

SHAWÂHID-UN NUBUWWA

The Glad Tidings of Prophethood



Mawlânâ Abdurrahmân Jâmî

(kaddesallahu ta'âlâ sirrehul'azîz)

(1414-1492 ad)

PREPARED BY
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SHAWÂHID-UN NUBUWWA PREFACE

Bismillâhirrahmânirrahîm¹

There are three types of life for human being: world-life, grave-life and life in the Hereafter. Body is together with soul in this world. Soul gives life and vitality to human beings. Human being dies when the soul leaves the body. Soul does not perish while the body decomposes in the grave, becomes soil or burns away, or is eaten by predacious animal. Then the grave-life starts. There is sense but no motion in the grave-life. On the Day of Judgment, a body is created, and then the soul and that body live together eternally in Heaven or Hell.

It is necessary for a human being to be Muslim for achieving happiness in this world and the Hereafter. Achieving happiness in this world means living comfortably. Attaining bliss in the Hereafter means going to Heaven. Since Allahu Ta'âlâ pities His servants too much, He informed the way of bliss to His servants through His Messengers. Because, people cannot find the way of bliss by their mind. No prophet said anything by the use of his imagination, all of them conveyed what Allahu Ta'âlâ instructed them. The way of bliss communicated by prophets is called religion. The religion communicated by Muhammad '*alaihis-salâm*' (peace be upon him) is called Islam. Thousands of prophets had come since Adam '*alaihis-salâm*'. Muhammad '*alaihis-salâm*' is the last prophet. The religions communicated by other prophets had been defiled over time. Now, there is no choice other than learning Islam to attain bliss. Islam consists of information to be believed by heart (*îmân* - faith) and to be performed bodily (*ahkâm-i Islâmiyya* - tenets of Islam). The knowledge of *îmân* and *ahkâm-i Islâmiyya* can be learnt only from the books of *Ahl-i Sunna* scholars. It cannot be learnt from the fallacious books of ignorant and deviant people. There were many *Ahl-i Sunna* scholars in Islamic countries before the *hijrî*² year of 1000. Now, there is none left. There are plenty of books written by those scholars in Arabic and Farsi and their translations in the libraries all over the world. All books published by "Hakikat Kitâbevi" are taken from these sources. Read the books of "Hakikat Kitâbevi" in order to attain bliss!

1 In the Name of Allah, the Merciful, the Compassionate.

2 Hegira Calendar

If you are wise then adhere to Islam!
Islam's essence is Hadîth and Qur'ân!

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Milâdî
2001

Hijrî Shamsî
1380

Hijrî Kamarî
1422

SHAWÂHID-UN NUBUWWA

Bismillâhirrahmânirrahîm

May praise be to Allahu Ta'âlâ Who made the secrets of His divinity known to us by making His creatures witness. He showed us the way of acknowledging His *Rubûbiyyat* (Lordship) by means of ensuing events and the proofs of possibility.

He honored us by His grace and benefaction to be a servant to Him. As the benefaction of His Grandness, He showed us the ways conducive to bliss, mercy and forgiveness. By sending His beloved Muhammad '*alaihis-salâm*' from the sons of Adnân as a prophet to human beings and genies at the last ages of the world; He enlightened the hearts with the light of belief and the secrets of wisdom. He granted benefaction to His Beloved (*sall-Allâhu alaihi wa sallam* - May blessings and peace of Allah be upon him) by sending down the Qur'ân al-Karîm. He sent His Beloved with the Criterion as the means of guidance to the right way. He distinguished His Beloved by giving six things that He did not ever give to His other prophets. He also made his Ummat³ superior to other ummats by giving five things with His forgiveness and consent. He is an illiterate Messenger belonging to Quraysh tribe and sons of Hâshim. His religion abrogated all other religions.

Abu al-Qâsim Muhammad '*alaihis-salâm*' is the sayyid of his predecessors and successors "*sall-Allâhu alaihi wa sallam wa alâ sâiril-anbiyâ-i wal mursalîn wa alâ âlihî wa sahbihî*". His sahaba⁴ "*ridwân-Allahi ta'âlâ alaihim ajma'in*" are the stars of the sky of religion, who expel the devil. You will be saved by the help of Allahu Ta'âlâ and His granting of power, whomever of them you adhere to. May blessings and peace be on *tâbi'in*⁵, *taba-i tâbi'in*⁶ and *salaf al sâlihîn*⁷ "*rahmat-Allahi ta'âlâ alaihim ajma'in*".

I testify that there is no Ilah but Allahu Ta'âlâ (*Ilah* means, Who creates everything out of nothing and keeps them in existence every moment).

3 Community

4 Companions

5 Those who lived immediately after the Ashâb-i kiram, but never saw Prophet Hadrat Muhammad 'alaihis-salâm

6 Those who lived after the tâbi'in

7 Often refers to the first three generations of Muslims

Again I testify that Muhammad ‘alaihis-salâm’ is the servant, Messenger and *al-ameen* (depository) of Allahu Ta’âlâ. I testify with a perpetual and veridical testimony. I testify with a testimony that fills every part of the skies and grounds.

O my Allah! The rituals of human beings and genies, the worships of those who are in the material and spiritual world are all empty sounds compared to the Perfect One and Your eternal power. However, the invocations of these weak and doleful servants and the longing sounds of the nightingales warbling in the meadows of love are more valuable in Your sight. O my Allah! Despite the fact that our sin and disobedience have no end; the sea of Your mercy and grace is also endless. If the fire of disobedience ignites the entire world, only one drop of Your mercy extinguishes it. In case the cloud of darkness covers the whole world, it disperses and disappears with a little blow of Your wind of favor. If the cloud of darkness covers the entire universe, merely one flash of Your sun of guidance lifts that curtain.

O my Allah! Nobody can kill the heart that You have given life. Nobody can blow out the lamp You have lighted. One who is vouchsafed by the ecstasy of Your love, becomes Your beloved. One who attains only one glitter of Your glory, astonishes.

O my Allah! The hand of a saint accepted by You, cut like a sword. Spirit of essence was filled with light of pleasure. The hand of a sultan You rejected, became paralyzed. He became fanciful and then miserable.

O my Allah! If You mercy all the world, even a particle does not diminish from Your Excellency. Yet, secret of Your wisdom is unfathomable. O my Allah! Save the heart from the fire of hypocrisy and make it sincere. Make this heart, pure gold with Your essence of favor in Your pot of love. O my Allah! Although I have many sins, forgive them for the sake of Your Beloved ‘sall-Allâhu ‘alaihi wa sallam’! Bestow upon us which deserves Your Kindness. O my Allah! An eager spirit does not feel the fire of separation. A thirsty heart does not feel the pleasure emanating from reunion. O my Allah! What a beverage full of fire it is that madness is the yeast and thirst is the capital of it. O my Allah! What an infinite thirst it is that it cannot be quenched even by drinking hundred thousands of oceans. O my Allah! What a perpetual glass it is that its loader is passion to arrival. O my Allah, what an effective cupbearer it is while the beverage is served it still remains nondecremental. O my Allah, mind is bewildered in this matter. Namely,

although the sun of Your beauty is apparent, it is hidden and invisible. What a light it is that eyes are wide with amazement to see it. O my Allah! What a secret of heart it is that minds are fuzzy to know it. O my Allah! Bliss and brigandage are destiny. So, one should not trust his or her good deeds (but should trust in His forgiveness and mercy). O my Allah! Because, if it is written, there is no deleted. That's why; no one found anything except Your Grace. O my Allah! What a beauty it is that a weak ant [a powerless person like me] has a say in expressing this beauty. O my Allah! What a grandeur and glory it is that mind is dumb to say understood it. Sometimes, the secret of Your decree makes the spider web, a curtain. Sometimes Your grandness makes the sting of a mosquito, zulfiqar (the sword of Hadrat Ali).

HILYA⁸-I SAÂDAT⁹

*After giving his Sahâba advice,
Master of worlds said, "After my demise,
A person, who my Hilya-i pâk¹⁰ sees,
Has seen my very face, likewise.
And the more he sees me,
The more will he turn towards me love-wise.
And the more will he desire to see me,
The more will my love fill his heart this wise.
Hell will then be forbidden from him,
Paradise my Rabb¹¹ will present him.
Even, Haqq¹² will not judge him naked,
He will to him be more compassion-wise."
It is said, if a person writes
About the Hilya-i Rasûl¹³ love-wise;
Haqq shall make him secure,
Be the whole earth boil disaster-wise.*

8 Hilya: Appearance and introduction of a prophet.

9 Hilya-i saâdat: The description of appearance and introduction of our Prophet "sall -Allâhu 'alaihi wa sallam".

10 The beautiful, pure face of the Messenger of Allah.

11 Allahu Ta'âlâ, The Lord

12 Allahu Ta'âlâ, the Truth

13 The description of the Messenger of Allah.

*In the world, his skin shall not know any illness,
 Nor all his body shall suffer from disease.
 Even if that man committed sin may be,
 Hell shall be allowed to touch him nowise.
 He shall be safe from torment in the Hereafter,
 And his life shall be easy this-world-wise.
 Rabb-i-jalla¹⁴ shall raise him in the Hereafter,
 With those who saw the Messenger likewise.
 Difficult as it is to describe the Hilya-i Nâbi¹⁵,
 We shall attempt, though, if things be good-wise.
 Resorting to the Zuljalal¹⁶,
 We attempt to describe humbly-wise.
 All the connoisseurs agree as to that
 The Master of worlds was white, reddish.
 His blessed face was pure white,
 Like a rose it was, somewhat reddish.
 The sweat on his face was like pearl,
 Gracing the already lovely jewel.
 Whenever that source of felicity sweated,
 His beautiful, lighted face waved.
 His eyes looked always with kohl tinged,
 So His beautiful eyes to hearts appealed.
 Real were the whites of his eyes,
 His Rabb praised him in âyats¹⁷.
 His black irises were not at all small,
 Distance made him no difference at all.
 Wide, lovely were his eyes, and graceful,
 His blessed face was always blissful.
 Hadrat Mustafa's very powerful sight,*

14 Allahu Ta'âlâ, The Glorious Lord

15 The description of the Prophet of Allah.

16 Allahu Ta'âlâ, The Glorious

17 Verses of the Holy Qur'an.

*Would not discriminate between day'n night.
 Whenever he meant to look at somewhere,
 His pure body would turn towards there.
 He consigned his body to his head,
 And did not abandon this as long as he lived.
 Although had a body the Messenger Noble,
 He can be said to be a soul corporeal.
 So elegant he was, and so affable;
 To The Truth, a Messenger so lovable.
 As Mâlik and Abû Hâla said:
 His eyebrows were open, like a crescent.
 Between his eyebrows was always,
 Visible like silver and so obvious.
 His blessed face was round a bit,
 With skin so bright and also limpid.
 Mihrab was His blessed black eyebrows,
 And Qibla¹⁸ for the entire universe.
 His blessed nose in profile,
 Looked a little higher in the middle.
 It was so neat, so attractive and so fine,
 Beyond anyone's power it was to define.
 Between his teeth was somewhat sparse;
 They shone, like a string of pearls.
 Whenever his front teeth appeared,
 All around the place was in light covered,
 Whenever he smiled, the Master of both worlds,
 The Prophet of all, living or lifeless.
 His front teeth appeared so virtuous,
 Like hailstones very nice.
 Ibni Abbâs said, the Creator's Most Beloved,
 Was too bashful to laugh aloud.*

18 Direction where a Muslim should turn his face during namâz; the Kâ'ba.

*Deed of religion was so shamefaced that
He never laughed aloud, it was said.
Polite and so shy was the Messenger of Allah,
That He was always ashamed to look around.
His face was roundish, like the full moon,
A mirror that reflected the Mawlâ's¹⁹ boon.
So lightsome was his auspicious face,
It was dazzling to look at him in the face.
So appealing to the hearts was that Nabî²⁰,
In love with him were a hundred thousand Sahâbi.
Those who dreamt of him only once,
Said there is no pleasure in the world, but this one.
His cheeks were sweet, know well,
Were not too meaty, people tell.
Him Janâb-i Haliq had created
Gladly white faced and broad foreheaded.
At any time, the haloes of his neck would gleam
Through his hair, like a source of beam.
Know well, of his blessed beard, the hairs that were gray
Were no more than seventeen in number, nay.
It was neither curly, nor too long;
Well-shaped, like all limbs that to him did belong.
The Rasûl-i âfaq had a throat quite pure,
In color it was very white and clear.
Among the good-mannered Sahâba all expressed
That his abdomen and his chest stood abreast.
Had it been possible to open his blessed chest,
The treasure of knowledge would radiate effulgence.²¹*

19 Allahu Ta'âlâ

20 The Prophet of Allah

21 The word used in the original text is fayz (or faidh), which means occult, inexplicable, invisible rays of spiritual knowledge which the blessed heart of the Messenger of Allah radiates continuously, and which will be radiated as long as life on earth continues. If a Muslim adapts himself perfectly to the teachings of the Qur'ân al-karîm and to the

*A chest where divine love would rise
 Could by no means be otherwise?
 His blessed chest was expanded;
 Innate knowledge of Him there descended.
 White and limpid was that great chest;
 Those who saw thought it was the moon harvest.
 Fire of love for the Eternal Being
 Had set fire to that exquisite being.
 Young or old, for sure everyone knows,
 Soft-hearted was the Master of Universe.
 Middle of his back was somewhat fleshy;
 Munificent and a symbol of magnanimity.
 His silver skin was extremely delicate;
 It had a big seal of Prophethood.
 Seal of Prophethood was on his back, high,
 Certainly on the right side it would lie.
 Those who with the matter was acquainted
 Said a big beauty-spot was the Seal of Prophethood.
 It was yellowish and black,
 As big as a pigeon's egg.
 Surrounded, as if with a border line,
 By small hairs in a circular line.
 Those who told about the Noblest Pedigree
 Said, big-boned was the great Nabî.
 Each of his bones was big, and round in shape,
 Exquisite, both in character and in shape.
 Each of his organs was so blessed,
 Suited by creation, wherein firmness was stressed.*

Islamic principles of behavior taught by the Messenger of Allah, which in turn can be learned from those true Islamic scholars called Ahl as-sunna (t) wal Jamâ'a(t), or from their books, the heart of that fortunate Muslim begins to receive those spiritual rays. The flavor enjoyed while receiving those rays cannot be described to a person who has not tested them yet. One day, Huseyn Hilmi Işık Effendi said, "If a person has never eaten honey, how much help of the taste of jam can have in describing honey to him?"

*All the blessed Prophet's limbs
 Were as elegant as the Qur'ân's âyats.
 The palms of that Sultan
 And even His soles,
 Were wide, gentle, lovely, and clean,
 Fragrant and pretty, like a fresh rose.
 So gauged, the connoisseurs expressed,
 Were those miraculous hands, and so blessed.
 Whenever the Prophet greeted someone,
 His sweet smile would soothe anyone.
 After a couple of days, nay,
 Even a month, we should say,
 Among people the fortunate fellow
 Would be known from his smell so mellow.
 His crystalline skin was white, hairless;
 What words could praise a beauty so faultless!
 The Honorable, to see the Friend forever,
 That blessed, fine body was eye all over.
 So perfect was that delicate complexion,
 Whereon the Creator manifested His wisdom in creation.
 On his abdomen or chest,
 No hairs, like a silver plate.
 Only, from the mid-chest downwards,
 A line of hairs went waist-wards.
 This black line looked on his body, so blessed,
 Fine, like a halo around the moon harvest.
 The blessed limbs remained throughout his life
 The same as they were in his early young life.
 As time passed, the Prophet grew in age, naturally;
 Like a rosebud, all the time, he was renewed physically.
 Never presume that the Sultan of Universe
 Was a bit above the normal size in fatness.*

*Neither thin nor fleshy was he;
 Medium in size, and quite mighty.
 Said those people who had deep insight in the matter:
 He was neither too lean, nor above the normal or fatter.
 The Maker had made that splendid body,
 With divine justice and equality.
 On his pure skin precision reigned;
 On his entire body haloes rained.
 The Champion of Sidra²² was of medium stature;
 With him did the world attain its peaceful order.
 Those who saw his miracles and wonders,
 Said to praise him was beyond their powers.
 We have never seen such rosy beauty,
 In height, in manners, in features, so lovely.
 The Prophet was of medium height; yet,
 When a tall man walked with the Prophet,
 However tall that man might be,
 The taller one the Prophet would be.
 The Prophet, with the tall man compared,
 Would be as taller as the palm of hand.*

22 Sidra-t-ul muntahâ is a Lote tree that marks the end of the seventh heaven. No creature, except our Prophet ‘sall-Allâhu Ta’âlâ alaihi wa sallam’, went farther above the Sidra-t-ul-muntahâ. One year before the Hijrat (Hegira), when our Prophet ‘sall-Allâhu Ta’âlâ alaihi wa sallam’ was fifty-two years old, on the twenty-sixth night of the blessed month of Rajab (on the night between the twenty-sixth and twenty-seventh days), the Archangel Jabrâil (Gabriel) ‘alaihissalâm’ took the Messenger of Allah ‘sall-Allâhu Ta’âlâ alaihi wa sallam’ to the Kâ’ba, where an unknown person cleaved his chest, took out his heart, washed it with Zamzam water, and put it back in its place. Then the Prophet and the Angel mounted a Paradise animal called Buraq and rode to the Masjid al-Aqsâ in Jerusalem, which took them only a moment, thence ascended to the sixth sky, in one moment again. When they came to the Sidra-t-ul muntahâ, Jabrail ‘alaihis-salâm’ said he could not go any further, for he would be burnt into ashes if he did. The Prophet went on alone. He went beyond the Sidra and beyond the Arsh, and entered Paradise. He saw Allahu Ta’âlâ in an ineffable, incomprehensible, inexplicable manner, without time and without direction. Then he was taken back to the earth. This ascent of the Messenger of Allahu Ta’âlâ is called Mi’râj. Muslims celebrate this blessed event yearly on the twenty-sixth night of the blessed month of Rajab.

*Whenever he walked, in dignity,
 Rather fast was he in velocity.
 As he walked, his honorable habit was, let us say,
 To bend forward, in a singular way.
 Like walking downwards, that is to say,
 He would lean forward in a slight way.
 So high was the Mighty Prophet in honor and personality,
 The soul of Halîl²³ was proud of his nobility.
 When Hudâ²⁴ loves a person, certainly,
 All his limbs will be perfect in beauty.
 As a person walked on the road quietly,
 If confronted the Messenger of Allah suddenly,
 That person's heart would be stricken with fear;
 Such tall would the Messenger of Allah to him appear.
 If a person talked with the Prophet continuously,
 And listened to his sweet voice piously,
 The flavor in his words would affect him so much,
 He would be the Prophet's servant, if accepted as such.
 The Eternal Creator had adorned him, peerless,
 In all sorts of good morals.
 O, Rasûlullah!²⁵ I am short of lauding thee;
 We all were created for the sake of thee.
 O, Thou, the Sultan of the zone with loyalty rife;
 For thee, I wish to sacrifice everything and my life!*

It should be known that the first fundamental of Islam is reciting the kalima-i shahâda (declaration of faith), that is to say “**Ashhadu an lâ ilâha illallah wa ashhadu anna Muhammadan abduhu wa rasûluh**” (I testify that there is no god but Allah, and I testify that Muhammad is the messenger of Allah). The true faith means believing and affirming the meanings of these two facts indubitably and wholeheartedly. That is, firstly

23 The Prophet Ibrâhîm (Abraham) ‘alaihis-salâm’

24 Allahu Ta’âlâ

25 The Messenger of Allah

professing and believing in Oneness of Haqq Subhânahu wa ta'âlâ (Glory to Allah, The Exalted) and secondly saying and affirming the Prophethood and Messengership of Hadrat Muhammad Mustafâ "sall-Allâhu 'alaihi wa sallam". Professing and affirming Oneness of Hadrat Haqq "jalla wa alâ" (The All Mighty and the Most High) is reliable only by taking this belief from the source of prophethood. Being satisfied only by means of mental evidences and believing like the philosophers, regardless of the source of prophethood, do not get one to the salvation and high levels. The fortune of all bliss and the high level of all blessings is believing in the Prophethood and Messengership of Hadrat Muhammad Mustafâ "sall-Allâhu 'alaihi wa sallam". That is "**iqrârûn bil lisân wa tasdîqun bil janân**" (that is saying with tongue and affirming with heart). And believing so requires believing in and affirming all judgments that He communicated and all provisions He brought. The principal in this faith and affirmation is the existence of a connection with and resemblance to Rasûlullah "alaihis-salâm" concerning the essence of creation. People differ from each other in this resemblance and connection.

Some people have this connection so strong that they were honored with the bliss of faith by merely seeing the blessed face of Rasûlullah "sall-Allâhu 'alaihi wa sallam" and without the necessity of performing a miracle.

Masnawî

Miracles are not reason for faith.

Attributes of resemblance to Him attracts.

Miracles are for cursing the enemies.

Resemblance to Him attracts the hearts.

It was reported by Abdullah bin Salâm that "When Rasûlullah "sall-Allâhu ta'âlâ 'alaihi wa sallam" honored Al-Medinatu'l-Munawwarah (The lighted city), I went to his presence in order to see him. As soon as I saw his blessed face I understood that this face is not a liar's face." One day, Emîr-ul-mu'minîn (The Prince of the Faithful) Hadrat 'Umar "radiyallâhu anh" asked to Abdullah bin Salâm "radiyallâhu anh" about the state of our Prophet "sall-Allâhu ta'âlâ 'alaihi wa sallam". Then he replied as follows: "My belief in the integrity of his Prophethood is more than my belief in my son's condition. (That is, it is more than the belief that my son is really my own son.)" When Hadrat 'Umar "radiyallâhu anh" inquired how it

could be; he replied as follows: “It is possible that my son’s mother might have cheated on me, in this case my son would not be my descendant. Yet, there is no doubt in the glory and veracity of Muhammad ‘alaihis-salâm” (I believe in that for sure).” Then Emîr-ul-mu’minîn Hadrat ‘Umar “radiyallâhu anh” kissed him on the face and eyes.

It was reported from Abû Ramsa-i Taymî: “I went to Hadrat Rasûl ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. He showed me his blessed face. I told myself that he is the Messenger of Allahu ta’âlâ for sure and beyond any doubt.”

