence of our Beloved Prophet ﷺ, but their fear of worldly humiliation prevented them from ever becoming Muslims.

Supplementary Historians say that the wrestler Rukaana eventually *did* accept Islam (some say during the Conquest of Makkah).

10 – THE HAT OF KHALID IBN WALEED ﷺ

Hadrat Khalid ibn Waleed ﷺ was a brilliant swordsman of his time and always left battles undefeated.

During the Battle of Yarmūk, as the war began to intensify, he noticed that his hat was missing and amazingly stopped to look for it! When others saw that one of their best fighters was now occupied in looking for his *hat* while they were busy avoiding everything from arrows and stones to swords and spears, they didn't take lightly to this and cried out, "Leave your hat and fight!"

Yet, Hadrat Khalid ibn Waleed ﷺ paid no attention to this and continued in his search.

When he eventually found the hat, he happily placed it on his head and said, "Brothers, do you know why this hat is so beloved to me? Know that every battle I've won so far is due to *its* blessings rather than mine. Without it, I'm nothing – but with it, my enemy is nothing."

They asked him, "What's so special about it?"

Hadrat Khalid ibn Waleed ﷺ replied, "This hat contains the blessed hair of the Holy Prophet ﷺ. He once had his hair cut while performing Umrah, and I was one of many people falling over one another to attain some of it. After managing to receive some strands, I sewed them onto this hat of mine, and it's now the reason for *all* of my blessings and victories. So, tell me, how could I not have been anxious upon losing it?" – *Hujjatullah alal-Alameen*, Pg. 686

Lesson Whatever is linked to the Prophet ﷺ is a source of blessings and mercy – everything from his hair to his Family, Companions, clothes, and even his places of residence. The Sahaabah proved this by showing great respect to whatever they received which had any connection to him.

11 – THE EXCELLENCE OF HIS HAIR

Hadrat Abu Bakr ﷺ was once fortunate to attain two strands of hair from the Holy Prophet's ﷺ beard and respectfully placed it in a

room of his house. After a while, he was surprised to hear the recital of the Holy Quran emerging from this room, but when he entered it to see who it was, he found no one inside!

When he related this to the Holy Prophet ﷺ, the Prophet ﷺ smiled and said, “Those were angels who gather around my hair and recite the Quran in front of it.” – *Jāmi’ul-Mu’jizāt*, Pg. 62

Lesson Gathering to witness the hair of the Prophet ﷺ is even the practice of angels! How then can ordinary people like us claim to be equal to him when our hair is worth no more than simply being gathered up and disposed of?!

12 – A GOAT RETURNS TO LIFE

During the Battle of Ahzaab, Hadrat Jabir ؓ slaughtered a goat and invited the Holy Prophet ﷺ to come and partake in it. Rasoolullah ﷺ accepted his invitation and proceeded to his house (along with some other Companions of his). When the food was brought before them, it was noticed that the amount wasn’t enough for all. So, the Prophet ﷺ ordered, “Let small groups come in, one at a time, eat, then leave for the next.”

In this way, *all* were able to partake in it!

Hadrat Jabir ؓ narrates that the Sahaaba were also ordered not to throw away or break any of the bones after they were done with them.

Once they were finished, Rasoolullah ﷺ gathered the bones together, placed his hand over the stack and began to recite something. Everyone around him then saw that the pile of bones began showing flesh and blood until it was once again a living, breathing goat!

After this, Rasoolullah ﷺ turned to Hadrat Jabir ؓ and said, “Jabir ؓ, you may have your goat back.” – *Dalaailun-Nubuwwah*, Vol. 2, Pg. 224

Lesson All of the miracles of the other prophets were miracles bestowed to our Beloved Messenger ﷺ, which is why, just as how Hadrat Esa ؑ could give life back to the dead, so too could Rasoolullah ﷺ give life to dead animals.

13 – A SNAKE’S EGG

A Companion of the Prophet ﷺ, Hadrat Habib ibn Fadik ؓ, was once walking somewhere when he stepped on a poisonous snake’s egg and crushed it. The effect of the venom began to whiten his eyes and suppress his vision, and since his anxious father did not know what to do about it, he took him to the Holy Prophet ﷺ and explained to him what had happened.

Without delay, Rasoolullah ﷺ placed his blessed saliva in the eyes of Hadrat Habib ibn Fadik ؓ – which immediately restored his vision...and even *illuminated* his eyes in the process!

The narrator of this Hadith continues, “I saw Hadrat Fadik ؓ when he was 80 years old, and even *then* his eyes were bright, and his vision was so sharp that he could *still* thread a needle!” – *Dalaailun-Nubuwwah, Pg. 167*

Lesson Can anyone now claim to be equal to the Holy Prophet ﷺ when his saliva brings noor and vision to the eyes of others whereas our saliva simply spreads diseases?

14 – 1,000 UNINVITED GUESTS

During the digging leading up to the Battle of Khandaq, Hadrat Jabir ؓ noticed a stone tied to the Holy Prophet’s ﷺ blessed stomach and proceeded to his house to see if he had any food available that he could offer him.

His wife replied, “There’s some barley and a goat you can slaughter. Tell the Prophet ﷺ to come, but make sure *only he* hears you and comes back with no more than ten people.”

The Sahaabi replied, “Okay. I’ll slaughter it, and you cook it while I call him.”

He then made his way to the trench and whispered in the Holy Prophet’s ﷺ ear, “O Rasoolullah ﷺ, follow me to my house with no more than ten people.”

The Prophet ﷺ immediately stopped the digging and surprisingly announced to the *entire congregation*, “Come! Jabir ﷺ has invited us to his house for a meal!”

As a result, the entire Muslim army halted their work and began to make their way to the house of the Companion. When the food was presented to the Holy Prophet ﷺ, he placed his blessed saliva on both the meat and the bread and ordered that they be cooked. Through this blessed action, a simple meal provided by the house of Hadrat Jabir ﷺ was enough to feed roughly 1,000 people! – *Mishkaat Sharif, Pg. 524*

Lesson Such was the blessed features of the Holy Prophet ﷺ, that his saliva placed into food was sufficient to feed entire armies, whereas if our saliva enters food, the dish is thrown away!

15 – STREAMS FROM A WATER-POT

During the Treaty of Hudaibiyah, the water supply of the Sahaabah was completely exhausted, and not even a drop remained for either wudhu or drink. The only individual who still had some in his pot was the Holy Prophet ﷺ, and so when he removed it to begin making wudhu, the Companions informed him of their state and pleaded that he help them quench the dire thirst they were experiencing at the time.

As a result, Rasoolullah ﷺ placed his blessed hand into his water-pot, and everyone around him then saw five streams of water beginning to flow from his fingers (!) with which they were able to adequately quench their thirsts...and even perform wudhu!

One of the Companions, Hadrat Jabir ﷺ, was later asked how many were present at the gathering. He replied, “Even if there were

100,000 people, the water would've been sufficient for all, but on that day, there were 1,500 of us.” – *Mishkaat Sharif*, Pg. 524

Lesson While the authority to change ‘no’ to ‘yes’ or nothing into something resides only with Allah ﷻ, He has granted His Beloved Prophet ﷺ the ability to change whatever is little in creation into more.

16 – A STRICKEN CARAVAN

A caravan once traveling on desert plains suddenly found itself without water, and its passengers, young and old, male and female, all began to panic in this desperate state. Fortunately, they saw the Helper of Both Worlds, Muhammad Mustapha ﷺ, approaching them and immediately asked for his assistance. The Prophet ﷺ consoled them by saying, “Behind that hill is an Abyssinian slave traveling by camel who has some water with him. Ask him to come here.”

When the slave was later standing in front of Rasoolullah ﷺ, the Prophet ﷺ asked him for his water-bag, turned it upside-down and opened its mouth, saying, “Come. You may take as much as you wish.”

Through this, the passengers were able to quench their thirst (and even fill their water-bags) from the endless merciful stream that continued to flow in front of them! After witnessing this extraordinary scene, the Abyssinian kissed the hand of the Prophet ﷺ, accepted Islam, and noticed that his skin was now beaming (as if it was made of camphor)!

When he returned home, he was asked by his owner, “Who are you?”

The slave replied, “I’m your servant.”

“You can’t be. My servant wasn’t as bright as you.”

“True, but I’ve come after having embraced Islam on the hands of the one who illuminated the entire universe!”

He then explained the entire incident to him, and the slave’s master then too became a Muslim! – *Mathnawi Sharif*

Lesson The Holy Prophet ﷺ was the solver of all problems and Mercy-Personified. How mistaken then are those who say that he was nothing more than an ordinary man?!

17 – CONTROL OVER CLOUDS

The city of Madina was once undergoing such a severe drought that a Companion of the Holy Prophet ﷺ stood up during the Jumaa lecture and said, “O Rasoolullah ﷺ! Our wealth is drying up and our children are starving! Make dua for rain.”

The Prophet ﷺ accepted this plea of his and lifted up his blessed hands.

It’s narrated that *as soon as* he did this, clouds began to form over them (though the sky was completely clear moments before) and it began to rain so much that, while Rasoolullah ﷺ was still on the mimbar, drops of water began to fall from his blessed beard.

The rain persisted throughout the entire week and showed no signs of stopping – until the very Companion (who’d asked for it the week before) said during the following Jumaa, “O Rasoolullah ﷺ! Our wealth is now drenched! Make dua again for it to stop.”

The Holy Prophet ﷺ again accepted his request and pointed to the clouds, saying, “Our Allah ﷻ, make it rain around us, not over us.”

The Sahaabah then noticed that, on the Prophet’s ﷺ gesture, the clouds immediately dispersed and the sky was thereafter clear above them again! – *Mishkaat Sharif, Pg. 528*

Lesson It was the nature of the Sahaabah to approach the Holy Prophet ﷺ in times of need and ask him to make dua for them,

knowing that their problems would be more readily resolved through this approach.

We also see that even the *weather* can change simply on the Prophet's ﷺ request!

18 – CONTROL OVER THE MOON

The enemies of the Holy Prophet ﷺ (including Abu Jahl) once approached him with the following challenge, “If you’re truly a messenger of Allah, show us that you can split the moon in two.”

The Prophet ﷺ replied, “Look.”

He then pointed to the moon with his blessed finger, and *all* who saw it witnessed the moon indeed break into *two* distinct portions!

Abu Jahl was naturally startled by this, but he nevertheless disregarded the miracle and wrote it off as mere magic. – *Bukhari Sharif, Vol. 2, Pg. 271 & Hujjatullah, Pg. 396*

Lesson We see that the dominion of the Prophet ﷺ extends beyond this earth, and that to deny his power is the way of non-Muslims.

19 – CONTROL OVER THE SUN

During their stay in *Sahbaa* (a place near Khaibar), the Prophet ﷺ sent Hadrat Ali ؑ away for some work and thereafter read his Asr Salaah. When the Companion returned, Rasoolullah ﷺ rested his blessed head on his lap and fell off to sleep in this position.

Hadrat Ali ؑ (who had not yet read his Asr Salaah) looked at the sun rapidly descending and wondered whether he should interrupt the sleep of Holy Prophet ﷺ or fulfill his Asr later (i.e. after the appointed time). He eventually chose the latter and decided not to interrupt the Prophet ﷺ during his rest.

When Rasoolullah ﷺ awoke, he saw Hadrat Ali ؑ in a sad state and enquired about this. The Sahaabi replied, “O Rasoolullah ﷺ, my Salaah has become qadaa due to your sleep.”

The Holy Prophet ﷺ asked him, “Why then are you sad? Soon the sun will rise again and will remain in the Asr position.”

Rasoolullah ﷺ then lifted up his hands in dua, and the sun indeed rose a *second* time to grant Hadrat Ali ؑ the opportunity to fulfill his Asr Salaah correctly! Once the Companion was done, it set as normal once more! – *Hujjatullah, Pg. 398*

Lesson The Prophet ﷺ has been granted influence over every speck of the universe, and indeed, no one was, is, or ever will be equal to him!

20 – CONTROL OVER THE EARTH

During the migration, soon after the Prophet ﷺ left Makkah with Hadrat Abu Bakr Siddique ؓ, an announcement was made to the Makkan residents stating that whoever apprehended the two and brought them back would be granted 100 camels in reward.

Hearing this, Saraaqah ibn Ja’sham immediately ascended upon a fast horse of his and said, “I’ll be the one to come back with them!”

So, in just a short amount of time, Saraaqah came within sight of Hadrat Abu Bakr Siddique ؓ. When the Companion saw him, he turned to the Holy Prophet ﷺ and said, “O Rasoolullah ﷺ, Saraaqah is coming towards us!”

The Prophet ﷺ replied, “Don’t worry. Allah ﷻ is with us.”

As soon as he said this, Saraaqah’s horse was *immediately* swallowed by the ground (down to its stomach), and the astonished rider could do nothing but exclaim, “O Muhammad! Release me from this. You have my word that I’ll return to Makkah...along with anyone else I find coming in your direction!”

The Holy Prophet ﷺ accepted his request, and Saraaqah ibn Ja’sham was then set free.

Lesson How unfair is it for us to compare ourselves to the Holy Prophet ﷺ when even the *ground* is ordered by Allah ﷻ to serve him, while we can’t even get our spouses to serve us?

21 – CONTROL OVER TREES

A Bedouin once said to the Holy Prophet ﷺ, “O Muhammad! If you’re truly a messenger of Allah ﷻ, show me a miracle.”

Rasoolullah ﷺ replied, “Okay. See that tree over there? Go up to it and say that the Messenger of Allah ﷺ is calling it.”

The man did as he was told and was surprised to see the tree immediately begin to shake about! It then uprooted itself and *walked* towards the Holy Prophet ﷺ, saying when it reached him, “السلام عليك يا رسول الله Peace be upon you, O Messenger of Allah ﷺ.”

The satisfied Bedouin then said, “Now make it go back.”

Rasoolullah ﷺ accepted his request, and upon his order, the tree returned to its original position and positioned itself exactly the way it was before!

Seeing this miracle of his, the Bedouin requested to make sajda to the Holy Prophet ﷺ but was told by him, “That’s impermissible.”

When he asked if he could kiss his hands and feet instead, Rasoolullah ﷺ replied, “Yes. That you may do,” and he then allowed the Bedouin to do so. – *Hujjatullah, Pg. 441*

Lesson We learn that there’s no prohibition in kissing the hands or feet of someone out of love & respect, since the Prophet ﷺ himself did not stop people from doing so and placed no restriction on this action.

22 – A CAMEL MADLY IN LOVE

A rampaging camel once ran into a garden belonging to the Bani Najar and attempted to bite anyone who tried to enter it. Not knowing what to do, the people presented themselves before the Holy Prophet ﷺ and informed him of this unruly animal. He replied, “Come. Let’s go to it.”

Rasoolullah ﷺ then made his way to the garden and said to the camel upon his arrival, “Come here.”

As soon as it saw the Messenger of Allah ﷺ, the camel proceeded towards him and placed its head on his blessed feet! Rasoolullah ﷺ

requested its bridle, fastened it on and returned the camel back to its owner. He then said to his Sahaabah, “Besides non-Muslims, every inhabitant of the Heavens and the Earth accepts that I am the Messenger of Allah ﷺ.” – *Hujjatullah, Pg. 458*

23 – THE KEY TO THE KAABA

Prior to the Conquest of Makkah, the key to the Kaaba was in the hands of the Quraish and would be opened on Mondays and Thursdays by Uthman ibn Talha.

The Holy Prophet ﷺ once asked Uthman if he could open the Kaaba for him. When the request was declined, he said to him, “O Uthman, you refuse to open the Kaaba for me today. Know that soon the key will be in *my* hands, and I too will only give it to whom I want.”

Uthman ibn Talha replied, “Are you saying the Quraish will one day be defeated? We’ll see.”

Years later, when the Holy Prophet ﷺ entered Makkah as its conqueror, he made his way towards Uthman ibn Talha and said, “Give me the key.”

Poor Uthman could do nothing but oblige – yet after giving it to Rasoolullah ﷺ, the Prophet ﷺ said to him, “Uthman, I’m granting you the key once again. It will be from your hands that an oppressor will seize it.”

After Uthman took it back, the Prophet ﷺ continued, “Do you remember the day I asked you to open the Kaaba for me and you said that you wouldn’t? Do you remember me saying that the Quraish will one day be defeated and that the key will come into my hands, for me to give it to whoever I wish?”

Hadrat Uthman ibn Talha ؓ replied, “I remember that day, and I bear witness that you are truly the Messenger of Allah ﷺ.” – *Hujjatullah, Pg. 499*

Lesson Whatever has happened and whatever will happen until the Day of Judgment is known by the Holy Prophet ﷺ. How truly

foolish then are those who say that he had no knowledge of what will happen tomorrow?!

24 – A LOST CAMEL

During the expedition of Tabuk, the Prophet's ﷺ camel was lost. So, someone posing as a Muslim said to the Sahaabah, “Your Muhammad claims to be a prophet and informs you of the Heavens, but he doesn't even know where his camel is!”

When Rasoolullah ﷺ heard of this, he said in reply, “I truly *am* a prophet, and my knowledge has been given to me by Allah ﷻ. My camel is in [a certain place]. Its bridle has caught onto a tree.”

So, when the Companions went to retrieve it, they indeed found the camel in the *exact* spot the Prophet ﷺ said it would be (and sure enough, with its bridle entangled onto a tree). – *Zaadul-Ma'ād*, Vol. 3, Pg. 3, *Hujjatullah*, Pg. 510

Lesson We again see that the Holy Prophet ﷺ was granted *all* the knowledge of the world, and to deny this was the practice of non-Muslims.

25 – AN IMPRISONED UNCLE

After the Battle of Badr, a few captives came into the hands of the Muslims, and one of them was the uncle of the Beloved Prophet ﷺ, Hadrat Abbas ؓ (who had not yet accepted Islam). When the prisoners were offered their freedom in exchange for payment, Hadrat Abbas ؓ proceeded to the Prophet ﷺ and said to him, “Muhammad, what do I have to give? I'm the poorest man in Makkah.”

Rasoolullah ﷺ replied, “What about the few gold bricks you secretly gave to your wife before leaving for Badr? Beloved uncle, why do you try to hide this from me?”

After witnessing this miracle of his, the stunned Hadrat Abbas ؓ accepted the deen of Islam! – *Dalaailun-Nubuwwah, Vol. 2, Pg. 171*

Lesson *Nothing* is hidden from our Beloved Messenger ؓ, and this expansive knowledge of his was just one of his *many* miracles.

26 – WHAT AM I HIDING?

A Bedouin once hid something in his sleeve and approached the Holy Prophet ؓ, saying, “O Muhammad! If you can tell me what I’m hiding, I’ll accept Islam.”

The Prophet ؓ asked, “Will you truly accept it?”

“Yes, right here.”

The Prophet ؓ then said, “Then listen: you were walking in a jungle not long ago and came across a pigeon’s nest, from which you removed two of its chicks. When the mother came down to protect them, you grabbed her too and placed them all in your sleeve. That’s what you’re hiding right now.”

Hearing this, the astonished Bedouin immediately proclaimed the Kalima *اشهد ان لا اله الا الله و اشهد انك رسول الله* – *Jāmi’ul-Mu’jizāt, Pg. 21*

Lesson Even non-Muslims know that proof of prophethood is having knowledge of things that were not physically seen by them!

27 – A PLUMP CAMEL

Hadrat Ali ؓ was once at home when Sayyidah Fatima ؓ said to him, “I’ve cut this cotton. Take it to the market and sell it for some flour which I can use to feed Hasan ؓ and Husain ؓ.”

So, the Companion proceeded to the market and managed to sell the cotton for six coins. Before he could spend it, however, he came across a beggar who asked, “من يقرض الله قرضا حسنا” Who will loan Allah ﷻ a beautiful loan?”¹

Hearing this, Hadrat Ali ﷺ decided to give him the money instead.

A short while later, a Bedouin appeared before Hadrat Ali ﷺ pulling a plump she-camel and said, “Ali ﷺ! Buy this camel from me.”

Hadrat Ali ﷺ replied, “I don’t have any money.”

The Bedouin offered, “I’ll give it to you on loan.” He then handed the nose-string to the Companion and walked away.

Soon afterwards, a second Bedouin appeared and asked, “Ali ﷺ, will you give me this camel? I’ll pay 300 coins for it.”

Hadrat Ali ﷺ agreed, and the Bedouin then gave him the coins, took hold of the camel and also walked away.

Hadrat Ali ﷺ thereafter searched for the first Bedouin but was unable to find him. With the money still in his possession, he eventually decided to make his way back home and found the Holy Prophet ﷺ there when he arrived.

Rasoolullah ﷺ smiled at him and asked, “Ali ﷺ, will you tell them the story or shall I?”

Hadrat Ali ﷺ replied, “O Rasoolullah ﷺ, you explain it.”

The Prophet ﷺ then said, “The first Bedouin was Jibrael ﷺ, the second Bedouin was Israfil ﷺ, and the camel was a camel of Jannah that will be ridden by Fatima ﷺ. Allah ﷻ was so pleased with your selflessness that He rewarded you in this world and will reward you for it again in the Hereafter.” – *Jāmi’ul-Mu’jizāt*, Pg. 4

Lesson The close servants of Allah ﷻ would rather starve than see a beggar go hungry.

28 – A FOREST DOE

A female deer which lived in a forest with two of its fawns was once walking somewhere when she got caught in a trap and was powerless to escape. In this state of desperation, she fortunately saw the Holy Prophet ﷺ advancing towards her and cried out, “O Prophet of Allah ﷻ! Have mercy on me.”

Rasoolullah ﷺ heard her plea and asked, “What do you need?”

“I’m caught in a trap while my two children are at a mountain nearby. Release me and let me feed them one last time. You have my guarantee that I’ll return afterwards.”

“I’ll free you and wait here. Come as soon as you’re finished.”

Rasoolullah ﷺ then released the deer and stood by the trap in wait.

While it was gone, the hunter of the trap (who was not a Muslim) appeared and was informed by the Prophet ﷺ of the entire incident. He replied, “It won’t be good if that deer doesn’t return.”

The Prophet ﷺ responded, “You’ll see yourself whether it returns or not.”

As promised, after feeding its fawns, the deer returned to the trap and placed its head on the Holy Prophet’s ﷺ feet. Seeing this miracle of his, the hunter too lowered his head and accepted Islam, making both him and the deer recipients of the Holy Prophet’s ﷺ mercy (and both saved by it from their relative destruction). – *Shifaa Sharif, Vol. 2, Pg. 76*

Lesson As stated in the Quran, the Holy Prophet ﷺ is not just a Mercy to Mankind, but a Mercy to the *Worlds* (which naturally includes the animal kingdom).

We also see that even *animals* obey the Prophet ﷺ. Can those who don’t now be said to be lesser than beasts?

29 – THE HOUSE OF A NON-MUSLIM WOMAN

After the Conquest of Makkah, the Prophet ﷺ was once talking with one of his servants and leaned on the wall of a house belonging to a non-Muslim woman. The woman noticed this from within and immediately closed every window of her house out of her hatred for the Holy Prophet ﷺ, not wanting to hear his voice while inside.

Hadrat Jibrael ﷺ then descended and said, “O Prophet of Allah ﷺ, Allah ﷻ declares, ‘Even though this woman is a disbeliever, your

rank is still elevated, and by you resting your back on her wall, I (Allah ﷻ) cannot allow her to burn in the Fire as a result. She may have closed the window to her house, but I've opened the window to her heart, purely from the blessings of your actions.”

As soon Hadrat Jibrael ﷺ said this, the woman emerged from her house in restlessness, fell to the feet of the Prophet ﷺ and proclaimed the Kalima الله اشهد ان لا اله الا الله و اشهد انك رسول الله – *Nuzhatul-Majaalis, Vol. 2, Pg. 78*

Lesson If the Holy Prophet's ﷺ simple leaning on a woman's wall can become her means of salvation, how can Sayyidah Aminah ﷺ (the mother of Rasoolullah ﷺ) not be a Muslim when it was her womb that once housed the Greatest of Creation? How truly and severely misguided are those who slander the parents of our Beloved Prophet ﷺ?!

30 – AN INFANT'S PROCLAMATION

The Holy Prophet ﷺ was once sitting with his Companions when a non-Muslim woman passed by holding her two-month old son in her hands. The baby looked at the Prophet ﷺ and said, “السلام عليك يا رسول الله و يا اكرم خلق الله Peace be upon you, O Messenger and Greatest Creation of Allah ﷻ.”

The mother of the child was *stunned* upon hearing this and asked him, “Son!? Who taught you how to speak?! And who told you that *this* is the Messenger of Allah?!”