Jâmi’ bin Shaddâd “radiyallâhu anh” narrates: “One of our fellows named Târiq said: ‘I saw Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ when he honored Al-Medinatu’l-Munawwarah but then I did not know him. He asked me whether I had something for sale. I said, yes, I sell that camel. He asked at what price I would sell it. I told the corresponding amount of dates. Then he immediately held the bridle of my camel and went away. When he had gone, we talked among ourselves, we had given our camel to such a person that we did not know. A woman was together with us. She told that she vouched for our camel and expressed that a person who was like a full moon would not betray us. (That is, his betrayal is impossible). Next day in the morning a person brought some dates and told that he was the envoy of Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam”. Then he said: “Our Prophet sent me to you and commanded to you to eat from these dates, then to come, estimate and take a price for your camel”.” Some scholars said “Allahu Ta’âlâ’s decree and exempling in the 35. âyat-i karîma of Nûr Sûra which purports “...lit from the oil of a blessed olive tree that is neither of the east nor of the west. The oil would almost give light of itself though no fire touches it: light upon light. Allahu Ta’âlâ guides to His Light whom He wills. Allahu Ta’âlâ strikes parables for people. Allahu Ta’âlâ has full knowledge of all things.” is for His Messenger ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. This is such an example that was given of the Messenger of Allahu Ta’âlâ. That is, it was decreed that even if Qur’ân al-Karîm was not recited and presented; his blessed face indicates his Prophethood and his high levels. Thusly, Abdullah bin Rawâha “radiyallâhu anh” said the following couplet:

Even if he did not have obvious evidences,

His beautiful appearance would give you good news.

[Your beautiful face and kind morals are shiny proofs like daylight for your glory.]

For those who are foresighted, seeing the miracles and proofs strengthens their affection and increases their *kashf* (revelation) and *yaqîn* (intuition). Allahu Ta'âlâ decreed in the 4th âyat of Sûra Al-Fath which purports “... **He it is Who sent down His (gift of) inner peace and reassurance into the hearts of the believers, so that they might add faith to their faith. To Allah belong the hosts of the heavens and the earth; and Allah is All-Knowing, All-Wise**”.

As for some of the people, even if they have a connection with Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’, their connection is covered up by their manners and customs that are completely embedded in their nature (since those states became their habits). Therefore, they are not bestowed with the blessing of faith in Him, unless they see or hear the states, words and miracles of Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam”. In that case, the omens and miracles help such people reach the essence of faith. And as for those who already have faith without seeing these facts, their *yaqîn* increases by seeing these facts. From this point of view, those who saw the evidences of Prophethood and the proofs of Messengership of Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” are divided into two groups. Likewise, those who heard these proofs and miracles from fair and reliable people, consists of two groups. Some among them have such a connection with Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” that they affirm his Prophethood and believe in what he brought when they hear the explanations of the blessed words, states and moral conducts of Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” after his time although these are not as miracles. As for miracles, they strengthen their faith and attestation further. As for second part of people, they cannot attain the blessing of faith, unless they affirm his Prophethood “sall-Allâhu ta’âlâ ‘alaihi wa sallam” when they hear his miracles. After attaining the blessings of attestation and faith; considering and thinking of the miracles by drawing lessons from them, increase the *yaqîn*. As for another group of people, their connection and light of similarity with Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” has disappeared. Even though, the proofs of his Prophethood “sall-Allâhu ta’âlâ ‘alaihi wa sallam” and his miracles were in front of them and they saw them; they did not believe in Him because of their stubbornness and arrogance. The notables of Quraysh tribe were such people. They wanted

miracles in order to believe. Whenever they saw the miracles, they called them as magic and eyewash. Seeing miracles changed nothing but increased their brigandage and misfortune. Infidels and unbelievers are also included in this group. Those who lived in the following ages had denied and are still denying the miracles. They are on the track of stubbornness and arrogance. It is still so. They are absolutely denying the miracles, Prophethood and Messengership. They do not believe in *Hashr* (assembling for judgment after Resurrection), *Nashr* (dispersing after the settling of accounts to go into Paradise or Hell), the Doomsday, calling to account, the Books, Paradise and Hell and other subjects that our Prophet “sall-Allâhu ta’âlâ ‘alaihi wa sallam” informed.

Although some of the people say that they believe in these reported proofs and miracles, they are wrongly interpreting them. They are interpreting miracles as if they were not miracles. They are absolutely denying the miracles and extraordinary events. It is stranger than this that despite their denial they claim that they have *karâmat* (wonders that happen on people who are loved by Allahu Ta’âlâ and yet who are not prophets) and extraordinary states in order to attract people’s heart and afford some advantages from them. They enchain some illiterate and ignorant people by means of various lies and tricks. We take refuge in Allahu Ta’âlâ from the harms of our *nafs* (carnal self) and the evils of our deeds. Nobody can misguide those whom Allahu Ta’âlâ guided in the right way (delivered to *hidayah*). And nobody can guide those whom Allahu Ta’âlâ causes to fall into misguidance.

As it is known, seeing the miracles personally or hearing them from fair and reliable personalities, helps some people to have faith and some people to increase their yaqîn. For this reason, the religious scholars who follow the way of Sayyid-il Mursalîn “sall-Allâhu ta’âlâ ‘alaihi wa sallam” had written books explaining the evidences of his Prophethood and the proofs of his Messengership, for the sake of compassion for the community of Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” and to encourage them to abide by his *sunnat*. They embellished their books with these proofs apart from the other states and words of Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam”.

One of those scholars was Mawlânâ Abdurrahmân Jâmî who was a profound scholar and a great walî (Islamic saint and friend of Allah). [He was born in Iran, the town of Jâm in 817 (1414 A.D.) and passed away in Hîrât in 898 (1492 A.D.)]. He wrote a book named “SHAWÂHID-UN

NUBUWWA LI-TAQWIYAT-I AHLIL-FUTUWWA” consisting of one introduction and seven parts and in which he gathered the apparent and well-known tidings that were informed in the books written by the former and latter scholars.

I, Mahmûd bin Uthmân Lâmiî Chalabî, the lowest and weakest of the servants (May Allahu Ta’âlâ forgive his sins), have been honored by reading this book completely. Thus, I have attained infinite benefits of strengthening the affection. I have found the endless beauties of abiding by Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam”. I observed that perfect master and virtuous imâm Mawlânâ Abdurrahmân Jâmî showed great effort and took great pains while writing this book. He did not take several imputations and various attributions into this book to make it clear, reliable and helpful.

The extraordinary states [*karâmats*], which were performed by Rasûlullah’s “sall-Allâhu ta’âlâ ‘alaihi wa sallam” family, *sahaba*, *tâbi’în* and *taba-i tâbi’în*, were also included as miracles. Because, it was said that the *karâmat* of Walî is from the miracle of Prophet. This is because all perfections coming out from the follower, who is subject to the followed, through subjection, belong to the followed in fact. Therefore, every shining light of merit and *karâmat* arising from this community, is one of the bright lights of Prophethood and without any doubt one of the miracles of that Prophet “sall-Allâhu ta’âlâ ‘alaihi wa sallam”.

Mawlânâ Abdurrahmân Jâmî wrote this book in Persian language and I, “Lâmiî Chalabî”, translated it into our language Turkish to make it easily understood and be beneficial to everybody. [Mahmûd bin Uthmân Lâmiî Chalabî was born in Bursa in 877 (1472 A.D.) and passed away in the same place in 938 (1531 A.D.)]. I gathered in this book, the beneficial secrets which Allahu Ta’âlâ granted me from His great Kindness as well as the authentic attributions that I could found out and which have been quoted from reliable books. Allahu Ta’âlâ is the One Who guides people to the right path. He is the One Who accepts the prayers. We take refuge in Him from being misguided and making mistake. By virtue of investigation of this book and consideration of these tidings and miracles, I hope that *Haqq Subhânahu wa ta’âlâ* fills the hearts of the loving and loyal aspirants and my coreligionists up with the lights of *yaqîn* and faith, from His Kindness and His blessings that He grants everyone and makes them happy. *Âmîn! Yâ Mujîbassâilîn.*

This book consists of one introduction, seven parts and one epilogue:

1) Introduction: Explains the meanings of the words *Nabî* and *mursal* and things connected with them.

2) Part One: Is about the omens that had occurred before the birth of Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” and heralded his Prophethood.

3) Part Two: Is about the omens that took place from the birth of Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” to *bi’that* (the time his Prophethood was declared).

4) Part Three: Is about the statements of the miracles that took place from *bi’that* to Hegira.

5) Part Four: Is about the miracles that took place from the Hegira of Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” to his passing away.

6) Part Five: The omens that took place after Rasûlullah’s “sall-Allâhu ta’âlâ ‘alaihi wa sallam” passing away and those which have no definite time or do not pertain to a certain time are explained.

7) Part Six: The karâmats performed by the Ashâb-i kirâm and the Ahl-i bayt (the twelve imams) are explained.

8) Part Seven: Is about the karâmats that were performed by tâbi’în, taba-i tâbi’în and sofiyya.

9) Epilogue (Last Part): Is referred to the punishments and disasters that the enemies of religion were exposed to.

INTRODUCTION

It is about the explanations of the meanings of the words Nabî and Mursal (Rasûl) and things connected with them.

Rasûl is a Prophet to whom a new religion is sent by Allahu Ta’âlâ through wahy (divine revelation). Nabî is the name given to the Prophets who come in each century and communicate people how to worship to Allahu Ta’âlâ according to this new religion. The Prophets who were commanded to make jihâd with the people who had not believed them

after declaring their Prophethood, are called “Ulu’l’azm”. [The Ulu’l’azm Prophets are Âdam, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), Îsâ (Jesus) and Muhammad Mustafâ alaihis salâtu wassalâm.] As a matter of fact, within the earlier times of His prophethood our Prophet “sall-Allâhu ta’âlâ ‘alaihi wa sallam” was decreed: **“Your duty is merely delivering the commandments!”** Another time it was decreed, (in the 29th âyat of Sûra Al-Kahf (The Cave), in meaning) **“O My Rasûl! Say: the Qur’ân al-karîm is the truth from your Lord. Then, whoever wills to believe, let him believe; and whoever wills to disbelieve, let him disbelieve! Indeed, We have prepared for the wrongdoers a Fire whose curtains will surround them on all sides.”** But later on, the form of communication (tabligh) changed. And Allahu Ta’âlâ decreed (in the 36th âyat of Sûra At-Tawbah (Repentance) purporting), **“...fight against them all together!...”** and (in the 191st âyat of Sûra Al-Baqarah purporting) **“Kill those disbelievers wherever you find them!”**

Mu’jiza (miracle) is an unusual incident, performed by a Prophet who declared his prophethood, that occurred beyond the âdat-i ilâhiyya (divine laws of causation) but within the qudrat-i ilâhiyya (Power of Allahu Ta’âlâ), and to which nobody can object. The *karâmats* (wonders) of the *Awliyâ* (those who are loved and protected by Allahu ta’âlâ) and the *istidrâjs* (Allah’s inciting a sinner to perdition by granting him success) of the disbelievers are out of the description of miracle. Because, Awliyâ do not claim to Prophethood. Although there are some people in the wrong path, who claim to Prophethood, the âdat-i ilâhiyya of Allahu Ta’âlâ is as follows; when they desire to perform extraordinary things, these do not come into existence on account of them. Even if these things come into existence on account of them, some people object to them and tell the opposite of their claims. And this shows that their claim is baseless.

Some Nabîs and Rasûls are superior to other ones. Allahu Ta’âlâ decreed (in the 253rd âyat-i karîma of the Sûra Al-Baqarah, purporting) **“Of those Messengers, We have exalted some above others in some respects...”**. Sulamî wrote in his book named **“Haqâiq”** as follows: Sahl rahimahullah said “Some Prophets being superior to the others is concerning *ma’rifat* (knowledge) and *tâ’at* (worshipping, obedience)”. Junayd-i Bagdâdî rahimahullah said that it is from the point of *tamyîz* (power of discretion) and keeping secret. Some scholars said that this is in respect to generosity and morality, and some said that this is because

of mildness and temperament. Again, some of the scholars said that this superiority is in point of trustworthiness and *tawakkul* (trusting in and reliance on Allahu Ta'âlâ). Some others said that this is from the point of knowledge of tricks of *nafs* and delusions of demon. However, assigning Prophets according to their virtues is not legitimate. It should be believed that every prophet had the peculiarities: *amâna* (trustworthiness), *sidq* (devotion), *tablîgh* (communication), *adâla* (justice), *'isma* (purity), *fatâna* (superintelligence), *amn al-'azl* (security against dismissal from prophethood).] Thusly, Rasûlullah “sall-Allâhu ta'âlâ 'alaihi wa sallam” said **“Do not discriminate among Prophets!”** However, we know that our Prophet “sall-Allâhu ta'âlâ 'alaihi wa sallam” is more virtuous. Because the fact that He is more virtuous than the other Prophets, is declared by the nass, that is âyat-i karîma and hadîth-i sherîfs. It was stated in a hadîth-i sherîf: **“I am the sayyid (master) of the sons of Âdam, I am not boasting!” (I am the most gracious of the former and the latter, I am not boasting!)** Hadrat Muhammad “alaihi minassalawâti afdaluhâ wa minattahiyyâtu akmaluhâ”, being khâtamun nabiyyîn (the Last Prophet) and sayyidil mursalîn (the most superior of all rasûls), is the mercy for all beings and the intercessor of the Doomsday. As a matter of fact, this is stated in an âyat-i karîma. Allahu ta'âlâ decreed in the 40th âyat of Sûra Al-Ahzâb, purporting, **“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal (the Last) of the Prophets.”** And in the 107th âyat of Sûra Al-Anbiyâ, purporting: **“O My Rasûl! We have not sent you but as a mercy for all the worlds!”** (Please read the 44th Letter in the book of *Maktûbât*.)

Muhammad “alaihis-salâm” was sent as a Prophet to all human beings and genies. When his religion was delivered, all other religions were abrogated. When the Qur'ân al-karîm was descended to him, the other heavenly books were abrogated. [These books had been already falsified by people. Today, there is no original Tawrât (the Torah) and Injîl (the Bible) available. Even if found, they are not valid since they were abrogated.] Prophethood ended with his coming. There will be no Prophet succeeding Him. All the invitations to religion except His are rejected and unacceptable. Because, the Islamic religion was perfected by his coming and when he lived. As a matter of fact, the 3rd âyat of Sûra Al-Mâ'idah, purporting, **“This day, I have perfected for you your religion”** indicates this issue.

Also, the hadîth-i sherîf that reads, **“I have been sent to perfect good manners”** is an evident proof indicating this. So, talking too much on perfection is a flaw. Undoubtfully, whoever turns away from being subject to Him and does not give importance and know the absolute necessity of the commandments of the religion He brought, becomes the fellow of Satan and the enemy of The All Merciful. Such a person is from hypocrites and infidels. May Allahu Ta’âlâ abominate them! In case extraordinary things are observed in such people, they are not included in karâmats. Those states occurring in such people are called makr (trick) and istidrâj. It should be well known that Allahu Ta’âlâ may give everything to one of His servant whatever he/she wants, even if they are extraordinary things; however this does not show that this person is an acceptable servant in the sight of Allahu Ta’âlâ. These are blessings and benefaction for some of His servants. Yet, these are istidrâj for some. Allahu ta’âlâ decreed [in the 182nd âyat of Sura Al-A’raf, purporting] **“...We are reducing their degrees gradually, they do not know”**.

[It is stated in the 217th page of the Third Fascicle of **Endless Bliss** that:

Sayyid Abdulhakîm bin Mustafâ “rahmatullâhi alaihi” says in one of his letters:

All of the divine incomings occur within the âdat-i ilâhiyya (divine laws of causation). That is, Allahu Ta’âlâ creates everything under some causes. He has given these causes the effect, and the power to act. We call such powers natural forces, laws of physics, chemistry and biology. For doing something, for obtaining something, we have to hold fast to these causes. For example, to obtain wheat it is necessary to plough the field, to sow the seeds and to reap. All the actions of men happen within these laws of Allahu Ta’âlâ. In order to do favors, to bestow gifts upon His beloved servants and to deceive His fierce enemies, Allahu Ta’âlâ suspends His laws and creates things (**extraordinarily**) without causes for them. [Everybody has a *nafs*. *Nafs* is the enemy of Allahu Ta’âlâ. It always desires to do evil deeds and does not want to abide by Islam. The *nufus* (pl. of *nafs*) of those who abide by Islam are purified and their hostility fades away. The *nufus* of disbelievers who stay hungry and live in difficulties weaken. They cannot do evil deeds. Therefore, extraordinary events occur at the hands of awliyâ and priests.]

1-Events that happen at the hands of prophets “alaihimussalâm” who are completely virtuous, beyond the âdat-i ilâhiyya (divine laws of causation)

but within the qudrat-i ilâhiyya (Power of Allahu Ta'âlâ) are called **mu'jiza** (**miracle**). Prophets “salawâtullahi ta'âlâ alaihim ajma'in” have to perform miracles.

2-Things that happen beyond the laws of causation through the awliyâ of the ummats of prophets “alaihimussalâm” are called **karâmat**. Ibnî Âbidîn says in the chapter dealing with infidels that the awliyâ do not have to exhibit karâmat. [**Mu'tazila** and **Wahhâbî** did not believe in karâmat. Imâm-ul-haramayn, Imâm-i 'Umar Nasafî and many other Islamic scholars “rahmatullâhi ta'âlâ alaihim ajma'in” proved that karâmat is something permissible.] Awliya do not want to exhibit karâmat. Rather, they feel embarrassed before Allahu ta'âlâ.

3-Things that happen beyond the laws of causation from those who are not awliyâ and are among any ummat are called **firâsat**.

4-If they happen from fâsiqs, from those whose sins are many, they are called **istidrâj**, which means to degrade and demote gradually.

5-Those that happen from disbelievers are called **sihr**, that is, magic.

Istidrâj means, Allahu Ta'âlâ may give all wishes of a person in this world, hence, causing that person to be devoid of mercy by going away from the dargâh-i izzat (presence of Allahu Ta'âlâ) every time and even every moment and by increasing his/her presumption, stubbornness, ignorance and mischief.

The Parts of Istidrâj:

1-Makr: Allahu Ta'âlâ decreed [in the 99th âyat of Sûra Al-A'râf, which purports] “...**No one feels secure from Allah's trick except the people who are losers.**” and [in the 50th âyat of Sûra An-Naml, purporting] “**They have prepared such a trick. And We recompensed their trick unbeknown to them!**” Makr means to cheat, to trick someone.

2- Qayd: Allahu Ta'âlâ decreed [in the 183rd âyat of Sûra Al-A'râf, which purports] “... **My scheme (that appears in the form of benevolence) is very firm!**” It has a meaning close to makr.

3-Khidâ': Allahu Ta'âlâ decreed [in the 142nd âyat of Sûra An-Nisâ, which purports] “**The hypocrites think that they trick Allah, whereas it is Allah who “tricks” them (by causing them to fall into their own traps).**” and [in the 9th âyat of Sûra Al-Baqarah, purporting] “**They (think they) deceive Allah and those who believe, indeed they deceive only themselves and they are not aware of that.**” Khidâ' means to harm

somebody from a side that he/she does not expect.

4-Imlâ: Allahu Ta'âlâ decreed [in the 178th âyat of Sûra Âl Imrân, which purports] **“Do not let the deniers reckon that We prolong their time for their good. We only granted them a term of respite that they may grow in sinfulness.”** The word of “numlî” in this âyat-i karîma means “We granted a term of respite”.

5-Ihlâk: Allahu ta'âlâ decreed [in the 44th âyat of Sûra Al-An'âm, which purports] **“...At last, We opened for them the gates of all things, until, when they rejoiced in what they were granted, We seized them suddenly”** and [in the 39th and 40th âyats of Sûra Al-Qasâs, which purport about the Pharaoh] **“And he (Pharaoh) and his army were unjustly arrogant in the earth, and they deemed that they would never be brought back to Us. Then We seized him and his army and cast them into the sea.”** Ihlâk means, sending something, that was sent mostly as blessings before, as torment at last and deceiving.

Therefore, it is understood from the above mentioned âyat-i karîmas that realization of one's all wishes does not indicate the attainment of bliss, maturity and benefaction.

The difference between karâmat and istidrâj is as follows: The owner of karâmat does not occupy himself/herself with that karâmat which is a subtle and honorable essence and does not boast with it. On the contrary, when a karâmat happens from him, his fear from Allahu Ta'âlâ increases much more with the concern that this state could be an istidrâj. Thus, that person's avoidance of the curse of Allahu Ta'âlâ increases significantly. Or he thinks that there might be punishments for these deeds in this world. However, the owner of istidrâj supposes that this state is the result of those good behaviors and good deeds. He or she might say that these are not makr, trick and diversion. Such person might treat other people with contempt due to the misconception that he is mature and superior to others. He or she deems himself or herself secure from the torment of Allahu Ta'âlâ and does not avoid evil end. Therefore, the ideal scholars with deep knowledge said that majority of those who went away from Allahu Ta'âlâ, that is who went astray; had fallen into heresy when they were at the rank of performing karâmat.

There is no doubt that those who avoid and fear of the occurrences of karâmats and extraordinary states and various calamities as well as those who do not look for mâsiwâ, that is, everything other than Allahu Ta'âlâ;

will not fall into makr and do not go away from Allahu Ta’âlâ. They are the people of yaqîn (belief without any doubt) and are accepted by the Rabb of the worlds. It was reported by accurate narrations that Bal’am bin Bâura, Barsîsa and some alike people had various wonders, kushuf (pl. kashf) and karâmats since they worshipped too much and performed strict riyâzats (mortifications, resistance against the temptations of nafs). However, they were conceited due to those extraordinary states. Therefore, they fell into makr-i ilâhi. Finally, they fell to the level of dog and pig.

[Imâm-i Rabbânî Ahmad Fârûqî Sarhandî “rahmatullahi alaihi” states in the 92nd Letter of Second Volume of his book **Maktûbât** that being a walî does not require having wonders and karâmats and explains how to distinguish the owners of karâmat and istidrâj from each other. The translation of this letter is in the 220th page of **Endless Bliss**.]

It is reported that once upon a time the Pharaoh came to the riverside of Nile. The Nile River would flow as he walked and would stop when he stopped. Certainly, such states are not karâmat. They are makr-i ilâhî (tricks). They cause their performers to be wretched, to go away from Haqq extremely and to be devoid of Him. [It is declared in the 26th âyat-i karîma of Sûra Al-Baqarah, which purports “...**Thereby He confuses and leads many of them astray and thereby guides many of them to the right way...**”].

Hadrat Îsâ ‘salawâtullahi alâ nabiyyinâ wa alaihim’ will descend from heaven in the latest time of the world, close to the Doomsday and will act according to the religion of our Prophet “sall-Allâhu ‘alaihi wa sallam” that is Islam. He will break the cross and say alcohol and pork are forbidden. Although our Master, the Prophet “sall-Allâhu ‘alaihi wa sallam” is the last of all other Prophets in this world of matter which we see; He is the earliest and the first of them in the world of souls. As a matter of fact, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” declared: **“I was a Prophet when Âdam ‘alaihis-salâm was in between water and soil!”** Translation of an Arabic couplet;

*Although I am from the sons of Âdam apparently,
There is a meaning that shows my paternity on him.*

The explanation of this hadîth-i sherîf is as follows; in the past eternity when there was nothing except the Allah Himself, at the first tajallî (manifestation) that Allahu Ta’âlâ made to Himself without any means;

the origin of everything was Allahu Ta'âlâ Himself. At that stage, the haqiqat (real inner meaning) of beings were neither separate from Allahu Ta'âlâ nor different from each other. That stage is called ta'ayyun-i awwal or Haqiqat-i Muhammadi. The haqiqats of other beings are parts and details of that haqiqat. The manifestations that occurred by means of their appearances had spread from the manifestation of the appearance of that haqiqat in the âlam-i ghayb. The outer being of that haqiqat is, primarily an abstract essence in the stage of souls so that Shâri' (Rasûlullah) "sall-Allâhu 'alaihi wa sallam" called it sometimes as wisdom, sometimes as pen and sometimes as soul or light. It was declared in the hadîth-i sherifs: **"Allahu Ta'âlâ firstly created the wisdom."** **"Allahu Ta'âlâ firstly created the qalam (pen)."** **"Allahu Ta'âlâ firstly created my soul or my light."** Different statements are based upon various respects because the rank of being the first essence can be valid only for one reason. The outer being of other haqiqats is as a consequence of the outer being of that haqiqat. This descended step by step. Âdam 'alaihis-salâm was the first individual of humankind with respect to physical appearance. It was finalized with him. The essence of human being is, first, the *aql-i awwal* (the innate wisdom) which is at the rank of the high pen. It is evident in this rank. Secondly, it is the *nafs-i qullî* (the total nafs), which is at the rank of *al-Lawh al-Mahfuth* (the Protected Tablet at which Allahu Ta'âlâ explains His knowledge of eternity and His eternal word to angels) and becomes evident. Thirdly, it is the delimited directions of space and the name of Rahmân (The All Merciful), which includes masculine and feminine genders, at the rank of arsh-i azîm (Grand Throne of Allah). Fourthly, it is the name of Rahîm (The All Compassionate), which includes masculine and feminine gender, at the rank of kursiyyi kerîm (Grand Platform of Allah). Fifthly, it is the falaq-i zuhal (the Saturn) in the seventh sky and the name of Rab (The Lord), which includes masculine and feminine gender. Sixthly, it is the falaq-i mushtarî (Jupiter) in the sixth sky and the name of Âlim (The All-Knowing). Seventhly, it is the falaq-i marîh (Mars) in the fifth sky and the name of Qahhâr (The Subduer). Eighthly, it is the falaq-i shams (Sun) in the forth sky and the name of Muhyi (The Giver of Life). Ninthly, it is falaq-i zuhra (Venus) in the third sky and the name of Musawwar (The Giver of Form). Tenthly, it is falaq-i utârîd (Mercury) in the second sky and secret of the name of Bârî (The Maker of Order). After that, it is falaq-i qamar (the Moon) in the first sky and the name of Hâliq (The Creator). In the following world of elements, it shows allocation and determination when it reaches

from the knowledge of nature to the paternal offspring. These ranks are called the rank of entrust. That is, the rank of trust. Then it passes from the paternal offspring to the uterus and decides on. This rank is called the rank of permanence. Allahu Ta'âlâ decreed [in the 98th âyat of Sûra Al-An'âm, which purports] **“He is the One Who creates all of you out of a nafs.”** That nafs is the total nafs. For them, there is permanence in the uterus and entrust in the paternal offspring and other above-mentioned ranks.

Âdam and other Prophets “alaihimus-salâm” are not deemed appointed as prophet unless they appear in this world in the form of body. However, this is not valid for our Prophet “sall-Allâhu ta'âlâ 'alaihi wa sallam”. He was heralded with Prophethood when his blessed soul was created. Indeed, the hadîth-i sherîf **“I was already Prophet when Âdam 'alaihis-salâm was between water and clay”** indicates this fact. The judgments executed in the religions of all other Prophets had been taken from the religion of Muhammad 'alaihis-salâm. In fact, all other Prophets and Messengers were the deputies who had been sent to deliver the judgments of His religion. As a matter of fact, Amîr-il mu'minîn Ali “radiyallâhu anh” and Mu'âz bin Jabal “radiyallâhu anh” went to Yemen as the deputies of Rasûlullah “sall-Allâhu ta'âlâ 'alaihi wa sallam” in order to deliver the judgments (to explain the religion). In fact, all religions of other Prophets are his religion and were delivered to the creatures by his deputies. This religion became evident by the creation of blessed body of Muhammad “alaihis-salâm”. With Allahu Ta'âlâ's wisdom all other religions were abrogated and different judgments were communicated via different religion. Since the capabilities and abilities of people differ from one another, the religions must be different. As a matter of fact, if an expert doctor observes that a patient got hepatitis, he prescribes the necessary medicines. If this patient gets a cough, then the doctor prescribes the medicine for cough to him/her. Shortly, the doctor prescribes medicine according to the illness. As the illness changes; the medicine changes accordingly. For those people whose hearts are sick, the Prophets can not be a benevolent expert doctor. Allahu Ta'âlâ purported [in the 10th âyat of Sûra Al-Baqarah] about those people: **“In their hearts is a disease (of discord and grudge)...”** and He purported [in the 6th âyat of Sûra Al-Ahzâb]: **“The Prophet is closer to the believers than their own souls** (in all respects).” Our Prophet 'alaihis-salâm informs of the medicines and cures according to the illnesses. If people follow these advices, they attain health and bliss.

It is stated in the book of **Fasl-ul khitâb** as follows: “Prophets, who were sent in each century, were given an aptitude that includes the aptitudes of the people who lived in that century. This aptitude of the Prophet was equivalent to the aptitude and temperament which were determined for that century. Prophets, who were sent in each century, were sent according to the capabilities and aptitudes of those people who lived in that century. Therefore, since the capabilities of the people of each century were different, their religions differed accordingly. This difference is not an obstacle to the fact that the origin of all religions is a unique religion. In fact, the appearance of the sunlight in different forms at different locations is not an obstacle for all of these lights to belong to the same sun”.

When his Prophethood was notified to our Prophet “sall-Allâhu ta’âlâ ‘alaihi wa sallam”, his aptitude became more excellent and greater than the aptitudes of all other Prophets and he became secure from all disasters. And certainly, aptitudes of his community became more excellent than the aptitudes of other communities. Absolutely, the religions of all other Prophets had been included and gathered in the right path of Muhammad “alaihi-salâm” and his religion regardless of their occurrence time. Allahu Ta’âlâ purported [in the 85th âyat of Sûra Âl Imrân] **“And whoever seeks a religion other than Islam (delivered by Muhammad ‘alaihi-salâm), it shall not be accepted from Him, and in the Hereafter he will be among the losers (and go into Hell!)”** All Prophets and savants have united in the path of tawhîd (unity of Allahu Ta’âlâ) which is the right path. Allahu Ta’âlâ decrees [in the 64th âyat of Sûra Âl Imrân, which purports] **“(O My Rasûl) Say: O People of the Book (Christians and Jews)! Come to an equitable word between us and you (Tawhid-oneness). Let’s not serve any but Allah and not associate anything with Him...”** That is, O the people of Torah and Bible! Let’s decide upon, accept and act according to one word. In this respect, there is no controversy in the Torah, Bible and Qur’ân. The âyats with clear, solid, obvious meanings, which are called muhkamât, cannot be abrogated. That word among us is: “Let’s not worship any but Allah and not attribute any partner to Him”. Because following the path other than the path of tawhîd, leads to depravement and aberration. Allahu Ta’âlâ decrees [in the 153rd âyat of Sûra Al-An’âm, which purports] **“... Do not follow other ways (and religions), for they deviate you from His way (and separate you)...”** And perfection of

tawhîd is as follows: servant should be far from all of his or her desires and wishes before Allahu Ta'âlâ's tasarruf (power of disposition). As a matter of fact, master of people Hadrat Junayd said: "Tawhîd means the servant's dhikr (remembering and mentioning the name of Allahu Ta'âlâ) in the presence of Allahu Ta'âlâ until His appreciation and tasarrufs take place for that servant. In fact, Rasûlullah "sall-Allâhu ta'âlâ 'alaihi wa sallam" is in a higher rank than all other Prophets with regard to fanâ fillâh (third and final stage of Fana where the seeker annihilates in the essence of Allah) and tawhîd. Certainly, Allahu Ta'âlâ attributes the acts of Muhammad 'alaihis-salâm not to Muhammad 'alaihis-salâm but to Himself, as decreed [in the 17th âyat of Sûra Al-Anfâl, which purports] **"(O My Rasûl) You did not throw (to disbelievers) when you threw, but it was Allah Who threw..."** However, when that kind of act was performed by Hadrat Dâwûd (the Prophet David) 'alaihis-salâm, Allahu Ta'âlâ decreed [in the 251st âyat of Sûra Al-Baqarah]: **"...Dâwûd ('alaihis-salâm) killed Jâlût (Goliath, who was the enemy emperor)."** When Hadrat Mûsâ (Moses) 'alaihis-salâm saw that Allahu Ta'âlâ manifested His glory on the Mount Tûr, he fainted and fell. Allahu Ta'âlâ decreed [in the 143rd âyat of Sûra Al-A'râf, which purports]: **"When his Rabb (Lord) manifested to the mountain, He made it crumble and Mûsâ fell unconscious."** All blessings and torments were shown to the Master of the Prophets Muhammad 'alaihis-salâm but no alteration occurred in his state at all. Allahu Ta'âlâ decrees [in the 17th âyat of Sûra An-Najm, which purports] **"His sight turned not aside, nor it exceeded the limit."** Then, it is natural that the Sultan of the Prophets is connected with all of the Prophets and all of the religions are tied to his religion. Allahu Ta'âlâ decreed in a hadîth-i qudsî: **"If it were not for you O Muhammad, I would have not created the universe!"** and [in the 5th âyat of Sûra Ad-Duha, which purports] **"And soon (on the Day of Judgment), your Rabb (Lord) will give you (the rank of intercession) so that you shall be well-pleased."** It is said in the interpretation of this âyat-i karîma: "While all creatures would like to attain My consent, We would like to have your consent. Although the notables are notable, they are from the commons compared to your rank. You are the most special among the specials o Muhammad. In fact, nobody can comprehend properly the perfection and highness of the rank of that Hadrat." Couplet:

A Nabi can be recognized by another Nabi,
Likewise, Mustafâ can be recognized by Ali.

*[As the sea of love waved,
That pearl came to the world.
From His Glory, the clean Creator commanded:
For you all that there is on the Earth, He it is Who created,
The Honored Mahmud Muhammad,
Prophet and Messenger is Huda's Beloved,
As this Sun's light rise,
It encompasses the entire universe.
Saw Him those watchful ones,
However, cannot see the blind ones,
Blossomed in Mecca this rosebud,
Its pleasant odor pervaded the world.
It is still a particle from this Sun,
Science and wisdom in the world.
Today, those fill the earth's surface,
Sciences, that are sprout of that rose,
If this Sun was not that solid,
Who would polish the East and the West?
If Al-Andalusian school was not opened,
In Europe, who would shed light?
Science centers Samarkand and Baghdad,
From ignorance freed the world.
Thus, everywhere was beset,
Swiftly by the lights of Muhammad.
Have heart, o stubborn, have heart,
Is not past science so explicit?
Who made, like Mustafa, eternal
The tawhîd of Allah, the Eternal?*

*Did Hittite, Assyria, Greece, and Rome
 Give such a lesson of wisdom?
 Compared to the Zabur, Bible, and Torah,
 Certainly is superior Qur'an descended by Allah.
 Light of Qur'an is a miracle, unchangeable,
 As long as the world stays stable.
 His judgments will last till the Doomsday,
 For those who doubt, orders "Then bring them all!"
 The Jew, mason and communist today,
 Began to attack the Qur'an, all.
 Likewise, stroked the foes in every century,
 However, none ever won a victory.
 Because The Maker of Order, Al-Bari,
 Keeps it free from change, at all.
 With the sharia law, spread that Nabi
 Science and morals to the world all.
 Those who follow him, indeed,
 Find goodness in his every deed.
 Whoever admires this course,
 Is adorned with good manners.
 Although that Nabi was unlettered,
 Everywhere with science, He filled.
 Unlettered He is but in his words
 Shine every being's rights.
 He was without a tutor, unlettered,
 Ayats compatible with science, recited.
 While He was the chosen and beloved,
 The poverty, He always loved.
 Though at his disposal were many properties,
 Even three shirts He did not possess.
 While his soldiers were gaining victory,*

He loved hunger mostly.
There were not many goods at his home at all,
When deceased, his shield was seen in hock withal.
He gave away his assets to the poor,
Was happy when He became poor.
The things He saw most of the time,
What is the worth of earth compared to them?
His benefactions were plenty for all,
He never said no, at all.
Sometimes He gave away to His enemies
So much so that they bowed before Him, by any means.
His compassion was so much to any person,
Benevolent father was He to every orphan.
There was wisdom in all His deeds,
Never asked anyone for His needs.
He visited the patients, among others,
Frequently and cured the sufferers.
He never gave up tahajjud salah,
Could not sleep from fear of Allah.
The Prophet treated all people fairly,
As his own nafs, always clearly.
He was proud of servitude to Allah,
Created by Him with good morals, Rasulullah.
He attended a school,
And was taught by Allah's rule.
To explain him, The All Merciful,
Made recitation of the Qur'an beautiful.
Say endless salawat till Resurrection,
On the Shah of Messengers to receive salvation!
May salat and salam, humbly,
Be upon His Companions and Family!]

The Prophets “alaihimus-salâm” are superior to all other people. None of the awlîyas and siddîqs, no matter how high their ranks are, can reach to the rank of Prophets. Hadrat Abû Yazîd Bistâmî “qaddas-Allâhu sirrahul’azîz” (May Allah sanctify his or her secret) said: “The highest rank to which the siddîqs reach, is the first rank where the manners of the Prophets start.” Ibnî Attâr “rahimahullah” said: “The lowest rank of Rasuls is the highest rank of Nabis. The lowest rank of Nabis is the highest rank of siddîqs. The lowest rank of siddîqs is the highest rank of martyrs. The lowest rank of martyrs is the highest rank of sâlihs (sâlih is the one who is on the right path). The lowest rank of sâlihs is the highest rank of mu’mins (pious believers who fear Allahu Ta’âlâ).” It was reported from some of the awliyâ of the past as follows: “Wilâyat is superior to nubuwwa (prophethood), because a prophet has two sides. One of them is the side of wilâyat, which is the internal, hidden prophethood. The other one is the side of nubuwwa, which is the external, apparent wilâyat. Each Prophet takes benevolence and effulgence from Haqq Subhânahu wa ta’âlâ because of his side of wilâyat and extends them to the creatures through his side of prophethood. For sure, behaving by aspects of that side brings the social peace. It is superior and honorable from this point of view to pay attention to creatures and to endure burdens of trouble and bothering. In fact, all kinds of affliction and trouble; ease and comfort are given to the Prophets “alaihimus-salâm” for increasing the association and accruing the qurbat (proximity to Allahu Ta’âlâ).

Translation of a Persian couplet:

***Friend is like gold and calamity is like fire,
Pure gold is like nice fire in the heart.***

The saying that wilâyat is superior to prophethood means that wilâyat side of a prophet is superior to prophethood side of that prophet. However, it does not mean that the wilâyat side of a walî is superior to the prophethood side of a prophet to whom that walî is adhered. As the wilâyat side of a prophet is much perfect and complete than the wilâyat side of a walî, the prophethood side of him is above. Some notables of the ârifis (sagacious scholars) said: “If you hear a walî is saying that the wilâyat is superior to nubuwwat, or a word like that is reported to you, by this he means that the

wilâyat of that prophet is superior to his nubuwwat. Or, if such a person says that walî is superior to prophet and messenger, he means by these words that the wilâyat of a prophet is superior to his nubuwwat.

If someone calls whole of the sides of wilâyat and nubuwwat as nubuwwat, then nubuwwat becomes superior to wilâyat. Since entire is superior to its components. Khâja Muhammad bin Ali “qaddas-Allâhu ta’âlâ sirruhumâ” said: “The completion of prophets is the commencement of awliyâ. It indicates determination in science and luminosity of tarîqat. That is, the completion of prophets in sharîat (divine laws of the religion) is the commencement of the awliyâ in proceeding in tarîqat. That is because the religions that the prophets “alaihimus-salâm” deliver, reach perfection at the end of their eras. Indeed, Allahu Ta’âlâ decreed to Hadrat Muhammad Mustafâ “sall-Allâhu ta’âlâ ‘alaihi wa sallam” [in the 3rd âyat of Sura Al-Maida, which purports] “...**This day I have perfected your religion for you and completed My favour unto you...**” Therefore, unless the walî starts proceeding with sharîat fully, he cannot take a step to the beginning of wilâyat. It is impossible for the one to comprehend the secret of wilâyat, if he does not act according to the precepts descended in Medina but acts only according to the precepts descended in Mecca. If he denies, may Allahu Ta’âlâ prevents us, he becomes disbeliever. It became evident that the commencement of the wilâyat of a walî is accepting and abiding by the precepts, which were implemented at the completion of the prophet’s sharîat.” [The perfections of wilâyat are nothing with respect to the perfections of prophethood. Some of the followers of tasawwuf (Sufism) who say that wilâyat is superior to prophethood, are those who have not completed this path and are in state of *sakr* (intoxication). When they come to the state of *sahw* (sobriety) from the state of *saqr*, they can understand that the perfections of prophethood are superior to the perfections of wilâyat, even that the wilâyat of a prophet cannot reach to the prophethood of that prophet. The perfections of wilâyat are like a drop of water in comparison with the perfections of prophethood. There has not been written a book as valuable as **Maktûbât** of Imâm-i Rabbânî “radiyallâhu anh” explaining the perfections of prophethood and wilâyat.]

The One who makes us reach to the right path, is Allahu Ta’âlâ. Ni’mal mawlâ wa ni’maddalîl.

PART I

The omens that had occurred before Muhammad “alaihis-salâm” was born and heralded his Prophethood:

• Irbâz bin Sâriya “radiyallâhu ta’âlâ anh” reported as follows: “Hadrat Noble Messenger “sall-Allâhu ta’âlâ ’alaihi wa sallam” declared: “While the body of Âdam ‘alaihis-salâm’ was in the form of soil and his soul was not delivered yet, my name had been written as ‘**Khâtamunnabiyyîn**’ on the layer of Allahu ta’âlâ.” Having said, let me tell you about the beginning of my state, he stated: “Hadrat Ibrâhîm prayed as follows: [in the 129th âyat of Sûra Al-Baqarah, which purports] **“O my Rabb! And rise up in their midst a messenger from among them who shall recite unto them Your âyats”**. And Hadrat Isâ ‘alaihis-salâm’ heralded as follows: [in the 6th âyat of Sûra As-Safs, which purports] **(O sons of Israel! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who will come after me, whose name is Ahmad (the Praised One).)**”

Rasûlullah “sall-Allâhu ta’âlâ ’alaihi wa sallam” once again said: “My mother Âmina saw that a nur spread from her to the east and the west. In the light of that nur, the mansions and palaces in Damascus had been seen.”

• The initial verse of the Torah was: “In the beginning Allahu Ta’âlâ created an enormous object. Then he created the skies (heavens) and then the earth.” The word “wehîm”, mentioned in this verse, means having big glory and indicates the soul of Muhammad “alaihis-salâm”. Likewise, it was declared in a hadîth-i sherîf: **“The thing Allahu Ta’âlâ created first was my soul or my nûr.”** If the Jews ask why it should be explained as Muhammad’s “alaihis-salâm” soul; we reply to them: “Calculation with letters is admissible for you. In fact, you say that the word of “Bazât” which is mentioned in a verse of Torah corresponds to the number of four hundred and ten. With this, your interpretation that the Bayt-i mukaddas goes to ruin four hundred and ten years after Sulaimân “alaihis-salâm” constructed it, came true. There are many other samples like this. It is reported that a group of Jewish scholars came to Muhammad “alaihis-salâm” and told him: “O Muhammad! We have heard that the verse of ‘alif, lâ, mîm’ has descended to you. It indicates that your Community will reign for seventy one years. Thereupon Muhammad “alaihis-salâm” said: “I have been revealed not only the verse of ‘alif, lâ, mîm’, but also the verses of ‘hâ mîm ayn sîn qaf’ and ‘qaf ha yâ ayn sâd’ and ‘alif lâ, mîm’ and ‘alif lâ, mîm’

sâd’.” Then the Jewish scholars said: “Now our job became very difficult o Muhammad “alaihis-salâm” and left there.”

When we calculated the word “Al wehîm” mentioned in the initial verse of the Torah according to the letter calculation method, we saw that it corresponds to ninety-two. This number is conforming to the name “Muhammad”.

If they oppose again and say that the word of “Al wehîm” is not passive but active form of the word of “enormous object” mentioned in the first verse of the Torah, in other words, if they say that the enormous object is the creator not the creature; we give two sorts of answers. Firstly, attributing the expression of “He created the skies” to the enormous object is wrong. Secondly, the active form of the verb “create” is hidden in it. That is, the creator is Allahu Ta’âlâ. In fact, it is clearly written a couple of lines below this expression in the Torah: “Allahu Ta’âlâ created an enormous object, the skies and the earths. Allah is the best knowing and the owner of the best judgment.”

- One of the omens that herald beforehand the prophethood of Muhammad “alaihis-salâm” is as follows: A verse in the second part of the fifth booklet of the Torah, on the veracity of which seventy Jewish scholars agreed, proves the prophethood of Muhammad “alaihis-salâm” from two aspects. The purport of this verse is as follows: “O Mûsâ! Verily, I will send a prophet like you, from the sons of Banî Isrâîl’s brothers. I declare my Word in his language. That Prophet communicates my commands to his people. For sure, I take revenge on those who do not accept.” One of the evidence in this is as follows: Isrâîl is the name of Ya’kûb (Jacob) “alaihis-salâm”. And Banî Isrâîl is the name of his tribe. Ya’kûb’s “alaihis-salâm” father is Ishaq (Isaac) “alaihis-salâm”. Ishaq’s “alaihissalâm” brother is Ismâ’îl (Ishmael) “alaihis-salâm”. The “sons of Banî Isrâîl’s brothers” means sons of their uncles. After Mûsâ “alaihis-salâm”, only Muhammad “alaihis-salâm” came as a prophet from the descent of Ismâ’îl “alaihis-salâm”. Secondly, the meaning of the expression “like you”, mentioned in the verse is in point of prophethood not all attributes. Moreover, in the previous and following verses in Torah, by strengthening this meaning, it is indicated that the prophet who comes from the sons of Banî Isrâîl’s brothers, that is, from the descent of Ismâ’îl “alaihis-salâm”, is ulul’azm (distinguished as the highest) and was communicated a religion and a book. After Mûsâ “alaihis-salâm”, only Muhammad “alaihis-salâm” came

to the world with these attributes. That prophet cannot be Yûshâ bin Nûn as supposed by the Jewish scholars, because he was from Banî Isrâîl and was not sent with a religion. Likewise, that prophet who was sent with religion after Mûsâ “alaihis-salâm” was not Isâ “alaihis-salâm” as the Nazarene scholars supposed, either. He is from the sons of Isrâîl, too and was not sent with a religion. In fact, it is stated in the Bible that Isâ “alaihis-salâm” said, “I have not come to change Mûsâ’s “alaihis-salâm” religion, but to complete it.”