The boy replied, “Mother, it was Allah ﷻ Who taught me how to speak, just as how He taught everyone else, and it was Jibrael ﷺ above me who told me that this is the Messenger of Allah ﷻ.”

Hearing this, the child's mother immediately embraced the deen of Islam!

Imam Jalaaluddin Rumi ﷺ narrates that during this incident, the boy was also asked by the Holy Prophet ﷺ, “What's your name?”

He replied, “To my mother I’m *Abdul-Uzza* (the servant of Uzza), but to Allah ﷻ I’m *Abdul-Aziz* (the servant of Allah ﷻ).” – *Nuzhatul-Majaalis, Vol. 2, Pg. 78*

31 – A LATE-NIGHT THIEF

The Holy Prophet ﷺ once appointed Hadrat Abu Hurairah ؓ to guard the wealth of the Muslims that they’d accumulated through charity. One night, while he was overlooking it, a thief appeared and was seized by Hadrat Abu Hurairah ؓ, who said, “I’m taking you to the Holy Prophet ﷺ!”

The thief begged for forgiveness and replied, “Let me go! Please! I have a family which I’m finding hard to support.”

Out of mercy, Hadrat Abu Hurairah ؓ then allowed the crook to leave.

In the morning, the Prophet ﷺ smiled and asked his Companion, “What did that thief say to you last night?”

“He said he had a family to support, so I let him go.”

“He was lying. Be careful, he’ll come again tonight.”

As expected, the thief did return that night but was able to weasel himself away from the Sahaabi a second time. When he was seen *again* on the third night (also foretold by the Prophet ﷺ), an annoyed Hadrat Abu Hurairah ؓ grabbed him and said, “Tonight I’m not letting you go, and you’ll definitely be taken to the Prophet ﷺ!”

The thief replied, “Abu Hurairah! Wait! I’ll teach you something beneficial: If you read *Ayatul-Kursi* before you sleep, Allah ﷻ will be your protector, and *Shaitaan* won’t be able to come near you.”

Saying this, the thief managed to escape a third time.

In the morning, Hadrat Abu Hurairah ؓ told the Prophet ﷺ what had happened, and he replied, “Even though he’s a liar, what he said is true. O Abu Hurairah ؓ! Do you know who that thief was?”

“No, O Rasoolullah ﷺ.”

The Holy Prophet ﷺ said, “That was Shaitaan.” – *Mishkaat Sharif*, Pg. 177

Lesson In this story, the knowledge of both the past *and* the future is proven for the Holy Prophet ﷺ – not only did Rasoolullah ﷺ ask Hadrat Abu Hurairah ؓ about the thief (without being told what had happened the night before), he also *knew* that the thief was going to come again!

32 – A WOLF’S TESTIMONY

A Jewish shepherd was once outside allowing his goats to graze when a wolf suddenly entered the pasture and seized one of them for itself. As it made its escape, the man rushed towards the wolf, freed the goat from its clutches and took it back to his flock.

The despondent wolf then climbed a hill and said to the shepherd in a loud and clear voice, “Shepherd! Allah ﷻ provides me with sustenance, yet you choose to snatch it away from me!”

The shepherd was astounded by this and replied, “Strange to hear a wolf speak!”

The wolf then said, “Even *stranger* than this is that currently in Madina there’s an individual informing you of your past and your future yet you choose not to bring faith in him.”

These words had a great effect on the man, and so he immediately proceeded to the Holy Prophet’s ﷺ court and accepted Islam on his very hands. – *Mishkaat Sharif*, Pg. 533

Lesson Even *animals* know that the Beloved Prophet ﷺ was aware of both what has occurred and what will. How ill-fated then, are

those who say that Rasoolullah ﷺ didn't even know what was behind a wall?!

33 – THE FORTUNATE YA'FÜR

After the Conquest of Khaibar, as the Holy Prophet ﷺ was making his way back home, a donkey presented itself to him and said, “O Prophet ﷺ, hear my plea.”

How could the Mercy unto the Worlds not accept its request?! For this reason, the Prophet ﷺ stopped in his tracks and asked, “What do you wish for?”

The donkey replied, “My name is Yazid ibn Shihaab. Allah ﷻ placed me in the 60th generation of my family's lineage, and all of my ancestors had a prophet travel upon them except me. O Rasoolullah ﷺ, I too desire having you ride on me. You may even say I'm deserving of this, since just as how I'm the last of my family, so too are you the last of the Prophets.”

Hearing this, the Holy Prophet ﷺ accepted the donkey's wish, rode on it, and changed its name to Ya'fūr. – *Hujjatullah alal-Alameen*, Pg. 460

Lesson A donkey is seen here acknowledging our Beloved Prophet ﷺ to be the last of all prophets. Can those who deny this belief now be said to be, with regards to their beliefs, lesser than animals?

34 – THE HOLY PROPHET ﷺ & THE ANGEL OF DEATH ﷻ

When the time of the Holy Prophet's ﷺ demise neared, Hadrat Jibrael ﷺ descended with the Angel of Death ﷻ to his blessed home and said, “O Rasoolullah ﷺ, the Angel of Death ﷻ is awaiting your permission to enter. He hasn't taken permission from anyone before, nor will he ever again. If you grant him consent, he'll come in and carry out his duty.”

The Prophet ﷺ replied, “Let him in.”

The Angel of Death ﷺ then entered the blessed house and said, “O Rasoolullah ﷺ, Allah ﷻ sent me here and ordered that I do whatever you command. If you allow me to take your soul, I will. Otherwise, I’ll return.”

Hadrat Jibrael ﷺ also said, “O Prophet ﷺ, Allah ﷻ wishes to meet with you.”

The Beloved Prophet ﷺ replied, “You have permission to take my soul.”

Hearing this, Hadrat Jibrael ﷺ concluded, “Now I’ll never visit this Earth again, since you were the only reason I used to come.”

The Angel of Death ﷺ then carried out the very work that Allah ﷻ had created him for. – *Mawaahibe-Ladunya, Mishkaat Sharif, Pg. 541*

Lesson Not even for *kings* did the Angel of Death ﷺ seek permission to carry out his work, but here, he was ordered by Allah ﷻ to do whatever the Holy Prophet ﷺ pleased, and was even ready to go back to where he came from if so commanded! Did the Angel of Death ﷺ ever seek permission from those who claim that the Beloved Messenger ﷺ was an ordinary man like them?!

35 – A WELCOME UNPARALLELED

Nearing the time of the Holy Prophet’s ﷺ demise, Hadrat Jibrael ﷺ presented himself to him and said, “O Messenger of Allah ﷺ! Today the Heavens are in wait to welcome you. Allah ﷻ has said to the Keeper of Jahannum, ‘My Beloved’s ﷺ soul will pass by today, so extinguish your fires in honour of him!’ The Maidens of Jannah have also been ordered to adorn themselves, and *every* angel has been commanded to stand in rows in your respect.

“I (i.e. Hadrat Jibrael ﷺ) too have been ordered to present myself in your service and convey the good news to you that no Ummah will enter Jannah until yours does. Also, on the Day of Judgment, Allah ﷻ will bestow your Ummah with so much mercy and blessings because of you that you’ll be satisfied with the outcome.” – *Madaarijun-Nubuwwah, Vol. 2, Pg. 254*

Lesson Every creation in the world honours the Holy Prophet ﷺ except for those who harbor enmity for him in their hearts. How dreadful will the end result of these unfortunate individuals be?

36 – THE BLESSED GHUSL OF THE HOLY PROPHET ﷺ

When the time for giving the Holy Prophet ﷺ ghusl had arrived, the Sahaabah were unsure of whether his clothes should be removed (like everyone else’s) or not and had a discussion amongst themselves regarding what to do about this. Without warning, all were then simultaneously overtaken by a deep sleep, and after lowering their heads onto their chests, they collectively heard a voice say to them, “Don’t you know who this person is?! Beware! This is the Messenger of Allah ﷺ! Give him ghusl with his clothes still on him.”

After this, the eyes of every Companion opened, and the ghusl of our Beloved Prophet ﷺ was given to him without anyone removing his clothes from his blessed body. – *Mawaahibe-Ladunya, Vol. 2, Pg. 378, Mishkaat, Pg. 537*

Lesson Not in ghusl, not in inheritance, not in Salaah, and not in Zakaat...indeed, not in *anything* is the Holy Prophet ﷺ similar to us! He is a man, yes, but a man like no other.

37 – A VOICE FROM THE BLESSED QABR

Hadrat Ali ﷺ narrates, “Three days after the burial of the Beloved Messenger ﷺ, a Bedouin presented himself in front of the sacred Rauda and placed its sand on his head, saying, “O Messenger of Allah ﷺ, we paid attention to everything you said, and one of the things you conveyed to us was,

ولو أنهم إذ ظلموا أنفسهم جاثوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا

“If they had only, when they were unjust to themselves, come unto you and sought Allah’s ﷻ forgiveness, and the Messenger ﷺ had asked for forgiveness for them, they would have found Allah ﷻ indeed Oft-returning, Most Merciful.”

– Surah Nisaa, Verse 64

The Bedouin continued, “For this reason, O Rasoolullah ﷺ, I’ve been unjust to myself, so I’m now presenting myself in your court seeking forgiveness for my sins.”

As soon as he said this, a voice was heard from the blessed Rauda saying, “Go. Allah ﷻ has forgiven you.” – *Hujjatullah, Pg. 777*

Lesson Our Prophet ﷺ remains an ocean of mercy for us, even *after* his demise.

38 – A COMPANION HEARS THE AZAAN

While the city of Madina was under the control of Yazeed’s forces, the Azaan was not given in Musjidun-Nabawi for three days, yet a Companion of the Holy Prophet ﷺ (Hadrat Saeed ibn Su’aib ؓ) who used to pass by the Haram during this period states, “I’d never know when the time for Salaah arrived until I heard a soft Azaan being given from the sacred Rauda.” – *Mishkaat, Pg. 537*

Lesson After their demise, the Prophets are immediately returned to life (and will remain so until the Day of Judgment). How mistaken then, are those who say that the Prophets are dead, have turned to dust, or that they are of no consequence in any of our affairs?!

39 – THE WEEPING OF THE HEAVENS

Once, during a severe drought in the city of Madina, the Sahaabah sought a solution for it from Sayyidah Aisha ؓ and were told,

“Make a hole above the Blessed Rauda so that nothing remains between it and the sky.”

After carrying out this suggestion of hers, the city was once again blessed with rain, and its crops and cattle were no longer put in jeopardy.

Commentators of the Hadith state that when the sky saw the Blessed Rauda, it began to cry. – *Mishkaat*

Lesson The Ummah continues to receive blessings from the sacred Rauda of the Holy Prophet ﷺ, who remains the greatest mediator between us and the mercy of Allah ﷻ.

40 – THE DREAM OF HADRAT BILAL ﷺ

During another severe drought in Madina, the famous Companion, Hadrat Bilal ibn Harith ﷺ, proceeded to the sacred Rauda and said, “O Prophet of Allah ﷺ! Without rain, your Ummah is being destroyed.”

The Prophet ﷺ later appeared in a dream of his and replied, “Bilal ﷺ, go to Umar ﷺ, convey my salaam to him, and tell him that soon it will rain. Also, tell him to be a little more lenient in his decisions.”

When the Sahaabi conveyed this to Hadrat Umar ﷺ, the Khalifa cried extensively – and, as expected, the city also saw a fair amount of rain afterwards. – *Shawaahidul-Haqq by Allama Nabhāni, Pg. 67*

Lesson It was even the way of the Sahaabah to present themselves in front of Rasoolullah’s ﷺ blessed Rauda in times of need!

We also see that Hadrat Umar ﷺ was so beloved by the Holy Prophet ﷺ that he was greeted by him even after his demise.

41 – A HASHMI WOMAN

There lived in Madina a woman of the Banu Hashim who once presented herself in front of the sacred Rauda, saying, “O Rasoolullah ﷺ, I’m being afflicted by a certain group of people!”

She then heard a voice from the blessed qabr say, “Are you not aware of the example I set? I was *also* afflicted by people, but I remained patient. You too should do the same.”

The woman narrates, “I was very comforted by these words, and a few days later, I was also told that the people who were bothering me had all passed away.” – *Shawaahidul-Haqq*, Pg. 165

Lesson The oppressed continue to receive assistance and consolation from the Holy Prophet ﷺ after calling out to him in times of need.

42 – THE PROPHET’S ﷺ MESSAGE

There lived a pious man in Shiraz (Hadrat Faash) who had a son but could not afford to buy anything for him (that too, during the coldest period of the year). He once fell asleep in this state of helplessness and was fortunate to see the Holy Prophet ﷺ in his dream, who asked him, “What’s wrong?”

Hadrat Faash replied, “O Prophet ﷺ, I have no money for myself.”

Rasoolullah ﷺ instructed, “Go to a certain fire-worshipper’s house during the day and tell him that my order is that he give you 20 dinars of his.”

When Hadrat Faash awoke, he was hesitant to carry out this instruction of his and wondered how he could just walk up to a fire-worshipper’s house and demand money from him. Would the man even care that the Holy Prophet ﷺ ordered him to do so?

For this reason, he chose to let the day pass *without* proceeding to the house.

That night, he again saw the Holy Prophet ﷺ in a dream and was told, “Don’t be afraid. Just go to his house and convey my salaam to him.”

So, the following day, Hadrat Faash proceeded to the fire-worshipper’s house and was surprised to see the man standing in wait by his door holding something in his hand. Having not met him before, he was still anxious to come forward when the man looked at him and asked, “Sir, do you require something?”

Hadrat Faash replied, “Yes. The Prophet ﷺ sent me here, saying that I should be given 20 dinars by you.”

The man then opened his hand to reveal 20 dinars and said, “It was you I was standing in wait for.”

Hadrat Faash then took the money and asked, “I may have been told by the Prophet ﷺ to come, but who told you about me?”

The fire-worshipper explained, “I was told by a bright individual in a dream that someone was going to come to my house today, and that I should give him 20 dinars of mine.”

He then began to describe the features of the person he saw, and Hadrat Faash soon realized that the man he was describing was the Holy Prophet ﷺ himself! After informing him of this, the man proceeded with Hadrat Faash back to his home (taking with him his wife and his children) and all then accepted the deen of Islam. – *Shawaahidul-Haqq, Pg. 169*

43 – BREAD FROM A DREAM

Hadrat Abul-Khair ؒ was once starving for five full days in the city of Madina. He eventually presented himself at the Rauda of the Beloved Prophet ﷺ, made salaam to all three individuals present within, and fell asleep at the mimbar.

In his dream, he saw the Holy Prophet ﷺ standing before him with Hadrat Abu Bakr Siddique ؓ to his right, Hadrat Umar ؓ to his left, and Hadrat Ali ؓ in front.

Hadrat Ali ؓ advanced towards him and said, “Wake up! The Holy Prophet ﷺ is offering you bread.”

Hadrat Abul-Khair ؒ continues, “I immediately stood up, kissed the forehead of the Beloved Prophet ﷺ, humbly accepted his offering, and began to partake in it. When I was half-way through, I awoke and found the remaining half still in my hands!” – *Hujjatullah, Pg. 805*

Lesson By the permission of Allah ﷻ, the Prophet ﷺ continues to distribute Allah’s ﷻ sustenance to creation even until today.

44 – THE PRISONER OF THE KING OF ROME

There was a pious man of the Andalus region whose son was once captured and imprisoned by the Roman army. With not enough money to free him, the man decided to go to the Holy Prophet's ﷺ qabr in Madina and was asked by one of his friends along the way, "Where are you going?"

He replied, "My son has been captured by the Roman army, and I don't have the money they're asking for to release him, so I'm going to the Holy Prophet's ﷺ Rauda to find a solution to this problem."

"But why go to Madina? The Prophet ﷺ can intercede for you wherever you are."

The man replied, "I know, but I still prefer being there."

So, upon reaching the city, the man presented himself at the sacred Rauda and fell asleep there soon afterwards. In his dream, he was fortunate to see the Holy Prophet ﷺ, and was told by him, "Now, you may go back home."

He did as he was instructed, and when he reached his house, the man was surprised to find his son inside (!) and asked him how he got there!

His son replied, "I don't know. My friends and I were just told one night that we could leave by the Roman king himself."

After enquiring from him as to the exact day this had occurred, the father soon realized that this was the *very same* day he was at the Holy Prophet's ﷺ Rauda! – *Hujjatullah, Pg. 780*

Lesson The Holy Prophet ﷺ is able to assist Muslims wherever they may be, but special favour is shown to those sincere individuals who please him by presenting themselves at his blessed qabr.

45 – A CHAINED PRISONER

Ibn Marzūk narrates, "There was once a man seized and imprisoned by some enemies of Islam who fastened an iron chain

around his hands & feet and placed him in one of their jail cells. While inside, the man took the name of the Holy Prophet ﷺ and proclaimed, “O Messenger of Allah ﷺ!”

A guard outside heard this and mockingly retorted, “Call out to your prophet and tell him to come save you!”

Nevertheless, during the night, someone approached the man and ordered, “Get up and give the Azaan.”

The man did as he was told, and as soon as he reached the words, “I testify that Muhammad ﷺ is the Messenger of Allah ﷻ,” his chains were immediately broken, and he found himself standing before a garden (which he fled from).

This escape of his became famous throughout the entire Peninsula.
– *Shawaahidul-Haqq*, Pg. 162

Lesson It was always the belief of Muslims to call out to the Messenger ﷺ in times of need, and to think of this as inconsequential is the practice of non-Muslims.

46 – A SHIP STUCK

A pious man was once captured by a king and narrates, “One of the king’s ships was once stuck in a river and simply wouldn’t budge from its position. After summoning all of his roughly 3,000 prisoners to push it in unison, they too were unable to move it, and so they eventually said, “Tell only the Muslim prisoners to push it, but let them say whatever they want to while doing so.”

The king accepted this suggestion of theirs and commanded the mere 400 Muslims prisoners in his possession to free the ship in whichever way they could.

The narrator continues, “After grouping together, we all loudly proclaimed, “O Prophet of Allah ﷺ!” and then pushed the ship in one, single action. This shook it in its spot, and a few more attempts later, we were able to let it move freely again.” – *Shawaahidul-Haqq* by Allama Nabhāni, Pg. 163

Lesson Calling out to the Prophet ﷺ in times of need was always the practice of the Ummah, and this action furthermore assisted them in solving their problems. How uninformed then, are those who say that such a practice is insignificant and an act of prophet-worship?

47 – A DESCENDANT OF THE HOLY PROPHET ﷺ & A FIRE-WORSHIPPER

There was an old woman in Samarqand who was a descendant of the Holy Prophet ﷺ. Once, when she had no money to feed her starving children, she approached a wealthy man who professed to be a Muslim and said, “My children have nothing to eat. Give me something...at least for being a descendant of Rasoolullah ﷺ.”

The man replied, “What proof do you have that you’re the Prophet’s ﷺ descendant?”

“I can’t provide any proof...I’m just a poor woman. Will you not just trust me?”

“Unless you have proof, you can leave.”

The woman had no option but to then take her children to a wealthy fire-worshipper of her area, who heard her plea and replied, “Even though I’m not a Muslim, I have great respect for your Prophet’s family. You may stay here, and I’ll make sure food and clothing for all of you is taken care of.”

That night, while the man (whom the woman had first met) was asleep, he saw the Holy Prophet ﷺ in a dream in an enormous, illuminated palace and asked him, “O Rasoolullah, who’s this mansion for?”

The Prophet ﷺ replied, “Muslims.”

“I’m a Muslim. Grant it to me.”

Rasoolullah ﷺ asked him, “Are you a Muslim? Where’s your proof?”

This question startled the man. The Holy Prophet ﷺ then said, “One of my descendants approached you in need of assistance, yet you asked for proof from her. So too will no-one enter this building without evidence.”

The man then awoke and began to cry intensely. After some time, he set out to find the woman he’d rebuked earlier, and after coming to know that she was in the house of a fire-worshipper, he proceeded to the house anyway and said to its owner upon his arrival, “Take these 1,000 coins from me and allow me to look after the woman and her children.”

The man replied, “Should I trade a lovely palace for just a thousand coins? Never! You see, the house you were shown and were kept away from in your dream was shown to me too, and after proclaiming the Kalima, I was let inside and was even given the good news that due to my entire family now accepting Islam, we will surely be counted amongst the inmates of Jannah.” – *Nuzhatul-Majaalis, Vol. 2, Pg. 194*

Lesson A person requiring proof before showing respect to anything connected to the Holy Prophet ﷺ was denied Jannah, while the one who did the exact opposite was favoured in the Hereafter. We come to know then that requiring proof before showing respect to anything for the sake of Allah ﷻ is a sign of being deprived of Imaan.

48 – A DESCENDANT OF THE HOLY PROPHET ﷺ & HADRAT ABDULLAH IBN MUBAARAK ﷺ

Hadrat Abdullah ibn Mubaarak ﷺ was once exiting a masjid with a large assembly behind him when a young man approached the Saint and said, “O Abdullah ﷺ! What sort of congregation is this? I’m a descendant of the Holy Prophet ﷺ, not you.”

Hadrat Abdullah ibn Mubaarak ﷺ replied, “Whatever was done by your ancestor (i.e. Rasoolullah ﷺ) is being done by me, and yes, even though I’m not one of his descendants, I inherited the knowledge that he left behind which made me what I am today.

You, on the other hand, inherited *my father's* inheritance...and you won't gain any honour as a result.”

That night, Hadrat Abdullah ﷺ had a dream in which he saw the Holy Prophet ﷺ expressing his displeasure. So, the Saint asked him, “O Rasoolullah ﷺ, why aren't you happy?”

He replied, “You criticized one of my family members today.”

The Prophet ﷺ also appeared in the boy's dream and said, “Son, if you were truly a good individual, why were you spoken to in that way by Hadrat Abdullah ﷺ?”

Both then awoke; and after searching for him, Hadrat Abdullah ibn Mubaarak ﷺ found the boy, and each sought forgiveness from one another. – *Tazkiratul-Auliya*, Pg. 173

Lesson We learn that the Holy Prophet ﷺ is aware of all of the happenings in his Ummah, and that showing disrespect to anything connected to him is in fact showing disrespect to the Beloved of Allah ﷻ himself.

49 – ABUL-HASAN KHARQAANI ﷺ & A HADITH LESSON

A person wanting to learn the Science of the Hadith once approached Hadrat Abul-Hasan Kharqaani ﷺ and asked him, “Where did you get this knowledge?”

He replied, “From the Holy Prophet ﷺ.”

Not believing him, the questioner turned around and walked away.

That night, he saw the Holy Prophet ﷺ in a dream saying to him, “Abul-Hasan ﷺ is speaking the truth. I *was* really the one who taught him.”

So, the man immediately began to study under the great Saint.

It was soon noticed that, while he was reading before Hadrat Abul-Hasan Kharqaani ﷺ, the Saint would say at certain places, “This is not a narration of the Holy Prophet's ﷺ.”

When the man enquired as to how he knew this, Hadrat Abul-Hasan ؑ replied, “When you started reading, I started looking at the blessed eyebrows of the Beloved ؐ, and whenever he frowned, I knew he was rejecting that certain statement being attributed to him.” – *Tazkiratul-Auliya, Pg. 496*

50 – A SAINT & A MUHADDITH

A Friend of Allah ؑ once presented himself in a lecture being delivered by a renowned Scholar of the Hadith. When a supposed Hadith was quoted by him, the Saint interrupted the lecture and said, “That’s not true. The Prophet ؐ never said anything like that.”

The lecturer asked him, “How can you say that? How would you know?”

The man replied, “هذا النبي صلى الله و سلم واقف على راسك يقول ان لم اقل هذا الحديث Here’s the Prophet ؐ standing next to you, himself saying, ‘I didn’t say that.’”

Seeing the teacher in disarray, the Saint asked him, “Do you want to see him yourself? Then look.”

The teacher then turned his head and indeed saw the Holy Prophet ؐ standing at his side! – *Fataawa Hudaibiya, Pg. 212*

Lesson The Prophet ؐ is still able to present himself in the world, but only those who have gained a special closeness to Allah ﷻ are able to see him.

THE RESPECTED PROPHETS ﷺ

تلك الرسل فضلنا بعضهم على بعض منهم من كلم الله ورفع بعضهم درجات
“Those Messengers We endowed with gifts,
some above others. To one of them Allah ﷻ spoke; others
He raised to degrees (of honour).”
– Surah Baqarah, Verse 253

51 – HADRAT ADAM ﷺ & SHAITAAN

When Allah ﷻ announced to the Angels that He was going to create a viceroy on the Earth, their teacher (i.e. Shaitaan) began to burn with envy. For this reason, when Hadrat Adam ﷺ was created and the order was given to bow towards him, Shaitaan refused to do so and continued to stand where he was.