- It is stated in the Torah as follows: Ya’kûb “alaihis-salâm” ordered his tribe to gather and informed them about coming of a prophet of the Last Age by stating: “The judgment of the judge and the painting of the painter fall into desuetude by the coming of the one around whom all the communities and tribes will gather.” Ya’kûb “alaihis-salâm” meant Mûsâ “alaihis-salâm” by his word judge and he meant Isâ “alaihis-salâm” who completed his religion, by the word painter. Beyond any doubt, the prophet, who is the owner of religion and around whom all the people gather, after Mûsâ and Isâ “alaihim-as-salâm”, is our Prophet Muhammad “alaihissalâm”. He was sent not only to a tribe but to all humankind. There is no other prophet than him, who was sent to all human beings.

- It is stated in the Torah that Hadrat Ibrâhîm “alaihis-salâm” was decreed as follows: “I have accepted your prayer for the sake of Ismâ’îl “alaihis-salâm”. And I have blessed Ismâ’îl “alaihis-salâm” with Bamâdmâd.” When the letters of the word Bamâdmâd are calculated, it makes ninety-two which is the same as the letters of the word Muhammad. So, this verse in the Torah means: “I have blessed Ismâ’îl “alaihis-salâm” with Muhammad “alaihis-salâm”.” In each verse whichever Allahu Ta’âlâ mentioned the blessing of Ismâ’îl “alaihissalâm”, He always suited to the word Bamâdmâd. If they object to it and say: “The letter ‘bâ’ of the word Bamâdmâd means ‘with’ and it does not belong to this word. So, it means ‘I have made Ismâ’îl “alaihis-salâm” blessed with Mâdmâd and the letter calculation of this word is not equal to the word Muhammad”; the answer is as follows: According to the linguistic rules of Hebrew, in case there are two same letters in a word and if one of them is an additional letter and the other one belongs to the main word, the additional letter is removed since the pronunciation would be hard. In fact, the Jewish scholars explained this issue in the interpretation of the Torah. Just for this reason, the letter “bâ”, that means “with”, in the word Bamâdmâd has been removed and the letter

“bâ”, which belongs to the main word, has been kept.

- In the last âyat of Torah, it is decreed: “Allahu Ta’âlâ came from Sînâ. He honored Sâir and appeared at the Mount Fârân.” Here, the acts of coming, honoring and appearing are not from the Essence of Allahu Ta’âlâ but they are one of the appearances of His names. With the word Sînâ, the Mount Tûr, which is the rank of Mûsâ “alaihis-salâm” was meant. Sâir is the name of a place on the Damascus Mountains. At that rank, the Prophet Ya’kûb’s “alaihis-salâm” brother Waïs reigned. Nazarenes are his descendants. Fârân is a mountain in Mecca, which is the rank of Muhammad “alaihis-salâm”. It had been also the rank of Ismâ’il “alaihis-salâm”. Our Master the Prophet Muhammad “sall-Allâhu ta’âlâ ’alaihi wa sallam” is Hadrat Ismâ’il’s descendant.

- Prophet Hayquq “alaihis-salâm” said: “It is written in the Torah that Allahu Ta’âlâ brings a prophet from the Mount Fârân. The skies are filled with the ziqr of name Ahmad. His community ride horses on sea just like on lands. He comes with a new book. He becomes known after the Bayt-i muqaddas is demolished.

- Prophet Shu’yâ “alaihis-salâm” said: “I saw two persons illuminating the earth, one of them was on a donkey and the other one on a camel.” The one on the donkey was Isâ “alaihis-salâm”. And the one on the camel was our Prophet “sall-Allâhu ta’âlâ ’alaihi wa sallam”. Again he said: “I saw a person riding a camel. His face was like the moon.” Hadrat Mûsâ told the Banî Isrâîl in his bequeath: “A prophet, from the sons of your brothers, will come to you. Approve him and follow his advices.”

It was reported from Ibni Abbâs “radiyallahu anhumâ” as follows: “It was informed that Our Prophet ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ was described in the Torah by such names as Ahmad, Dâhûk, Kattâl, camel rider, the one who wears woolen cardigan, the one who is satisfied with bread crumbs and the one who holds his sword with him. Dâhûk means the one who is genial and is not grieved by everything. Sometimes he would smile until his blessed back teeth could be seen. He said: **“I joke but never say anything other than the truth!”** He joked without telling a lie. One day he told an old woman that old women would not enter Paradise. Then the old woman wept. Thereupon he told that old women would become young and after that they would enter Paradise. It is a sign of this that Allahu Ta’âlâ decreed [in the 159th âyat of Sûra Âl Imrân, which purports] **“It was by the mercy of Allah that you was lenient with them (O Muhammad),**

for if you had been stern and fierce of heart they would have dispersed and left you...” Kattâl means the one who is ambitious to fight against the enemies of Allahu Ta’âlâ. It means the one who holds his sword with him means that the one who is brave and has the courage to use his sword and can fight alone against the enemy. Amîr-ul mu’minîn Ali “radiyallâhu anh’ wa karamallâhu wajjah” said as follows: “At the most intensive moments of the war, we would take refuge in Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’. He would confront the enemy first.”

• It was informed in the Zâbur that Hadrat Dâwud “alaihis-salâm” prayed as follows: “O my Lord! Send a prophet who is the owner of religion and will replace sunnah after the era of nescient.” After Dâwud “alaihis-salâm” and the annihilation of the religion communicated in the Torah, there had not been sent any prophet except our Prophet Muhammad “alaihis-salâm”. Isâ “alaihis-salâm” had been sent as his provisions were consistent with those in the Torah and for completing the religion of Mûsâ “alaihis-salâm”.

• Imâm-i Abdurrahmân Jawzî “rahmatullâhi alaih” wrote in his book (**Kitâb-ul-wafâ fî-fadâilil-Mustafâ**) as follows: Abû Nu’aym “rahmatullâhi alaih” informed that Sa’d bin Abdurrahmân Mugâfirî reported as follows: “One day Ka’bul-Ahbâr ‘radiyallâhu anh’ saw a Jewish scholar weeping. He asked why he was weeping. He answered by saying that he remembered something, that is why he was weeping. Thereupon Ka’b ‘radiyallâhu anh’ said to the man, “If you want, I can tell you what made you weep, and then you will affirm me.” When the Jewish scholar wanted him to tell, he said: “Mûsâ “alaihis-salâm” said by reading from the Torah: “O my Rabb! I saw a community that is the best among the communities. They perform *“amr-i ma’rûf and nahy-i munkar”*²⁶ for people to have îmân (faith). They believe in the first and the last books. They make jihad against those who are in heresy. They fight against *Dajjâl*²⁷ whose one eye is blind. Make them my Community.” Then Allahu ta’âlâ decreed: O Mûsâ! They are Ahmad’s “sall-Allâhu ta’âlâ ’alaihi wa sallam” community.” The Jewish scholar who was listening to these said: “O Ka’b, you have told the truth” and affirmed him. Then Ka’b “radiyallâhu anh” continued his speech by saying: “Mûsâ “alaihis-salâm” said by reading from the Torah: O my Rabb! I found out a community that praises too much and is determinant. When

26 To encourage others to obey the commandments of Allahu Ta’âlâ and to admonish them from committing His prohibitions.

27 An enemy of Islam commanding innumerable soldiers. He will kill Muslims and bring discomfort and disorder to the Middle East.

they want to perform something, they say ‘inshâallah’ (if Allah wills). Make them my community. Then Allahu Ta’âlâ decreed: O Mûsâ! They are Ahmad’s “alaihis-salâm” community.” The Jewish scholar said: “O Ka’b, you have told the truth.” Again Ka’b ‘radiyallâhu anh’ continued his speech by saying “Mûsâ “alaihis-salâm” said by reading from the Torah: O my Rabb! I see a community who recite takbîr (Allahu akbar) when they climb high and praise Allah when they climb down. The soil of the earth has been made clean for them. With the soil, they purify themselves from *najâsat*²⁸ and *hadas*²⁹, the same as they clean themselves with water. The earth’s surface is their masjid. That is, wherever they wish, they can worship. Make them my community. Then Allahu Ta’âlâ decreed: O Mûsâ! They are Ahmad’s “alaihis-salâm” community.” The Jewish scholar said: “O Ka’b, you have told the truth.” Again Ka’b ‘radiyallâhu anh’ continued his speech by saying: “Mûsâ “alaihis-salâm” said by reading from the Torah: O my Rabb! I see a Community that is pitied and weak. They are the inheritors of Kitâbullah³⁰ and the chosen ones. Allahu Ta’âlâ decreed [in the 32nd âyat of Sûra Fâtir, which purports] **“...and some of them torment their nufus, some perform evil and good deeds equally and some outstrip (others) through good deeds with the permission of Allah. And that is (being inheritor of the Qur’ân) a great benevolence.”** I have not seen any of them who have not been shown mercy. Make them my community. Then Allahu Ta’âlâ decreed: “They are Ahmad’s “alaihis-salâm” community.” The Jewish said: “O Ka’b, you have told the truth.” Again Ka’b ‘radiyallâhu anh’ continued by saying “Mûsâ “alaihis-salâm” said by reading from the Torah: O my Rabb! I see a community who had their Book in their hearts. They form ranks like angels while they perform namâz. Their sounds can be heard like honeybees in their masjids. Very few of them will go to Hell. Make them my community. Then Allahu Ta’âlâ decreed: “O Mûsâ! They are Ahmad’s “alaihis-salâm” community.” The Jewish scholar said: “O Ka’b, you have told the truth.” When Mûsâ ‘alaihis-salâm’ saw the benefactions and superiorities which are given to the community of Muhammad “alaihis-salâm”, he wanted to be from his community. Then Allahu Ta’âlâ consoled Mûsâ “alaihis-salâm” by revealing the following three âyats. First one is: [the 144th âyat of Sûra Al-A’râf, which purports] **“O Mûsâ! I have preferred you over the people of**

28 State of uncleanness

29 State of being without ablution or full ablution.

30 The Book of Allah, the Qurân al-karîm.

your time, by sending (you) as a prophet and by talking (to you without any means). Now, take the commandments and prohibitions which I have given to you and be among the thankful.” The second one is: [the 145th âyat of Sûra Al-A’râf, which purports] **“We wrote from everything upon the tablets of the Torah for Mûsâ: Everything belonging to the explanations of advice and the commandments of religion...”** The third one is: [the 159th âyat of Sûra Al-A’râf, which purports] **“There was a community among Mûsâ’s tribe who led people to the right path and established justice therewith.”**

It is stated in the Hadîth-i sherîf books that the above-mentioned facts had also been informed by Rasûlullah “sall-Allâhu ta’âlâ ’alaihi wa sallam”. Details can be found in those books.

• Again Abdurrahmân Jawzî “rahmatullâhi alaihi” informed that Ibn-i ‘Umar “radiyallâhu anhumâ” reported as follows: Ka’b “radiyallâhu anh” narrated as follows: “Someone told me that he had seen in his dream that people had come together on the Day of Judgment for giving account and related as follows: The prophets ‘alaihimussalâm’ were invited. Each of them came with his community. Each of them had two nûrs (lights). And their adherents had one nûr and were walking with their nûrs. Then Muhammad ‘sall-Allâhu ’alaihi wa sallam’ was invited. He had nûrs as many as the number of hairs on his head and beard (beyond measure). As for his adherents, each of them had two nûrs. They were running with those two nûrs.” Then Ka’b “radiyallâhu anh” said “I supposed that his narrations were not dreamed and asked him who had told these. When he stated that he had seen these in his dream, I asked if he had seen them in his dream. He said, yes.” Thereupon Ka’b “radiyallâhu anh” said: “For the right of Allah who holds my nafs in His power, these are true. They are the attributes of the community of Muhammad “alaihis-salâm” and the communities of other prophets. I always read out these facts from the Torah.”

• Again Abdurrahmân Jawzî reported as follows: Namla ‘radiyallâhu anh’ related by taking from his father Abû Namla as follows: The Jews of Banî Kurayzâ taught the attributes of Muhammad “alaihis-salâm” as a subject in their books before he came as a prophet. They told and taught their children the attributes and names of Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ and his migration to Medina all the time. When Muhammad ‘alaihissalâm’ was announced as a prophet and he immigrated to Medina, they denied these facts out of their jealousy.

• Abdurrahmân Jawzî wrote as follows: Abû Sa'îd-i Hudrî “radiyallâhu anhu” had narrated that his father Abu Maliq bin Sina told as follows: “One day, I went to the Banî Abdulashhal tribe to conclude a peace since there was a war between us. Jewish Yûsha’ was saying the following words: The time for the appearance of the Prophet named Ahmad from the Haram (Mecca) has approached. Khalîfa bin Sa’laba al-Ashhalî, mocking with him asked what the attributes of that Prophet were. Then he answered as follows: He is neither short nor tall. There is redness in his eyes. He wears a woolen cardigan and rides a donkey. This town (Medina) is the place to where he will immigrate.

Having been astonished with these words, Abû Mâlik told them to Abû Khudri. When someone from them heard of these words, he expressed that not only Jewish Yûsha’ but all the Jews of Medina say the same words. Then Abû Mâlik continued his words as follows: I went to the Jews from the Banî Kurayzâ tribe. They were talking about the coming of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’, too. Zubayr bin Bâtâ was saying: “Again a red star rose. It rises only as a signal of the coming of a prophet. All prophets, except the Prophet named Ahmad, have come. This town (Medina) is the place where he will immigrate. Abû Sa’îd said as follows: When Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ emigrated to Medina, my father explained this news to him. After he heard of them, he said: “If Zubayr, his two friends and their chief had become Muslims, all the Jews would have become Muslims.”

• Abdurrahmân Jawzî wrote as follows: Ibni Abbâs “radiyallâhu anhumâ” related as follows: The Jews would wait for help against the tribes of Aws and Khazraj before Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was sent as a prophet. They would say: “The time of that Prophet is very close; he will take our revenge on you.” When Allahu Ta’âlâ sent Muhammad “alaihis-salâm” as a prophet, the Jews did not accept him and denied their words. Thereupon, Mu’âz bin Jabal and Bashîr bin Barâr “radiyallâhu anhumâ” said to them: “O Jews! Fear Allah and become Muslims. You would say to us that you would be helped by the coming of Muhammad “sall-Allâhu ‘alaihi wa sallam”. At those times, we were polytheists. You would explain attributes of that Prophet and inform his coming.” Salâm bin Mashkak from the Jews replied as follows: “The prophet, whose attributes we described to you, was not him. He does not have the omens that we know.” They denied it although they saw on him all the omens they knew.

Thereupon Allahu Ta'âlâ decreed about them [in the 89th âyat of Sûra Al-Baqarah, which purports] **“And when there came to them (the Jews), a Book (Qur'ân al-karîm) from Allah confirming what is with them (in the Torah about the tawhîd, prophethood and Doomsday), although aforetime (when they were stuck in a difficult situation because of the polytheists of Arabia) they had invoked Allah (for coming of Muhammad Peace be upon him by saying if only the prophet who is declared in the Torah came and helped us against these polytheists) to gain victory over those who disbelieved, then when there came to them that which they had recognised (that prophet the attributes of whom they learnt from the Torah), they disbelieved in it (by saying that he was not from the sons of Isrâîl but the sons of Ismâ'il). So let the curse of Allah be on the disbelievers.”**

• Again Abdurrahmân Jawzî wrote as follows: Qatâda “radiyallâhu anh” said: “The Jews would wait for help from Hadrat Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ against the polytheists of Arabia and invoke as follows: “O our Rabb! Send the illiterate prophet whose coming and attributes we read from the Torah. Let him punish and kill the polytheists of Arabia.” When Muhammad “alaihis-salâm” was sent as a prophet, they held grudge against him since they saw he was not from the Jews and they became disbelievers by denying him.

• It is written in the Bible that Isâ “alaihis-salâm” said: “I am going on the path towards my and your Lord. A prophet named Gâr Klita will come and inform you of everything. As I testify that he is a true prophet, likewise he will testify that I am a true prophet.” With the name Gâr Klita (Paraclete), he implied our Prophet Muhammad “alaihis-salâm”. This name is near to the meaning of the name Ahmad. Yuhannâ, one of the apostles of Hadrat Isâ said as follows: “Isâ “alaihis-salâm” heralded me the coming of Muhammad-ul Arabî after him. Then I conveyed these glad tidings to apostles, and all of them believed.”

• Abdullah bin Amr ibni Âs “radiyallâhu anhumâ” said: “The attributes of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ were written in the former books as follows: person of tawakkul (trusting in and reliance on Allahu Ta'âlâ), far from ugliness and rudeness, one who does not vociferate on the streets, one who does not retaliate evil for evil, forgiving, one who corrects the bad customs, one who testifies there is no ilâh other than Allahu Ta'âlâ.

• When Atâ bin Yasâr asked from Abdullah bin Amr Ibn Âs how our

Master, the Prophet “sall-Allâhu ‘alaihi wa sallam” was described in the Torah, he said: “same as how he was described in the Qurân al-karîm. Allahu Ta’âlâ decreed [in the 45th âyat of Sûra Al-Ahzâb, which purports] **“...We have sent thee as a witness, harbinger and a warner.”**

• Jubayr bin Mutsim “radiyallâhu anh” related as follows: When our Master, the Prophet “sall-Allâhu ‘alaihi wa sallam” announced his prophethood to the people, the Quraysh tribe started to torment him much. I supposed that they would kill him in a short time. Then I immediately left Mecca and went towards Damascus. I arrived at a church. The priest of that church ordered his men to host me. After three days, they informed their master that I did not leave. Thereupon the priest called me and asked if I was from the Haram, that is from Mecca. I said, “Yes, I am”. Then he asked if I knew the person who announced his prophethood there. When I said “Yes” he held my hand and brought me to a room. There were many human paintings on the walls of that church. He asked me if there was a depiction of that Prophet among those paintings. I looked at them and said, “No, there is not”. Then he brought me to a bigger room. There were more paintings. He told me to look at those paintings and that I would see his depiction among them. I looked at them, there was the depiction of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and next to it the depiction of Hadrat Abû Bakr. However, I did not point out the painting since I wondered what the priest would say. Thereupon the priest showed the painting with his hand and asked if it was right. I said, “Yes, I testify for the right of Allah that this is his depiction.” And the priest said: “I do testify that this is your Prophet.” Then he showed the depiction of Hadrat Abû Bakr and said: “And he will be his caliph.” I had never seen a depiction resembling its original as much as that painting until then. The priest said: “You are afraid of him to be killed.” I said, “I suppose that he has already been killed.” Then the priest said: “Wallahi, nobody can kill him. However, he will kill those who try to kill him. Certainly, Allahu Ta’âlâ will make him victorious over his enemies.”

• Hishâm bin Âs “radiyallâhu anh” reported as follows: During his caliphate, the Amîr-ul mu’minîn Abû Bakr “radiyallâhu anh” sent me together with one of the friends to the Byzantine emperor Heraclius and told us to invite him to Islam. After that, we arrived at Gawta where Jabali Gassanî, one of the governors of Heraclius, was in charge. Then we wanted to meet with him. We made our request by sending a person. Likewise,

the governor sent someone to us and wanted us to tell to that person whatever we would say. However, we told that we would say our words to the governor himself. Thereupon they brought us to the governor. The governor asked us why we had come and what we would say. Hishâm bin Âs “radiyallâhu anh” reported the speech between them as follows: I said, “We came here to invite you to Islam.” The governor was in black clothing. I asked him why he was wearing black clothes. He answered by saying “I will wear black clothes until I expel the Muslims from Damascus. Then I said, “Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ informed us that we will conquer the lands on which you are residing now.” Thereupon he said “You are not the tribe who fast during the days and eat at nights, so you cannot conquer these lands” and asked us about fasting. Then we told that we fast during the days and eat at nights, and explained how we fast. As he was listening to these words, his face became black. Then he assigned a person with us and sent him to Heraclius. When we approached to the town where Heraclius resided the accompanying person told us that we could not enter the town with the camels we were riding on and offered us other mounts. We said that we would not ride mounts other than our camels. After the situation was notified to Heraclius, we entered the town on our camels and girded with our swords. We arrived at the palace of Heraclius. He was looking at us through the window of his palace. We put our loads down and said: **“Lâ ilâha illallahu wallahu akbar”**. Then the window where Heraclius was sitting and looking at us shook like a branch of a date palm. He sent a message to us with one of his men and requested not to disclose our religion immediately. Then he invited us to the palace. After we entered, Heraclius sat on his throne. He was in red clothing. All his goods were red, as well. Byzantine patriarchs were also gathered there. We approached the king. He asked us why we had not greeted them as we greeted our people. We stated that we did not greet them as we greeted each other and we did not say their greetings to one another. When he asked “How do you greet each other?” we replied, “By saying, Assalâmu alaikum”. He asked how we greeted our notables. We said “with the same words”. Then he asked: “What is the greatest word among yourselves?” We said: **“Lâ ilâha illallahu wallahu akbar”**. At that moment, the room we were in shook again. When the king raised his head and looked at the ceiling, his head was also shaking. Then he asked: “When you say these words near your notables, does the ground shake?” We replied: “No, we saw such a shaking only here.” The king said, “I wish every place where

you said this word shook like here.” We said, “Why?” He replied “Because, in that case, this shaking would not be one of the omens of prophethood. It would be an eyewash and sorcery.

Then he asked us many questions that he desired and we gave their answers. He asked about our ablution and namâz (prayer) and we answered. Then he had a good place prepared for us. We stayed there as guests for three days. One evening, he asked us to come. He asked his previous questions again and we gave their answers. Then he pointed out and a box was brought. Four corners of that box were embellished with gold and it had many old parts. Each part had a lid and lock. He opened a part and took out a piece of black silk. There was a human figure drawn on that piece of silk. He was reddish skinned, large-eyed, genial, tall and in black clothing. However, he had no beard. We had never seen anybody like him. The king asked us if we knew him. We told them that we did not know him. Then the king said “This is an illustration of Âdam ‘alaihis-salâm”. Then he opened another part of that box. Again, he took out a piece of black silk. There was a human figure on it. He was white-skinned, curly-haired, reddish eyed, large-headed and with a nice beard. He asked us if we knew him. We said that we did not know him. Then he said, “This is Nûh (Noah) ‘alaihis-salâm”. After that, he opened one more part of that box and took out a piece of black silk. There was a human figure on it, too. He was very white, open foreheaded, well eyed, white-faced, white-bearded and smiling as if he was alive. He asked us if we recognized him. We said “No.” He said “This is Ibrâhîm ‘alaihis-salâm”. Then he took out one more painting. He was white-skinned. Heraclius asked us if we knew him. He was our Master, the Prophet “sall-Allâhu ‘alaihi wa sallam”. We recognized our Prophet immediately and said: “Yes, we swear by Allah that, this is our Prophet” and we wept. The king stood up, then sat down and said: “For the right of Allah, this is your Prophet.” We said, “Yes, this is the appearance of our Prophet and we see him as if he is here now.” Then the king looked at us carefully and said “This painting is in the last part of this box. However, since I wondered what you would do, I showed it to you immediately.” Then he opened other parts of that box one by one. There was an illustration of a prophet in each part. At last, he took out a painting of a brave man. He was black-bearded, shiny-faced and beautiful-eyed. The king asked us if we recognized him. We said, “No, we do not know”. He said “This is Isâ bin Maryam ‘alaihis-salâm”.