Allah ﷻ asked him why he was not in sajdah like the rest, and the wretch answered, “I’m better than Adam, because I was created from fire while he was created from sand. Why should I bow to skin?”

In response to this display of arrogance, Allah ﷻ ordered, “Cursed one! Leave My Court of Mercy and remain a degenerate until Qiyaamat.” – *Holy Quran, Surah Baqarah*

Lesson Allah ﷻ is pleased when one shows respect to His Prophets and becomes angry if anyone dares compare themselves to them. This was the very action that brought about the downfall of Shaitaan.

52 – THE SPIT OF SHAITAAN

When the figure of Hadrat Adam ﷺ was being formed, angels presented themselves to view it, but the cursed Shaitaan found an opportunity here to spit towards the body in malice (his saliva landing on the exact spot where our navels are today).

In reply, Allah ﷻ ordered Hadrat Jibrael ؑ to extract the sand from that area and use it to form a dog. This is why three qualities remain prevalent in dogs – they are friendly towards humans (due to being formed from the sand of Hadrat Adam ؑ), they are filthy (due to the spit of Shaitaan), and they are vigilant at night (due to Hadrat Jibrael ؑ placing his hand on them). – *Roohul-Bayaan, Vol. 1, Pg. 86*

Lesson Shaitaan tried to demean a close servant of Allah ﷻ by spitting on him, yet the area where his spit fell became a thing of beauty. So too do those who try to belittle the close servants of Allah ﷻ do nothing but eventually bring disgrace unto themselves. This is the following of Shaitaan, not piety.

53 – HADRAT ADAM ؑ & A GROUP OF DEERS

When Hadrat Adam ؑ descended to Earth, animals of all kinds presented themselves to visit him, and all were supplicated for by the great prophet. This included a group of deers, who were also fortunate to have Hadrat Adam ؑ place his blessed hand on their backs, resulting in their bodies now giving off the sweet scent of musk.

When they returned to their family, another group sensed this wonderful fragrance coming off them and asked, “Where did you get this smell from?”

They replied, “The viceroy (khalifa) of Allah ﷻ is now with us on Earth. We went to present ourselves before him, and as soon as he placed his blessed hand on us, we found this scent emerge from us.”

The others said, “We’ll go see him too.”

So, the second group of deers proceeded to Hadrat Adam ؑ and had him also place his blessed hand on their backs. Unfortunately for them, however, their scent remained just as it was before. When they returned, they asked the first group why they weren’t as fortunate as them and were told, “We went purely to visit the prophet while you went only to gain something. That was not an appropriate intention.” – *Nuzhatul-Majaalis, Vol. 1, Pg. 4*

Lesson To visit the Prophets, be it before or after their demise, can be greatly beneficial to those who present themselves in their courts with sincerity.

54 – THE SHIP OF HADRAT NUH ﷺ

The people of Hadrat Nuh ﷺ were infamous for their tenacity. After even 900 years of continuous preaching, not many of them chose to follow the prophet, which prompted him to finally lift up his hands in dua and say, “O Allah ﷻ! Remove these people from the Earth!”

This supplication of his was naturally accepted in the Divine Court, and so Allah ﷻ ordered, “O Nuh ﷺ, I will send a great flood that will soon wipe out these people. Build a ship for you and your followers in preparation for it.”

Obediently, Hadrat Nuh ﷺ began to do just that.

During the construction, whenever any of the disbelievers came to know what it was he was building, they’d laugh and publicly insult the prophet. Nevertheless, an enormous ship was eventually built in 2 years. Its length was 300 metres, its breadth 50 metres, and its height 30. It had three decks, the lower for carnivores, the middle for cattle and the upper for Hadrat Nuh ﷺ, his followers, birds and foodstock.

When Allah’s ﷻ promised flood finally appeared, no disbeliever on land survived. Even Kan’aan (the son of Hadrat Nuh ﷺ who had not accepted his father’s words) was overtaken by it. – *Holy Quran, Surah Hūd & Khazaainul-Irfaan, Pg. 330*

Lesson The pleasure of Allah ﷻ is gained by following His orders, and disobedience to His Messengers brings one destruction in both this world and in the Hereafter.

55 – THE FLOOD & AN OLD WOMAN

During the construction of his ship, an old woman approached Hadrat Nuh عليه السلام and asked him, “Why are you building this?”

He informed her of the major flood that was to come, but unlike the others, this woman didn’t refute it, but instead replied, “Let me know when it’s about to happen so that I may also climb onboard.”

She then retreated to her cottage (which stood separate from the rest of the city).

Hadrat Nuh عليه السلام was understandably busy leading up to the event, and when the punishment of Allah ﷻ finally arrived, he could only watch as the entire Earth was overtaken with water – a flood that engulfed every disbeliever that previously didn’t believe in it.

When the water later receded and Hadrat Nuh عليه السلام exited the ship to stand on land once more, he was surprised to see the same lady approach him once again and ask, “So, when’s the flood going to come?”

Hadrat Nuh عليه السلام replied, “Lady, the flood is over! How could you have survived it?!”

The woman answered, “I must be fortunate then, that the One Who saved your ship also chose to save me.” – *Roohul-Bayaan, Vol. 2, Pg. 85*

Lesson Whoever surrenders to Allah ﷻ will never be deserted by Him.

56 – HADRAT UZAIR عليه السلام & A DISPLAY OF THE POWER OF ALLAH ﷻ

When the disobedience of the Bani Israel reached its peak, Allah ﷻ placed the tyrant king Bakht Nasr as the ruler over the land, who wasted no time in slaying the Bani Israel (and even ruining Baitul-Muqaddas).

The prophet Hadrat Uzair عليه السلام later arrived in the city, and when he saw the place deserted, its buildings obliterated and its pillars demolished, he could say nothing in his surprise but,

ان يحيى هذه الله بعد موتها

'How will Allah عليه السلام bring this city back to life again?'

– Surah Baqarah, Verse 259

(At the time, he was traveling on a donkey and had a bowl of fruit juice in his possession.) He then proceeded to a tree, tied his animal to it and fell asleep, at which time Allah ﷻ seized his soul and also took the life of his donkey.

Seventy years later, a king of Persia became the ruler over the lands and brought his army to the area. This helped in drawing people a second time to the city & its surroundings and allowed it to become populated once again (even by the little of the Bani Israel that remained).

Allah ﷻ kept the eyes of Hadrat Uzair عليه السلام closed throughout all of this, and only a hundred years after his demise did He return the prophet's soul to his body – first to his eyes and then to the rest of him. Hadrat Uzair عليه السلام even awoke and gazed as he slowly became animate again!

Allah ﷻ then asked him, "Uzair عليه السلام, how long have you been here?"

Seeing that it was the evening and knowing that he had gone to sleep in the morning, the prophet replied, "Not more than a day."

"No, you've been asleep for a hundred years. Look at your animal and provisions."

The prophet did and saw that although his juice was still the same, his donkey had by now completely decayed (its bones were all over the place shining bright white).

Before his eyes, the power of Allah ﷻ then brought the donkey back to life by first gathering all of its bones together to form a skeleton, then growing out of them its meat and skin, and thereafter bringing its hair out. The animal was lastly given back its soul, and it eventually began to bray as normal again!

Witnessing this power of Allah ﷻ, Hadrat Uzair ؑ proclaimed, “I know that Allah ﷻ is powerful over everything,” and he then made his way back home (recognizing no one as he passed) as a man still 40 years old!

When he reached the door of his house, a blind, disabled servant (who had seen Hadrat Uzair ؑ before) opened it and was asked by the prophet, “Is this the house of Uzair?”

The woman replied, “Yes, but Uzair’s ؑ been gone for a hundred years.”

She then burst into tears, at which point the prophet said, “Allah ﷻ held me for a hundred years and then brought me back to life!”

“Uzair ؑ was a person whose duas were always accepted (مستجاب (الدعوات)). If you’re who you say you are, make dua for my sight to return so that I may see you.”

Hadrat Uzair ؑ replied, “Stand, by the command of Allah ﷻ,” and he then held the woman’s hand. As she awoke, her foot returned to its normal state, and she was also able to see again! After looking at Hadrat Uzair ؑ, she said, “I know now that you are truly Uzair ؑ.”

Hadrat Uzair ؑ thereafter entered his home and saw his son (who was now 118 years of age) sitting with his grandson.

The woman said to them, “Hadrat Uzair ؑ has come back to us!”

This made everyone in the house jump to their feet. She also said, “See, he has even brought my eyesight back!”

The son of Hadrat Uzair ؑ approached his father and said, “My father had a mole between his shoulders.”

Hearing this, Hadrat Uzair ؑ opened his shirt and showed him the sign he was looking for. – *Holy Quran, Chapter 3, Ruku 3, Khazaainul-Irfaan, Pg. 65*

Lesson Allah ﷻ may appoint tyrant rulers over those who are disobedient to Him.

We also see that He is so powerful that He can bring the dead back to life. How unfortunate then, are those who refuse to believe that we will be presented to Allah ﷻ on the Last Day?

Also, we learn that the bodies of the Prophets do not decompose. If they did, the body of Hadrat Uzair عليه السلام would've decayed just like his donkey's.

57 – HADRAT IBRAHIM عليه السلام & THE FOUR BIRDS

Hadrat Ibrahim عليه السلام was once walking along the coast when he saw a corpse being eaten by fish, birds and predators and wanted to see how such a person would be brought back to life again. For this reason, he raised his hands in dua and said, “O Allah ﷻ! I don't doubt that You will bring the dead back to life, but I want to see how someone whose body parts are scattered all over the Earth will be reconstructed.”

Allah ﷻ replied, “O Khaleel, take four birds, familiarize yourself with them so that you may recognize them later on, cook them and place each portion on a separate mountain-top before calling out to them. In doing so, you'll see how I bring them back to life.”

So, Hadrat Ibrahim عليه السلام gathered four birds, all clearly distinguishable from one another (a crow, a chicken, a pigeon and a peacock), slaughtered them, cut each into individual pieces and roasted them all. He then placed single pieces on separate mountain-tops (except their heads, which he kept with himself) before calling out to them, saying, “Come!”

As soon as this order was given, the prophet saw the fragments gathering together before his very eyes to form each respective bird! When the bodies had everything but their heads, they ran towards Hadrat Ibrahim عليه السلام, regained what they were looking for, and took off after becoming completely whole and alive once again! – *Holy Quran, Chapter 3, Ruku 3 & Khazaainul-Irfaan, Pg. 66*

Lesson The Power of Allah ﷻ is such that He will reconstruct every individual to stand on the plains of Qiyaamat even if pieces of their bodies were spread over the entire Earth. Indeed, no one will be exempt from that Day.

We also learn that the dead hear us. If not, Allah ﷻ wouldn't have ordered Hadrat Ibrahim ؑ to call out to them. If such is the hearing ability of dead animals, what can be said now of the hearing ability of the Prophets ﷺ and Friends of Allah ﷺ?!

Also, note that although Allah ﷻ is Himself able to give life to the dead, He carries out His work through the commands of those whom He chooses. It's for this reason that Muslims travel great distances to present themselves in front of the close servants of Allah ﷻ (hoping that, through them, they may be shown favour by Allah ﷻ Himself).

58 – THE AXE OF KHALEEL ؑ

Hadrat Ibrahim ؑ was born during the reign of Namrūd (i.e. Nimrod of Babylon) amidst a prevalence of idol-worship. He once asked the worshippers, “What do you people hope to gain by prostrating to these statues? They're not deserving of your worship – only Allah ﷻ is.”

They replied, “We do what our ancestors did. Does someone as young as you think he knows better?!”

Hadrat Ibrahim ؑ answered, “Your ancestors were astray! Your Lord and the Lord of the Earth is only Allah ﷻ, the Creator of everything. I take an oath on Him to deal with these idols of yours.”

Nevertheless, the worshippers refused to listen to him and one day headed out to a fair held annually away from their homes. While they were gone, Hadrat Ibrahim ؑ entered the temple and smashed every idol except the largest, whose shoulder he hung his axe upon (intending to show the helplessness of these objects.)

After some time, the people arrived and were shocked to see the outrageous condition of their statues. Even Namrūd and his ministers were informed of it, and after an official investigation was carried out, some people suggested that Hadrat Ibrahim ؑ may have been the culprit, since he was always known to have spoken out against idol-worship.

So, Hadrat Ibrahim ؑ was summoned and questioned about what had happened.

He answered, “Ask the big idol who it was. After all, it is his purpose to be the judge in such matters.”

The people responded, “But he can’t speak!”

Hadrat Ibrahim عليه السلام then angrily said, “Then if *even you* know it doesn’t speak, I curse both you *and* those you worship!” – *Holy Quran, Chapter 17, Ruku 5*

Lesson To worship idols and to seek their assistance is the way of non-Muslims. This is unlike asking for help from the Prophets عليهم السلام and Friends of Allah رضي الله عنهم, since they have proven on many occasions that they are able to assist us. When Allah سبحانه talks about impermissibly seeking help from anyone ‘besides Him’ in the Holy Quran, He is referring to *idols*, not the Prophets عليهم السلام and Saints رضي الله عنهم (Hadrat Ibrahim عليه السلام would’ve never cursed them if they were included in its meaning).

59 – A DEBATE BETWEEN HADRAT IBRAHIM عليه السلام & NAMRŪD

While propagating the worship of Allah سبحانه, Hadrat Ibrahim عليه السلام was once in the court of Namrūd and said to him, “My Lord is He Who gives and takes away life.”

In reply, the oppressive king called for two of his prisoners, killed one and freed the other, saying, “See? I too give and take away life. A prisoner who was supposed to be killed was freed by me, and another who was supposed to leave is now dead.”

Recognizing the foolishness of these words, Hadrat Ibrahim عليه السلام decided to change his strategy and said, “My Lord is He Who brings out the sun from the East. If you have it in you, bring out the sun from the West.”

Hearing this, Namrūd could do nothing but remain silent. – *Holy Quran, Chapter 3, Ruku 3*

Lesson False claims lead to nothing but disgrace.

60 – NAMRŪD’S FIRE

After their encounter, Hadrat Ibrahim عليه السلام became so detested by Namrūd that he immediately imprisoned the prophet and planned to make an elaborate example out of him as a warning to everyone else. So, he ordered for a four-walled structure to be built and filled with wood, preparing in this way one of the greatest fires to have ever been recorded. So high were the flames of this monstrosity that even birds above were killed by its heat!

A catapult was also assembled to throw the prophet into it, but even after Hadrat Ibrahim عليه السلام was tied to it and flung into the blaze, he had nothing on his lips besides, “*Hasbiyallahu wa ni’mal-Wakeel* (Allah ﷻ is my protector and the best of aides).”

How could Allah ﷻ ever abandon His friend?! For this reason, He warned the fire not to harm Hadrat Ibrahim عليه السلام and ordered, “Become a garden and place of peace for him,” (which it immediately did).

As a result, with all his planning and resources, Namrūd was still helpless against the command of Allah ﷻ. – *Holy Quran, Chapter 17, Ruku 5 & Khazaainul-Irfaan, Pg. 463*

Lesson We again see that demeaning the close servants of Allah ﷻ brings nothing but disgrace upon their enemies.

61 – KHALIL عليه السلام & JIBRAEL عليه السلام

Before Namrūd could throw Hadrat Ibrahim عليه السلام into the fire, Hadrat Jibrael عليه السلام approached the prophet and said, “O Ibrahim عليه السلام, ask Allah ﷻ to save you!”

Hadrat Ibrahim عليه السلام replied, “Should a human ask such an elevated being for something so ordinary?”

“Then ask Him to save your heart.”

“This heart is His, and He will treat it however He wishes.”

“O Ibrahim ؑ, why don’t you fear the fire?!”

“Jibrael ؑ, who prepared it?”

“Namrud.”

“And who placed that intention in his heart?”

“Allah ﷻ.”

“Then wherever you find the order of *Jalil* (i.e Allah ﷻ), you’ll find the pleasure of *Khalil* (i.e. Ibrahim ؑ).” – *Nuzhatul-Majaalis*, Pg. 204

Lesson The close servants of Allah ﷻ desire nothing but His pleasure.

62 – JIBRAEL’S ؑ EXERTION

The Holy Prophet ﷺ once asked Hadrat Jibrael ؑ, “Did you ever need to come from the Heavens to the Earth in a split-second for any emergency?”

The angel replied, “Yes, O Rasoolullah ﷺ. On four occasions, I had to be here almost at once,

1. “The first time was when Hadrat Ibrahim ؑ was flung into the fire. At that moment, I was beneath the Throne (عرش) when the order was given: “Jibrael ؑ, reach My friend before he touches the flames.”
I left with great speed and was able to reach the prophet in time.”
2. “The second occasion was when the knife was placed on the blessed neck of Hadrat Ismail ؑ. I was instructed to immediately turn it around so that it wouldn’t cut him.”

3. “The third was when Hadrat Yusuf عليه السلام was thrown into the well. My order was to remove a stone from inside and seat the prophet upon it before he touched its surface...”
4. “And the fourth, O Rasoolullah ﷺ, was when your tooth was struck (in the Battle of Uhud). Allah ﷻ ordered me to descend to the Earth and catch your blessed blood before it reached the ground, saying, “Jibrael عليه السلام! If the blood of my Beloved touches the Earth, there’ll be no vegetation or trees growing out of it until the Day of Judgment.” – *Roohul-Bayaan, Vol. 3, Pg. 411*

Lesson The Prophets are so elevated in rank that even Hadrat Jibrael عليه السلام is ordered to serve them.

We also learn that the angels are able to traverse great distances almost instantaneously. Why then, shouldn’t this be a favour bestowed by Allah ﷻ upon His beloved Prophets and close Friends?!

63 – SACRIFICING A SON

Hadrat Ibrahim عليه السلام once had a dream in which he heard a voice say to him, “O Ibrahim عليه السلام, you’re being ordered by Allah ﷻ to slaughter your son in His path.”

Knowing that the dreams of Prophets are true and a type of revelation, Hadrat Ibrahim عليه السلام immediately got up to carry out this task and handed his son (Hadrat Ismail عليه السلام) a knife and rope, saying to him, “Come with me,”

As the two walked towards a deserted area, Hadrat Ismail عليه السلام asked what they were going to do and was told, “I’m carrying out a slaughtering.”

Hadrat Ibrahim عليه السلام later did explain his true intentions and said, “This is the wish of Allah’s ﷻ. What’s yours?”

Hadrat Ismail عليه السلام replied, “Beloved father! If that is the wish of Allah ﷻ, what’s there for me to say? Carry out whatever you’ve been ordered to do. Insha-Allah ﷻ, I’ll show patience in all of it.”

Hadrat Ibrahim عليه السلام was naturally pleased with this courageous answer of his son, and so as promised, when he was ready to begin the slaughtering, he straightened out the neck of Hadrat Ismail عليه السلام and placed his knife upon it.

Hadrat Ibrahim عليه السلام then attempted to cut through...but he amazingly noticed that the knife refused to harm Hadrat Ismail عليه السلام! Even when he tried harder, it was all to no avail. A voice was thereafter heard, saying to him, "Ibrahim عليه السلام! Enough. You've emerged successful from your test."

Hadrat Ibrahim عليه السلام then turned to see a ram standing next to him, saying, "Put me in your son's place," after which his son, Hadrat Ismail عليه السلام, stood up and watched from the side as his father successfully completed his duty to his Lord. – *Holy Quran, Chapter 23, Ruku 7 & Commentaries*

Lesson The close servants of Allah ﷻ are willing to sacrifice their sons...and even themselves (since Hadrat Ismail عليه السلام was also a prophet) in His path. How unfortunate then, are those who'd rather present a hundred excuses before sacrificing just a little for His sake?

64 – PHARAOH'S DREAM

The oppressive Firaun once had a dream in which he saw his throne being overturned and dropped. After seeking an interpretation for it from his magicians, they explained that a child would soon be born that would bring with him the destruction of his kingship. Hearing this, Firaun immediately ordered for every baby in his empire to be killed (even if it was to be born months later) to prevent this from ever happening.

At the time, Allah ﷻ inspired the mother of Hadrat Musa عليه السلام to continue feeding her son but place him in the river in the event of any danger. She therefore continued raising him as normal, and since he did not cry or shift in her arms, no-one else knew about Hadrat Musa عليه السلام except his sister.

Finally, when he reached three years of age, Hadrat Musa's عليه السلام mother sensed something bad was going to happen and

immediately prepared a basket lined with cotton, placed her son in it and entrusted him to Allah ﷻ by setting him adrift upon the River Nile. These actions were inspired to her by her Lord (Who also comforted her by saying that He [i.e. Allah ﷻ] will one day bring her son back to her).

The basket continued along its unpredictable course until it was seen by none other than Firaun and his wife themselves (who were at that time sitting on the edge of a stream). After commanding their servants to bring the basket to them, the king and queen opened it and were immediately enchanted by the glorious baby that peered at them from within, swiftly deciding to adopt him as one of their own.

However, when Firaun's men pointed out that this may be the child that had been foretold of, Firaun had a change of heart and decided he'd kill the baby instead. His wife (Sayyidah Asiya ؑ) convinced him otherwise and said, "He's the coolness of our eyes. Who knows where he came from? The child you're looking for has been foretold to come from the Bani Israel."

Back home, Hadrat Musa's ؑ mother was growing extremely despondent for not knowing the whereabouts of her son, while her daughter (Maryam) set out personally to see if she could find him.

When she came to know that her brother was in the palace of the king (who was currently looking for someone to feed the child since he wasn't drinking the milk of anyone he'd employ), she approached Firaun and asked him, "Should I bring someone whose milk will surely be taken by him?"

The king replied, "Yes...if you can find such a person."

So, the mother of Hadrat Musa ؑ was brought to the palace, and when Firaun noticed that the child was finally taking the milk of *someone*, he asked in disbelief, "Are you related to this boy?! He doesn't take the milk of anyone but you!"

She replied, "I'm a pure woman with pleasant milk and a fragranced body, that's why children who show sophistication in their youth will not drink from anyone else but me."

Satisfied with this reply, Firaun appointed her as the official nurse to Hadrat Musa ؑ and allowed him to be taken back to her home

(fulfilling the promise of Allah ﷻ, that the baby would one day return to his original mother).

This was how the prophet was able to remain with his mother throughout his youth, receiving both safety and a gold coin every day from the king, until he was finally able to leave his home and grow up in the palace he would one day overthrow. – *Holy Quran, Chapter 16; Chapter 20, Ruku 4 & Khazaainul-Irfaan, Pg. 444-5*

Lesson The will of Allah ﷻ will always triumph over the wishes of the unjust.

We also see here that the Prophets are aware of things even in their youth. Foolish people who claim to be equal or superior to them can't even tell the difference between the milk of women and the milk of dogs during their infancy, yet our beloved Hadrat Musa ﷺ took only the milk of his mother!

65 – PHARAOH'S DAUGHTER

Firaun had a daughter who was once suffering from a disease. He sought a cure for her from many distinguished doctors of the time, but when none proved to be successful, the king turned to his magicians and was told by them, "She'll receive her cure from the river."

Later, while sitting with his wife and daughter along the bank of a stream, Firaun noticed a box floating in front of them and opened it to see a young Hadrat Musa ﷺ lying inside, looking at the king and sucking his thumb. The family fell in love with him straight away; and when Firaun's daughter placed some of Hadrat Musa's ﷺ blessed saliva in her mouth, she found her sickness immediately begin to retreat! – *Nuzhatul-Majaalis, Vol. 2, Pg. 208*

Lesson Our saliva helps spread diseases while the saliva of the Prophets cures others!

66 – THE STRENGTH OF A PROPHET ﷺ – PART ONE

When he was 30, Hadrat Musa ﷺ once exited Firaun’s palace and decided to walk around in the city below. He came across two men arguing amongst each other: one a cook of Firaun and the other a fellow-member of the Bani Israel. The cook was loading a pile of wood on the back of the man and ordering him to carry it to the king’s kitchen.

Hadrat Musa ﷺ interrupted him and said, “Don’t oppress the poor man,” but the cook refused to listen and even began insulting Hadrat Musa ﷺ!

Unable to control his anger, Hadrat Musa ﷺ then fisted him so hard that the man started bleeding and fell to the ground, dead. – *Holy Quran, Chapter 20, Ruku 5 & Roohul Bayaan, Vol. 2, Pg. 925*

Lesson The Prophets were sent as allies to the oppressed, and no matter how strong a person may be, he will always be weaker than the close servants of Allah ﷻ.