We asked Heraclius, “Where did you find them? These are compatible with the *hilyas* of the prophets. In fact, the appearance of our Master, the Prophet conforms with his *hilya-i sa’âdat*.” He replied, “Âdam “alaihis-salâm” requested from Allahu Ta’âlâ to see the images of all prophets that would come from his descendants. Allahu ta’âlâ sent the images to him. They were in the treasure of Âdam “alaihis-salâm”. Then Dhu’l-Qarnayn found them somewhere in the west and delivered to Daniâl (Daniel) “alaihis-salâm”. Then Daniâl “alaihis-salâm” drew those images over silk pieces. These are the same as the prophet Daniâl “alaihis-salâm” described.” After Heraclius related them, he said, “I wish I would abandon my properties and be one of your servants until I die.” Then he gave us beautiful gifts and bid farewell. When we arrived at the presence of the Amîr-ul mu’minîn Abû Bakr “radiyallâhu anh”, we reported him all what happened. Hadrat Abû Bakr “radiyallâhu anh” wept and then said “If Allahu Ta’âlâ had granted him goodness and benefaction, he would certainly have done what he said.” Then he continued his speech, “Rasûlullah “alaihis-salâm” informed that the Nazarenes and the Jews had read the attributes of Rasûlullah from the Torah and the Bible.” In this respect, Allahu Ta’âlâ decreed [in the 157th âyat of Sûra Al-A’râf, which purports] **“Those who follow the prophet, who can neither read nor write and whom they will find described in the Torah and the Bible (which are) with them, He will enjoin on them that which is right and forbid them that which is wrong...”**

- A stone was found in Alexandria. It was written on that stone as follows: I am Shaddâd bin Âd. I have left a treasure in the sea. Only the community of Muhammad “sall-Allâhu ‘alaihi wa sallam” can find it out.

- Shaykh Muhyiddîn-i Arabî “quddisa sirruh” quoted in the last part of his book **“Futûhât-i Makkiyya”** as follows: Abûl Abbâs Ja’far bin Muhammad Huldî explained as follows: “We were going to *Hijâz*³¹ with Hadrat Junayd “quddisa sirruh”. When we arrived at the mount of Tûr-i Sînâ, Hadrat Junayd climbed the mount. We climbed with him, too. He stood at the rank where Mûsâ “alaihis-salâm” had stood. Solemnity of that rank covered us. There was one more person with us. Hadrat Junayd told him to recite a poem. Then he started reciting the following poem:

*After love reached perfection,
Flashed glaring lightning.*

31 The region where Mecca and Medina are situated

He recited the poem till the end. Thereupon Hadrat Junayd started to make tawâjud (*simâ*³²). Then we started, too. We were entranced and not aware where we are, in the earth or sky. There was a church, close to the place we stayed in. A priest from that church shouted at us: “O the community of Muhammad ‘sall-Allâhu ‘alaihi wa sallam’! Give an answer to me.” We were in such an exciting moment that none of us paid attention to him. The priest called out to us again: “Please give me an answer for the sake of your pure religion.” Nobody answered again. The third time, he said, “Give me an answer for the sake of your Worshipped.” Since we were in the state of *simâ*, nobody answered. When Hadrat Junayd-i Bagdâdî concluded the *simâ*, he wanted to get down the Mount Tûr. We told him that the priest of the church swore to have an answer. He said, “So, let’s talk to him. Maybe, Allahu Ta’âlâ guides him and he becomes Muslim.” Then we called him. He came next to us and greeted us. He asked, “Who is the *ustâd* (master) among you?” Hadrat Junayd said, “All of them are *ustâds*.” Then the priest said, “Certainly one of you is superior.” Then, by showing Hadrat Junayd, we said that he was our master. Then the priest asked Hadrat Junayd, “Is *simâ*, that you have made, public or private in your religion?” Hadrat Junayd said, “It is private.” When he asked, “For what purpose you make *simâ*?” he replied, “For hope and contentment”. The priest asked, “For what purpose you make *saiha* (yelling out of enthusiasm)”. Hadrat Junayd replied, “For our servitude to be accepted by our Allah” and added, “In fact, when Allahu ta’âlâ asked to the souls, ‘**Am I not your Rabb?**’ the souls replied, ‘**Yes, You are!**’.” When the priest asked what was that voice, Hadrat Junayd told that it was an eternal exclamation. When the priest asked, “For what reason do you sit down?” Hadrat Junayd said, “For the reason of fear of Allahu ta’âlâ”. Then the priest said, “You say the truth” and recited the *Kalima-i shahâdat*³³ and became Muslim. Hadrat Junayd asked the priest, “How did you know that we said the truth?” The priest said, “I read in the Injîl (the real Bible) which was revealed to Masîh bin Maryam as follows: For the selected ones of the community of Muhammad ‘alaihis-salâm”; the clothing is a cardigan, the food is bread pieces and the residence is a room. They love Allahu ta’âlâ and they can relieve only with Him. They always want Him.” The priest passed away three days after he

32 A voice without instrumental music

33 That is, to say: “Ash’hadu an lâ ilâha illa’llâh wa ash’hadu anna Muhammadan ‘abdûhu wa rasûluh.”

had become Muslim “rahmatullahi alaiih”.

• Aws bin Hârîsa from the sons of Âmir was at the point of death. His relatives gathered around him. They said, “You did not marry when you were young. You do not have sons other than Mâlik. However, your brother has five sons. Then Aws said, “As Allahu ta’âlâ is mighty to bring out fire from stone, He is also able to make my descendants numerous, through my son Mâlik.” And he turned his face towards his son Mâlik and bequeathed. Then he recited a couple of couplets. The last two couplets are as follows:

***From the sons of Âl-i gâlib will come a Prophet,
Between Zamzam and Hajar will stay, (Muhammad).
All of the town, with all its people, do help him,
O the sons of Âmir, bliss will be on helping him.***

• Qa’b-ul Akhbâr “radiyallâhu anh” explained as follows: “My father had me read all parts of the Torah except one. He put the part, which he did not have me read, into a chest and locked it. After my father’s demise, I took out that part from the chest. It was written on that part as follows: A prophet shall come in the Last Age. He shall leave his hair and wash his hands and feet. He shall put on waistcloth. Mecca shall be his birthplace. He shall immigrate to the clean Medina. His community shall always praise Allahu ta’âlâ. They shall recite takbîr (saying “Allahu akbar”) on the high places. Since they perform ablution, their hands, feet, and foreheads shall be blessed and luminous on the Day of Judgment.

• Wahb bin Munabbih related as follows: Allahu ta’âlâ revealed to Shu’yâ “alaihis-salâm”, one of the prophets of Banî Isrâîl, as follows: “Be a tender preacher to your tribe, so that I communicate my revelation through your tongue.” Then Shu’yâ “alaihis-salâm” praised Allahu ta’âlâ, recited tasbeeh, taqdees, and tahleel and said: “O the heavens, calm down! O the earth, be quite! O the mountains, say with me that Allahu ta’âlâ wants to make the Banî Isrâîl the top tribe in the world. He granted them special wonders (blessings).” Thereupon, Allahu ta’âlâ made a reproachful speech in the language of Shu’yâ “alaihis-salâm” and at the end of this reproving speech, He decreed: “When I created the heavens and the earth, I ordained the prophethood, possession, and reign to someone other than Banî Isrâîl. I gave the possession to a group of people who herd sheep. I gave dignity to a humble nation. I granted the power to a weak community. I gave the mastership and to be worthy of respect to a poor nation. Among them, I

chose such a prophet that he makes a deaf person hear. He opens the eyes of the blind and illuminates the blackened hearts. Mecca is his birthplace. He shall immigrate to Medina. Damascus is his possession and his invitation is public. He has tawakkul. He forgives those who do evil. He shows mercy to the animals with a heavy burden and widows with orphans. If he passes by a burning candle, the wind of his hem does not extinguish it. If he walks on dry straws, his footsteps cannot be heard. After his age, his community shows the right path by performing “*amr-i ma’rûf and nahy-i munkar*”. His community performs namâz, gives *zakât* (alms) and they keep their words. This is my benevolence and I grant this to whomever I wish. I am the Owner of great benevolence.”

• Mu’âwiya “*radiyallâhu anh*” asked Abdullah ibn Abbâs “*radiyallâhu anhumâ*” where the name Quraysh was coming from. He replied as follows: Quraysh is a huge monster living in the sea. Wherever it goes, it eats weak and fleshy animals. However, its flesh is inedible. It overcomes all other animals. Mu’âwiya “*radiyallâhu anh*” asked if there was anyone among the Arabic poets who mentioned this. Abdullah ibn Abbâs “*radiyallâhu anh*” said “Yes” and recited one of the poems of Jamhî. The poem concludes by mentioning Rasûlullah “*sall-Allâhu ’alaihi wa sallam*”. The poem is as follows:

Quraysh is a huge animal that lives in the seas,

That is why Quraysh tribe is called Quraysh.

It attacks all animals, eats them weak or fleshy, regardless,

Quraysh is like this fish, even stronger.

When attacks rapidly, beats tribes all other,

At the Last Age, a Prophet from them shall kill many enemies.

• Mutrâf bin Mâlik related as follows: During the caliphate of Hadrat ’Umar “*radiyallâhu anh*”, Tustar was conquered. We found a chest among the booties. There was a book inside it. A Nazarene named Na’îm who was with us, wanted to buy that book. With the thought that the book might be one of the divine books, we sold the chest and gave the book as a gift. One day, during the age of Mu’âwiya “*radiyallâhu anh*”, I was in the Baytul Muqaddas. I saw a horseman resembling Na’îm. I asked him if he was Na’îm. He said “Yes”. Then I asked “Are you still Christian?” he replied “No, I embraced Islam”. Then we went to Damascus together. We came across Qa’bul Akhbâr there. Afterwards, we altogether went to

the Baytul Muqaddas. When the Jewish scholars took the information on Qa'b and Na'im, they came to us. Giving the book to one of the scholars, Qa'b "radiyallâhu anh" wanted him to read it. The Jew read it. When he approached to the end of the book, he got angry and threw it down. Getting angry, Na'im took the book from the ground and said: "This book is very old. Unless you read it to the end, I do not allow you to go." Then he had someone read the book. At the end of the book, the following sentence was written: "If someone chooses a religion other than Islam, this religion of his will not be accepted and that person will be among those who are disappointed in the Hereafter." That day, forty-two Jewish scholars became Muslim. Mu'âwiya "radiyallâhu anh" gave them gifts.

• Abdullah bin 'Umar "radiyallâhu anhumâ" reported as follows: Amîr-ul mu'minîn 'Umar "radiyallâhu anh" wrote a letter to Sa'd bin Abî Waqqâs who was in Qadsiya, requesting from him to send Mu'âwiya-i Ansârî's son Nadla "radiyallâhu anhumâ" to Halwan, Iraq. Thereupon, Sa'd bin Abî Waqqâs sent Nadla to Halwan in Iraq. Nadla conquered Halwan and took many captives and booties. In the afternoon, he arrived at a foothill and started to recite the azân. When he recited "Allahu Akbar", a voice was heard from the mountain: "May your takbîr be great o Nadla!" When he recited "Ashhadu an lâ ilâha illallah" a voice was heard "You have recited the *ikhhlâs* (sincerity) o Nadla!" When he recited "Ashhadu anna Muhammadan Rasûlullah", he heard a voice: "Isâ 'alaihis-salâm" heralded me that religion and that Prophet. That religion shall stay with the community of that Prophet until the Doomsday". When he recited "Hayya ales salâh", a voice was heard: "May glad tidings be given for those who always go for and perform prayer". When he recited "Hayya alel falâh", we heard a voice: "One, who accepts this invitation, shall attain salvation". When he recited "Allahu Akbar", a voice was heard: "You have completed the entire sincerity o Nadla!". After the azân was finished, we said "May Allah show you mercy and grace! We have heard your voice, and now show your face to us. For, we are the servants of Allahu ta'âlâ and the community of His Messenger and the community of 'Umar bin Khattâb." Thereupon, the hill split suddenly and a huge human head appeared. He was haired, white-bearded and wearing two old cardigans made of wool. He said, "*As-salâmu 'alaikum wa rahmatullâhi wa barakâtuhu*"³⁴. We replied by saying "*alaikas-salâm wa barakâtuhu*" and asked who he was. He said "My name

34 "May peace and rahmat (compassion, mercy) and barakat (abundance, blessings) of Allâhu Ta'âlâ be on you."

is Zarîb bin Yushali”. I am the custodian of Isâ bin Maryam (Jesus) and a pious servant of Allahu ta’âlâ. Isâ bin Maryam “salawâtullahi wa salâmuahu alaihi” hid me in this mountain and invoked for longevity of my life until he will descend from the heavens, kill the pigs, break the crosses and be freed from the slanders of the Christians.” Then he continued his words as follows: “I could not meet Muhammad “alaihis-salâm”. Please express my regards to Hadrat ‘Umar and tell him that I am saying to him ‘O ‘Umar! Do not deviate from the right path and be goodhumored as the Doomsday is approaching’.” Then he disappeared. Nadla wrote this incident and sent it to Sa’d bin Abî Waqqâs “radiyallâhu anh”. Then Sa’d bin Abî Waqqâs sent it to Amîr-ul mu’minîn ‘Umar “radiyallâhu anh”, too. Hadrat ‘Umar responded Sa’d bin Abî Waqqâs as follows: “Go to that mountain with the Ansâr³⁵ and Muhâjirs³⁶ next to you. Send my regards to that person! Rasûlullah “sall-Allâhu ‘alaihi wa sallam” had told me that some of the custodians of Isâ “alaihis-salâm” was living in that mountain. Thereupon, Sa’d bin Abî Waqqâs went to that mountain with a community of four thousand people from Ansâr and Muhâjirs. They stayed on that mountain for forty days and recited the azân. However, no voice was heard from the mountain.

• Qa’b-ul Akhbâr “radiyallâhu anh” related as follows: After Buhtunnasâr (Nebuchadnezzar) had slain and captured the Banî Isrâîl (sons of Israel, Israelites, Jews), he had a frightening dream and forgot it. Then he gathered his soothsayers and sorcerers and asked for the interpretation of his dream. They told him that they needed him to tell his dream so that they could interpret it. Then Buhtunnasâr got very angry and told them that he had employed them for such circumstances, granted them three days and in case they could not interpret his dream, he would kill them all. That news spread among people. During that time, Danyâl (Daniel) “alaihis-salâm”, one of the Prophets, was in Buhtunnasâr’s prison. Danyâl “alaihis-salâm” said to the jailkeeper: “Tell Buhtunnasâr that I know his dream and its interpretation”. The jailkeeper conveyed this to Buhtunnasâr. Then Danyâl “alaihis-salâm” was taken out of the prison and brought next to Buhtunnasâr. Making prostration before Buhtunnasâr was one of the customs of that tribe; however, Danyâl “alaihis-salâm” did not make prostration when he entered. Then Buhtunnasâr commanded the people

35 Ansâr: Those Muslims who lived in Medina and helped Rasûlullah when he migrated to Medina.

36 Muhâjir: Those companions of the Prophet who migrated to Medina from Mecca.

around him to go out. After that, he asked Danyâl “alaihissalâm” why he had not made prostration. He replied as follows: “My Rabb taught me the science of dream interpretation providing that I will not prostrate towards anyone else. If I prostrate before you, He takes this knowledge from me and then I will not be able to interpret your dream and you will kill me. The trouble, which I will have due to not prostrating before you, would be less and more bearable than the trouble, which I will have due to prostrating before you. I did not prostrate before you since it would be more beneficial for both of us. Thereupon, Buhtunnasâr said: “Since you keep your Lord’s word, you deserve being trusted. The one who keeps his or her Lord’s word is a good person. Do you know the interpretation of my dream?” Then Danyâl “alaihis-salâm” told him as follows: “You saw an idol in your dream. Its upper part was made of gold, middle part was made of silver, endings were made of copper, its heels were made of iron and its feet were made of crock. While you were watching that idol in astonishment, a stone dropped out of the sky suddenly. That stone hit the head of the idol and turn it into powder. The gold, silver and crock mixed in such a way that even all the human beings and genies came together they could not separate them from each other. If a wind had blown, all of it would have dispersed. Then you saw that stone became bigger and bigger until it covered the entire earth and sky. You could not see anything other than that stone.” After Buhtunnasâr listened to these words, he said: “You told the truth. This is the dream that I had. Now interpret it.” Then Danyâl “alaihis-salâm” interpreted it as follows: “The idol you saw represents various communities. The golden part of it is the community of your age. The silver part is the community that will be ruled by your son after you. Copper is the Byzantines and iron the Persians. The crock part is the two women who will rule the Byzantines and Persians. The stone, which dropped out of the sky and turned the idol into powder, is the religion, which will come in the Last Age. Allahu ta’âlâ will send a prophet from among the Arabs. His religion will abrogate all other religions and will spread all around the world.

- Abû Hurayra “radiyallâhu anh” related as follows: The sons of Isrâîl left their country since it was invaded by Buhtunnasâr and they were persecuted. Among them, a group from the sons of Hadrat Hârûn (Aaron) “alaihissalâm” read in the Torah that Muhammad “alaihis-salâm” was exalted and he would appear in a place with too many date palms in Arabia. For this reason, they departed from Damascus and traveled all towns to Yemen. They found Medina as a place, which was suited to what

they read in the Torah and settled there. Then they started to wait in hope the appearance of Muhammad “alaihis-salâm” and to be honored by seeing him. However, they did not live long enough to see him. They made a bequest to their children as follows: “If you reach and see him ‘sall-Allâhu ‘alaihi wa sallam’, believe in him.”

• Qa’b bin Luay bin Gâlib had lived five hundred sixty years ago from Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He had heard the exalting for and attributes of our Master, the Prophet from the scholars of Torah and Bible. He would always tell in his sermons, those attributes and exalting that he had heard. The following couplet is from his poems:

The Arabic translation of the couplet:

***The exalted Prophet comes, while the human beings are in unawareness,
He is Muhammad “alaihis-salâm” who is right and gives the right news!***

• Ibni Adî bin Rebî’a’s name was Muhammad. He was asked why his father gave him the name of Muhammad in the era of nescience. He replied as follows: “I asked my father the same question. He gave me the following answer: One day while I and three friends of mine were going to Damascus, we stopped near a church. We were talking among us. Then the priest of that church, looking out the window, told us that our language did not resemble to the language of the people of that town. Thereupon we said, “Yes” and told that we were from Arabian region. Then he said: “Glad tidings to you. Haq Subhânahu wa ta’âlâ will send a prophet from you. I hope you will be honored by believing and serving him. He is the Last Prophet.” When we asked what his name was, he told us his name was Muhammad. After we had returned from Damascus, Allahu Ta’âlâ gave one son to each of us. We named all of them Muhammad.

• Abdullah Ibni Abbâs “radiyallâhu anhumâ” reported as follows: “There was a soothsayer named Satîh Gassânî. He was an unprecedented man. For, he had neither bone nor nerve in his body. There were bones only in his head and hand. No limb of his, except his tongue, would move. He had a throne made of date palm and its leaves. His body was wrapped from his feet to his neck as if a robe was wrapped and put on the throne they had made for him. In case they wanted to take him away, they would carry him on that throne. One day they took him to Mecca. Four notables from the Quraysh tribe came next to him to see. They took some gifts with them but hid the gifts and did not announce their ancestry. They introduced

themselves as the members of another tribe. The soothsayer said to them “You are not from the tribe you told but from Quraysh tribe.” Upon that, they took the gifts out and put in front of him. Then they asked him about the future events. The soothsayer Satîh told many things. At last, he said, “A brave person will come from the sons of Abd-i Manâf. He will invite people to the right path and break the idols. He will inform that Allahu Ta’âlâ is only one, He has no partner, and only He is to be worshipped. There will be caliphs of that Prophet”. Then he explained the attributes of each caliph separately. Also he informed about the rulers who would come afterwards. Details of these have been written in the books.

- One of the rulers of Yemen had a frightening dream. Then he gathered the soothsayers and astrologers and wanted them to interpret his dream. Thereupon they said if he told his dream, they could interpret it. Then he said: “You tell me both my dream and its interpretation, so that I completely believe in your interpretation.” They replied him by saying, “We cannot do that. Only the soothsayers Satîh and Siq can do it” and they explained him that only those two soothsayers who were the most famous ones among the soothsayers of that time could do it. Then the ruler summoned those two soothsayers. The soothsayer Satîh came first. He said to the ruler: “You saw in your dream ash or coal and people were eating from it.” Then he interpreted it as follows: “The Habashîs will win a victory over you.” Thereupon, the ruler asked when it would happen. The soothsayer replied: “Sixty or seventy years later.” When the ruler asked “Will this land be under Habashî’s control forever?” he said “No, the swords of Dhu Yazan will exile them from their lands.” When the ruler asked “Will this land remain under the control of the sons of Zilyazan forever?” the soothsayer said “No, a prophet will be sent and he will take this land.” When the ruler asked from which tribe that prophet would be; the soothsayer told that he would be from the sons of Luwayy and the religion would be completed by him and the land would stay in the hands of his people. When the ruler asked if the end of the world would come, the soothsayer affirmed that question and told that the people would be gathered in a place, that is, in the Last Judgment, and they would be treated according to their deeds. After the soothsayer Satîh finished his words, the soothsayer Siq came. He told the same words that the soothsayer Satîh said, too. Thereupon, the ruler sent his family and relatives to Iraq. He wrote a letter to the Persian rulers and requested to protect them. The Persian rulers settled those people in a

place called Hîra. Nu'mân bin Munzîr is from the descendants of that ruler.

• Abdulmuttalib explained as follows: “While I was sleeping at home, I had a dream and feared too much. For its interpretation, I went to the soothsayer of Quraysh. Looking at my face, he said “What happened to our master so that his face paled, I wonder if you had a trouble.” I started to explain my dream: “I saw a tree reaching from the ground up to the skies. Its branches were extending to the east and the west. I have never seen a light, brighter than that tree. It was seventy times brighter than the sun. The Arabs and the Persians were prostrating towards it. The bigness, light and highness of that tree were increasing more and more. Sometimes it was disappearing, and sometimes appearing. Some people from the Quraysh tribe were hugging its branches and some were trying to cut the tree. A nice faced youth, whom I have never seen until then, was preventing them from cutting the tree. He was holding and pulling some of them from behind and sparkling light into the eyes of some. I landed my hand towards that tree in order to take my share from it and asked the youth who was staying there to whom that light would be granted. He said, “Those who adhered to the branches of this tree before you.” Then I woke up in a state of fear. After I related that dream to the soothsayer, he blanched and told me that if I had really had that dream, a son would come from my descendants, he would rule over all the places from the east to the west and all people would obey him. Then he looked at Abdulmuttalib’s son, Abû Tâlib, who was next to him and said “What if that son is you?” After Rasûlullah “sall-Allâhu ’alaihi wa sallam” appeared, Abû Tâlib would continually relate that incident and say that the tree was Abûl Qâsim Muhammad-ul Emîn. When he was asked, why he had not become a believer then; he would say that he was afraid of being blamed.

• Abdulmuttalib had gone to Yemen. One of the Jewish scholars saw him and asked from which tribe he was. When he told that he was from the Quraysh tribe, the scholar asked from which branch of it he was. He told that he was from the Hâshim Family. Thereupon the scholar asked Abdullmuttalib if he could look at two organs of his. Abdulmuttalib permitted him to look except his private parts. The Jewish scholar wanted to look at his nose and hands. After he looked at those organs, he said, “There can be seen the mark of reign on one of your hand and the mark of prophethood on your nose.” Then he asked him if he was married. Abdulmuttalib said, “No”. Then the scholar told him to get married a girl from the tribe of Banî Zuhra. After

Abdulmuttalib had come back from Yemen, he got married to Hâla, the daughter of Wahab, from the tribe of Banî Zuhra.

- Khârijatabnî Abdullah bin Qa'b bin Mâlik reported that his father related as follows: “We were going to Mecca in order to perform umrah with a group of some elders from our tribe. A Jewish merchant joined us on the way. We arrived at Mecca. When the Jewish merchant saw Abdulmuttalib, he said: “We read from our books, which were not falsified, that a prophet will come from the descendants of that person. That prophet and his people will kill us like the tribe of Âd was killed.”

- Âdam “alaihis-salâm” is the first human being. Other people are his children. All human beings were staying together in his backbone as seeds. The seed, which was the substance of the corporal body of Muhammad “alaihis-salâm” was in his backbone, too. Therefore, a nûr (light) was always shining on the blessed face of Âdam “alaihis-salâm”. That light passed to Hadrat Hawwâ and then to Seth (Shîs) “alaihis-salâm”. Thus, that light passed from chaste fathers to chaste mothers and reached to Abdullah bin Abdulmuttalib bin Hâshim. When that seed reached him, a light shined on his forehead. Such beauty appeared on his face that all girls of Quraysh wanted to marry him. However, that state and bliss were vouchsafed to Hadrat Âmina, who was Wahab’s daughter. Inshâallah, this subject will be explained.

- There was a robe made from white wool, with one of the Jewish scholars in Damascus. Prophet Yahyâ bin Zakariyyâ’s “alaihis-salâm” blood had splattered on that robe. The scholars had read from the previous holy books that Muhammad’s “alaihis-salâm” father Abdullah would come into the world when the dried blood on that robe became wet and dropped from the robe so that it became pure white. One day they saw that the blood on the robe started to flow drop by drop and the robe became white. Thus, they understood that Hadrat Abdullah was born. After quite long time passed, a group of people from the Quraysh tribe went to Damascus for trade. The Jewish scholars asked them about the condition of Abdullah bin Abdulmuttalib. Then they mentioned about his handsomeness, superiority in morality and the nûr (light) shining on his forehead. Jewish scholars said: “That nûr is not Abdullah’s but Muhammad’s nûr (“alaihis-salâm”). It shines on his forehead because of Muhammad “alaihis-salâm”. Muhammad “alaihis-salâm” will break all idols.” When the Qurayshi merchants heard these words and since they had already seen these omens, they said: “For

the sake of the Rabb of Kâ'ba, the Jewish scholars are telling the truth” and affirmed what they told.

- The Jews absolutely learnt the born of Hadrat Abdullah. Then they decided to go to Mecca with a group of seventy people from their sorcerers and notables and to kill Hadrat Abdullah. By walking in the nights and hiding in the daytime, they arrived at an adjacent area of Mecca. They hid and waited for an opportunity. They would have killed Hadrat Abdullah when he had gone out of Mecca for hunting. One day, they saw Hadrat Abdullah in one of the valleys of Mecca. Then they went into action to kill him. Wahab bin Abdi Manâf from the people of Mecca was informed of the situation and it got on his nerve. Thinking of that killing of a person from the notables of Quraysh by the Jews was not right; he gathered his men and went to save Abdullah. When he arrived there he saw that a group of being which did not resemble human beings descended from the sky, dispersed the Jews and exerted maximum effort for this. After Abdi Manâf saw this happening, he immediately went back his home. Then he sent his wife Barra to the house of Abdulmuttalib and informed that he wanted to give away his daughter Âmina to marry Abdullah. Abdulmuttalib told as follows: You have suggested such a girl that no one else is eligible for Abdullah. He gladly accepted the offer. For, Hadrat Âmina was the most beautiful and the chastest girl in Quraysh. She was called the sayyida of Quraysh. Thus, the wedding of Abdullah and Âmina was performed and they got married.

- After Hadrat Abdullah married Hadrat Âmina, the nûr continued to shine on his forehead for a while. Because of the nûr on his forehead, Abdullah's handsomeness was heard all around. The king of Damascus had a very beautiful and famous daughter named Fâtima. In order to gain that nûr, she went to Mecca with her servants. Having waited around the Kâ'ba for a couple of days, she saw Hadrat Abdullah. The nûr was shining on his forehead. She made a proposal for marriage hastily. Abdullah said: “Let me ask my father Abdulmuttalib. If he allows, then we can marry.” That night the nûr on Hadrat Abdullah's forehead passed to Hadrat Âmina. In the morning, he told his father Abdulmuttalib that Fâtima, the daughter of the king of Damascus, wanted to marry him. His father allowed him to marry her. Then Hadrat Abdullah went next to that girl and told her that his father had allowed them to get married. When Fâtima could not see the nûr on Abdullah's forehead, she sighed and said: “Someone else took the nûr

on your forehead. There is no more desire for getting married.” and went back to Damascus very sadly.

- Abdullah ibni Abbâs “radiyallâhu anhumâ” related as follows: While Abdulmuttalib was seeking an eligible candidate for marrying his son Abdullah; they came across a woman named Fâtima Hasâmiyya who was a soothsayer. When she saw the nûr on Hadrat Abdullah’s forehead, she said “If you marry me, I will give you one hundred camels.” Then Hadrat Abdullah said, “If you want it without marriage agreement, it cannot be. If you want it with marriage agreement, let me think about it, and then I will come back.” Then they left there. Soon after Hadrat Abdullah married Hadrat Âmina, he came across that soothsayer. She realized that the nûr on his forehead disappeared and learnt that he had married Hadrat Âmina. Thereupon she said “I am not a prostitute. I had wanted the nûr on your forehead pass to me. However, Allahu Ta’âlâ had granted it someone else.”

- When Muhammad’s “alaihis-salâm” nûr passed to our mother Hadrat Âmina, all the idols fell prostrate. All devils became incapable of doing anything. Angels tore Satan’s throne down and threw it into the sea, and then they punished and tormented the Satan for forty days. Then the Satan escaped and stood on the mount of Abû Qubays and vehemently wailed. All the troops of Satan who heard that wail gathered around him. Then the Satan said to them “O woe is you! The born of Muhammad “alaihis-salâm” is approaching. After that, the Lat and Uzza idols will not be worshipped anymore. The light of *tawhîd* (unity of Allah) will spread everywhere”. At the night, Muhammad’s “alaihis-salâm” nûr passed to our mother Hadrat Âmina, all sorcerers and soothsayers became incapable of doing their jobs. By then, soothsaying came to an end. Sorceries became ineffective. That night, those on the earth heard a voice from the skies: “The coming time of the Prophet of the Last Age, with thousands of blessings and benevolences, has approached”. Hadrat Âmina did not suffer any trouble or pain for nine months while she was pregnant with our Prophet. He came into the world on the twelfth of the month Rabî’ul-awwal, at Monday night. It was fifty-five days later from the day called the Incident of Elephant, on which Abraha came with the purpose of demolishing the Kâ’ba. It was the time of Anushirwan the Just. Anushirwan lived twenty-two years more after His birth.

- One of the events that had happened before Muhammad “alaihis-salâm” was born and which heralded and was omen for his Prophethood is the Incident of Elephant. This incident had taken place as follows: The

Abyssinian King, Negus had a governor named Abraha in Yemen. [All Abyssinian rulers are called “Negus”.] Abraha had a church, which he named Qulays, built in Sana’a. Then he wrote a letter to the Negus, saying, “I have had an unprecedented church built for you. None of the rulers before you had had such a church. I will make here a pilgrimage place for the Arabs and will not allow anyone to go to the Kâ’ba anymore.” Those words of Abraha were heard by the Arabs and spread around. One of the Arabs, who got angry at his words, went into the church and defiled it by defecating. According to another attribution, one group from the Arabian tribes lighted a fire near the church. Then, by the blowing of wind, a spark started a fire in the church, which was made from wood and embellished with gold bronze, and the church burned down. The governor of Yemen, Abraha, was angry about this event and swore to demolish the Kâ’ba. He collected his Abyssinian soldiers and set forth in order to demolish the Kâ’ba. Abraha had an elephant. There are also some attributions that he had ten or a thousand of elephants. When they approached Mecca, Abdulmuttalib asked them to turn back by offering them the one third of the goods in Mecca. However, they did not accept it. Sweeping the elephant before them, they walked towards Mecca. They forced the elephant to go to the Kâ’ba however the elephant never moved towards that side. Whenever they turned its direction to another side, it was running. At last, they had to stop at a place and sent men to the surrounding of Mecca. They caught Abdulmuttalib’s two hundred camels and brought them. Abdulmuttalib went near to Abraha in order to want his camels back. When Abraha saw him from afar, he shuddered due to Abdulmuttalib’s grandeur and asked who he was. They told that he was the eldest, chief of Mecca. Abraha welcomed him, made him sit on his own cushion and asked what he wanted. Abdulmuttalib said: “Your cavalries have kept my camels and brought here. Tell them to give my camels back.” Then Abraha said to him: “O master of Quraysh! I have come here to demolish the Kâ’ba which gives to your people dignity and honor. Instead of mentioning this, you are requesting your camels.” Then Abdulmuttalib replied as follows: “I am the owner of camels and I request what belongs to me. There is an Owner of the Kâ’ba and He is victorious over everybody and will protect it for sure.” Then they gave Abdulmuttalib back his camels. He came back and went to the Kâ’ba. Grasping the ring of its door, he started to pray and invoke. At that moment he suddenly saw flock of birds in the sky. He had never seen such birds until that time. There were small stones, bigger than lentil, smaller than chickpea, in the beak and

feet of each bird. The name of a disbeliever was written on each stone. The soldier, whose head was targeted by the stone dropped by the birds, was dying immediately, as the stone was coming out of his bottom. If he was with a horse, even his horse was dying. Abraha's army started to flee. Birds followed them and killed them all by releasing stones. Abraha perished in a very bad state too. Abraha's vizier escaped and came next to the Negus. He related the incident to him. The Negus asked: "What kind of birds are they that they could kill so many selected and combatant soldiers?" Just then, the vizier looked up and saw one of those birds flying over his head. Showing the bird to the Negus, the vizier said, "You see, there is one of those birds." At that moment, the bird released one stone to the vizier's head and he died in front of the Negus' eyes.

This incident was a sign of the approach of Muhammad's "alaihis-salâm" birth and his prophethood. Ibni Abbâs related that there were many stones, which were released by the birds during the Incident of Elephant, in the house of Ummi Hâni and they used to play with those stones during his childhood.

Fifty-five days after the Incident of Elephant, Muhammad "alaihis-salâm" came into the world. There are six hundred and twenty years between his time and the time of Isâ (Jesus) "alaihis-salâm". [According to the information that Ibni Asâkir reported from Sha'bî "rahmatullahi ta'âlâ alaihimâ", there is a time difference of 963 years between Isâ "alaihis-salâm" and Muhammad "alaihis-salâm". Please read the 242nd page of the third volume of the book **"Endless Bliss"**! It is written on the 22nd page of the book **"Belief and Islam"** that our Prophet was born in Mecca at the dawn of Monday, 20th of April, 571 (A.D.). This is the most reliable information.] There is a time difference of one thousand two hundred years between Hadrat Isâ and Hadrat Dâwûd "alaihis-salâm" and the time difference between Hadrat Dâwûd and Hadrat Mûsâ "alaihis-salâm" is five hundred years. The time that passed between Hadrat Mûsâ and Hadrat Ibrâhîm Khalîl "alaihis-salâm" is seven hundred seventy years. There is a time difference of one thousand four hundred twenty years between Hadrat Ibrâhîm and Hadrat Nûh "alaihis-salâm". It was two thousand two hundred forty years from the Âdam "alaihis-salâm" to the time of Flood. All of these make in total six thousand seven hundred fifty years.

[The age of the globe and the time of coming of human beings to the world are not known exactly. The ancient astrologers, that is the

astronomers, said that the age of the globe, that is the duration of time from its creation until its end, was equal to the number of planets around the sun in terms of thousands, that is, the earth was seven thousand years old (since they thought that the number of planets was seven). Idrîs “alaihis-salâm” said: “We did not know the world’s age, though we are prophets.” For further information, please read the 120th page and following pages in the first volume of “**Endless Bliss**”!]

PART II

The glad tidings and omens of Prophethood that took place from the birth of Muhammad “alaihis-salâm” to the time his Prophethood was communicated:

• Lady Âmina, Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” mother, had related as follows: At the time when Hadrat (that is Muhammad “alaihis-salâm”) was to come into the world, I was alone at home. Abdulmuttalib had gone to circumambulate the Baytullah (the Kâ’ba). Abdullah (our Prophet’s father) had passed away in Medina four months ago and was buried there. I felt something big descended from the ceiling of the house and I was seized with fear. Then I felt that a white bird patted me on the back and my fear passed. Afterward, they gave me a cup of white sherbet like milk. I was so thirsty that I took it and drank. I saw tall and small faced women. They were resembling Abd-i Manâf’s daughters. They were standing around me. Then I saw a silken cover, ranging from the sky to the ground. I heard one of them said that they were hiding him from the eyes of people. I saw a group of birds, their beaks were from emerald and wings from ruby. At that moment, the curtain on my eyes was removed. I could see the earth from the East to the West. I saw three flags: one in the East, one in the West and one on the roof of the Kâ’ba. Afterward, many women came and sat around me. As soon as Muhammad “alaihis-salâm” was born, he prostrated. He raised his finger towards the sky. Then a cloud descended and took him away. I looked at the ground, however, I could not see him. He disappeared. Then I heard a voice: “Make him travel all around the world. Let all creatures know and recognize him with his name, appearance, and attribute.” That cloud brought him back in a moment. He was wrapped in white wool. The swaddle, in which he was wrapped, was whiter than milk and softer than silk.

Again a cloud came, it was bigger than the previous one. I was hearing

horse whinnies coming through that cloud. I heard a voice saying: “They showed Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ to all human beings, genies, and animals. We gave him Âdam’s purity, Noah’s politeness, Ibrâhîm’s sincere companionship, Ismâîl’s language, Yûsuf’s beauty, Ya’kûb’s foresight, Ayyûb’s patience, Yahyâ’s asceticism and Isâ’s grace ‘alaihimussalâtu wassalâm’.” Then that cloud dispersed suddenly.

• ‘Utmân bin Abîl Âs ‘radiyallâhu anh’ related that his mother reported as follows: I was with Hadrat Âmina when Muhammad “alaihis-salâm” was born. That night, wherever I looked, it was as luminous as day. When I looked at the stars, I saw that they were approaching me. I thought that they would almost fall on me.

• Abdulmuttalib’s daughter, Lady Safiyya related as follows: I was the midwife of Lady Âmina during the birth of Muhammad “sall-Allâhu ‘alaihi wa sallam”. The nûr (holy light) of Muhammad “sall-Allâhu ‘alaihi wa sallam” was surpassing the light of the lamp. That night, I saw six omens. Firstly, he prostrated soon after he was born. Secondly, he raised his head and said fluently “Lâ ilâha illallah innî Rasûlullah.” Thirdly, the house became very luminous with his light. Fourthly, when I wanted to wash him, after his birth, I heard a voice saying, “Don’t go to the trouble! We have washed him.” Fifthly, I wondered whether he was a boy or a girl. I saw that his umbilical cord had been cut and he had been circumcised. Sixthly, I wanted to swaddle him. Then I saw the Seal of Prophethood in his back. It was written, “Lâ ilâha illallah Muhammadun Rasûlullah” between his two shoulder blades.

• Our Master the Prophet’s grandfather Abdulmuttalib related as follows: I was circumambulating the Kâ’ba during the night Muhammad “sall-Allâhu ‘alaihi wa sallam” was born. After midnight, I saw that the Kâ’ba prostrated towards the maqâm-i Ibrâhîm (the rank of Ibrâhîm “alaihis-salâm”). I heard takbîr voices saying “Allahu akbar, Allahu akbar” and some voices saying “They have purified me from the dirt of polytheists and the evils of the era of nescience.” Then all idols fell face down on the ground. I looked at Hubal, which was the largest idol. It had fallen upside-down on a stone. I heard someone shouting that Âmina had brought Muhammad “sall-Allâhu ‘alaihi wa sallam” into the world. When I heard that voice, I climbed to the side of Safâ Hill. There was a noise as if all birds and animals came together in Mecca. Then I went to the house of Âmina. The door was locked, I wanted them to open it. Âmina said from the inside

“O father, Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ was born!” I wanted her to bring him to me to see. However, she gave no permission and said: “Someone came and told me not to show this baby to anybody for three days.” Drawing my sword, I wanted to enter the room. Someone with a sword in his hand and with a covered face stood against me. He said to me “O Abdulmuttalib! Go back! Do not enter until the malâika-i mukarrabîn (angels who are in the presence of Allahu ta’âlâ) and suqqan-i illiyyîn (inhabitants of high places) visit your grandson.” I shivered and dropped the sword from my hand. Then I went out. I wanted to express that event to the Quraysh people. However, I became speechless for three days. I could not tell anything to anybody.

• Mujâhid “radiyallâhu anh” related: I asked to Ibn-i Abbâs “radiyallâhu anhumâ” whether the birds and other creatures had argued about nursing Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He told that all creatures, except human beings, had argued and quarreled about nursing him, because, when he was born, a voice saying “O living beings! Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ was born. How happy is the one who nurses him?” had been heard. Thereupon, all creatures started to argue about this issue. Afterward, a voice had been heard again: “It has been predestined that a human being nurses him.” Three days later, Lady Suwayba, who was Abû Lahab’s jâriya, started to nurse him for four months until Lady Halîma came.

• During the night our Master Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was born, Iranian King Kistrâ’s palace was shaken and its fourteen bastions collapsed. Sacred-fire of the Zoroastrians (Magians), which had been burning for a thousand years, died down. The Sâwa Lake dried up. Mu’badân, the famous scholar of Magians, saw in his dream that wild camels killed the horses which were driven by them and that camels passed through the Tigris and spread out over the country. Kistrâ was very much afraid of the shaking of his palace and the collapse of the bastions. He did not want to make it known to anybody. However, when he sat on his throne in the morning, he could not show patience and told the incident to his viziers and notable men. While he was explaining it, a letter informing that the fire of Magians died down was received. Thereupon, Kistrâ was concerned much more. After that, Mu’badân expressed his dream. Then Kistrâ asked Mu’badân what could be the reasons for those events. He expressed that the events had been the sign of an incident that happened among the Arabs. Then

Kisrâ sent a letter to Nu'mân bin Munzir and wanted him to send a scholar who could explain the reason for that event. Upon that, he sent Abdulmasih Gassânî. Kisrâ asked him about these events. Abdulmasih Gassânî told that his maternal uncle soothsayer Satîh had that knowledge and he was in Damascus. Thereupon, Kisrâ wanted him to go to Damascus and ask him about those events. Then he went to Damascus and found the soothsayer Satîh. He was about to die at that moment. He greeted him but could not get a reply. Then he started to read a poem. When the soothsayer Satîh heard that poem he opened his eyes and said: "O Abdulmasih! Kisrâ has sent you to me to ask the reasons for the shaking of his palace and collapsing of the bastions, Mu'badâ's dream, and drying up of the Sâwa Lake. All these events are the signs of the birth of the Prophet of the Last Age. He will conquer these places. As many kings as the number of collapsed bastions will rule Iran and then their state will collapse." Abdulmasih conveyed this information to Kisrâ. Kisrâ said: "After fourteen kings rule this country, it will collapse. This will take a long time." However, the reigns of ten of those kings finished in four years. And, the last four kings reigned until the time of Amîr-ul mu'minîn Hadrat 'Uthmân.

It was informed in some narratives follows: Kisrâ had had a big palace built near the Tigris. He had spent incalculable amounts of money for that palace. One morning, when he woke up, he saw that his palace was split into two parts and sank into the water. There were three hundred and sixty people from soothsayers, astrologers, and sorcerers. Among them, there was a person named Sa'îb from Arabs, who was very skillful and famous. He used to make a few mistakes about his decisions and news. Kisrâ gathered them and ordered to research and find the reason for the ruining of his palace. Each of them dispersed to somewhere and started to research. The ways of getting information about the sorcerers, soothsayers, and astrologers were closed.

The soothsayer named Sa'îb climbed a high hill in a dark night. While he was looking around the sky and the earth, he saw a flash of lightning from the Hijâz side and reached up to the west. In the morning, the ground he had stepped on became green. He thought to himself: "If what I saw is true, a sultan will come out from Hijâz and will rule over everywhere. There will be welfare and cheapness in the world." All sorcerers, soothsayers, and astrologers gathered in a place and expressed their states to each other. Then they reached a mutual understanding that a prophet had been sent or

would be sent. They said: “He will take Kisrâ’s property for sure. However, we cannot explain this to Kisrâ. Otherwise, he will kill all of us.” Then they went to Kisrâ and told him that the reason for the destruction of the palace was choosing the wrong time for building it. Then they offered to fix a time and to rebuild the palace at that time. And then, they fixed time and the palace was built at that time. Kisrâ gathered an assembly consisting of all his officials in that palace. At that time, the water level of the Tigris River raised, flooded the palace and destructed it. As Kisrâ was to drown, they saved him. Being angry with the soothsayers and astrologers, Kisrâ got most of them killed. The remaining ones told that they had made a mistake and asked for fixing another time to build the palace again. The palace was rebuilt within the time they indicated. Then Kisrâ got into the palace faint-heartedly. As soon as he entered the palace, it slipped under his feet and collapsed. Kisrâ fell into the river. They took him out of the river as he was half-dead.