67 – THE STRENGTH OF A PROPHET ﷺ – PART TWO

The Angel of Death ﷻ once presented himself before Hadrat Musa ﷺ (wishing to carry out his work) but was struck *so hard* by the prophet that one of his eyes became separated from his body! Not knowing what to do, the angel then proceeded to Allah ﷻ to relate to Him what had happened.

Allah ﷻ in turn re-attached the eye and said, “Go back to Musa ﷺ with an ox this time and tell him that if he wants to remain in the world, he should place his hand on the ox’s back. For every hair beneath it, he’ll be granted one more year on the earth.”

So, the angel again presented himself before Hadrat Musa ﷺ (this time with an ox), but after telling the prophet what he needed to do, Hadrat Musa ﷺ asked him, “And what happens after all those years? Will you come again?”

“Yes.”

Hadrat Musa عليه السلام then said, “Then take me now.” – *Mishkaat Sharif, Pg. 499*

Lesson The Prophets are so powerful that they can remove the eye from the Angel of Death عليه السلام with just one strike!

So beloved by Allah ﷻ are they, too, that they can prolong their time in this world (a gift not given to ordinary people like us).

68 – THE MIDIAN WELLS

In his prime, Hadrat Musa عليه السلام began speaking out against Firaun and his men and was slowly gaining a following amongst the Bani Israel. When Firaun heard that his foster son was now openly protesting against the religion he'd ordered over his people (coupled with the news that Hadrat Musa عليه السلام had just killed one of his cooks), he sent out a search party to kill the prophet on sight.

One of these officials (who was a well-wisher of Hadrat Musa عليه السلام) ran out to find the prophet and warned him, “You have to leave this area immediately.”

Seeing that he'd never traversed the path nor possessed any animal to ride upon, Allah ﷻ sent an angel to guide Hadrat Musa عليه السلام to the Midian region where another prophet (Hadrat Shuaib عليه السلام) resided.

There was a well in this area which was used by farmers to quench the thirst of their livestock. When he reached it, Hadrat Musa عليه السلام noticed the two daughters of Hadrat Shuaib عليه السلام waiting with their goats to the side while everyone else approached the well and continued to help themselves. When he asked them why they weren't in the queue, they replied, “We don't know how to extract pails of water. We wait for people to leave and then take only the water that remains.”

Hearing this, Hadrat Musa عليه السلام proceeded to another well nearby (which was covered with a large stone that required many men to remove it). He lifted it up himself, pulled the bucket out, and mercifully presented the water to the goats of the two daughters.

When they returned home, the women approached Hadrat Shuaib عليه السلام and said, “Father! We were helped today by a very kind man.”

The prophet replied, “Go and bring him to me.”

So, after hiding her face with her sleeve and covering her entire body, the elder daughter of Hadrat Shuaib عليه السلام proceeded to Hadrat Musa عليه السلام with great modesty and said to him, “My father wishes to reward you for your actions.”

Hadrat Musa عليه السلام cared nothing for the reward. For the sake of *blessings*, however, he decided to meet with Hadrat Shuaib عليه السلام, and said to her, “Walk behind and tell me the way.”

He then reached the house and told Hadrat Shuaib عليه السلام the entire story (from his birth right until the killing of one of Firaun’s cooks). Hadrat Shuaib عليه السلام thought nothing of the danger and replied, “Don’t worry about this. You’ve been saved from their oppression, and you may now stay with us for as long as you wish.” – *Holy Quran, Chapter 20, Ruku 6 & Khazaainul-Irfaan, Pg. 548*

Lesson The Prophets assist the oppressed, show patience during hardship and uphold the rights of others.

69 – A TREE CALLS OUT

After living with Hadrat Shuaib عليه السلام for ten years (and even marrying one of his daughters), Hadrat Musa عليه السلام wished to meet with his mother again and sought leave from the house he’d been staying in for so long.

He and his wife then set out to return to Egypt. During their journey back, however, the two lost their way at night and did not know where to turn amidst their cold and dark surroundings. It was at this time that Hadrat Musa عليه السلام noticed a bright tree in the distance and said, “Stay here while I go to it. Maybe I can bring back some branches to make a fire.”

He set out towards the tree and found it to be green and dense, amazingly glowing from top to bottom! What was also surprising was that the nearer he went to it, the further it would go, but whenever he stopped, it came closer!

Hadrat Musa عليه السلام also heard a voice emerge from the tree saying, “O Musa! I’m the Lord of the Worlds. This is a sacred place, so remove your shoes and listen carefully to what is being revealed: *I have chosen you.*” – *Holy Quran, Chapter 16, Ruku 10; Chapter 20, Ruku 7 & Khazaainul-Irfaan, Pg. 442, 549*

Lesson Prophethood was always given by Allah ﷻ and was never something achievable by ordinary people – even after intense worship. How foolish then, are those who say that it’s possible for someone to become a prophet if he worships Allah ﷻ enough?!

70 – A FRIGHTFUL SNAKE

Allah ﷻ once ordered Hadrat Musa عليه السلام, “O Musa! Throw your walking-stick to the ground.”

The prophet did as he was told and was shocked to see his walking-stick turn into a frightful snake! He then turned his back so as not to see it, yet Allah ﷻ consoled him by saying, “Don’t fear this. Grab the snake and it will return to its original form.”

Hadrat Musa عليه السلام again did as he was told, and as promised, the snake became his stick once more.

Allah ﷻ then gave Hadrat Musa عليه السلام His final order, “Now go to Firaun, instill the fear of his Lord into him, tell him to forsake infidelity, and show him this miracle of yours if he requests one.” – *Holy Quran, Chapter 16, Ruku 1 & Chapter 20, Ruku 7*

Lesson The Prophets were granted miracles that ordinary people, with all their resources, are simply powerless to imitate.

71 – THE SERPENT CHALLENGES

After being told that he was a prophet of Allah ﷻ, Hadrat Musa عليه السلام approached Pharaoh and said to him, “Firaun! I’m a Messenger of Allah ﷻ and a deliverer of the truth. You have to stop claiming to be Allah ﷻ and start worshipping the One, True Lord.”

Firaun replied, “If you’re a Messenger of Allah ﷺ, show me a sign.”

Hadrat Musa ﷺ threw his stick to the ground, and within moments, a towering, yellow snake stood on its tail a mile high above the ground – its one jaw placed on the earth while another on the wall of the palace! When it turned to Firaun, he quickly jumped off his throne and ran away (along with all his other servants). The scene produced a stampede so violent that *thousands* died in the rush alone!

When he reached his home, Firaun cried in terror and said, “Musa! By the One who made you a Messenger, take that snake away!”

Hadrat Musa ﷺ accepted his request and turned his snake back into his walking-stick, allowing Firaun to compose himself once more. – *Holy Quran, Chapter 9, Ruku 3 & Khazaainul-Irfaan, Pg. 236*

Lesson The Prophets are granted great power and distinction by Allah ﷻ, so much so that not even the kings of the greatest empires were able to defeat them.

72 – MAGICIANS MEET THEIR DEFEAT

Firaun was troubled by the recent display of Hadrat Musa’s ﷺ miracle and sought with his officials to find a way to regain prominence in the eyes of his people. His men advised that since Hadrat Musa ﷺ was displaying the ‘magic’ that he’d learnt during his exile all these years, Firaun should gather the magicians of his *own* kingdom together and challenge the prophet in an open duel.

This suggestion was accepted by the king, and so, after amassing *thousands* of magicians living under his rule, Firaun forwarded his challenge to Hadrat Musa ﷺ (who agreed to it with no hesitation whatsoever).

Firaun asked him, “What day should we have it?”

Hadrat Musa عليه السلام replied, “On the day of the fair,” (knowing that that would be the most opportune time to demonstrate the power of Allah ﷻ in front of the king’s many followers).

So, on the prescribed day, thousands of magicians presented themselves before Hadrat Musa عليه السلام and threw their ropes and sticks to the ground, showing that they too had the power to change ordinary objects into snakes; but after every speck of earth for miles became covered with serpents (frightening the attendees), Hadrat Musa عليه السلام threw his own staff to the ground and displayed once again the miracle bestowed upon him by Allah ﷻ.

Within moments, his snake overcame all the others, swallowing them individually (along with a flock of 300 camels), before returning to the prophet and changing back to its original form!

Knowing that such a thing was not possible through magic or any human trickery, the magicians cried out, “امنا برب العلمين We believe in the Lord of the Worlds!”, fell to the floor in prostration, and accepted the deen of Islam. – *Holy Quran, Chapter 9, Ruku 4 ء Khazaainul-Irfaan, Pg. 237*

Lesson Those that are assisted by Allah ﷻ will always triumph over others, even if they are severely outnumbered.

73 – PUNISHMENT BY FLOOD

Though the snake had a tremendous effect over Firaun’s magicians, Firaun and his followers remained strong in opposition against Hadrat Musa عليه السلام, which led him to turn to Allah ﷻ saying, “O Allah ﷻ! Firaun and his men continue to be arrogant and stubborn against You. Punish them as a warning to my nation and to those who’ll come afterwards.”

In response, Allah ﷻ prepared a massive cloud over the city which covered its people in darkness and unleashed upon its citizens violent and continuous rainfall. So fierce was this downpour that it caused a neck-high flood and drowned anyone who tried to rest during the course of it! Marvel at the power of Allah ﷻ, however,

that while the houses of Firaun's men were overcome with water, the houses of the Bani Israel (which were connected to them) remained unharmed!

After seven long days, the weakened nation of Firaun approached Hadrat Musa عليه السلام and pleaded with him to seek an end to the storm (promising that they'd believe in Allah ﷻ when it was over). The prophet obliged, and after making dua to Allah ﷻ once more, both the rain and the cloud finally relented. – *Holy Quran, Chapter 9, Ruku 6; Khazaainul-Irfaan, Pg. 339 & Roohul-Bayaan, Vol. 1, Pg. 768*

Lesson Water (the source of life), when sent by Allah ﷻ in anger, can be the means of destroying one's wealth and property within minutes.

We also learn that Divine punishment can be averted by the duas of Allah's ﷻ close and chosen servants.

74 – A LOCUST SWARM

The people of Firaun pleaded with Hadrat Musa عليه السلام to bring about an end to the storm, promising him that when it was over, they'd accept the beliefs he was propagating, yet when the rain *did* cease and was now causing the greenery of the Egyptians to flourish once more (in fact, more than they'd ever seen), Firaun's people ignored their previous promise and said, "The rain is now a blessing for us. Why should we believe in what Musa is saying?"

Infuriated by their arrogance, Hadrat Musa عليه السلام sought punishment from Allah ﷻ once again. So, after a month of mercy, Allah ﷻ dispatched a swarm of locusts to the city which chewed up the farms and doors of the king's people (a punishment again befalling everyone but the Bani Israel).

After being brought to their knees a second time, the Egyptians again approached Hadrat Musa عليه السلام and pleaded that he seek an end to the swarm (also promising that they'd believe in his teachings once it was gone).

Hadrat Musa ﷺ obliged, but amazingly, once the locusts were no more, the people of Firaun *again* turned to the worship of their king and believed in him alone as their one, true Lord (Allah ﷻ forbid!).
– *Holy Quran, Chapter 9, Ruku 6, Khazaainul-Irfaan, Pg. 229* و
Roohul-Bayaan, Vol. 1, Pg. 760

Lesson Allah ﷻ destroys those who are arrogant and who take advantage of people weaker than them.

We also learn that it's the nature of most humans to turn to Allah ﷻ only in times of need and to forget about Him during prosperity. This is extremely un-Islamic, and should be something one should aspire to change through constant remembrance (ذکر).

75 – FROGS & INSECTS

After the plague of locusts, Hadrat Musa ﷺ was all the more angry with the people of Egypt for not keeping to their promise of believing in him and requested a third punishment (this time in the form of *qummal*) to be sent to them by Allah ﷻ. [According to Commentators of the Holy Quran, *qummal* is a small, black insect.]

These insects ate through the clothes of Firaun's followers, bit their entire bodies and infested their food and grain, so much so that if even 10 bags of wheat were crushed by the Egyptians, hardly three *sers* (~ 3 kilograms) of flour were what was usually gained. Sleep too became almost impossible, for they had to deal with the many bite marks on their bodies, including the ones on their eyebrows and eyelids! (Their condition was said to resemble the smallpox disease).

Once again, the Egyptians pleaded to Hadrat Musa ﷺ for assistance, *and* once again, after the prophet assisted them, they returned to refuting his message when it was all over!

In reply, and again on the request of Hadrat Musa ﷺ, Allah ﷻ sent a *fourth* punishment to the people – this time in the form of frogs – to help bring about a change in the Egyptians. So severe was this epidemic that if one tried to sit, his lap would be full of frogs. If he tried to speak, they'd jump into his mouth! Food and pots were

swarming with them, stove-fires were put out by them, and no-one even had the chance to lie down!

Again, the people of Firaun could take no more of it and returned to Hadrat Musa ﷺ in utter despair, promising that this time they'd *truly, sincerely*, follow him from the bottom of their hearts.

Look at the arrogance of these people, however, that when the plague *was* finally lifted, the Egyptians again turned their backs on Hadrat Musa ﷺ (the only one who was proving to be able to bring about Divine intervention)! – *Holy Quran, Chapter 9, Ruku 6, Khazaainul-Irfaan, Pg. 240 & Roohul-Bayaan, Vol. 1, Pg. 760*

Lesson The oath of disbelievers is of no credibility. Breaking promises is their way, while keeping promises is the way of those who believe in Allah ﷻ.

76 – THE FINAL STRAW

After even locusts, frogs, floods and insects, the people of Firaun remained resolute against the commands of Allah ﷻ and continued to serve and worship a man they took as the lord of the worlds! Hadrat Musa ﷺ nevertheless appealed to Allah ﷻ one last time to punish them in this world as a warning of what awaits disbelievers in the Hereafter.

So, Allah ﷻ turned the entire water supply of Egypt into blood. Whether it came from wells, streams, fountains, or the River Nile, if anyone took *any* water for himself, he'd find that it wasn't water anymore!

Marvel at the power of Allah ﷻ however, that once again, this occurred only for the followers of Firaun and not for members of the Bani Israel. When the Egyptians tried extracting water out of the Bani Israel's vessels, still too did it make no difference. If water was spat out from the mouths of the Bani Israel into their mouths, it turned to blood immediately! Thirst became so severe for the Egyptians that they even (unsuccessfully) tried to suck the moisture out of trees!

Alas, when they could take no more of it, the Egyptians approached Hadrat Musa ﷺ a *fifth* time and requested him to bring an end to the punishment, *absolutely guaranteeing* that they would believe in him once it was over.

The prophet accepted their plea and made dua to Allah ﷻ one final time to grant the followers of Firaun a chance to redeem themselves. As soon as the difficulty was over, however, the people astonishingly returned to disbelieving in him *again!* – *Holy Quran, Chapter 9, Ruku 6, Khazaainul-Irfaan, Pg. 240 & Roohul-Bayaan, Vol. 1, Pg. 760*

Lesson Allah ﷻ occasionally punishes the disobedient in this world as a warning of what awaits them in the Hereafter should they continue disbelieving in Him, yet only the arrogant and stubborn reject these signs of His.

77 – THE END OF PHARAOH

Hadrat Musa ﷺ became extremely despondent over the ways of Firaun and his followers and finally turned to Allah ﷻ saying, “O Rubb! Destroy their wealth and stiffen their hearts so that they will not accept You until they witness a severe punishment.”

In response, Allah ﷻ ordered His prophet to leave the city at night with the entire Bani Israel.

When the women were informed of the evacuation, they approached their Egyptian friends and took back the jewelry they'd loaned them, saying that they wished to use it in a fair they were soon attending.

Finally, at nightfall, all of the men, women and children of the Bani Israel proceeded with Hadrat Musa ﷺ out of the kingdom of Firaun in a procession that numbered 600,000 individuals.

News of their departure reached the king soon afterwards, and before dawn, he too amassed an army roughly twice the size of the Bani Israel and departed to apprehend his foster-son and followers.

The army reached them by morning. When the Bani Israel saw the forces behind them, coupled with a river blocking their path in

front, they turned to Hadrat Musa عليه السلام in desperation. In reply, the prophet struck the river with his staff and caused it to burst open, forming twelve paths before them that would allow the Bani Israel to proceed right to the other side!

The group quickly crossed the river as the water stood motionless beside them. When Firaun's army arrived, they too attempted to cross it. This time, however, the water-walls broke away, and the men (along with Firaun himself) were immediately overcome and killed by the power of Allah ﷻ. – *Holy Quran, Chapter 11, Ruku 14 & Roohul-Bayaan, Vol. 1, Pg. 761*

Lesson The 'reward' of disobedience to Allah ﷻ is only destruction, and this is sometimes reflected even in this world.

78 – AN UNGRATEFUL SERVANT

Hadrat Jibrael عليه السلام once approached Firaun during his reign, seeking an answer to a written question he'd brought with him. The question was as follows: "What would you do to a servant who lives off the sustenance of his king yet shows ingratitude to him, refutes his rights, and even goes as far as claiming to be the king himself?"

Firaun wrote in reply, "For that ungrateful servant, I'd have him drowned."

So, when Firaun *himself* was drowning during the final moments of his life, Hadrat Jibrael عليه السلام presented himself to him and displayed the verdict he'd been given by the king. Firaun recognized who he was before his death. – *Khazaainul-Irfaan, Pg. 311*

Lesson When we as humans are angered by those who show ingratitude to us, how can we question the anger and punishment of Allah ﷻ after showing ingratitude to Him?

79 – HADRAT MUSA عليه السلام & AN OLD WOMAN

Before the Bani Israel could cross the river, Hadrat Musa عليه السلام noticed that the animals they were using as transport begin turning

in retreat. So, he turned to Allah ﷻ, asking, “O Allah ﷻ, what’s happening?”

Allah ﷻ replied, “You are near the qabr of Hadrat Yusuf ؑ. Take his body with you across the river.”

Having not been to the qabr before, Hadrat Musa ؑ turned to the Bani Israel and asked them, “Does anyone know where the qabr of Hadrat Yusuf ؑ is?”

An old woman replied, “Yes. I do.”

“Where is it then?”

“By Allah ﷻ! I won’t tell you until you grant me what I wish.”

“Then ask. What do you want?”

“O Musa ؑ, I wish to be in Jannah, on the same level as you.”

Hadrat Musa ؑ replied, “Ask for Jannah alone. That’s enough. Don’t request something *so great*.”

The woman persisted, “By Allah ﷻ! My request is only that I be with you!”

When Hadrat Musa ؑ again tried to convince her otherwise, Allah ﷻ resolved the disagreement by saying, “O Musa! Grant her what she requests. It is of no loss to you.”

So, Hadrat Musa ؑ assured the woman that she would be his companion in Jannah, and in reply, the woman showed him where the qabr of Hadrat Yusuf ؑ was. The prophet’s blessed body was then taken across the river by the massive procession. – *Tibraani Sharif, al-Amn wal-Ulaa, Pg. 229*

Lesson In the above incident, Hadrat Musa ؑ didn’t only grant Jannah to the woman, he granted his companionship with her in it as well! We come to know then, that even *Jannah* is within the authority of the Prophets, and that they can give it to or forsake it from whoever they wish. How can people say then that the Greatest Prophet ﷺ had no control over anything?!

80 – THE BANI ISRAEL BEGINS TO GO ASTRAY

After crossing the river and being liberated from the oppression of Firaun, the Bani Israel came across a nation of idol-worshippers who were at that time sitting in front of and worshipping a statue of a cow. The Bani Israel noticed this and said, “O Musa, just as how these people have more than one god, so too should you build us one yourself.”

Hadrat Musa عليه السلام angrily replied, “Ignorant people! What are you saying?! Idol-worship is the bringer of destruction. What they are doing is completely false. Should I search for another deity for you besides Allah ﷻ?!” – *Holy Quran*

Lesson After receiving the countless favours bestowed upon us by Allah ﷻ, how foolish are those who forsake Him to worship anyone or anything else?

81 – SĀMIRI THE GOLDSMITH

There lived a goldsmith amongst the Bani Israel whom people called Sāmiri (due to his connection to the Sāmīrah tribe – a group of cow-worshippers). Although he lived with the believers, he never truly accepted Islam and always kept in his heart the love of idol-worship. When the Bani Israel crossed the river and requested Hadrat Musa عليه السلام to build them an idol that they could worship, Sāmiri took note of their interest and remained in wait for any opportune moment he could use to cause some mischief between the prophet and his followers.

One night, after Hadrat Musa عليه السلام left for Mount Tūr to receive the Torah, Sāmiri collected a sizable amount of jewelry, extracted the gold out of it, and sculpted an idol cow to present to the Bani Israel. He even threw a special type of sand over it which allowed it to speak and move as if it was alive!

In time, the Bani Israel (and, of course, Sāmiri himself) began worshipping the cow, and when Hadrat Musa عليه السلام returned to see

the new, changed state of his people, the prophet was overcome with rage and said, “Sāmiri! What have you done?!”

The goldsmith answered, “When we crossed the river, I saw Jibrael riding a horse and noticed that whichever part of the ground was touched by the horse’s hoof, that piece of earth had greenery spring immediately out of it. So, I collected some of that sand and sprinkled it over this cow, allowing it too to turn to life. All of this is good.”

Hadrat Musa عليه السلام replied, “Okay, leave this place. From now on, your punishment will be that you’ll want no-one to come anywhere near you.”

From then on, whenever anyone touched Sāmiri, both he and the one who touched him underwent tremendous pain and suffering. Sāmiri would later go around *telling* people not to come near him (and the people too had no reason to argue).

He ultimately receded into the jungle where he lived as a loner for the rest of his life, and finally met his death after a lifetime of shame and disgrace. – *Holy Quran, Chapter 16, Ruku 4 & Roohul-Bayaan, Vol. 2, Pg. 99*

Lesson Even today there are supporters of Sāmiri’s cause, and just as how they wish to stay away from Muslim beliefs, so too should Muslims not want to have anything to do with theirs.

We also learn that the horse that Hadrat Jibrael عليه السلام traveled upon gave life to dead ground. What can be said now of the power granted by Allah ﷻ to His Beloved Prophet ﷺ (who is the *master* of Hadrat Jibrael عليه السلام), along with his Sahaabah and the beloved Friends of Allah رضي الله عنهم? Why should they not be granted anything by their Lord? Indeed, they too have been granted tremendous favour, but only Sāmiri and those with hardened hearts like him are unable to see it.

82 – FINDING A KILLER

There was a man in the Bani Israel who once murdered his wealthy cousin (for the sake of inheritance) and left his body

outside the city at night. In the morning, he pretended not to know about it and announced to the residents that a murder had just taken place and that they should waste no time in finding the one who did it!

For this reason, the Bani Israel proceeded to Hadrat Musa عليه السلام saying, “Ask Allah ﷻ to reveal to us what happened.”

In reply, Allah ﷻ ordered through his prophet that a cow should be slaughtered and a piece of its meat used to strike the man’s corpse. In doing so, the man would come alive and explain to them all that had happened.

The Bani Israel were taken aback by the unconventionality of this solution and asked, “Is this some kind of a joke?”

Hadrat Musa عليه السلام replied, “Allah ﷻ forbid! Would I relate silly things to you? I’m speaking only the truth.”

“Okay. Then tell us, what type of cow should it be?”

“Allah ﷻ says it should be neither too old nor too young.”

“Ask Allah ﷻ what colour it needs to be.”

“He says it should be a yellow cow that fills the eyes with tears and brings happiness to the one who sees it.”

Unsatisfied with this information, the Bani Israel persisted, “Ask Allah ﷻ to explain *everything* about it to us so that we don’t make a mistake and slaughter the wrong one.”

Hadrat Musa عليه السلام replied, “He says it should be a faultless cow that has never been used for either ploughing or irrigation.”

The people then went out in search for such a cow, but after finding one proved to be difficult, they recalled hearing about a cow that had all of the qualities they were looking for in it. It belonged to an orphan; and the story about it is as follows:

There was an upstanding man of the Bani Israel who had nothing in his possession except a yellow calf. He once marked it and

entrusted it to the protection of Allah ﷻ, saying to Him, “O Allah ﷻ! I leave this in Your care and ask that You deliver it to my son when he’s no longer a minor.”

The man then passed away, and the calf that he’d left behind began to grow up all by itself in the wilderness.

In time, his son too grew up to be a virtuous individual, always dutiful to his mother. She said to him, “Your father left a cow for you in a certain area. Now that you’re mature, go there and make dua to Allah ﷻ that He return to you what was once entrusted to Him.”

The son did this, and when he saw the cow and recognized it by all of the signs his mother had told him to look for, he took the name of Allah ﷻ and called out to it, upon which the cow saw him and immediately ran in his direction.