Then Kisrâ gathered those soothsayers and threatened them to kill. Thereupon they told the truth by saying: “These omens show that a prophet has come or is going to come soon, he will put an end to your reign and is going to take your possessions.” When Kisrâ heard these words, he desisted from building a palace near the Tigris riverbank. The palace, which had collapsed, crumbled completely.

- There was a Jewish man sitting in Mecca. At the night, our Master the Prophet Muhammad Mustafâ “sall-Allâhu ’alaihi wa sallam” was born, he came next to a group of people from Quraish and asked if a boy had been born the night before. They told that they did not know. He said, “If he is not from you, there is no fear. I know well that the Prophet of this Community was born last night. If he is not with you, he should be in Palestine. Among his two shoulder blades, there are some thin hairs (Seal of Prophethood). He will not suck milk for two days, since a malicious demon from the genies put its finger in his mouth.” After the Quraish people left there, they conveyed these words, which confused them, to their notables. Then they learnt that Allahu ta’âlâ granted a son to Abdullah bin Abdulmuttalib. They named him Muhammad “sall-Allâhu ’alaihi wa sallam”. They conveyed this news to that Jewish man. He came to the house of Lady Âmina. When he saw that omen (the Seal of Prophethood) on the back of the newborn child, he fainted. When he regained consciousness, he said, “I swear by Allah that prophethood is taken away from the Children of Israel.” Turning

towards the Quraish people, he said: “You enjoy this incident, however, this child will overcome you. His glory will be heard in everywhere from the East to the West.”

• Hadrat Halîma, wet nurse of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, related as follows: I and a group of women from my tribe, went to Mecca to work as a wet nurse. My husband was with me. We had a weak female donkey and a dry camel. I also had less milk. Since my son Damra was not full up, he would cry at nights and not let me sleep. When we arrived at Mecca, they wanted to give Muhammad “sall-Allâhu ‘alaihi wa sallam” to me. Since I did not know the situation, I told that a bountiful father was needed to give the wage to a wet nurse who breast-feeds. I did not want to take this child, since he was fatherless. All women, who came with me, found a child to breast-feed. There was no child left. I felt ashamed to return to my tribe without taking a child. Then I accepted to take Muhammad “sall-Allâhu ‘alaihi wa sallam”. Lady Âmina said to me: “Three days ago, someone came and told me to give my son to a wet nurse from the sons of Zuwaib and from the Banî Sa’d tribe.” Then I told that I was from Banî Sa’d tribe and my father was from the sons of Zuwaib. Lady Âmina held my hand and took me to her home. I saw Muhammad “sall-Allâhu ‘alaihi wa sallam”. He was swaddled in white clothes and he was scenting musk around. He had such a beautiful face that was shining around light of bliss. He was sleeping on a green silk. When I put my breast on his chest, he opened his eyes. I looked at him, and saw a light, coming out from his eyes and rising towards the sky. Covering his face immediately, I hid that event from Lady Âmina. Then I held him and put my right breast to his mouth. He started to suck. When I offered my left breast, he denied sucking. Ibnî Abbâs ‘radiyallâhu anhumâ’ said: “That time, Allahu Ta’âlâ inspired him justice so that he left the left breast to his milk sibling.” Lady Halîma said as follows: “Muhammad “alaihis-salâm” would always suck my right breast and my son Damra would suck my left breast. My son would never suck before Muhammad “sall-Allâhu ‘alaihi wa sallam””.

• Again Lady Halîma related as follows: “After I had started to breast-feed Muhammad ‘sall-Allâhu ‘alaihi wa sallam’, my milk increased so much that even though I gave milk to Hadrat Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ and my son Damra, it did not lessen, on the contrary it overflowed. Our dry camel started to give milk. Milk abounded in our house. All our pots were full of milk. My husband used to say: “O Halîma!

Our home is full of abundance. Allahu Ta'âlâ bestowed upon us this favor. All of these are happening thanks to the blessings of this blessed child, by whom we are honored to host" and would be very happy.

- Lady Halîma related as follows: "When I took Muhammad "alaihis-salâm" for taking him to my home, we stayed in Mecca for three days. The third night, I saw a man who had a saintly face and wore a green garment, was sitting on the pillow and kissing the face of Muhammad "sall-Allâhu 'alaihi wa sallam". I showed him to my husband, as well. My husband urged me not to tell this incident anybody else and told that there was nobody returning home happier than we were.

- Again Lady Halîma related: "When we were returning home from Mecca, I mounted my donkey. I made Muhammad 'sall-Allâhu 'alaihi wa sallam' sit in front of me. The donkey prostrated towards the Kâ'ba three times. Then we departed. Our donkey passed all the other donkeys. All our fellow travelers fell behind. They said to me, 'O Halîma, pull the bridle of your donkey! Isn't it the donkey that was walking with difficulty?' then I replied by showing Muhammad 'sall-Allâhu 'alaihi wa sallam' who was sitting on my lap, "I think this is happening with the benefaction granted to this son."

- Lady Halîma had related: "The places, where we stopped over within the Banî Sa'd area, would become green, and the beauty and freshness of that place would enhance. Allahu Ta'âlâ made our animals so fecund that our sheep's udders were full of milk. The people of Banî Sa'd would reprehend their herdsmen by saying, "Why Abû Zuwayb's sheep are fleshy and full of milk while ours are weak and have less milk? You also pasture our sheep on the same fields where their sheep pasture.""

- Lady Halîma had related as follows: "When it was the time for Muhammad 'sall-Allâhu 'alaihi wa sallam' to start talking, while everybody was astonished, he said the following words: Allahu Akbar, Allahu Akbar, Alhamdulillahi Rabbil âlamin. It was reported that he could sit and crawl when he was two months old. He could stand up when he was three months old. He started to walk by leaning to wall when he was four months old. He could walk without leaning somewhere when he was five months old. He started to walk rapidly when he was six months old. He could run everywhere when he was seven months old. He started to speak understandably when he was eight months old. He started to speak very clearly when he was nine months old. He started to shoot arrows with other

children when he was ten months old.”

- Again Lady Halîma related as follows: “While nursing Muhammad ‘sall-Allâhu ‘alaihi wa sallam’, I was very pleased with him. He would never dirty anything. He would pee and poop once in the daytime and once at night; and would never do again until those times.”

- Lady Halîma related as follows: “I had taken Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ for nursing and departed from Mecca. We had stayed near a waterfront. There was an old man from Huzayl tribe. My fellow travelers said to me, “Ask this old men about the miraculous events that Muhammad’s ‘sall-Allâhu ‘alaihi wa sallam’ mother Lady Âmina related.” Then I said to that old man, “The mother of this child told that a divine light came out from her at the time of his birth and by means of that light she could see everywhere; after he was born he took a fistful of soil from the ground and then raised his head upwards.” When the old man heard these words, he shouted: “O the tribe of Huzayl! Kill this child! For, he will rule over the entire world. He is waiting for the news to be descended from the sky.””

- Hadrat Halîma had related as follows: “When Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ was two years old, it was the time to wean him. I brought him to Mecca to hand over to his mother. I did not want to lose the abundance that we had gained by means of his presence. I said to his mother Lady Âmina: “We have not seen any child more blessed than him. The weather in Mecca is too hot. There might be also plague. Would you let him stay with us a little bit more?” Then she allowed us to keep him and he stayed with us one more year. One day, I happened to pass by a place where there was a community from Ethiopian Christians. They saw Muhammad ‘sall-Allâhu ‘alaihi wa sallam’. They looked at him very carefully. Leaving their works, they started to ask about his states. Looking at his Seal of Prophethood between his two shoulder blades, they started to think. They saw the redness in his blessed eyes. They asked me if my son had ever complained about eye-ache. When I said, “No”, they asked me if the redness in his eyes ever disappeared. Again, I said, “No! It never disappears.” Thereupon they said to me, “Let us give you wealth as much as you would like to have and sacrifice our lives hundred times, provided that you give this child to us in order to take him to Ethiopian land. According to what we read in our books, his glory will be very high. A last prophet will come and his birthplace will be Mecca. We suppose that this Prophet has been born or his birth time has approached.” I was afraid

of them very much and could not sleep that night.”

- Again Lady Halîma had related as follows: “When Muhammad ‘alaihis-salâm” was three years old, he used to go to herd sheep with his foster siblings. He used to take a stick in his hand and go cheerfully. In the evening he came back joyfully. One day, when the weather was too hot. I became sad and told to myself, “It is too hot today. I hope it does not harm Muhammad ‘sall-Allâhu ‘alaihi wa sallam’.” His foster sibling Shaimâ said, “Oh My mother! Do not worry! Today Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ was sitting among the lambs. There was a cloud shadowing him over his head. That cloud moved with him every time he moved and protected him from the heat of the sun.””

- Lady Halîma had related as follows: “Again one day, Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ went to herd sheep with his foster siblings. At noon, his milk sibling Damra came to me and said, “Mother! Help! Something happened to my milk sibling from Quraysh.” When I asked him to tell what happened, he said, “We were playing together, suddenly someone approached and took away my brother and headed towards the mountain. He cut him from his belly.” I and my husband Abû Zuwayb went to that mountain quickly and saw him. His blessed face was red and he was looking at the sky. I sat next to him, kissed his beloved forehead and asked him: “Oh my beloved son! What happened to you? Who made this to you?” Then he narrated as follows: “I was playing with my siblings. Three persons came. One of them was holding a silver ewer and the other had an emerald bowl which was full of snow. They took me away from my siblings and brought to the mountain. One of them patted me with full kindness and cleaved my chest down to my stomach. I was watching and feeling no pain. He put his hand inside and took out my heart and split it. Then he took out a piece of thick black blood from my heart and threw it away. And said “That was the share of the Devil in your body. We eliminated it with the command of Allahu Ta’âlâ! We have made sure that you stay away from the misgivings and the tricks of the Devil.” Then he put my heart back to its place. I was watching. The third one came and said, “You stay back. You have fulfilled your task.” As he put his hand on my wound, it healed. Some of them said, “Weigh him against ten people from his ummat.” Then they weighed me against ten people from my ummat, I was heavier. He said weigh him against a hundred people. They weighed me. I was heavier. He said weigh him against a thousand people. They

weighed me. I was still heavier. Then he said “Leave him. Even if you weigh him against his whole ummat, he will still be heavier.” Holding my hand, he made me sit down. Each of them kissed my head and forehead and said, “O the beloved of Allahu Ta’âlâ! Do not be afraid! If only you know what bliss and benefactions are granted to you.” Then they flew and went into the middle of the sky. If you wish, I can show you the place they went in.”

• Again Lady Halîma had related: “I was narrating to the people about Muhammad’s ‘sall-Allâhu ‘alaihi wa sallam’ states, which I saw. They said to me to take him to a soothsayer, and probably he might have been under the influence of genies. Thereupon, I took him to a soothsayer. I completely explained him all the states I saw. After listening to my words, the soothsayer stood up at once and started to shout “O the Arabs! Come here! You are to get in trouble. You had better prevent it already now! Kill this child. If you do not kill him now, he will tell to you to abandon your religion and will invite you to a religion, which you have never heard and never imagined, when he grows up.” When I heard these words, I pulled Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ from his hand. I said to the soothsayer, “In fact, you have to be taken to a soothsayer. You are mad! If I knew that you would talk such nonsense, I would never come to you. I do not let my son get killed but you must be killed.” Then I went back home with Muhammad ‘sall-Allâhu ‘alaihi wa sallam’.”

• Lady Halîma said as follows: “After these events, I became terrified. I wanted to bring Muhammad “sall-Allâhu ‘alaihi wa sallam” to Mecca and to hand over the entrustment. When I was about to set for Mecca, I heard an exclamation, it was saying “O valley of Mecca, bon appetit to you. After this time, the light of yaqîn (intuition) and the beauty of the religion; the perfection of dignity and the beloved of Allahu Ta’âlâ will return to you.” Then, I mounted on a donkey and brought Muhammad “sall-Allâhu ‘alaihi wa sallam” to Mecca. I saw a group of people. I left Muhammad “sall-Allâhu ‘alaihi wa sallam” with them. I went to deal with some important businesses of mine. Suddenly, a wobbly voice came to my ears. I returned in a hurry. I could not find Muhammad “sall-Allâhu ‘alaihi wa sallam” where I left him. I asked the people with whom I left him. They did not say where he went. Crying and wailing, I was saying “Oh Muhammad! Oh Muhammad!”. Suddenly, I encountered a thin and tall old man. He said “Let me tell you about a person who knows where Muhammad “sall-

Allâhu 'alaihi wa sallam" is. When I said "Who is it?" He said: "It is that hubel idol". Upon this, I got angry at that person and said: "Don't you know that at the night when Muhammad "sall-Allâhu 'alaihi wa sallam" was born, the hubel idol and other idols fell down to the ground?" That person said: "You are insane; I will go to Hubel and entreat it so that it will give your son back." Then, he walked around the hubel, kissed its head and by praising the idol said: "Muhammad "sall-Allâhu 'alaihi wa sallam", the son of this woman, is lost". When the old person said the name of Muhammad near the hubel idol, the hubel and other idols fell down to the ground. A voice came: "O old man, we will be broken in Muhammad's hands." Trembling and weeping, that old man left the idols. He said: "O the woman from Banî Sa'd, your son has an owner. He will protect him from being lost. Don't be upset at all."

Lady Halîma continued and said: "I was afraid that this news would reach Abdulmuttalib. Immediately, I went and told him about the situation myself. Saying "This is a trick of the Qurayshîs", he drew his sword. He shouted "O Quraysh tribe!" and called them. They gathered around him. He told them about the situation. Each of them went in a direction and started looking for Muhammad "sall-Allâhu 'alaihi wa sallam". None of them could find him. As for Abdulmuttalib, he went to the Kâ'ba and circumambulated seven times, then, he prayed: "Yâ Rabbî! (O my Lord!) Give Muhammad "sall-Allâhu 'alaihi wa sallam" back to us" and he recited a poem, in meaning:

***Yâ Rabbî! Rejoin me with my Muhammad,
Return him to me, he is my right hand.
My Muhammad is lost, his whereabouts are unknown,
If harm comes to him, let the tribe perish, my own.***

After saying these, he heard a voice which said that Muhammad "sall-Allâhu 'alaihi wa sallam" was under a such-and-such tree in the valley of Tihâmah. Immediately, he set out for that valley. On the road, he met with Waraka bin Nawfal. Together, they went to the valley of Tihâmah. When they reached the valley, they found Muhammad "sall-Allâhu 'alaihi wa sallam" under a tree, playing with the tree's branches and leaves. Abdulmuttalib approached and said: "O my son! Who are you?" He replied: "I am Muhammad bin Abdullah bin Abdulmuttalib". Upon this, Abdulmuttalib said: "I am your grandfather." Then, they brought him to Mecca. They gave many valuable gifts and presents to his milk mother

Halîme and sent her to her tribe. Abbâs “radiyallahu anh” mentioned this event in some of his poems that he wrote to praise Rasûlullah “sall-Allâhu ’alaihi wa sallam”:

As you were protected under the leaves

Before that, you were also fine in the shades

• Abbâs “radiyallahu anh” told Rasûlullah “sall-Allâhu ’alaihi wa sallam”: “If you had invited me to Islam when you were in cradle, I would have accepted it. While you were in cradle, you were talking with the moon. Wherever you pointed with your finger, the moon inclined to that side.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” declared: “I used to talk to the moon and it talked to me. It prevented me from weeping. I was hearing the sound of the moon’s prostration under the Arsh (The Throne of Allahu Ta’ala which resides beyond the Seventh Heaven).”

• Lady Âmine, his mother, brought Muhammad Mustafâ “alaihis-salâm” to his maternal uncles, sons of Nejjâr, who were in Medina. Umm Ayman was with them too. They stayed there for one month. As a matter of fact, when Rasûlullah “sall-Allâhu ’alaihi wa sallam” migrated to Medina, he recalled the events that occurred when he stayed there for one month and said: “A Jew was all the time looking at me. One day, he found me alone and said: “What is your name?”. I expressed “It is Ahmed”. He looked at my back and said to himself: “This is the Prophet of this community.” Then, he came to my maternal uncles and told them in the same vein. When my mother heard these words, she got afraid and we left Medina. Umm Ayman said: “While we were in Medina, two Jews came near to us in the noontime and said: “Take Ahmed out”. We took him out. They looked at him, especially at his back and thought a lot about it. Then they said to each other: “This is the Prophet of the community. This city of Medina is the place where he will migrate to. Soon, wars will take place in this city.”

• While they were returning from Medina to Mecca, at the place called “Al-Abwa”, Hadrat Âmina became ill. Hadrat Muhammad “sall-Allâhu ’alaihi wa sallam” sat next to his mother. Hadrat Âmina fainted for some time. After a while, she regained consciousness. She looked at the blessed face of her son, Muhammad “sall-Allâhu ’alaihi wa sallam” and she recited several couplets. These are among them:

***May Allah the Almighty give blessings to you,
If it comes true, I saw a dream,
There will be a Prophet to people, that is You,
Before Allah, Al-Jafil, and Al-Kareem.***

After reciting this poem, Hadrat Âmina said: “Every living person will die. Every new thing will become old. If I die, I will not be sad. My name will always be remembered in the world. For, I have left such a pure and blessed son as a memorial. When Hadrat Âmina passed away, crying sounds of genies were heard. They were reciting these couplets to offer their condolences:

***Let chaste girls cry for Âmina,
She has been honored by becoming a mother to the Prophet.
She is the wife of Abdullah and also close to him,
She is sedate and also respected in Medina.***

• After Hadrat Muhammad “sall-Allâhu ’alaihi wa sallam” was born, Sayf ibn Dhu Yazan conquered Abyssinia. Abdulmuttalib, Wahab bin Abdi Menâf and other prominent figures of the Quraysh Tribe went to Yemen to congratulate ibn Dhu Yazan. When they received the permission and entered his presence, Abdulmuttalib sat down near the sultan. He requested permission to talk and then congratulated the sultan with a very eloquent speech. He said prayers and praised him. This pleased the sultan very much and asked who he was. Abdulmuttalib said he was from the sons of Hâshim. The sultan treated him more respectfully and made him sit down next to him. He also treated other prominent persons of the Quraysh tribe with respect and praised them. Then he accommodated them at a guest house and did many favors for them. They stayed there for a month as guests. They did not visit them nor permitted to leave. After one month, the sultan sent a person there and called Abdulmuttalib to his room. He said to him: “O Abdulmuttalib! Now, I will tell you one of my secrets. I will not tell anyone this secret except you. For, you are the source of a jewel. Let me inform you of this. Keep this secret till its time comes. When its time comes, Allahu Ta’âlâ shows this secret to all the world clearly. Know that, I have read good news and a credible thing in a book that I kept personally for myself in my treasury. This work will be beneficial, public and a complete blessing for you and all the creatures. The good news is this: A boy has been born in Mecca or

the time of his birth is near. His name is Muhammad “sall-Allâhu ’alaihi wa sallam”. His father and his mother passed away. His grandfather and his paternal uncle will protect him. Allahu Ta’âlâ will give prophethood to him and he will invite people to Haqq. Those who are friends of him will be honorable and victorious. Those who are enemies to him will be perished and wretched. May Allahu Ta’âlâ make us obedient and helper to him. Allahu Ta’âlâ will put out the fire of disbelief and aberration through that Prophet and He will unveil the religion of tawhîd (unity of Allahu Ta’âlâ). The fortune-telling will end; the devils will be stoned and outcast. The idols will fall flat. The Prophet’s words will discern the truth from the false. His verdict is just. He does and command to do what Allahu Ta’âlâ consent to. He refrains from and makes others refrain from what He does not give consent.”

When Abdulmuttalib listened to these words of the sultan, he praised and prayed for him. He said: “O sultan! Reveal that secret a bit more.” Upon this, he said by taking an oath: “O Abdulmuttalib, you are the grandfather of that Prophet who will come. There is no lie about that.” When Abdulmuttalib heard these words, he made a prostration of gratitude. The sultan said: “Raise your head O Abdulmuttalib! As your lineage, your descendants are guidance for the whole world. Your work is completed, your goal is attained. Have you understood whom I have talked about?” Abdulmuttalib said: “Yes, I have understood. I had married my son Abdullah to Wahab’s daughter Âmina. Her son has come into the world. They named him “Muhammad”. His father and mother passed away. I and his paternal uncle are protecting him.” Sayf Ibn Dhu Yazan told Abdulmuttalib: “What I have said to you is true. Don’t worry. Conceal his situation. Protect him from the Jews. They are his enemies. Haqq Subhânehu wa Ta’âlâ will make him victorious over them. They will not be able to harm him. Do not tell these words to your traveling companions who have come here with you. I do not feel safe against their tricks. May Allahu Ta’âlâ protect, they may set a trap with the aim of killing him. Certainly, they and their sons will treat Him as an enemy, and probably will wage war with Him. However, Haqq Subhânehu wa Ta’âlâ will make your grandson victorious over them all. If I knew that I will live long enough, I would gather all my armies in Medina. I would choose there as a city for me. I would be honored to help Him. For, it is mentioned in our books that He will settle in Madina, that is His place would be Madina. He will do his deeds there, and his associates will be

from there. The place where he will be buried is there. Now, if I was not afraid of harm to come to Him, I would call all people of Arabia to obey and believe in Him. I leave this relic to you. Do not lapse in this respect.

Then, the sultan gave ten slaves and ten odalisques, forty pieces of cloth, one hundred camels, five ritls of gold, ten ritls of silver, and amber filling a cup of silk as presents to each of his guests. He gave more to Abdulmuttalib. He told them to come next year again. However, the sultan Seyf ibn Dhu Yazan passed away that year. Abdulmuttalib said to the Qurayshîs: “Don’t be jealous of that he has given more to me. For, all the things that the sultan gave are very little compared to the honor that will occur through me and my sons.” They asked Abdulmuttalib what that honor was. But, he kept it a secret.

- One of the events that harbingered the prophethood of Hadrat Muhammad “sall-Allâhu ’alaihi wa sallam” is this: One day, while he was playing with children, a group from the sons of Mudlej saw him. They called him, stood and looked at his foot a long time. Then, they paid a visit to Abdulmuttalib. They saw Muhammad “alaihi-salâm” near him. They asked: “Who is this child?” Abdulmuttalib said: “He is my son”. Upon this, they said: “We have not seen a foot more similar to his foot in the maqâm of Ibrâhîm. Please, protect this child well.”