He then returned home and was told, “Now go and sell it in the market, but don’t take anything more than three dirhams for it before coming and seeking permission from me first.” (At that time, three dirhams was the usual amount paid for cows).

The boy left and began offering his cow in the marketplace. While there, an angel (in the form of a human) approached him and offered to pay six dirhams for it on condition that he not consult his mother about it.

The boy refused and said, “I’ll never do that.”

He then went home and related the entire story to her. She agreed with the price but, again, told him that if it went any higher, he should let her know about it first.

When the boy returned to the market, the angel approached him again, this time offering *twelve* dirhams in exchange for the cow (also on condition that he not speak to his mother about it), but the boy refused and again proceeded to his mother to inform her of the new offer.

The mother soon realized that this was not a man but an angel sent as a test. So, she said to her son, “Go to the market again, but this time, when the man arrives, ask him if he’s going to allow us to sell the cow or not.”

The boy re-entered the market and asked the ‘man’ this question when he arrived. He simply said in reply, “Just keep the cow here with you.”

Moments later, the Bani Israel entered the bazaar, saw the cow they were looking for and offered to pay the boy its skin’s weight in gold for it!

Not forgetting his promise, the boy again proceeded to his home to confirm the sale to his mother; and after she agreed and the transaction was complete, the Bani Israel took the cow, slaughtered it, and used a piece of its meat to strike the body of the murdered man.

As promised, the man then awoke, explained to them what had truly happened, and his cousin (who murdered him) was quickly apprehended and dealt with by them. – *Holy Quran, Chapter 1, Ruku 7 & Roohul-Bayaan, Vol. 1, Pg. 109*

Lesson If an ordinary piece of meat slaughtered in the name of Allah ﷻ can give life to the dead, can those who are the chosen and close servants of Allah ﷻ not have this authority in them too, that just by their gesture, dead things come to life again?

We also learn that no matter how far one goes in hiding one’s crimes, he or she will be caught and punished eventually – if not in this world, then surely in the Hereafter.

We also see that obeying one’s parents brings great benefit to a person. See! If the boy hadn’t sought the permission of his mother for the man’s first offer, he would’ve only made 6 dirhams out of the sale (instead of the great amount of gold the Bani Israel gave to him)!

Also, note that only Allah ﷻ is worthy of worship, not anyone or anything else. Because the Bani Israel worshipped the gold cow of Sāmiri, Allah ﷻ ordered that they now *slaughter* a cow to understand that something so helpless can never be taken as something worthy of worship.

83 – HADRAT MUSA ﷺ & HADRAT KHIDR ﷺ

Hadrat Musa ﷺ was once delivering an eloquent lecture to the Bani Israel when he said in it, “In this age, I’m a very learned individual.”

Allah ﷻ did not like this statement of his and said in reply, “Musa! My servant Khidr is more learned than you.”

Hearing this, the prophet wished to meet with Hadrat Khidr ﷺ. So, after seeking permission from Allah ﷻ to do so, Hadrat Musa ﷺ departed to look for him and was told by his Lord, “Look for him at a rock where the two oceans meet (مجمع البحرين).”

With perseverance and the help of Allah ﷻ, Hadrat Musa ﷺ was able to find Hadrat Khidr ﷺ and said to him upon seeing him, “I want to be with you and gain some of your knowledge.”

Hadrat Khidr ﷺ replied, “Being with me, you’ll see things and will be unable to show patience through all of it.”

“No, I’ll be patient. Allow me some time to be with you.”

“Okay, but don’t question any of my actions.”

“Agreed,” and Hadrat Musa ﷺ then began to follow Hadrat Khidr ﷺ wherever he went.

One day, the two were traveling on a ship (after the captain recognized Hadrat Khidr ﷺ and offered him and his traveling-partner a free ride). Despite this friendly gesture of his, Hadrat Khidr ﷺ damaged the man’s ship while he was onboard! An angry Hadrat Musa ﷺ noticed this and asked him, “The captain allowed us to ride on his ship for free, yet this is how you repay him?! *By breaking his property?!*”

“Musa ﷺ! Didn’t I tell you that you’ll be unable to show patience on seeing my actions, and that you shouldn’t interfere with what I do?!”

Hadrat Musa عليه السلام replied, “I forgot. I’ll keep quiet from now onwards,” and the two continued on their journey.

Some time later, they came across a young boy, yet despite his innocence, Hadrat Khidr عليه السلام went up to the boy and killed him!

Unable to control himself, Hadrat Musa عليه السلام again reprimanded Hadrat Khidr عليه السلام for his strange actions and asked him, “What have you done?! Why kill an innocent child?!”

Hadrat Khidr عليه السلام, on the other hand, thought nothing of it and simply said, “It’s becoming difficult for us to be together.”

Hearing this, Hadrat Musa عليه السلام immediately replied, “Give me one last chance. If I forget again, we can separate.”

The two later entered a village and found its residents so miserly that they wouldn’t give even a little bit of food to the travelers. While leaving the area, Hadrat Khidr عليه السلام noticed a wall leaning to its side in a dilapidated part of the village and straightened it before it could fall to the ground.

An angry Hadrat Musa عليه السلام again questioned the actions of his fellow traveler, saying, “You show so much kindness to a village that wouldn’t give us even a little bit of food? You could’ve taken some money as a reward for what you just did!”

Hadrat Khidr عليه السلام (having now reached the end of his patience) said, “Musa عليه السلام! This is as far as we go; but before we separate, let me explain my actions to you. There was an oppressive king waiting for ships on the other side of that bank. Whenever a good ship entered the port, the king would take it for himself, but if he noticed that there was something wrong with it, he’d leave it alone. So, if I hadn’t damaged my friend’s ship, he would’ve lost all of his property as soon as he reached the other side.

“The boy that I killed was the son of two Muslims. I feared that if he was going to grow up a non-Muslim, his parents would also forsake their religion due to their intense love for him, so I killed him to save them from his mischief, intending that Allah ﷻ grant his parents another son better than the first.

“As for the wall in the village, it belonged to two orphans whose virtuous father had left great wealth for them beneath it. It was the

wish of Allah ﷻ that the wall be fixed, so that no-one would know about it before the two sons could retrieve it. These were the reasons for my actions that you witnessed.” – *Holy Quran, Chapter 16, Ruku 1 & Roohul-Bayaan, Vol. 1, Pg. 494*

Lesson There’s definitely some wisdom in matters of the deen.

We see too that a person should always strive to learn more, no matter how learned he or she may be.

Finally, we come to know that the close servants of Allah ﷻ know whether a person will grow up to be a believer or not, and that whatever they wish is granted to them by their Lord. See! Hadrat Khidr ؑ killed the boy intending that a better son be given to his parents, and so it was the will of Allah ﷻ that this was what eventually happened!

84 – UNDERSTANDING ANIMALS

A man once came to Hadrat Musa ؑ, saying, “O prophet, teach me the language of animals. I’ve always wanted to know what they say.”

The prophet replied, “Don’t ask for such knowledge. It’s not something you should wish for.”

Still, the man insisted, “What loss would it be to you? I only want this *one* thing.”

Hadrat Musa ؑ then turned to Allah ﷻ and said, “O Allah ﷻ, this man is insisting he have this quality in him. Tell me what I should do.”

Allah ﷻ revealed, “If he doesn’t want to stop asking for it, give it to him.”

So, Hadrat Musa ؑ granted the man the knowledge of understanding animals.

One day, when the man finished eating in his home, his servant swept off the little food that was left on the table, and a piece of bread fell to the ground in front of two animals belonging to him – a chicken and a dog. Both ran towards it to see who would get to it

first, and when the chicken won the race and picked it up, the dog looked at it in annoyance and said, “Bully! Give it to me! I’m hungry. You have your seeds, but you still deprive me of a piece of bread.”

The chicken replied, “Don’t worry. The ox of our owner will die tomorrow. You’ll be able to eat from it as much as you wish.”

Hearing this, the owner quickly sold off his ox to save himself the trouble of losing one of his livestock.

The following day, the dog went up to the chicken and said, “Liar! Where’s that ox you promised?”

The chicken replied, “I didn’t lie. Our owner sold it off to rid himself of the trouble. But don’t worry, tomorrow his horse will die too, and you can then eat from that to your heart’s content.”

The owner heard this too and quickly sold off his horse.

Later, when the dog approached the chicken again to complain about the promise made to him, the chicken turned to the dog and replied, “Brother, what can I say? Our owner has a habit of throwing his troubles onto the shoulders of others. That horse *also* went into another man’s home and died soon after. If those two animals died here, they would’ve been compensation for the life of our master, but now that he sold them off to others, he invites only destruction upon himself. Listen! Tomorrow our owner *himself* is going to die, and with the food that will be cooked in his honour, I *promise* you’ll be able to eat from it as much as you wish.”

Hearing this frightening statement, the owner began to tremble and immediately ran to Hadrat Musa عليه السلام, pleading, “Hadrat, forgive me for my mistake and save me from death!”

Hadrat Musa عليه السلام replied, “Fool! This calamity is difficult to avert. I *saw* that this was going to happen the day you requested knowing the language of animals. Now you can do nothing but prepare yourself to leave this world.”

So, as foretold, the man indeed passed away on the following day.
– *Mathnawi Sharif*

Lesson Man should not grieve over his calamities and trouble, but see them as compensation and instead show his gratitude to Allah ﷻ, knowing that whatever happens to him by the command of His Lord is only for the better. After all, if one undergoes no trouble in wealth, it's possible that other, worse calamities may afflict him.

85 – A VIOLENT WIND

The People of Aad were a group of strong individuals who lived in the desert regions of Yemen. With arrogance and oppression, they toured the Earth taking over many weaker nations, and also forsook their one, true Lord for the worship of idols.

In reply, Allah ﷻ sent Hadrat Hūd ؑ to impart the teachings of peace and Divine-oneness to them, yet the people paid no attention to their prophet and proudly asked him, “Who in this world can be greater than us?!”

So, out of the many, only a few individuals ultimately believed in Hadrat Hūd ؑ.

When their rebellion and wretchedness could increase no more, a massive, black cloud appeared over the nation. Even though they showed happiness upon seeing it, the wind that followed was so fierce that it quickly lifted up everything in its path – including humans and animals!

The people immediately ran into their homes, but the wind continued on its path of destruction (and tore down even their doors) to destroy each and every one of them.

After this, on the command of Allah ﷻ, a flock of black birds arrived, picked up the bodies of the Aad and threw them into the sea. Since Hadrat Hūd ؑ and his followers left the region prior to these events, they were safe and not overcome by this great punishment of their Lord. – *Holy Quran, Chapter 8, Ruku 18 & Khazaainul-Irfaan, Pg. 231, Roohul-Bayaan, Pg. 737*

Lesson Even the four elements can be used by Allah ﷻ to destroy nations that oppose Him and His Prophets.

86 – A HILL’S CAMEL

After the Nation of Aad came the People of Thamud who lived in the area between Syria and Hijaz. They used to reach very old ages and would carve their homes out of solid rock!

When they too began showing disobedience to Allah ﷻ, Allah ﷻ sent Hadrat Salih ﷺ to them to instill piety in their hearts – yet except for a few poor individuals, most of the Thamud chose to reject their prophet’s message and teachings.

Once, on the occasion of their annual gathering, people invited Hadrat Salih ﷺ to it, and the prophet (who knew it would be a good opportunity to propagate Islam) accepted their invitation and attended.

While there, some of them approached him and asked, “If your Lord is true and you *are* one of his messengers, show us a miracle of yours (as a sign of your truthfulness).”

Hadrat Salih ﷺ replied, “What would you like to see?”

The leader of them said, “See that hill over there? Show us that you can bring a pregnant camel out of it.”

So, Hadrat Salih ﷺ approached the hill, read two rakaats Salaah and made dua to Allah ﷻ. After a while, the hill began to tremble, and within moments, a part of it broke open to reveal a pregnant camel for all to see!

Many people became Muslims after witnessing this event, while others (as always) chose to remain firm in their disbelief of Allah ﷻ!
– *Holy Quran, Chapter 8, Ruku 17 & Roohul-Bayaan, Vol. 1, Pg. 728*

Lesson The miracles of the Prophets are true, and indeed, there’s *nothing* Allah ﷻ is not powerful over. To disbelieve in His miracles is only the way of non-Muslims.

87 – A COOL FOUNTAIN

The prophet Hadrat Ayub ﷺ was granted great favours by Allah ﷻ (to an extent that even his *children* were extremely wealthy). Once, when he was told that his sons passed away after the roof of

their house collapsed, and that all that belonged to him (including his farms, gardens and thousands of livestock) were now no more, he still uttered not a single word in anger or regret, but instead praised Allah ﷻ and said, “All of that wasn’t mine in the first place. Rather, it was the One Who owned them that decided He wanted them back. I could’ve never shown enough gratitude for everything I had anyway, and even though it’s all gone, I’m still pleased with the desires of my Lord.”

The prophet then underwent severe pain after his body became entirely covered with blisters, and except for wife (who continued to serve and assist him), no-one else wanted to have anything to do with him.

Eventually, after showing great patience throughout all of it, Hadrat Ayub عليه السلام made dua to Allah ﷻ, and Allah ﷻ immediately responded, saying, “O Ayub عليه السلام, strike your foot on the ground. A fountain will emerge from the earth which you may use to drink from and wash yourself with.”

Hadrat Ayub عليه السلام did just that, and as promised, a cool fountain then began to gush outward from the ground! After drinking and bathing himself in it, he also found his skin return to normal soon afterwards! – *Holy Quran, Chapter 23, Ruku 12 & Khazaainul-Irfaan, Pg. 464*

Lesson The people of Allah ﷻ do not complain during calamities. On the contrary, they remain steadfast to the commands and wishes of their Lord.

We also see that the Prophets are so blessed by Allah ﷻ that their feet are used by Him to bring out fountains from the Earth (that too, which drive away diseases)! How foolish then are those who say that these individuals were nothing more than common people?!

88 – A GLORIOUS KINGDOM

Allah ﷻ granted Hadrat Sulaiman عليه السلام a kingdom like no other. Not only were humans, jinns and animals under his control,³ he

could even control the winds and use it to carry him on his throne to wherever he wished to go!⁴

The prophet was also blessed with the knowledge of understanding animals.⁵

Once, he wished to be at the Haram of Makkah and ordered his entire kingdom to begin prepping themselves for relocation to the city.

When the 30-mile-long army was ready, Hadrat Sulaiman ﷺ commanded the wind to take them there, and once they reached the city, he stayed for a short while fulfilling the rites of pilgrimage while his army consumed around 5,000 camels, 5,000 cows and 20,000 goats daily!

At this time, Hadrat Sulaiman ﷺ also informed his followers of the coming of our Beloved Rasoolullah ﷺ and explained to them that no other prophet will come after him.

After Makkah, he traveled to Sana'a in Yemen. (Though a normal journey would've taken a month, Hadrat Sulaiman ﷺ left Makkah in the morning and was there by noon!)

While there, a woodpecker (Hud-Hud) of his kingdom named 'Ya'foor' rose up to see the surroundings of the land and noticed a lush, green garden in the distance with another woodpecker just like it within. The two soon met, and the following conversation took place between them:

Yemenite Woodpecker: Brother, where are you from?

Ya'foor: I came from Syria with my king, Sulaiman ﷺ.

Yemenite Woodpecker: Who's he?

Ya'foor: He's the sovereign and king of humans, jinns, devils, animals, birds and even the wind, which he uses to carry him around. Everything is in obedience to him. Now tell me, under whose rule are you?

Yemenite Woodpecker: I'm the servant of Bilkees, a queen that controls 12,000 Commander-in-Chiefs, under each of which are 100,000 soldiers. Why don't you come with me to see this army?

Ya'foor: I can't. My king will be in need of water for wudhu soon, and I'm the one appointed to show him where it is. If I'm not there, he'll definitely be angry with me.

Yemenite Woodpecker: No, come see our kingdom instead. I *promise* its amazing story will please you.

Ya'foor: Alright, let's go...

Back home, Hadrat Sulaiman عليه السلام began calling for Ya'foor at Asr time, but when it became known that the bird wasn't going to come, the prophet became angry and said, "Was it that I didn't see it, or is it really not here?! I'm going to either punish that bird or slaughter it if it doesn't produce an absolutely dumbfounding excuse upon its return!"

He then ordered an eagle to go out and look for Ya'foor. So, the eagle ascended until it was able to view the entire Earth (the way a human looks at a bowl). At that time, Ya'foor was seen flying towards Yemen. The eagle immediately went up to it and angrily said, "The king's not happy with you! He swore he's going to either punish or slaughter you!"

A petrified Ya'foor asked, "Did he say anything else in all of this?"

"Yes, that he'll spare your life *if* you produce a decent enough excuse on your return."

"Then I'm safe, because I have very big news for him."

The birds then proceeded to the court of Hadrat Sulaiman عليه السلام.

When they reached it, the prophet ordered his servants to bring Ya'foor before him. The poor bird, with its tail down and its wings touching the ground, began to shiver in front of the prophet.

Hadrat Sulaiman عليه السلام grabbed it by the head and pulled it towards him, at which time Ya'foor cried out in desperation,

اذكر وقوفك بين يدي الله

'Remember when you were present before Allah ﷻ!'

Hearing this, Hadrat Sulaiman عليه السلام let go, sought his forgiveness, and asked why he wasn't present when he was needed.

The bird replied, "I've come having seen a tremendous kingdom upon which Allah ﷻ has bestowed *all* of the luxuries of the world. The queen of it is a sun-worshipper,

و لها عرش عظيم

'And she has a great throne.'

– Surah Naml, Verse 23

(It's been narrated that the throne of Bilkees was made of gold & silver and was studded all over with extremely valuable gems. The queen had a fortified house built for her, inside of which was another house, which housed another house, which housed another, etc. Within the *seventh* house lay the throne, locked and covered with seven layers of cloth. Of its four legs, one was made of red rubies, another of yellow rubies, another of green emeralds, and the last of white pearls. The throne was 80 by 40 metres, and 30 metres high. The queen would sit on it in the seventh room while a strong guard strolled outside each of the houses leading up to it. Indeed, getting to her was no easy task!)

When Ya'foor was finished, Hadrat Sulaiman عليه السلام ordered him to deliver a message to the queen, saying in it,

ألا تعلوا على واتون مسلمين

'Be not arrogant against me, but come to me as Muslims.'

– Surah Naml, Verse 31

After the regal stamp was imprinted on it, Ya'foor took the message and entered the seven forts through its windows. Bilkees

was sleeping when he got there, so he simply left it on her and flew away.

When the queen awoke and read the letter, she began to tremble and immediately sought counsel from her royal dignitaries, asking them what should be done about this matter. They replied, “Why are you worried? We’re a powerful nation and skilled in fighting. If Sulaiman wants war, he’ll definitely be defeated. Still, we’re here to carry out whatever you decide.”

The queen said, “No. War can never be a good thing. Whenever a king enters a city with force, he destroys it. I’ll send Sulaiman a gift instead. If he’s a king, he’ll accept it; if he’s a prophet, he won’t accept it unless his *deen* is followed.

So, Bilqees prepared two groups of male and female servants, 500 in each dressed smartly in silk, to proceed to Hadrat Sulaiman ﷺ on horses with saddles made of gold and studded with precious gems, carrying 1,000 gold and silver bricks, an expensive crown covered in pearls, and many other gifts. They also left with the queen’s messenger, who had with him a reply to the prophet’s letter.

Ya’foor saw this procession as they departed and proceeded to Hadrat Sulaiman ﷺ to tell him he had oncoming guests. In reply, the prophet ordered his entire Heavenly army to build a *six-mile* road made of gold and silver bricks, surrounded with walls on either side made of the same. (Even the beautiful land and sea animals of his kingdom were summoned to assist in its construction!)

Once the road and walls were complete, he ordered chairs of gold to be made to the right and left of his throne (4,000 in each direction) to seat his close and dignified generals, after which every human, jinn, animal and bird in the kingdom of Hadrat Sulaiman ﷺ then stood before their leaders, in rows after countless rows, to form a sight so majestic that *never* before had the world witnessed *anything* like it!

After walking on the gold and silver path and seeing the glory of Hadrat Sulaiman ﷺ all around him, whatever pride the messenger of Bilqees may have had quickly dissolved into shame. He asked himself, “How will I present these measly gifts to him now?!”

Nevertheless, when he was finally face-to-face with the prophet, Hadrat Sulaiman عليه السلام asked him, “Do you think you’re *assisting* me by bringing me this? You’re an arrogant nation who takes pride in the world, and while others may get happy on receiving gifts, I don’t, and I’m not needy of them. Allah ﷻ has given me more than anyone else, and He gave all of this to me even though I was *already* exalted with prophethood. So, messenger of Bilqees, take your gifts back and tell your queen that if she and her army decide not to present themselves to us as Muslims, we’ll send our forces to humiliate them and drive them out of their city.”

The messenger had no choice but to relate this back to his queen. After hearing it, Bilqees replied, “He’s definitely a prophet, and it’s not in our power to fight him.”

She summoned her council again and declared that they now all present themselves in the service of Hadrat Sulaiman عليه السلام.

Ya’foor witnessed this too, and he then proceeded to Hadrat Sulaiman عليه السلام to relate to him the queen’s acceptance of Islam. In reply, Hadrat Sulaiman عليه السلام turned to his people and asked them,

يأيتها الملأأ أأكم بأأبأ بعروشها قبل أن يأتوني مسلمين

“O Chiefs! Which of you can bring the throne to me before they come to me in submission?”

– Surah Naml, Verse 38

A strong member of the jinns answered,

أنا آتأك به قبل أن تقوم من مقامك

“I will bring it to you before you rise from your council.”

– Surah Naml, Verse 39

Hadrat Sulaiman عليه السلام was not impressed with this and replied, “We want it faster than that.”

Hearing this, a scholar in the kingdom of Hadrat Sulaiman عليه السلام stood up and said,

أنا آتيك به قبل أن يرتد إليك طرفك

“I will bring it to you before the blinking of an eye.”

– Surah Naml, Verse 40

And indeed, *in just the twinkling of an eyelash*, the throne of Bilqees was brought before Hadrat Sulaiman عليه السلام by this scholar!

The queen herself later appeared, acknowledged the majesty and glory of the prophet, and accepted the deen of Islam. – *Hayaatul-Hayawaan*, Vol. 2, Pg. 205, *Roohul-Bayaan*, Vol. 2, Pg. 896

Lesson (1) The length between the kingdoms of Hadrat Sulaiman عليه السلام and Bilqees was two-month’s travel, and the size and security of the queen’s throne has already been mentioned, yet despite all of these obstacles, a non-prophet was able to bring the throne of Bilqees to Hadrat Sulaiman عليه السلام faster than the blinking of an eye. When this is the ability of the *servants* of Prophets, why should the Prophets themselves, especially the Most Beloved Prophet of Allah ﷺ, not be able to assist the oppressed and those in need of help?!

(2) Even though this scholar physically presented himself at the throne, he did not escape the vision of Hadrat Sulaiman عليه السلام, proving that the close servants of Allah ﷻ can also be in many different places at once. When this is accepted as an ability of a servant of Hadrat Sulaiman عليه السلام, why would the same ability be considered prophet-worship when it is applied to our Holy Prophet ﷺ?

(3) When a servant of a prophet can physically traverse the length of a two-month journey in less than a second, why would it be impossible for our Holy Prophet ﷺ to have physically left on the night of Ascension (Me’raj) to meet with Allah ﷻ and then return within a moment?

(4) The glory of Hadrat Sulaiman عليه السلام was such that the wind would lift him up while he was still on his throne and take him wherever he wished to go. Let those who claim to be equal to the Prophets jump off their roofs and show us how much the wind is willing to assist them!

(5) Hadrat Sulaiman عليه السلام had 5,000 camels, 5,000 cows and 20,000 goats slaughtered *daily* during his pilgrimage, while people today

complain about slaughtering just *one* animal on the days of Hajj (if they even slaughter at all!).

(6) Humans, jinns, and every type of animal followed Hadrat Sulaiman عليه السلام, while those who claim to be equal to the Prophets cannot control even their wives!

89 – HADRAT SULAIMAN’S عليه السلام DECISION

Two people once entered the court of Hadrat Dawūd عليه السلام seeking a solution to their problem: one of them was complaining that the goats of the other had entered his farm at night and ate some of his crop.

Hadrat Dawūd عليه السلام ruled, “For the value of the crop that was consumed, that many number of goats should be given by the man to the farmer.”

The two accepted this decision and turned to leave. On their way out, they came across Hadrat Sulaiman عليه السلام (who was at that time only eleven years old) and informed him of the ruling.

Hadrat Sulaiman عليه السلام responded, “There’s one better than that.”

Hearing this, his father (Hadrat Dawūd عليه السلام) called his son towards him and asked, “What’s the ruling better than this?”

Hadrat Sulaiman عليه السلام replied, “The man who owns the goats should cultivate his neighbour’s farm back to its original state. Until then, the farm owner may use his neighbour’s goats for himself (by extracting milk from them, etc).”

This decision of his was accepted by the men...and even Hadrat Dawūd عليه السلام himself! – *Holy Quran, Chapter 17, Ruku 6 & Roohul-Bayaan, Vol. 2, Pg. 652*

Lesson Both prophets here displayed their *ijtihad* (the applying of Islamic Law to different situations – the same technique used by the Four Imams عليهم السلام). From this, we come to know that *ijtihad* is the Sunnah of the Prophets.

90 – MOTHERLY AFFECTION

Once, in the time of Hadrat Dawūd عليه السلام, two women were walking (each with their baby in their hands) when a wolf appeared, grabbed one of the babies and took off. The older woman then grabbed the younger woman's baby and said, "This is my child! The wolf took yours!"

The younger woman angrily replied, "Fear Allah عز وجل! That baby belongs to me!"

An argument soon ensued between the two of them.

After presenting their case to Hadrat Dawūd عليه السلام, it was decided that the baby should be given to the older woman.

Hadrat Sulaiman عليه السلام came to know of this and replied, "Father, I have another idea. Have a knife brought and allow me to separate this baby in half. Each woman can then take home a piece of the boy for themselves."

Hearing this, the older woman remained silent. The younger woman, however, immediately cried out, "No! You can give the baby to her, but please don't harm it!"

Hadrat Sulaiman عليه السلام then said, "This baby belongs to the second woman. She has just shown us the affection she has for her child."

So, the baby was given back to its rightful owner. – *Fat'hul-Baari*, Vol. 12, Pg. 268, *Mishkaat Sharif*, Pg. 500

Lesson Ijtihād helps solve great problems with ease.

91 – HADRAT SULAIMAN عليه السلام & THE ANGEL OF DEATH عليه السلام

A frightened man once entered the court of Hadrat Sulaiman عليه السلام, pleading, "Hadrat! Tell the wind to take me to India!"

"Why do you want go there?"

"I just saw the Angel of Death عليه السلام staring at me! Look, he's still doing it to me now! Please take me away from here!"

Hadrat Sulaiman عليه السلام then gave the order; and on his command, the wind picked up the man and transported him to India.

Some time later, the Angel of Death عليه السلام appeared before Hadrat Sulaiman عليه السلام, saying, “O prophet, did you hear that man’s story? Allah عز وجل ordered me to seize his soul in India, but since he was *here* before he died, I began to stare at him out of wonder. This was what made him ask to be taken to India, and so it was there that I carried out the order I was given!” – *Mathnawi Sharif*

Lesson No one can escape death. No matter where a person runs, he or she will *definitely* be found.

92 – THE STEP-DAUGHTER*

In the time of Hadrat Yahya عليه السلام, there was a king whose ageing wife was starting to become anxious, thinking that she will soon be divorced for a younger, prettier woman (and therefore lose the wealth she one day planned to inherit). To combat this threat, she decided that her younger daughter (of a prior husband) be married off to the king as his new wife.

So, to carry out this arrangement, she summoned Hadrat Yahya عليه السلام to her court and explained to him what she wished to do.

The prophet refused to comply with this order and said before leaving, “This type of marriage is impermissible.”

This instilled great enmity in the queen’s heart for Hadrat Yahya عليه السلام, and from that day onwards, she began to plot too the killing of the prophet.

One day, she got her husband (the king) drunk and left him alone with her adorned daughter. As soon as he began showing signs of interest in her, the queen entered the room and said, “I’m happy with such a thing, but Yahya said it was wrong!”

The king called for the prophet, and indeed, when Hadrat Yahya عليه السلام arrived, he maintained that such a thing was not permissible. The king then ordered his executioners to slaughter him, but even

after he was martyred, a voice could *still* be heard from the blessed head of Hadrat Yahya عليه السلام, saying, “O King, this girl is not permissible for you. O King, this girl is not permissible for you. O King, this girl is not permissible for you...” – *Seeratus-Saaliheen*, Pg. 80

Lesson Great oppression is carried out by rulers wishing to fulfill their repulsive desires.

We also see that the close servants of Allah ﷻ are not afraid to pass on the message of truth, even if their life is at stake.

Lastly, we see again that the beloved Prophets of Allah ﷺ are alive even *after* their demise.

93 – A KING 1,300 YEARS OLD

Hadrat Danyāl عليه السلام was once walking in the wilderness when he saw a dome and heard a voice from inside it calling out his name. As he drew closer, he noticed that the dome was actually part of a tomb, inside of which towered massive, grand pillars with a magnificent throne assembled between them. On this throne lay a corpse.

After hearing the voice again, Hadrat Danyāl عليه السلام proceeded forward and saw a long, broad sword laying next to the body with the following words inscribed upon it,

“I’m one of the Kings of Aad. My Creator granted me life for 1,300 years, and out of 1,200 marriages, I had 8,000 children. I was also given infinite wealth, but in spite of all of these favours, I never showed any gratitude to Allah ﷻ and chose to disbelieve in Him instead. In fact, I even claimed to be Him myself!

“For my salvation, Allah ﷻ sent a messenger who tried to explain to us what is good in different ways, but I paid no attention to any of his words and eventually led him to supplicate for our destruction and leave. Allah ﷻ then sent a severe drought to our land, and since we could not grow anything out of it from then on, I began to order other

nations to send their grain and fruit to me – but alas, whenever any of these supplies would cross the border into my territory, it would all immediately turn into sand!

“My people, servants, wives and children all abandoned me after a week...leaving me not only alone, but with nothing to do but starve my life away.

“One day, out of desperation, I painfully proceeded to the door of my castle and saw a person walking by eating something in his hand. I called out to him and said that I’d pay a bowl-full of pearls for whatever he was holding, yet he didn’t hear me, gulped down everything he had and continued to walk away.

“The result of all of this was that I eventually died out of starvation. This is my outcome. Whoever hears my tale will never want to have anything to do with the world.” – Seeratus-Saaliheen, Pg. 79

Lesson How short-sighted are those who choose not to be grateful to Allah ﷻ after all that He has given them?!

We also learn that Allah ﷻ sends punishment to those who show ingratitude to Him in different forms.

Finally, we learn that no matter how old a person gets, he will have to die eventually.

94 – AN UNSTABLE WORLD

There was a young worshipper in the Bani Israel who was constantly visited by Hadrat Khidr عليه السلام. When news of this reached the king, he called for the boy and asked him, “Is it true you’re visited by Hadrat Khidr عليه السلام?”

The boy replied, “Yes.”

“The next time he arrives, come with him to me. If you don’t, I’ll have you killed.”

So, when Hadrat Khidr عليه السلام later presented himself to the boy, he was told of the king's order and replied, "Then let's meet with him."

As the two stood before him, the king looked at Hadrat Khidr عليه السلام and asked him, "Are you Hadrat Khidr عليه السلام?"

"Yes."

"Tell us something extraordinary."

Hadrat Khidr عليه السلام replied, "I've seen *many* extraordinary things in the world, but I'll relate to you just one of them: I once came across a city tremendous in size and beauty and asked one of its inhabitants how long it was there. The man was not aware of its origin and replied, "The city's very old. Neither do we know anything about its history nor did any of our ancestors."

I passed by this very area 500 years later but was surprised to see that *nothing* of the city now remained! The only thing in its place was a jungle, so I went up to someone collecting wood inside it and asked him, "When was the city destroyed?"

The man laughed and replied, "When was there *ever* a city in this area?! This place has always been a forest. Even our ancestors knew that."

"Five hundred years later, I again came across the land and saw that it was now a river! After approaching two fishermen and asking them what happened to the jungle, they too looked at me in confusion and said, "How can you ask such a thing? Everyone knows that there's always been a river running through here."

"The same thing happened on my fourth visit (this time the area was barren land). Finally, on my *fifth* trip to the region, I saw in its place a city bigger and better than the one before and asked one of its inhabitants, "When was this city built?"

The man replied, “We don’t know. According to us and our ancestors, it’s always been here.” – *Ajaa’ibul-Makhlooqaat, Vol. 1, Pg. 129*

Lesson Nothing in this world is stable. Why then should we want to latch on to it?

95 – HADRAT YUSUF ﷺ & THE MIRROR

Hadrat Yusuf ﷺ once met a friend of his and said, “Brother, when friends visit others, they usually bring a gift with them. What gift have you brought for me?”

The man replied, “Right now, there’s nothing possessing more beauty and elegance than you, O prophet. For this reason, I’ve brought nothing for you but *you yourself!*”

He then placed a mirror in front of Hadrat Yusuf ﷺ and said, “See your beauty and splendor. After that, what other gift could anyone want?!” – *Mathnawi Sharif*

Lesson Man should clean and polish the heart he holds inside him, so that on the Day of Qiyaamat, when he is asked by Allah ﷻ what he brought for Him, he may say, “O Allah ﷻ, I’ve brought nothing for You but Your own reflection!”

96 – THE BROTHERS OF HADRAT YUSUF ﷺ

When Hadrat Yusuf ﷺ was 11 years old, he had a dream in which he saw 11 stars (along with the sun and the moon) lower themselves before him in sajdah. When he sought an interpretation of it from his father, Hadrat Yaqūb ﷺ realized that his son would soon be honoured with the station of prophethood, and since his brothers *already* hated him due to the affection he was shown, the prophet lovingly called his son towards him and said, “Don’t tell your brothers about this.”

Unable to conceal his love for him, Hadrat Yaqūb عليه السلام then began to display more affection for Hadrat Yusuf عليه السلام, leading his sons to call a meeting between them in the hope of finding a way to get their father to pay less attention to him. Shaitaan himself attended this gathering and proposed the following solution: the brothers should kill Hadrat Yusuf عليه السلام and throw his body down a well!

This suggestion of his was accepted by the group, and the brothers then presented themselves to Hadrat Yaqūb عليه السلام and said, “Father, why don’t you ever allow Yusuf to be with us? We’re his well-wishers! Let us take him for a walk. He’ll be in our protection until we return.”

Hadrat Yaqūb عليه السلام did not like this offer of theirs and replied, “I have no trust in you. If you take him, I fear he could be eaten by a wolf.”

The brothers persisted, “We’d be useless if a wolf could harm him while he was in our care. Don’t worry. Let him be with us for only a short while.”

So, on their insistence, Hadrat Yaqūb عليه السلام allowed Hadrat Yusuf عليه السلام to go with his brothers, but he first gave him the shirt of Hadrat Ibrahim عليه السلام which was given to him by Hadrat Jibrael عليه السلام after he was thrown in the fire. (This shirt was initially made in Jannah and was passed from Hadrat Ibrahim عليه السلام to his son, Hadrat Ishāq عليه السلام, who then gave it to his son, Hadrat Yaqūb عليه السلام, who made it into an amulet (نعويذ) and hung it around the neck of his son, Hadrat Yusuf عليه السلام).

The brothers then ‘lovingly’ carried Hadrat Yusuf عليه السلام on their shoulder and proceeded with him into the wilderness. It was there, when they were all alone with him, that the enmity in their hearts became apparent to him. They violently pushed their little brother to the ground and began hitting him wherever he went. Even his dream was somehow known to them, so they mockingly repeated it to him, saying, “*This is the interpretation of your dream!*”

In the end, as planned, the brothers proceeded to a large, deep well nearby and dropped their brother into it, thinking that they had finally and successfully carried out their plot to kill him. – *Holy Quran, Chapter 12, Ruku 12 & Khazaainul-Irfaan, Pg. 336*

Lesson To be envious of another's honour and success is not an Islamic quality, and it leads to nothing but misfortune for the one who bears it.

We also learn that Hadrat Yaqūb عليه السلام knew that his son would grow up to be a prophet, and even though he didn't say it directly, he also knew that the brothers would try to get rid of Hadrat Yusuf عليه السلام and use a wolf as their excuse. This is why he didn't want him to spend any time with them.

Lastly, we learn that making amulets (ta'wīz) and hanging them around our necks is the practice of the Prophets.

97 – AN ILLUMINATED SHIRT

As soon as Hadrat Yusuf عليه السلام was thrown by his brothers into the well, Allah سبحانه ordered Hadrat Jibrael عليه السلام (who was at that time at the Sidratul-Muntahaa) to catch the prophet with his wing before he reached the surface and seat him calmly upon a rock that lay within.

So, in just a fraction of a second, Hadrat Jibrael عليه السلام reached the well and caught Hadrat Yusuf عليه السلام before he could land. He then seated him upon a rock and clothed him with the shirt his father had wrapped for him as an amulet around his neck. Through this shirt, the well's interior was illuminated! – *Roohul-Bayaan, Vol. 2, Pg. 47, Khazaainul-Irfaan, Pg. 236*

Lesson When just the *shirt* of a prophet emanates noor, what can be said now of the Prophets themselves?!

98 – FORGERY

The brothers of Hadrat Yusuf عليه السلام threw him down the well with the intention of killing him, but before they could carry out this plan, they removed his shirt and smeared it with cow's blood. After dropping him down the well, they ran home and pretended to cry as they neared it.

Their father, Hadrat Yaqūb عليه السلام, saw the state of his approaching sons and asked them, “Where’s Yusuf عليه السلام? What happened?”

The ‘crying’ brothers replied, “Father, we were having a race to see who was the fastest between us, and we left Yusuf behind to guard our belongings. While he was alone, a wolf came out of nowhere and killed him! Here’s his shirt for proof. You might not believe us, but this is what really happened.”

Hadrat Yaqūb replied, “You’ve made up this story, so I’ll show patience through all of this and accept the decision of Allah ﷻ.” – *Holy Quran, Chapter 12, Ruku 12 & Khazaainul-Irfaan, Pg. 336*

Lesson Tyrants go to great lengths to hide their villainous acts. They even cry crocodile tears to gain support!

We learn too that what truly happened was *known* by Hadrat Yaqūb عليه السلام, but he also knew as a prophet that patience is to be shown on the decisions of Allah ﷻ (not wailing and questioning His actions).

99 – A FORTUNATE CARAVAN

After Hadrat Yusuf عليه السلام was thrown into the well, his brothers abandoned the area thinking they had finally killed him; yet even though the well was situated far from the population (and its water was salty anyway), the prophet remained alive in the care of Allah ﷻ. It was through Hadrat Yusuf’s عليه السلام blessings too that during this time the water in the well also turned from salty to sweet!

After three days, people in a passing caravan (traveling from the Midian region to Egypt) noticed the well, stopped nearby and sent one of their fellow-travelers to bring some water for them out of it.

So, the man approached the well, lowered the bucket inside and lifted it up to astonishingly see a young, handsome boy hanging on to it! The sight of his beauty and splendour brought great happiness to him, and he immediately ran back to the caravan and informed the people of his amazing discovery!

Some of the brothers of Hadrat Yusuf عليه السلام (who secretly cared for him) used to graze their cattle near the well. When they saw this commotion, they proceeded to the leader of the caravan and said, “This is one of our slaves that recently ran away, though he never disobeyed any of our commands while he was with us. If you want him, we’ll sell him for a very cheap price, after which you can take him away so that we never hear from him again.”

Hadrat Yusuf عليه السلام remained silent in fear of his brothers throughout the conversation; and so, for a meager amount, the caravan purchased the young ‘slave’ and continued with him on their way to Egypt. – *Holy Quran, Chapter 12, Ruku 12 & Khazaainul-Irfaan, Pg. 337*

Lesson None can harm those Allah ﷻ wishes to protect, however hard they may try.

We also see that, through the blessings of a prophet, salty water can be made sweet. Our Beloved Prophet ﷺ demonstrated this too when he placed his blessed saliva in the well of Hadrat Anas رضي الله عنه and made it the sweetest water in the whole of Madina!

100 – LIKE MOTHS CIRCLING A LAMP

The caravan-travelers found their fortunes soon change for the better after deciding to take Hadrat Yusuf عليه السلام with them to Egypt. Upon arriving at their destination, hundreds of merchants heard about the boy from Canaan (كنعان) and began to amass outside the house of the owner.

Confused by all of this, the owner climbed onto the roof of his house and shouted, “What do you people want here?!” They replied, “We came to see the boy from Canaan.”

“If you want to see him, you must present a gold coin each.”

This offer of his was accepted by the merchants. So, after seating Hadrat Yusuf عليه السلام upon a chair in a courtyard inside his house, the owner opened the door and allowed the crowd to come inside, see

the glory of Hadrat Yusuf ﷺ, and place a gold coin each at the feet of the blessed prophet.

This continued for two days until, finally (after receiving *thousands* of guests), the owner stopped the procedure and announced, “Whoever wants to purchase this slave must come to the market today!”

Hearing this, *every* merchant in Egypt set off to the marketplace, including the Azīz himself (with all his regal treasures)! Veiled women, worshippers and the elderly too joined in, all hoping to catch a glimpse of the now famous, handsome Hadrat Yusuf ﷺ. – *Seeratus-Saaliheen*, Pg. 146

Lesson The chosen servants of Allah ﷻ are the centre of blessings, and the world and everything in it ultimately falls at their feet in submission.

We also learn that the sight of a prophet is so glorious that people even *paid* to see them!

101 – A WEALTHY MAN’S DAUGHTER

When Hadrat Yusuf ﷺ was taken to the market to be sold as a slave, his beauty was by now already famous amongst the Egyptians, and *thousands* came hoping to catch only a *glimpse* of the prophet.

One of the people who came to purchase him was a girl named Faarigah, the daughter of a man of noble descent. As soon as she saw the magnificence of Hadrat Yusuf ﷺ, she lost all composure and said, “O Yusuf, *who are you?! I can’t believe how handsome you are! The money that I brought wouldn’t be enough for even one of your feet! Tell me, who made you this way?*”

The prophet replied, “I’m a servant of Allah ﷻ. He was the One Who created me in this fashion – that just by *looking* at me, people become amazed.”

Faarigah then said, “Then I bring faith upon the One Who created you, because if His creations are so beautiful, what can be said of the Creator Himself?!”

She then gave her money away to the poor & needy and committed her life to gain the closeness of her Lord. – *Seeratus-Saaliheen, Pg. 148*

Lesson We learn that we as believers gain Allah ﷻ through the mediation of His Prophets.

Also, we see that the close servants of Allah ﷻ inspire those who see them to think of their Lord. How then can those who inspire others to think of anything other than Allah ﷻ be greater than these illustrious individuals?!

102 – THE AZĪZ OF EGYPT

When Hadrat Yusuf ؑ was being sold in the markets of Egypt, the Pharaoh (king) at that time was Rayaan ibn Waleed Amliqī, who had already appointed a man named Qitfeer Misri as his Azīz (governor) to oversee the running of his kingdom (with full authority to use the king’s wealth however he saw fit).

During the merchants’ bidding war for Hadrat Yusuf ؑ, the asking price for him became so high that none thought *anyone* would be able to pay for it. (At that point, the price was Hadrat Yusuf’s ؑ full weight in gold, silver, musk and silk!)

At the time, the prophet was 13 years old and weighed 400 *ritl*. The only person capable of paying that amount was the Azīz of Egypt (which he did).

After paying the amount, Qitfeer Misri proceeded back to his home with Hadrat Yusuf ؑ, silencing the merchants of Egypt behind him. – *Khazaainul-Irfaan, Pg. 337*

Lesson Even kings and ministers are needy of the Prophets. How then can those whose own *wives* have no concern for them think they are equal to the Ambiya ؑ?!

Zulaikha was the very beautiful daughter of Taymus (the king of the western region of Arabia). She once had a dream in which she saw an extremely handsome man in front of her and asked him, “Who are you?”

The man replied, “I’m the Azīz of Egypt.”

This left a great impression on her, and as she grew older, she could not stop wondering what the dream meant.

So, for years on end, many kings sent proposals to Zulaikha offering their hands in marriage, but she denied all of them and eventually revealed her intentions to marry the Azīz of Egypt.

This suggestion was happily accepted by her father; but even after marrying the Azīz, Zulaikha remained despondent, knowing that this was not the man she had seen in her vision.

Her unhappiness persisted until she finally saw Hadrat Yusuf ﷺ for the first time (when her husband came back with him from the market) and recognized *him* to be person she’d been looking for all along!

Zulaikha then ordered for a palace to be built and requested seven rooms to be constructed inside it. Once it was complete and decorated, she beautified herself and (using some excuse) took Hadrat Yusuf ﷺ with her inside, locking each room behind them before proceeding with him into the next.

When they reached the seventh room, Zulaikha expressed her intentions to Hadrat Yusuf ﷺ, but the prophet noticed the roof of the palace open and saw his father, Hadrat Yaqūb ﷺ, standing before him, saying, “Beware, son. Don’t let any bad intention enter you.”

Hadrat Yusuf ﷺ then said to her, “Fear Allah ﷻ! Don’t turn this place of happiness into a place of sadness and pursue me,” but Zulaikha would hear nothing of it and began to chase the prophet as he ran to make his way out. While he was escaping, whenever Hadrat Yusuf ﷺ looked at the door in front of him, the lock of it sprung open immediately!

Even though Zulaikha managed to tear his shirt, the prophet was able to escape, and the two soon exited the palace... to see the Azīz of Egypt standing in wait outside for them!

Without delay, Zulaikha tried to acquit herself of any wrongdoing by saying to her husband, “What’s the punishment for approaching the Azīz’s wife with bad intentions?! I was sleeping when Yusuf came into the room unannounced! Either lock him up or give him a more severe punishment!”

Hadrat Yusuf ﷺ objected, “What she’s saying is not true! She approached *me!*”

The Azīz asked, “Can any of these stories be verified?”

Hadrat Yusuf ﷺ pointed out that Zulaikha’s nephew, a 3-month old infant who was in a cradle at the time, could confirm his innocence for him.

The Azīz took this as a joke and replied, “What can a baby say?”

The prophet nevertheless *insisted* he ask the baby, and said, “Allah ﷻ will grant him the power to speak and confirm for us what really happened.”

So, the Azīz asked the baby if he knew what happened, and the infant miraculously said, “Check the shirt of Yusuf ﷺ. If it’s torn from the back, he’s the one who’s innocent. If it’s torn from the front, Zulaikha’s the one who’s innocent.”

The shirt of Hadrat Yusuf ﷺ was then examined, and when the Azīz found it to be torn from the back, he knew Hadrat Yusuf ﷺ had to have had his back facing Zulaikha during the incident (proving he was trying to run away from her). From this, he understood who the guilty one was and apologized to Hadrat Yusuf ﷺ for having doubted him. – *Holy Quran, Chapter 13, Ruku 13 & Roohul-Bayaan, Pg. 157-8*

Lesson The Prophets are sinless and do not do anything against the pleasure of Allah ﷻ.

We learn too that if one turns to Allah ﷻ in times of hardship, He removes all obstructions in his path.

Also, we see that Hadrat Yaqūb ﷺ was *aware* of the happenings in his son’s life and could even present himself before him though he was miles away!

Finally, we learn that Allah ﷻ loves His Prophets so much that He will even allow a 3-month old baby to talk just to safeguard them from slander!

104 – THE EFFECT OF BEAUTY

Despite previous events, Zulaikha remained in awe of Hadrat Yusuf's ﷺ immeasurable beauty and began to disclose her fondness for him to eminent women in Egyptian society. These women couldn't understand why she was tarnishing her honour and integrity for 'nothing more than a young slave.' So, when Zulaikha came to know of their gossip, she invited 40 prominent women for a feast (including the one's that were speaking ill of her) to show them what it was that truly astonished her.

When the women arrived, Zulaikha seated them on a stage in front of different types of food and fruit and handed each a knife so that they may cut whatever they wished to partake in. She then proceeded to Hadrat Yusuf ﷺ (who hadn't been seen by the women yet), provided him with fine clothes, and told him to walk before the gathering so that everyone could see how handsome he was.

Hadrat Yusuf ﷺ initially refused to do so, but since he did not want to create any discord between him and Zulaikha, he accepted her request and began to walk in front of the many women present.

The women – overwhelmed not just by the beauty of Hadrat Yusuf ﷺ, but by his simultaneous display of prophetic authority *and* humility – began to neglectfully cut their *hands* with their knives instead of the fruits they were supposed to!

With all of their attention fixed *solely* on Hadrat Yusuf ﷺ, no pain was felt by any of them, and they even began standing up and shouting, "Allah ﷻ forbid! This is not a man! He *must* be an angel!"

Satisfied that she had now made her point, Zulaikha then interrupted the gathering and said, "Now do you see his beauty? This was the very thing you were previously criticizing me for!" – *Holy Quran, Chapter 12, Ruku 14 & Khazaainul-Irfaan, Pg. 239*

Lesson Such was the beauty of Hadrat Yusuf عليه السلام – that no-one believed he wasn't an angel! How foolish then, are those who take themselves as equal to the Prophets – especially our Beloved Muhammadur-Rasoolullah ﷺ, the *leader* of Hadrat Yusuf عليه السلام!?

105 – THE COOK & CUP-BEARER

In want of troubling Hadrat Yusuf عليه السلام so that he'd turn his attention towards him, Zulaikha had him thrown in jail on the same day two other officials in Firaun's court were imprisoned. One was the king's cup-bearer while the other was his cook (both were being investigated for having tried to poison the ruler).

It was here that Hadrat Yusuf عليه السلام began to display his prophetic knowledge and commence his propagation of the oneness of Allah ﷻ. So, when he told the two men that he was able to easily interpret dreams, they asked if he'd be willing to interpret theirs (to which Hadrat Yusuf عليه السلام agreed).

The cup-bearer explained, "I dreamt that I had bunches of grapes in my hands and was squeezing the juice out of them."

The cook then said, "And I dreamt that I had bread on my head which was being eaten by birds. What do these dreams mean?"

Hadrat Yusuf عليه السلام replied, "To the cup-bearer, you'll be reinstated to your position and will continue providing the king with his drinks. To the cook, you'll be executed and birds will eat the flesh of your head."

The men then began to laugh and said, "We didn't really dream anything. We were only joking."

Still, Hadrat Yusuf عليه السلام guaranteed, "Whether you saw the dreams or not, what I said will surely come to pass, and you won't be able to stop it."

As promised, the cup-bearer was later indeed found to be innocent (and reinstated) while the cook was proven to be guilty and was executed. – *Holy Quran, Chapter 12, Ruku 15 & Roohul-Bayaan, Vol. 2, Pg. 171*

Lesson The Prophets are granted such status that whatever they say comes to pass. How uninformed then, are those who say that our Beloved Prophet ﷺ could not cause any benefit or harm to anyone?!

106 – PHARAOH’S DREAM

One night, during Hadrat Yusuf’s ﷺ imprisonment, Pharaoh Rayaan had a dream in which he saw seven large cows being eaten by seven thin ones, followed by seven ripe ears of corn devouring seven dry ones. He was troubled by this after awakening and sought to find someone who could explain it, but after every magician and priest in his kingdom proved unable to come up with any interpretation, the cup-bearer of the king (who met Hadrat Yusuf ﷺ while he was in jail) approached the ruler and said, “There’s a man in jail who has the gift of interpreting dreams.”

The king replied, “Go to him and request its meaning.”

The man proceeded to Hadrat Yusuf ﷺ and related the king’s vision to him (while the prophet was still in jail). Hadrat Yusuf ﷺ gave the following explanation of it, “It means there will be prosperous farming for the next seven years – represented by the seven well cows and corn – followed by seven years of drought and famine at which time the only food that will be eaten will be what is stored before it. After this, there will come a year of abundance, and trees and greenery will spread throughout the land once again.”

When the cup-bearer informed the king of this explanation, Firaun became satisfied and acknowledged that this *was* the most logical interpretation of what he saw. Still, he wanted to hear it directly from the blessed mouth of Hadrat Yusuf ﷺ. So, when the royal messenger approached the prophet and told him that the king wished to meet with him, Hadrat Yusuf ﷺ asked if he would be willing to first investigate the causes behind his imprisonment and see that he was incarcerated for no reason.

Firaun agreed, and after being informed of what the story behind Hadrat Yusuf ﷺ was, he summoned many women of Egypt (including Zulaikha) to his court and questioned them about the actions of the prophet. All agreed that Hadrat Yusuf ﷺ was

innocent of any charge. (Zulaikha herself added, “This was all due to my shortcomings. He’s completely truthful.”)

So, with great honour and respect, Firaun sent a message to the prison ordering that Hadrat Yusuf عليه السلام be set free. – *Holy Quran, Chapter 12, Ruku 16 & Khazaainul-Irfaan, Pg. 342*

Lesson The knowledge of the Prophets is true, and truth will always prevail.

107 – CORONATION

After he was released from prison, the tyrant king of Egypt took a liking to Hadrat Yusuf عليه السلام, respectfully seated him upon his throne, and repeated to him what he saw in his vision. Hadrat Yusuf عليه السلام listened, and when the king was finished, he *himself* began to describe the dream (in more detail than what was ever divulged to him), before explaining more intricately the events that were soon to affect all the inhabitants of Egypt.

The astounded king replied, “You being able to describe the dream (without having seen it) is more amazing than the dream itself!”

Firaun then sought advice from Hadrat Yusuf عليه السلام and was told, “We must now start storing grain and cultivating the land as much as possible. Keep the grains in their husks* and take one-fifth of everything the public produces. This will be enough for the Egyptians *and* for those who live around it. People will come from all over to purchase what we have, and in this way, you’ll attain more wealth than any Pharaoh ever did.”

The king asked, “But who’ll supervise all of this?”

Hadrat Yusuf عليه السلام answered, “Put me in charge of your wealth.”

The king agreed to this, saying, “Good! After all, who’s worthy of it *but* you?!”

After then handing over the control of his wealth to Hadrat Yusuf عليه السلام, Pharaoh (a year later) dethroned the Azīz, granted Hadrat Yusuf عليه السلام control over *everything*, and officially positioned him as the new ruler of Egypt, complete with a gold throne...and even the

adherence of the king himself! – *Holy Quran, Chapter 13, Ruku 1 & Khazaainul-Irfaan, Pg. 343*

Lesson Allah ﷻ gives to His beloveds as much as He pleases.

We also learn that accepting ranks under oppressive rulers for the sake of upholding justice and other Islamic values is permissible.

* The process of storing grain in their husks (to lengthen storage-time) is something intricate and unknown to most non-agriculturists. Here, however, Hadrat Yusuf ﷻ showed us he was aware of it!

108 – HADRAT YUSUF ﷻ & SAYYIDAH ZULAIKHA ﷻ*

In the years that passed during Hadrat Yusuf's ﷻ rise from slave to ruler, Zulaikha's husband (the former Azīz of Egypt) passed away and left her extremely hopeless and despondent. In her despair, she gathered whatever wealth and gems she had and built herself a cottage in the wilderness to live out the remainder of her life, gradually losing her youth and beauty while in it as time relentlessly continued onward.

One day, after news of Hadrat Yusuf ﷻ being crowned the new ruler of Egypt reached the area, Zulaikha exited her cottage to see the Egyptian army (with all its stature and glory) pass by her with Hadrat Yusuf ﷻ in command. Without disclosing her identity, she looked at the handsome prophet and said,

سيحان من جعل الملوك عبيدا بالمعصية و جعل العبيد ملوكا بالطاعة

“Glory be to He (i.e Allah ﷻ) Who turns disobedient kings into slaves and obedient slaves into kings.”

Hearing this, Hadrat Yusuf ﷻ began to cry and said to one of his men, “Go see if that woman needs anything.” He then continued onwards with the Egyptian army. When the official approached the woman and asked her if there was anything she required, the elderly

Zulaikha replied, “Only Yusuf عليه السلام can fulfill my request,” and she was therefore taken by the official to the royal palace.

Hadrat Yusuf عليه السلام reached the palace first. Upon his arrival, he removed his regal uniform, proceeded to his *musalla* to perform the worship of Allah ﷻ, but soon recalled the saying of the woman and began to cry again. So, he proceeded to the man he’d sent to Zulaikha earlier and asked him, “Did you fulfill that woman’s request?”

The man replied, “Sir, the woman is here in the palace and says only *you* can carry that out.”

The prophet then called for the woman, and when Zulaikha presented herself and made Salaam to him, Hadrat Yusuf عليه السلام lowered his head, returned her greeting and said to her, “O woman, tell me what it is you require.”

She asked, “Did you forget me?”

“Who are you?”

“O Yusuf عليه السلام, I’m Zulaikha عليها السلام!”

Hearing this, the prophet proclaimed,

لا اله الا الله الذى يحيى ويميت هو حى لا يموت

“There is none worthy of worship but Allah ﷻ – the One Who gives and takes away life, and Who is Himself Alive and will never cease to exist!”

“Where has your youth and beauty gone?!”

Zulaikha عليها السلام answered, “It was taken by the One Who took you from prison and turned you into a king.”

“Okay. So now tell me, what is it you require?”

“First, promise me you’ll fulfill what I ask for.”

“I promise.”

Zulaikha ؑ then said, “I ask for three things – O Yusuf ؑ! I cried so much due to us being separated for so long that my sight was taken away from me. My first request is that you make dua that I see [clearly] again, and the second is for my youth and beauty to be granted back to me.”

The prophet did as he was requested, and after these two things were returned to Zulaikha ؑ, he asked her, “And? What’s the third request?”

She replied, “O Yusuf ؑ, my third request is that you make nikah with me.”

Hearing this, the prophet said nothing (with his head still down) when Hadrat Jibrael ؑ finally appeared and said, “Yusuf ؑ, your Lord sends His salaam to you and says that you should perform the nikah of Zulaikha ؑ without avarice. You’ve already fulfilled her first two requirements, now fulfill the third. O Yusuf ؑ! We have performed the nikah between the two of you on the Arsh. Now you perform it so that she may be your wife in this world and in the next.”

On the command of his Lord, Hadrat Yusuf ؑ accepted the nikah of Sayyidah Zulaikha ؑ, and the angels then presented themselves to the prophet to express their congratulations and those of Allah’s ﷻ.

Sayyidah Zulaikha ؑ also revealed at this time that her former husband (the Azīz of Egypt) was impotent and that she was still chaste.

Two children were born from this marriage: Ifraīm and Mesha. – *Roohul-Bayaan, Vol. 2, Pg. 182-4*

Lesson Allah ﷻ protected the chastity of Sayyidah Zulaikha ؑ during even *lawful* marriage. How astray and impious then, are those who say that Sayyidah Aisha ؑ, the blessed wife of our Beloved Prophet ﷺ, was guilty of indecent acts?

We also learn that the bond between Hadrat Yusuf ؑ and Sayyidah Zulaikha ؑ was authorized from the Throne of Allah ﷻ!

During his reign as the King of Egypt, Hadrat Yusuf عليه السلام provided both equality and protection to the people under his rule and began storing mass amounts of food for the famine that was to soon overcome all of them.

When the crisis finally hit, everyone in Egypt was affected by it *in addition* to those of the surrounding areas. People everywhere began arriving to attain some food for their homes, and no-one was given more than one camel-load full of grain by the prophet (so as not to drain the food supply).

One of the regions affected by this famine was also Canaan. So, Hadrat Yaqūb عليه السلام dispatched ten of his sons to Egypt to return with some food and told only his eleventh son (Benyameen) to remain behind with him.

When the brothers reached Egypt, they didn't recognize Hadrat Yusuf عليه السلام (even though the prophet recognized them). Not only was he dressed in his royal attire at the time, his brothers were also under the impression that Hadrat Yusuf عليه السلام could simply not have still been alive until today (let alone be the king of Egypt!).

They began to converse with the king in Hebrew, and Hadrat Yusuf عليه السلام spoke back to them in the same language, asking them, "Where are you from?"

The brothers replied, "We're from Syria. Our land was also affected by this famine, so we came to buy some food from you."

"Are you sure you're not spies?"

"By Allah عز وجل, we're not spies! We're all sons of a pious man and prophet, Hadrat Yaqūb عليه السلام."

"How many brothers are there altogether?"

"We used to be twelve, but our youngest and most beloved to our father was murdered a long time ago."

“And how many of you came to Egypt?”

“Ten.”

“Where’s the eleventh?”

“He stayed behind. Since he and our late brother were born of the same mother, our father maintains great consolation in knowing he’s safe.”

Hadrat Yusuf عليه السلام then loaded their camels with food and provided them with their travel supplies. He also said, “The next time you come, bring your eleventh brother with you. At least then you’ll have one more camel-load of food to take back home. If he doesn’t come with, don’t bother coming to see me. I won’t give you anything.”

He also ordered his servants to secretly return the money his brothers had brought with them and place it inside their grain bags.

When the brothers returned to Hadrat Yaqūb عليه السلام, they expressed their great praise for the king – and were all the more astounded by his generosity when they opened their bags and found their money still with them! In delight, they said to their father, “Father! The king also told us to return to him with Benyameen for another camel-load of goods. Allow us to take our brother back with us.”

Hadrat Yaqūb عليه السلام replied, “But what about the day you took Benyameen’s brother (i.e. Hadrat Yusuf عليه السلام) along with you? How can I trust you now?”

Still, the brothers insisted, saying, “Father, we’ll take care of Benyameen and make Allah ﷻ a witness to this. Please send him with us.”

Hadrat Yaqūb عليه السلام finally agreed and said, “Okay. He’ll be in the care of Allah ﷻ. You can take him with you back to Egypt.”

The brothers then proceeded back to Egypt and told Hadrat Yusuf عليه السلام on their arrival, “Sir, we’ve now come with our eleventh brother.”

The prophet was greatly pleased on hearing this and politely invited them for a meal with him.

When the tablecloth was spread out, the brothers were seated in pairs until only Benyameen was left standing. When he saw this, he began to cry and said, "If Yusuf ﷺ was here today, he would've been sitting here with me."

Then, Hadrat Yusuf ﷺ arrived and said to his brothers, "One of you remains. Let him sit with me instead."

Benyameen was therefore seated with the king; and once he and his brother were finally away from the rest of them, Hadrat Yusuf ﷺ asked him, "Can I be in place of your brother Yusuf?"

Benyameen replied, "Subhanallah! I may be fortunate to have someone like you take the place of my brother, but know that you cannot be the beloved of Hadrat Yaqūb ﷺ and Sayyidah Raheel ﷺ."

Hadrat Yusuf ﷺ began to cry upon hearing this, embraced his brother Benyameen and said, "I'm your brother Yusuf! Don't worry about what our brothers did. It's the kindness of Allah ﷻ that He has now brought us all back together again. I only ask that you don't disclose this secret of ours to them yet."

Hearing this, and out of complete joy for regaining his long lost brother, Benyameen became overwhelmed with emotion. – *Holy Quran, Chapter 13, Ruku 3 & Khazaainul-Irfaan*

Lesson The close servants of Allah ﷻ do not hold grudges against those who carry out personal offenses against them. When they're oppressed, they repay that action with good and don't seek any revenge for it.

110 – A BOWL GOES MISSING

Benyameen was taken by his brothers to Egypt, where he was invited for a private meal with the king and later found out that that was his brother, Hadrat Yusuf ﷺ! In surprise, Benyameen said, "Brother, do something so that I may stay with you and not go back with our brothers."

Hadrat Yusuf عليه السلام replied, “Fine.”

So, while the brothers were having their camels loaded with food for their journey home, Hadrat Yusuf عليه السلام took an expensive, jewel-studded drinking bowl of his that was being used for measurements and hid it amongst the bags on Benyameen’s camel.

The brothers then left when the loading was complete and began to proceed back to their home in Canaan.

A short while after their departure, one of the king’s loaders noticed that the expensive bowl they were using to measure the goods was stolen! Following a quick investigation, they realized that the culprits *must* have been one of the brothers of Hadrat Yusuf عليه السلام, and so they sent a few men to quickly intercept the group before they got too far.

When the men reached the brothers, they brought them to a halt and said, “One of the king’s expensive bowls is missing. We suspect one of you to have taken it.”

The brothers replied, “Oath on Allah عز وجل! We are not such people!”

“Okay, then allow us to search your goods. If we *do* find it, you’ll all be punished.”

“No! You can *only* punish the one who took it.”

Their goods were then searched, and when the bowl was found amongst the goods of Benyameen, the brothers looked down in shame and decided to accompany their brother as he was being taken back to the king.

When all were present in front of Hadrat Yusuf عليه السلام, the brothers, *even then*, displayed their hatred for their long lost brother (Hadrat Yusuf عليه السلام) and said, “It’s no surprise that Benyameen’s a thief! His brother Yusuf used to steal too!”

Hadrat Yusuf عليه السلام nevertheless said nothing in reply and maintained his secret and patience with them throughout all of this. The brothers then said, “Our father is an elderly man who loves Benyameen with all his heart. Take one of us instead and allow

Benyameen to come back home with us. This would be a great display of your kindness.”

Hadrat Yusuf عليه السلام replied, “We can only keep with us the one who stole it. Keeping anyone else would be oppression.”

The brothers began to whisper amongst themselves, and the big brother amongst them finally said to them, “We entrusted Benyameen to the care of Allah ﷻ for our father. What will he say now when we return without him? Let me stay here with Benyameen while the rest of you go back and explain to Hadrat Yaqūb عليه السلام what happened.”

So, the two brothers stayed behind with the king while the others returned to Canaan and explained everything that had happened to their father.

Hadrat Yaqūb عليه السلام replied, “I’ll stay patient throughout all of this. Soon Allah ﷻ will reunite me with the three of them.”

He then began to think of Hadrat Yusuf عليه السلام, upon which his sons asked, “Father, are you *always* going to think about Yusuf?”

Hadrat Yaqūb عليه السلام replied, “I ask for assistance only from Allah ﷻ in my sadness; and know this: I have been given knowledge by my Lord of things you do not know. Go back and find Yusuf عليه السلام and his brothers, and don’t ever be hopeless of the mercy of Allah ﷻ.” – *Holy Quran, Chapter 13, Ruku 4 & Khazaainul-Irfaan, Pg. 348*

Lesson The close servants of Allah ﷻ never stop being patient and showing gratitude to Him.

We also see that Hadrat Yaqūb عليه السلام *knew* he was going to be reunited with Hadrat Yusuf عليه السلام. How unaware then, are those who say that the Prophets have the same amount of knowledge as ordinary men?!

111 – THE DISCLOSING OF THE SECRET

Hadrat Yaqūb عليه السلام told his sons not to be hopeless of the mercy of Allah ﷻ and that they should go and find their brother, Hadrat Yusuf عليه السلام. When the brothers reached Egypt, they presented themselves once more in front of the king and said in utter sadness,

“O King, we’re in great misfortune. Accept this little money from us and grant us some food and assistance.”

Seeing the despondency and absolute humility now being displayed by the people that once hurt him and treated him so badly, Hadrat Yusuf عليه السلام asked them, “Do you remember how badly you treated your brother Yusuf عليه السلام? How you hit him and threw him into the well; and how you began to treat his brother Benyameen with cruelty?”

The prophet began to laugh while saying this, and when his pearly-white teeth were revealed to his brothers, they recognized this as the beautiful feature of their long lost brother and asked him, “Aren’t you Yusuf عليه السلام?!”

Hadrat Yusuf عليه السلام replied, “Yes, I’m Yusuf عليه السلام. And this is my brother, Benyameen. Allah سبحانه has shown us great favour, and He doesn’t forget to reward those who are patient and guard themselves from sin.”

The brothers then said in regret, “Oath on Allah سبحانه! Allah سبحانه has truly favoured you over us, and we were absolutely wrong in what we did.”

The prophet replied, “But listen, brothers. I don’t reprimand you for your actions. My Lord has forgiven you, and He is The Most Kind of all.” – *Holy Quran, Chapter 13, Ruku 4 & Khazaainul-Irfaan, Pg. 349*

Lesson The close servants of Allah سبحانه are such that they do not seek revenge against those who attack them. Instead, they forgive such people and show kindness to them in return.

112 – THE SHIRT OF YUSUF عليه السلام

After disclosing his identity to his brothers, Hadrat Yusuf عليه السلام asked them about his father, Hadrat Yaqūb عليه السلام. The brothers replied, “He cried so much ever since he was separated from you that he eventually lost his vision.”

Hadrat Yusuf عليه السلام said, “Take my shirt and give it to him. Once he wears it, his vision will be restored.” (This blessed shirt of Hadrat

Yusuf ﷺ was such that it would rid any sick person of their illness once it was put over them.)

The brothers then left for Canaan with the shirt. As they traveled, the one who'd previously smeared Hadrat Yusuf's ﷺ shirt with the blood of a wolf (to fool his father) said, "I once used my brother's shirt to bring sadness to my father. Today, I'm using his shirt to bring happiness to him."

While they headed to Canaan, Hadrat Yaqūb ﷺ and a few other family members decided to leave for Egypt themselves. Along the way, the elderly and blind Hadrat Yaqūb ﷺ said, "I'm getting the scent of Yusuf ﷺ."

His family replied, "You're being distracted again by the thoughts of your son. Where's Yusuf ﷺ now?"

It was at that moment that the brothers of Hadrat Yusuf ﷺ (arriving from Egypt) met with this oncoming party and immediately gave the shirt of Hadrat Yusuf ﷺ to their father, Hadrat Yaqūb ﷺ.

The prophet's vision was immediately restored, and as soon as he could see again, he thanked Allah ﷻ and said, "Didn't I tell you I know things you don't?!" – *Holy Quran, Chapter 13, Ruku 5 & Roohul-Bayaan, Vol. 2, Pg. 205*

Lesson If something as ordinary as a shirt can simply *touch* a prophet and then remove sicknesses from people, how can the Prophets not be able to remove these sicknesses themselves? How can this be regarded as making them partners with Allah ﷻ?!

113 – TOGETHER AGAIN

After regaining his sight and returning home, Hadrat Yaqūb ﷺ read Salaah at dawn and made dua to Allah ﷻ for the previous actions of his sons (after which it was revealed to him that all were now forgiven by his Lord).

Hadrat Yusuf ﷺ (who was still in Egypt and had not yet met Hadrat Yaqūb ﷺ) wanted his entire family to leave Canaan and

come stay with him instead. So, he sent 200 carriages filled with provisions to them as an incentive. When it was decided by all 72 people in Canaan that they'd go and live with Hadrat Yusuf عليه السلام in Egypt, Hadrat Yusuf عليه السلام (along with *thousands* of soldiers and inhabitants under his rule) proceeded to the edge of the Egyptian border to welcome his family, forming a parade of silk flags held up by people standing in queues.

When Hadrat Yaqūb عليه السلام saw this spectacle in the distance, he turned to Yahūda (one of his sons) and asked him, "Is this the glory of Firaun's army?"

"No, this is your son, Yusuf عليه السلام."

Hadrat Jibrael عليه السلام then descended before Hadrat Yaqūb عليه السلام and said, "O prophet, the angels that were crying due to your sadness from you being separated from your son have now joined this gathering in happiness of today."

This day, on the 10th of Muharram, in an atmosphere filled with the *tasbeeh* of Angels, the neighing of horses, the beating of drums and the sounding of trumpets, the father and son who had for so long been apart finally saw each other and began to move closer.

Hadrat Yusuf عليه السلام wished to greet his father first, but Hadrat Jibrael عليه السلام came to him before he could do so and said, "Wait a while. Give your father a chance..."

Hadrat Yaqūb عليه السلام then approached his beloved Hadrat Yusuf عليه السلام and said in sheer joy, "O Remover of Sadnesses! As-Salaamu Alaikum..."

They then embraced one another; and when the greetings were over, everyone proceeded to the decorated welcoming-tents that had been set up nearby to catch up on all the years that had passed during their separation.

When the group later returned to Egypt, Hadrat Yusuf عليه السلام seated his parents upon his throne before himself, and all thirteen of them (displaying the great status of the prophet) then made sajdah to Hadrat Yusuf عليه السلام out of respect – fulfilling the dream of the prophet: that eleven stars, the sun, and the moon would one day make sajdah to him. – *Holy Quran, Chapter 13, Ruku 5 & Khazaainul-Irfaan, Pg. 358*

Lesson The respect of one’s parents is compulsory on every person.

We also see that making sajda to someone out of respect was permissible in the time of Hadrat Yusuf ﷺ. Now, however, sajda can only be made to Allah ﷻ. Other forms of respect (such as shaking or kissing another’s hands, or embracing one another) remain permissible.

114 – FRUIT GROWN OUT OF SEASON

When the mother of Sayyidah Maryam ﷺ was pregnant with her, she took a vow and said, “O Allah ﷻ, for Your sake, I ask that the child in my womb remains absolute in Your service. Accept this from me.”

After her baby was born, her mother kept her name ‘Maryam’, proceeded to Baitul-Muqaddas, and handed her over to Hadrat Zacharia ﷺ (one of the trustees of the Musjid) to oversee in her upbringing.

Hadrat Zacharia ﷺ was also a relative of Sayyidah Maryam ﷺ (his wife was her maternal aunt). In his care, he built a special room for his little niece which no-one else was allowed to enter but him – locking its doors whenever he left and opening it himself whenever he arrived.

Witness the miracle of Sayyidah Maryam ﷺ, that even though no-one else went in the room, Hadrat Zacharia ﷺ would sometimes enter it and see different types of fruit inside. (Not only that...the type of fruit would also always be the one that’s *not* in season!)

Both puzzled and astonished, the prophet once questioned her about this, asking, “Maryam! Who brings these fruits to you in a locked room?!”

Sayyidah Maryam ﷺ replied, “They come from Allah ﷻ, the One Who gives as much as He pleases.”

At the time, Hadrat Zacharia ﷺ was over 75 years of age. His hair had already turned white and his blessed voice was now weak. Having no children, he witnessed this miracle of Sayyidah Maryam ﷺ and thought, “If Allah ﷻ can provide Maryam ﷺ with fruit that’s

not in season, surely He can grant my wife children even though she cannot give birth any longer.”

He then proceeded to where Sayyidah Maryam ؑ was, sat beside her, and said, “O Allah ﷻ! Grant me pure children, for truly You are the One Who hears our duas.”

After saying this, Hadrat Jibrael ؑ appeared before Hadrat Zacharia ؑ and said, “Allah ﷻ gives to you the good news that you will soon be given a son whose name will be Yahya ؑ.” – *Holy Quran, Chapter 3, Ruku 12 & Roohul-Bayaan, Vol. 1, Pg. 324*

Lesson The miracles of not just the Prophets, but even the Friends of Allah ﷻ, are true. Sayyidah Maryam ؑ was not a prophet, yet she received fruits that simply could not have come to her by ordinary means.

We also see that blessed areas, such as those that have been visited by the close servants of Allah ﷻ, allow one’s duas to be answered quicker. This is why Hadrat Zacharia ؑ proceeded to where Sayyidah Maryam ؑ was *before* he asked for anything.

Lastly, we come to know that Allah ﷻ discloses to others the knowledge of whether an unborn baby will be a boy or a girl: Hadrat Jibrael ؑ told Hadrat Zacharia ؑ that the baby’s name would be Yahya ؑ, meaning both of them *knew* that the child was going to be a boy.

115 – THE SIGN OF ALLAH ﷻ

In the form of a human being, Hadrat Jibrael ؑ once approached Sayyidah Maryam ؑ while she was in her room, leading her to ask, “Who are you and what are you doing here?! Fear Allah ﷻ, the One Whom I take protection from!”

Hadrat Jibrael ؑ replied, “Don’t worry, I’ve been sent by Allah ﷻ to grant you a pure child.”

“How can I have a child when I’m neither married, immoral, or a person who’s never been touched by any man?”

“Still, for Allah ﷻ to allow you to have a child without a husband is nothing difficult for Him. This matter is to be a sign of His for the people and a demonstration of His mercy.”

These words comforted Sayyidah Maryam ؑ, and Hadrat Jibrael ؑ then blew upon her collar, after which she became immediately pregnant.

News of Sayyidah Maryam’s ؑ pregnancy soon reached the people of her area. The first person to hear of it was Yusuf, an attendant to Baitul-Muqaddas and also the cousin of Sayyidah Maryam ؑ. Knowing her to only be abstinent, pious, and always in her room, Yusuf was troubled by this information and one day approached his cousin, asking, “Maryam, tell me. Is it possible to cultivate land without seeds? For trees to grow without rain? For women to become pregnant without men?”

Sayyidah Maryam ؑ answered, “Don’t you know that Allah ﷻ originally cultivated land without seeds, made the first trees grow without rain, and created Hadrat Adam ؑ and Sayyidah Hawa ؑ without parents?”

Yusuf replied, “Yes, Allah ﷻ is definitely powerful over these things, and I don’t have any doubts over you anymore.”

After this, Sayyidah Maryam ؑ was inspired (الهام) by Allah ﷻ to separate herself from the area and proceed to a far off place. After some travel, she felt the pangs of birth and leaned on a dry tree, sighing out of fatigue and fear of public disgrace, saying, “If only I could leave this world or go to a time when all of this is forgotten.”

Upon this, she heard a voice say to her, “O Maryam! Don’t fear solitude, the gossip of others, or not having anything to eat or drink. Your Lord has granted you a stream below, and He also orders that you shake the tree you’re under.”

Sayyidah Maryam ؑ shook the tree as commanded, and it immediately turned green with the freshest and juiciest dates now available on its branches!

After Hadrat Esa ؑ was born, the voice continued, “Now eat and drink what has been provided for you and grant solace to your son.

If anyone asks you about this, say nothing, but point to him instead.”

Sayyidah Maryam ؑ then proceeded back to her area. When the people saw the baby she held in her arms, they said to her in anger, “Maryam! You’re wrong in what you did! Your parents were nothing like you!”

In reply, Sayyidah Maryam ؑ pointed to her child and said, “Don’t say anything to me. Speak to my child instead.”

Hearing this, the people became even more infuriated and asked, “What can we possibly say to an infant?!”

The young Hadrat Esa ؑ then leaned upon his right arm, faced the congregation and said, “Listen! I am the servant of Allah ﷻ. Allah ﷻ has given me a book, made me a prophet, blessed me wherever I may be, and has emphasized the order of Salaah and Zakaat upon me. He made my mother and I people who treat others kindly, and not amongst those who are wretched.”

Hearing this, the people were immediately taken aback and silenced. – *Holy Quran, Chapter 16, Ruku 5 ؁ Khazaainul-Irfaan, Pg. 434*

Lesson Allah ﷻ is powerful over everything and does not *require* intervention to carry out anything. How foolish then are those who regard the means to be the deen, or regard Allah ﷻ to be powerless without these means?!

We also learn that if someone made of Noor appears in the garb of a human being, neither does it mean he’s truly a human, nor does it deride in any way his quality of being made of Noor. See: Hadrat Jibrael ؑ appeared as a normal man in the above extract, yet no one would say that because of this, he was not an angel anymore. Similarly, if our Beloved Prophet ﷺ (who is the source of Noor) came to us in the form of flesh and blood (بشر), why would it not mean he was *also* made of noor, or that he cannot be Noor upon Noor?

We learn too that if Allah ﷻ grants something to anyone through intervention, it can be taken as a gift from the one who intervened. In the above extract, Hadrat Esa ؑ being given as a son to

Sayyidah Maryam ؑ was the work of Allah ﷻ, yet when Hadrat Jibrael ؑ appeared before her, he said, “I’m only a messenger from your Lord, that I may bestow on thee a faultless son.” – *Surah Maryam, Verse 19*

In other words, Hadrat Esa ؑ can also be said to be the gift of Hadrat Jibrael ؑ. So, if we receive any child by the dua of a pious servant of Allah ﷻ, why would it be wrong to grant them their peer’s names with بخش (‘Baksh’) attached as a suffix, when they are also the result of the actions of the pious?

We also learn that the Prophets are aware of future occurrences even in their youth. This is why the first thing Hadrat Esa ؑ said was, “I am the *servant* of Allah ﷻ.” (i.e. he knew his followers would eventually take him as either Allah ﷻ or the son of Allah ﷻ.)

Finally, we see that Sayyidah Maryam ؑ was given dates by Allah ﷻ on the birth of her son. How can it be wrong then, to distribute sweetmeats on remembering the birth and life of our Beloved Prophet ﷺ?!

116 – TEACHER OR STUDENT?

When Hadrat Esa ؑ began to walk, his mother took him to a teacher of the area and said, “Please be the teacher of my child.”

The teacher accepted her request and began, “Esa, read ‘Bismillah’.”

Hadrat Esa ؑ replied, “Bismillahir-Rahmanir-Raheem.”

The teacher then said, “Now repeat after me: Alif. Baa. Jeem. Daal.”

The prophet politely asked, “Do you know the meanings of these words?”

The teacher replied, “No, I don’t.”

Hadrat Esa ؑ said, “See, Alif stands for Allah ﷻ. Baa stands for His *Bahjat* (joy). Jeem stands for His *Jalaal* (majesty), and Daal stands for his *Deen* (religion).”

The teacher then turned to Sayyidah Maryam ؑ and said, “Take your son. He’s not in need of any teacher. What can I possibly teach

him when I myself am his student?” – *Nuzhatul-Majaalis, Vol. 2, Pg. 432*

Lesson The Prophets were never in need of teachers since they are the *direct* students of Allah ﷻ.

In addition to this, the knowledge that their Lord granted them is more than what we as ordinary people will ever be able to achieve.

117 – THE HAND OF MASĪHA

Sayyidah Maryam ؑ and Hadrat Esa ﷺ (during his early years) were once walking through a city when they noticed the city’s residents crowded around the king’s door and asked some of them what was happening. The people replied, “The king’s wife is having difficulty giving birth, so we’re gathering here with our idols to try and assist her in prayer.”

Hadrat Esa ﷺ replied, “If my hand is placed on her stomach, the child will be born immediately.”

The prophet was then taken to the king and said upon seeing him, “O king! If I inform you of the correct gender of your child and assist you in the child’s birth, will you believe in only One Allah ﷻ?”

The king replied, “Of course!”

“So listen, your child will be a boy with a mole on his face and a white spot on his back.”

The prophet then turned his attention to the baby and said, “Child! By the One Who created us all, I swear that you exit the womb swiftly.”

The baby was soon born without complications or delay (with features just as how Hadrat Esa ﷺ had described them)!

Seeing this miracle of his, the king sincerely prepared himself to become a Muslim...but later declined when he saw that the people under him were dismissing the incident as an act of magic. – *Nuzhatul-Majaalis, Vol. 2*

Lesson The Prophets are sent with great knowledge and authority. Not only do they know what is in the womb, they are also powerful enough to assist people in their difficulties!

118 – A BLIND & A DISABLED THIEF

Sayyidah Maryam ؑ and Hadrat Esa ؑ (when he was nine years of age) were once staying as guests under a great governor of Egypt who used to look after anyone in need.

One day, the governor noticed that something was missing amongst his valuables and began to suspect one of his guests. Hadrat Esa ؑ was aware of this and proceeded to his mother saying, “Tell the governor to gather everyone into one area.”

Once this instruction was carried out, Hadrat Esa ؑ entered the gathering, placed a disabled man upon a sitting blind man’s shoulders and said to him, “Lift this man up.”

The blind man replied, “I can’t! He’s too heavy!”

Hadrat Esa ؑ asked, “Then where did your strength come from last night?!”

Hearing this, the two men began to shiver. It was soon discovered that on the previous night, the blind man helped the disabled man steal things by carrying him around in the governor’s residence! Both were then arrested. – *Nuzhatul-Majaalis, Vol. 2, Pg. 433*

Lesson Whatever has or will happen in our lifetimes is known by the Prophets – in fact, the very *duty* of a prophet is to inform us of unseen things!

119 – THE RESULT OF RUNNING AFTER THE WORLD

Hadrat Esa ؑ once stopped to eat with a Jewish man he was traveling with and suggested they both gather whatever bread they had and eat together. The man accepted this suggestion of his, but when he saw that Hadrat Esa ؑ had only one piece of bread while

he had two, he decided not to take out his second piece and pretended to only have one.

Both then began to eat. When Hadrat Esa عليه السلام noticed that the man only presented one of his pieces of bread, he asked him, “You had two pieces of bread. Where’s the second one?”

The man replied, “What two pieces of bread? I only had one...”

After eating, the two passed a blind man whom Hadrat Esa عليه السلام made dua for. Once the man’s sight was restored, Hadrat Esa عليه السلام turned to the Jewish man and asked him a second time, “By the One Who gave this man his sight back through my supplication, tell me the truth: what happened to that second piece of bread?”

The Jewish man persisted, “I swear on Allah, I only had one!”

The prophet then continued with the man onwards, and they soon passed a deer which Hadrat Esa عليه السلام called towards him, slaughtered, and cooked. When there was nothing left of it but its bones, the prophet said to it, “Stand, by the command of Allah عز وجل,” and the deer immediately returned into its original form!

He again turned to the Jew and said, “Speak the truth. By the One Who gave us this deer and brought it back to life: what happened to your second piece of bread?”

The man insisted, “Oath on Allah! There was *no* second piece of bread!”

The two resumed their journey and entered a town, at which time the Jewish man saw the walking-stick of Hadrat Esa عليه السلام and thought, “If I could just get a hold of that, I could give life to dead objects just like him.”

He then stole it while the prophet was not looking, left his company and began to walk around the town, announcing, “Whoever wants their dead brought back to life, I can carry out that very procedure for them!”

So, the people took him to their leader (who was sick at the time) and ordered the man to relieve him of his suffering. In reply, the man struck the leader on his head, killed him, and said, “Watch! Now I’ll bring this man back to life!”

He then hit the leader a second time, saying, “Stand, by the command of Allah!” , but after all present noticed that nothing was happening, the only body that began to tremble was the Jew’s.

He was thus promptly taken by the town’s residents to be hanged. Just before they could carry out his execution, however, Hadrat Esa ؑ saw his old traveling partner and said to the people, “I’ll bring your leader back to life.”

The prophet was then taken to the corpse; and this time, when *he* said, “Stand, by the command of Allah ﷻ,” the leader came back to life – after which Hadrat Esa ؑ and his friend were told by the people that they could leave.

Once again, the prophet turned to the Jewish man and said, “By the One Who saved your life, tell me the *truth* this time: what happened to that second piece of bread?”

Amazingly, the Jew gave the very same answer, “I swear, I never *had* a second piece!”

The two then continued on their journey until they came across three gold bricks, which Hadrat Esa ؑ saw and said, “You keep one, I’ll have one, and the third is for whoever ate your second piece of bread...”

Hearing this, the Jewish man exclaimed, “O Esa! Oath on Allah! I’m the one who ate that second piece!”

Hadrat Esa ؑ then handed him all three bricks, saying, “Now leave me.”

The Jewish man happily obliged and began to walk away, grinning ear to ear over his sudden increase in wealth...though it was the command of Allah ﷻ that, in time, all three gold bricks of his were swallowed up by the earth and taken away from him. – *Nuzhatul-Majaalis, Vol. 2, Pg. 207*

Lesson The world is a deception, and so it should not be pursued by anyone in their lifetimes. This is why the Prophets and close servants of Allah ﷻ never thought much of it.

We also learn that there is no end-reward for the short-sighted.

The Jews were extreme enemies of Hadrat Esa ﷺ, and a party of them once said to the prophet as he passed by, “You and your mother are both magicians and the results of immoral acts!” (Allah ﷻ Forbid!)

The prophet was deeply disturbed by these taunts and made dua to Allah ﷻ, saying, “O Allah ﷻ! I’m Your messenger, and these people are insulting my mother and I. Give them a taste of their punishment.”

As a result, Allah ﷻ gave the punishment of *maskh* (مسح) to a few of the Jews, turning them from human beings into swine and monkeys.

Seeing these transformations happening all around him and beginning to worry for his own self, the Jewish leader gathered all of his people together and said, “We need to kill Esa as soon as possible!”

At this time, Hadrat Jibrael ﷺ appeared before the prophet and told him that the Jews were plotting to kill him, but that he would also be raised to the Heavens before any plan of theirs was carried out.

A party of Jews later surrounded the house of Hadrat Esa ﷺ and sent one of their men inside to see if he was inside or not. The man entered – and as soon as he did so, his appearance changed into that of Hadrat Esa’s ﷺ!

When the others came in, they thought they’d found the real Hadrat Esa ﷺ and killed him (not knowing he was actually their friend that they had sent inside)!

Still, if he was Hadrat Esa ﷺ, where was their friend? And if he was their friend, where was Hadrat Esa ﷺ?!

Nevertheless, the Jews satisfied themselves in thinking they had finally killed the individual they were looking for, whereas the real Hadrat Esa ﷺ had already been taken up to the Heavens in safety long before then. – *Holy Quran, Chapter 6, Ruku 2 & Roohul-Bayaan, Vol. 1, Pg. 513*

SUPPLEMENTARY

121 – A MESSENGER’S ENEMY

Hadrat Yahya عليه السلام (the son of Hadrat Zacharia عليه السلام) was once walking in the wilderness when he saw Shaitaan crying to himself and asked him, “Why are you crying?”

Shaitaan replied, “O prophet of Allah, why should I not cry when I’m the one who obeyed Allah for so long yet made all of my deeds useless and unbeneficial?”

Hearing this, Hadrat Yahya عليه السلام turned to Allah ﷻ and said, “O Allah ﷻ, this wretch regrets all that he’s done and is now crying in shame. Is there any chance of reconciliation?”

Allah ﷻ replied, “Yahya, don’t let his crying bother you, because he doesn’t cry out of sincerity. If you want to see the hypocrisy in him, tell him, ‘Allah ﷻ says, “We will be pleased with you if you go to the qabr of Hadrat Adam عليه السلام and make sajda to him.”’

When Hadrat Yahya عليه السلام relayed this message to Shaitaan, the wretch heard it, began to giggle, then howled in laughter, saying, “I didn’t make sajda to him while he was alive. How can I make sajda to him now that he’s dead?!” – *Nuzhatul-Majaalis, Vol. 2, Pg. 60*

Lesson We see that not every tear is a tear of sincerity, and that Shaitaan is such a great enemy of the Prophets that he is not (and never was) ready to show any respect to them, be it before or even after their demise.

We also learn that not showing respect to a prophet’s grave (and classifying their current state as ‘dead’) is the quality of Shaitaan. When Allah ﷻ states in the Holy Quran that not even the *martyrs* are dead, how can His beloved Prophets and Messengers ever be so?!

122 – BEFORE ALL

During his early years, the Holy Prophet ﷺ once left his home and was thought to be missing by the people. Everyone went out in search of him, and the person who found him was a man riding on a camel (who saw the Holy Prophet ﷺ resting beneath a tree).

The man seated his camel on the ground and placed the Holy Prophet ﷺ behind him. However, when he ordered his camel to stand up so that they could head back home, the camel refused to do so...until the man decided to place Rasoolullah ﷺ in front of him instead. Only then did the camel get up in obedience! – *Hujjatullah alal-Aalameen, Pg. 268*

Lesson We again see that respect for the Holy Prophet ﷺ, and knowing that he is *before* everyone else, is recognized even by animals.

123 – JUSTICE & EQUALITY

The Holy Prophet ﷺ was once using an arrow to straighten the lines of the fighters. Along the way, he saw a Companion of his named Hadrat Sawād ؓ step outward, so he placed his arrow on the Companion's back and said to him, "Sawād ؓ, be straight in line."

Hadrat Sawād ؓ replied, "O Rasoolullah ﷺ, I want reimbursement for you placing that arrow on my back. You're the source of justice, so you'll allow me to take it from you."

Hearing this, the Prophet ﷺ gave his arrow to Hadrat Sawād ؓ and lifted his shirt (to reveal his back), saying, "Here, you may place the arrow on my back in repayment."

In reply, Hadrat Sawād ؓ kissed the Seal of Prophethood (below the Prophet's ﷺ neck) and said to him, "My leader! I was only saying this so that I could touch your blessed body and become wealthy as a result of it!" – *Nuzhatul-Majaalis, Vol. 2, Pg. 93*

Lesson Our Beloved Prophet ﷺ displayed incomparable justice and equality as a leader so that we may learn from him how to treat others around us.

We learn too that respectfully kissing anything Islamic is the Sunnah of the Sahaabah ﷺ, and that doing so even brings one reward.

124 – GRAPES OF JANNAH

Once, while the Holy Prophet ﷺ was reading Salaah, he extended his hand before him (as if he wanted to grab something), then stopped.

After the Salaah, the Sahaabah asked him, “O Rasoolullah ﷺ, we saw you move your hand forward during the Salaah and then stop. What were you doing?”

The Holy Prophet ﷺ replied,

ابن رايث الجنة فتناولت عنقودا لو اخذته لاكتسم منه ما بقيت الدنيا
*“Indeed I saw Jannah and wanted to pick a bunch
of grapes from it, but I feared that you’d only eat this
for as long as this world is in existence.”*

– Muslim Sharif, Vol. 1, Pg. 298

Lesson The Holy Prophet ﷺ could see Jannah (which is beyond the Seven Heavens) while he was still in this world, whereas without our glasses, we cannot see things that are even an inch away! How misinformed then, are those who claim to be equal to our Beloved Prophet ﷺ?!

We also learn that Rasoolullah ﷺ can physically manipulate something from far away, and that Allah ﷻ has granted His Beloved ﷺ authority even in Jannah. Otherwise, how could he have brought the bunch of grapes for us if he wasn’t the owner of it?

125 – THE TRUTHFUL MESSENGER ﷺ

Hadrat Abdullah ibn Umar ؓ narrates, “I used to record everything I heard the Holy Prophet ﷺ say for the sake of never forgetting it. When the Quraish came to know of this, they tried to stop me from doing so by saying, ‘Due to the Prophet’s ﷺ humanity (بشرية), he may be in a state of anger sometimes and say things while in that condition.’”

Hadrat Abdullah ibn Umar ؓ continues, “For this reason, I stopped for a while and later explained my actions to the Holy Prophet ﷺ. In reply, he pointed to his mouth and said, ‘Indeed write, because whichever condition I may be in, whatever emerges from this mouth is *only* the truth.’” – *Abu Dawūd, Vol. 1, Pg. 257*

Lesson We come to know that the Holy Prophet ﷺ can *never* utter a false word. How uninformed then, are those who say that Allah ﷻ can speak lies, when Allah ﷻ is The Truth (الحق) and powerful over everything He has created, good and bad?

We also learn that even some of the Sahaabah used to record Ahadith.

126 – A BLACK SNAKE

Hadrat Esa ؓ once entered a village and was told by its people, “O prophet of Allah ﷺ, there’s a washerman here who steals our clothes and exchanges them for others. We don’t know what to do about it, and we’re in difficulty because of his antics. He’s already left with our clothes for today. Make dua for him to be destroyed before he returns.”

Hadrat Esa ؓ accepted their request and made dua, saying, “O Allah ﷻ, destroy that thief.”

At that time, the washerman was elsewhere baking bread when a beggar unexpectedly came to his door and asked for something. After he was given a loaf of bread, the beggar made dua for the

washerman, saying, “May Allah ﷻ clean your heart the way you clean the clothes of others.”

The washerman then granted him *another* loaf of bread, and the beggar made a second dua for him, saying, “O Allah ﷻ! Save him from every calamity.”

In the evening, when the washerman was seen by the villagers walking around as normal, the people went to Hadrat Esa ؑ and asked him, “What type of dua did you make?! That man returned without a scratch!”

Hadrat Esa ؑ called for the washerman and asked him, “What good deed did you perform today?”

The man replied, “I gave two pieces of bread to a hungry beggar in the path of Allah ﷻ, and in thanks, he made dua for me before leaving.”

At that moment, Allah ﷻ sent revelation to Hadrat Esa ؑ, saying, “My prophet, open the bag of that man and look inside.”

Hadrat Esa ؑ did as he was ordered, and after opening the man’s bag, he saw a black snake emerge from it with a seal over its mouth!

The prophet said to it, “Beast! If Allah ﷻ sent you to destroy this man, why didn’t you do it?”

The snake replied, “O prophet, I was just about to bite him when he gave those two loaves of bread to that beggar in charity. From the blessings of that action, angels came to me and placed a seal over my mouth to prevent me from killing him!”

Hearing this, Hadrat Esa ؑ turned to the washerman and said, “Servant of Allah ﷻ! Allah ﷻ has forgiven your every sin, so save yourself from others from now onwards. You have been assisted by the charity you gave out!” – *Tohfa-Raheemi*, Pg. 22

Lesson Charity saves one from calamities and extinguishes the fire of the anger of Allah ﷻ. For this reason, those that have more than sufficient wealth should regularly give to the poor & needy and discourage greed and stinginess amongst themselves.

We also learn that whatever is spent and given out in the path of Allah ﷻ (even if it be for functions and special occasions, etc.) is

good. Surely those who stop such things invite the anger of Allah ﷻ upon them.

127 – THE GREATEST FORM OF WEALTH

Hadrat Sulaiman ﷺ was once walking somewhere with the grandeur of his kingdom in full display to others. Above the prophet were birds providing him shade, while to each of his four sides was his army consisting of man, jinn, birds and even beasts!

A devout worshipper in his kingdom noticed this and said, “O prophet of Allah ﷺ, you’ve been given *so much* by your Lord!”

Hadrat Sulaiman ﷺ replied, “Greater than all of this is the remembrance of Allah ﷻ, because my kingdom will one day perish, while His remembrance is forever.” – *Raudul-Riyaheen, Pg. 121*

Lesson The remembrance of Allah ﷻ is truly the wealth of a person, and whoever’s not blessed with it is at a loss (despite whatever he may attain in this world).

و صلى الله تعالى على سيدنا محمد و اله و صحبه اجمعين
امين برحمتك يا ارحم الراحمين

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VOCABULARY

Hadrat (حضرة) – Of Arabic origin, denoting honour.

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