- One day, Abdulmuttalib was sitting at Hijr, near the Kâ’ba. A close friend of his, the church leader of Buhayra was with him. The church leader said to Abdulmuttalib: “We have read in our books that there is one Prophet left who have not come yet from the descendants of Ismâ’il “alaihi-salâm” that he will come soon. I think he was born. While he was mentioning his attributes one by one, Hadrat Muhammad “sall-Allâhu ’alaihi wa sallam” came suddenly. The church leader looked at him attentively. He examined his eyes and his back with attention. Then he said: “The prophet that I told you would come is this. Whose son is this child?” Abdulmuttalib said: “He is my son.” Upon this, the church leader said: “His father must not be alive.” Abdulmuttalib said: “He is the son of my son. While his mother was pregnant for him, his father passed away”. Then, Abdulmuttalib turned towards his sons and said: “Pay attention to the son of your brother. Do you hear what they say about him?”

- When Hadrat Muhammad “sall-Allâhu ’alaihi wa sallam” was seven years old, he had a severe eye pain. Even though they prepared many medicines, they were of no use. Finally, they told Abdulmuttalib that

there was a priest at the Ukaz fair and he prepared medicines for eyes. Abdulmuttalib brought Beloved of the Most Generous Hadrat “sall-Allâhu ’alaihi wa sallam” to that priest. They saw that the doors of the church, where the priest was present, were closed. They shouted to make them open. No reply came. Upon this, they went down with Rasûlullah “sall-Allâhu ’alaihi wa sallam”. At that moment, the church started shaking. Thinking that the church would collapse over them, Abdulmuttalib became afraid. The priest came out running and said: “O Abdulmuttalib, this child is the Prophet of this community. If I had not gone out, this church would have collapsed over me. Take him away and protect with attention. Because, he can be harmed by some people of the book. Then, he gave him some medicine that he made for eye pain.

• Ibn Abbâs “radiyallahu anh” related as follows: A cushion was placed near the Kâ’ba for Abdulmuttalib. Out of respect towards Abdulmuttalib, no one could sit on that cushion. His sons sat around it. Abdulmuttalib sat on that cushion. One day in his childhood Rasûlullah “sall-Allâhu ’alaihi wa sallam” wanted to sit on that cushion. His paternal uncles prevented him. Abdulmuttalib told them “Do not interfere with that son of mine. Let him sit wherever he wants. I swear by Allahu Ta’âlâ that his honor will be great. I see that one day will come and he will be your sayyid, your master. I see a light on his forehead, that light is the nour of prophethood.) Then, he turned towards Abû Tâlib, one of his sons who was from the same mother of Abdullah, and told him: “There are great deeds before that son of mine, take care of him.” Abdulmuttalib, his grandfather, carried him at his neck and circumambulated the Kâ’ba. Since he knew that he disliked the idols, he did not approach them while circumambulating. Abdulmuttalib passed away at eighty two years old, according to another report at one hundred and ten years old. Upon the bequeath of his father, Abû Tâlib protected and accommodated Hadrat Muhammad “sall-Allâhu ’alaihi wa sallam”. It is well known that he cared about him so much.

• Hadrat Muhammad “sall-Allâhu ’alaihi wa sallam” was staying with his grandfather Abdulmuttalib. When he passed away, he stayed with his paternal uncle Abû Tâlib. At that time, he was eight years old. Abû Talib loved him so much. When the family of Abû Tâlib ate together or individually, they did not feel satiated. When they ate together with Hadrat Muhammad “sall-Allâhu ’alaihi wa sallam”, they felt satiated. When Abû Tâlib hosted members of his family for a meal, he would say to them “Be patient, wait! Let Muhammed “sall-Allâhu ’alaihi wa sallam” sit for

the meal.” Because when he started eating with them, all of them would feel satiated with a little food and due to his barakat, some food would remain. For example, if there was milk that is enough for one drink, firstly Muhammad “alaihis-salâm” would drink. Then, he would give it to them. All of them would feel saturated with the milk. Abû Tâlib would say to him “O son! You are so blessed!”

• When Hadrat Muhammad “sall-Allâhu ‘alaihi wa sallam” got up every morning, light would be emitted from his face. The sons of Abû Tâlib were honored with the light of his face. Their hairs were mixed and eyelashes were struck together. When Muhammad “alaihis-salâm” aleyhis-selâm woke up, they saw his musk smelling hair was combed and his universe seeing eyes were tinged with kohl.

• Hadrat Imâm Abdurrahmân Jewzî reported in his book (**Kitâbu’l-wafâ fî fadâil-il Mustafâ**) as follows: When Hadrat Habîb-i Ekrem “sall-Allâhu ‘alaihi wa sallam” was ten years old, he set out for a journey with his paternal uncle Zubeyr. When they reached a creek, they saw a male camel there. He did not let anyone pass the creek. People in the caravan wanted to return. Hadrat Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said “I will solve this problem of yours”. Then he walked forward. When the camel saw Hadrat Habîb-i Ekrem, he prostrated. Hadrat Rasûlullah descended from his own camel and got on that camel. He rode that camel and moved him away. After the people in the caravan passed the creek, he descended and set him free. Then, he got upon his own camel. Returning from the journey, they again came across a creek. They could not pass the water of the creek. The caravan stopped. Hadrat Rasûlullah “sall-Allâhu taala ‘alaihi wa sallam” said: “All of you, follow me!” Then, he walked in front of them. At that moment, Allahu Ta’âlâ azze we jelle dried up the water of that creek. All of them passed it easily. When they reached Mecca, they talked about these events among the Quraysh. They said: “The honor of Muhammad sall-Allâhu ‘alaihi wa sallam will be very great.”

• Hadrat Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was twelve years old. One day, his paternal uncle Abû Tâlib set out for Damascus. Hadrat Rasûlullah found his paternal uncle’s separation difficult. He said: “O paternal uncle, to whom you will leave me and go. I have no mother, no father.” Abû Tâlib was affected very much from these words and decided to take him to the journey to Damascus. His brothers said: “This is just a child. He cannot endure the journey.” Upon this, Abû Tâlib was worried.

One day, he saw Rasûlullah “sall-Allâhu ’alaihi wa sallam” weeping. He asked why he was weeping. He did not reply. When he said: “Are you weeping because you will be separated from me?”, he said “Yes.” Upon this, Abû Tâlib made an oath and said: “I will not leave you anytime.” He took him along and set out for Damascus. He looked after him more than himself and always protected him carefully. They reached a place in the land of Damascus called Bosrâ. There was a priest whose name was Bahîra. He was the most knowledgeable scholar of the Christians at that time. Previously, that caravan had stopped there many times but he had not cared. That year, when the caravan of Abû Tâlib approached, he saw that a white cloud was shading a person in that caravan and wherever he went, the cloud was following him. When the caravan stopped under a tree, the cloud stopped over that tree, as well. The branches of the tree inclined over his head in order to shade him. When Bahîra saw these omens, he had a table prepared. He invited the caravan for the meal. When the people of the caravan came and Bahîra could not find the person he wanted to see, he asked: “Old or young, is there anyone who has been left behind and has not come?” They said: “Everyone has come. Only, we have left a child beside our goods.” Bahîra told them to bring him too. When Hâris bin Abdulmuttalib heard this, he said, by making an oath: “It is not suitable to kindness and generosity to leave Muhammad bin Abdullah where we have stopped and we to eat here.” When Bahîra heard the name “Muhammad” he rushed them to bring him quickly. Hâris went in order to bring him. Bahîra saw that when he left from the place under the tree, the white cloud that was shading him moved with him too. When he approached there, Bahîra stood up, he met him with a great respect and started looking at him attentively. He saw the omens that he had read about in the Holy Books one by one. When the meal was finished and everyone went off to a side, Bahîra said to Hadrat Muhammad “sall-Allâhu ’alaihi wa sallam”, by making an oath in a way of Arabs: “Whatever I ask you, tell me the truth for the sake of Lât and Uzza”. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Do not tell me an oath in the name of Lât and Uzza. I do dislike nothing more than I do dislike them.” Upon this, Bahîra said, for the sake of Allah, reply correctly everything I will ask about. Hadrat Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Ask whatever you wish”. Bahîra asked him about his sleep, his states while awake, and his other states. He replied them one by one. He found that all the answers were suitable with what he knew. Then he wanted to see the seal

of prophethood. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” did not open his back. When Abû Tâlib said: “O son! Please open, show it”, he opened. When Bahîra saw the seal of prophethood like he had read in the Holy Books, he kissed it immediately. While he was weeping, he asked Abû Tâlib: “What is your relation to this child?” When Abû Tâlib said: “He is my son” he said: “He should not be your son. Because, the father and the mother of this child should have passed away.” Upon this, he said: “He is my brother’s son”, Bahîra said: “Now, you told the truth”. Then, he asked: “Does the redness in the eyes of this child disappear anytime?” Abû Tâlib said: “No, it does not disappear.” Then, Bahîra told Abû Tâlib: “This child, your brother’s son, will be the Prophet of this community. Bring this child back to his homeland quickly. Protect him from the Jews. If they understand his situation, like I have understood it, they can harm this child. There are many promises and oaths over us about this child.” Abû Tâlib said: “Who has told you that promise and oath?” Bahîra smiled and said: “Allahu Ta’âlâ communicated them in the book that He sent to Isâ (Jesus) alaihis-salâm.” After Abû Tâlib returned to Mecca from that journey, he did not bring him to any journey again. When he would set out for a journey, if he understood that he would feel sad due to his leave, he would give up going.

• Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was twenty five years old. He had not married Hadrat Khadîja yet. Together with Meysere, the slave of Hadrat Khadîja, he set out for Damascus. When they reached Busra, they stopped under a tree near the place where a priest called Nastura was present. Nastura recognized Meysere. He said: “O Meysere! Who is that person sitting under this tree?” Meysere said: “He is from among the prominent figures of the Quraysh and notables of the sons of Hâshim.” Nastura said: “The truth is that no one, except Prophets, has stopped under this tree.” He asked: “Is there any redness in his eyes, which is not due to an illness?” Meysere said: “Yes, there is.” He said: “He is the Prophet of the Final Age and he is the Last of the Prophets. I wish I could live until the time of his prophethood and I could embrace Islam and obey him.”

• Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, together with Meysere, set out for Damascus. At this journey, a disagreement occurred with someone with whom he made a trade. That person said: “If you are telling the truth, make an oath in the name of Lât and Uzza.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “I never make an oath in the name of Lât and

Uzza. According to me, there are no things worse than them.” Upon this, that person asked: “Are you from the people of Harem?”, He said: “Yes”. While that person was together with Meysere in a lonely place, he said to him: “Wallahi, this travelling companion of yours is the Prophet of Haqq Subhânehu wa Ta’âlâ. He is the last of the Prophets.” When Meysere heard these words, he increased his respect and service towards Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He paid great attention to serving him.

• Returning from the journey to Damascus, they came to Merruzzahrân. In the caravan, there was Hadrat Abu Baqr Siddîq too. He told Meysere to send Muhammad “sall-Allâhu ’alaihi wa sallam” to Hadrat Khadîja in order to harbinger the return of the caravan. Meysere accepted that and sent Hadrat Rasûlullah “sall-Allâhu ’alaihi wa sallam”. In the caravan, there was Abû Jehl too. He said: “Muhammad “sall-Allâhu ’alaihi wa sallam” is of young age. Let us send another person.” Meysere said: “His age is young, but very intelligent.” Hadrat Rasûlullah “sall-Allâhu ’alaihi wa sallam” set out for giving the good news. After going a while, he slept on the camel. The camel left the track. Allahu Ta’âlâ told Jabrâil alaihis-salâm (Archangel Gabriel): “Hold the reigns of the camel, drive it to the correct path. Pass the way of three days in one day.” Jabrâil alaihis-salâm did so. In this meaning, Allahu Ta’âlâ [in the 7th verse of the Sûra of Duhâ, purportedly] said: **“Did He not find you wandering and direct you to the right path?”**. Rasûlullah “sall-Allâhu ’alaihi wa sallam” transferred the letter of Meysere to Hadrat Khadîja. The same day, he returned again. When he approached the caravan, Abû Jahl saw him from far away and he rejoiced. He said: “O Meysere, you did not listen to me. Look, Muhammad has missed his way and returned.” Hadrat Abû Baqr Siddîq and Meysere became sad. Hadrat Rasûlullah “sall-Allâhu ’alaihi wa sallam” reached the caravan and gave Hadrat Khadîja’s letter to Meysere. Meysere, by rejoicing, told Abû Jahl: “It is understood that Muhammad “sall-Allâhu ’alaihi wa sallam” has not missed his way but you have.” Abû Jehl was embarrassed and disgraced. He said: “I do not believe that he went three-day way in one day and I do not believe in this letter. This is not possible.” He said he would send his own slave and sent him. In the end, when he learned that it was true, he became very embarrassed, his sadness increased gravely.

• While Rasûlullah “sall-Allâhu ’alaihi wa sallam” was marrying to Hadrat Khadîja, the chieftains of the tribe of Mudâr and the prominent ones from the sons of Hâshim were there too. There, Abû Tâlib proudly

made a speech: “Praise to Allahu Ta’âlâ that He made us descendants of Hadrat Ibrâhîm (Prophet Abraham) and posterity of Hadrat Ismâ’îl. He made us lineage of Mead and Mudar. He made us guardians of His Bayt and Harem. He made us servants for the works of His Harem. He granted us a house (the Kâ’ba) where is performed Hajj and that is visited. Again, He granted us a Harem where one becomes safe when enters it. He made us having control over people. No doubt, Muhammad, the son of my brother, is superior to all youngsters of the Quraysh. Wallahi (I swear by Allah), after this time, there are great news and important works for him.

• One of those who harbingered the prophethood of Hadrat Muhammad “sall-Allâhu ’alaihi wa sallam” was Kus bin Sa’îdetul Eyâdî. Once, a delegation from the tribe of Iyâd came into the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He asked them: “Who among you lived in the time of Kus bin Sa’îde, who knows him?”. They said: “O Rasûlullah! All of us know him” He asked: “What happened to him?”, they said: “He passed away.” Upon this, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “I remember it as if it was the last night. He would get upon a red haired camel and preached in the Ukaz fest. He would give nice pieces of advice, he would proclaim Haqq Subhânehu wa Ta’âlâ is one and he would invite people to believe in Him. He recited many couplets. I do not remember them.” At this time, a person said: O Rasûlullah! I had heard those couplets from Kus bin Sâ’ide. If you give me permission, I shall recite them.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: **“Poetry is a word of which the nice is nice and the ugly is ugly”** and he gave permission. That person said: I heard Kus bin Sâ’ide was saying this and he recited the poem. The meaning of the poem is as follows: “There are many things among those who lived before to take lesson for us. There are entries to the river of death, but it has no exit. Old or young, everyone leaves and goes. No one who went comes back. I have certainly understood that whatever happened to everyone will happen to me as well, I also will die.”

After this, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said to those who were present there: “Who will tell us more about the signs of the îmân (faith, belief) of Kus bin Sa’îde?”. A person from the delegation that was in the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” told: “Yâ Rasûlallah! One day, I had climbed a mountain in our homeland. Around a creek, countless animals and birds had gathered. Kus bin Sa’îde

was standing near a fountain with his rod in his hand. He was saying: “For the sake of Allah Who created the sky and earth, I do not permit the strong ones to drink water before the weak ones. Firstly the weak, then the strong will drink water. I swear by Allah, the Almighty Who sent you as a prophet, that I saw with my own eyes: The strong ones of those animals and birds stepped aside and waited until the weak ones drank water. Then, the strong ones drank. After the animals and birds left Kus bin Sa’îde, I approached him. I saw that he was performing a salât between two graves. I said: “What is this salât that you perform?” He said: “Arabs don’t know this. This is such a salât that I perform for the Creator of the skies and earth.” I said: “Is there a god apart from Lât and Uzza?” When I said this, he trembled, his color changed and said: “Keep away from me! No doubt, there is the God of the skies. He is the Almighty. He created all creatures and organized them. He made the sun illuminating, the moon enlightening, the stars ornamenting.”

Then, I asked him why he was worshipping Allahu Ta’âlâ between these two graves. He said: “Those who lie in these two graves were friends of mine. I wait here hoping that the thing that reached them from death will reach me and I will die here.” Then, he said: “Soon, the truth will reach you from this side.” He showed the direction of Mecca. I said: “What is that truth?”. He said: “He is a person from the posterity of Luweyy bin Ghâlib. He will invite you to ikhlâs (tawhîd) and will call you for endless life and everlasting blessings. Accept his invitation! If I were to live until his time, I would have faith in him before everyone.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said to the one who related these: “You said very well. Kus bin Sa’îde is such a person that Allahu Ta’âlâ will resurrect him as a one-man community on the Day of Resurrection.”

• It has been narrated as follows: “One among the Ansâr stood up in the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and related: “I had lost my camel. I went out to mountains and deserts in order to search for it. The evening came. I stayed at a frightening place in the darkness of the night. Towards the morning, I heard a voice, it was saying:

O the person who stays in the darkness,

No doubt, Allah has sent a Prophet in Harem.

He is from Banî Hâshim, faithful, and generous,

He harbingered the eternity of Paradises.

When I heard these, although I looked around, I could not see the owner of the sound and I said:

O the person who calls me from the darkness,

Welcome to us in these difficult times.

May Allahu Ta'âlâ guide you to the right path,

Please explain clearly what you have said.

When I said this, I suddenly heard a sound saying:

“Nûr (light) has appeared. Allahu Ta'âlâ has sent Muhammad alaihis-salâm as a Prophet and the most superior in all respects. May praise be to Allahu Ta'âlâ Who did not create the creatures in vain, and Who has not left us to ourselves after Isâ alaihis-salâm and Who has given value to us, and created us as the most honorable community. He has sent us Muhammad alaihis-salâm. He is the most superior of the Prophets. May salât and salâm be to him. No community can be victorious against him.” When it was the morning, I had forgotten my camel because of my delight. I started walking on the road. I reached somewhere. I saw that Kus bin Sâ'ide was sitting under a tree. He was reciting a poem of war while hitting a rock with his walking stick. I approached and greeted him. He replied to my greeting. There were a fountain, two graves and a masjid between the two graves. There were two lions near him too. The lions were rubbing themselves against him in order to get blessed by him. While one of the lions was going to the fountain in order to drink water, the other one followed it too. Kus bin Sa'ide hit the lion in the back with the walking stick in his hand. He said: “Wait. Let the one who has gone first drink and come, after that you go.” When the lion that went firstly came, the waiting lion went and drank water. I asked whose graves these were. He said: “I had two friends of mine. Together with me, they worshipped Allahu Ta'âlâ and they never attributed a partner to Him. They passed away. These two graves are theirs. Here, I am waiting for my time to join them.”

- Zayd bin Amr and Waraka bin Nawfal went to a priest in Mosul in order to look for the true religion. Waraka bin Nawfal became Christian. Zayd bin Amr did not see Christianity appropriate and did not accept it. He left there and continued to travel. He visited another priest. When the priest asked where he came from, he said that he came from the Kâ'ba that Hadrat Ibrâhîm had built. When the priest asked why he left there and set out, he said he left there in order to search for the true religion.

Upon this, the priest told him: “Return immediately. The true religion that you are searching for will appear in your homeland soon.” Zeyd bin Amr was killed before the prophethood of Hadrat Muhammad “sall-Allâhu ‘alaihi wa sallam” was made known. He has many poems about the unity (oneness) of Allahu Ta’âlâ, îmân, the Day of Resurrection. Sa’îd bin Zeyd “radiyallahu anh” said: “Umer bin Khattâb “radiyallahu anh” and I asked Rasûlullah “sall-Allâhu ‘alaihi wa sallam” about the situation of Zeyd bin Amr. He said: “He will rise as a one-man community on the Day of Resurrection.””

- One of the events that harbingered the prophethood of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” is the story of Abdi Kelâl bin Yegûs Al-Humeyrî. Emîr-ul mu’minîn Umer bin Khattâb “radiyallahu anh” related: One day, we had performed prayer together with Rasûlullah “sall-Allâhu ‘alaihi wa sallam” in the masjid of Kubâ. When he turned his blessed face towards us, he saw that a peasant who was with a black headwear and girded with a sword was coming down from the mountain. He said: “Do you see what I see?” We said: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” sees and knows better than us. “A peasant is coming down the mountain. He must be Abdullah Hafâkî.” A short time after Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said these, that peasant came to the door of the masjid. He tied his camel. He folded his sleeves and pulled the skirts of his robe. He came into the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and greeted him. Rasûlullah told him: “May Allahu Ta’âlâ protect your tongue from lying and evil things.” Then, the peasant wanted permission to talk.

When the permission was granted, he told as follows: “Yâ Rasûlallah! We were going to Hadhramaut together with a group of people from our tribe. While we were going under the moonlight at night, the moonset. We reached a fearful creek and stopped there. As we stopped there, a noise was heard suddenly. The sounds of horses, camels, the wail of women, the weeping of children were coming out. Meanwhile, we heard another voice saying: “O the caravan of Yamama. Wallahi the Doomsday has approached! A Prophet who declares that all the idols are false and all the religions are made null and void has come. One who obeys him will be fortunate. Those who do not obey and oppose him will be unfortunate. We told him “May Allahu Ta’âlâ have mercy with you, who are you?”. He said: “I am the Teklân genie.” We asked: “What are these noises?” He said: “Those who make this noise are a group from the genies. A Prophet from

the tribe of Quraysh has been sent. They have believed in him.” After this, the sound ceased. When it was morning, we set out and started walking towards the desert. During our journey, we lost a person from the backside. I said to my travel companions: “Stop, wait, let me check who is the lost person”. I had a spare beast. I got upon it, I girded my sword and went to look for him. I came across someone. Due to old age, his back was curved, his eyelashes fell out. He was digging up somewhere. When he saw the foot sounds of my animal, he raised his head and looked. Respectful fear covered me. Reciting verses from the Qur’ân al-Karîm, I took refuge in Allahu Ta’âlâ and I recited many salawâts. Then I said to that person: “May Allahu Ta’âlâ have mercy on you. We are a group of travelers. We have lost our way. Either show us the road or a place to stay. At least, give us water to drink.” He said: “I have no house or tent to accommodate you. I have no water or milk to make you drink either. Your road is before you. Climb over a such-and-such mountain.” I asked: “Who are you?” He said: “I am Abd-i Kelâl bin Yegûs Al-Humeyrî.” I asked him what happened to his people. He said he had not heard of them for three hundred years. I came to the tribe of Banî Mâzin. Among them, there is an old person who is one thousand five hundred years old. He told me that there was a covered river source of Âd people. I am digging up here for three hundred years. I could not find a sign from that river. But, I have found three tablets. If you know how to read, let me show you what is written on them. I said: “I know, bring them, let me see”. He showed them. On one of the tablets, there were two couplets that mentioned the evil deeds of Âd people. On the second tablet, two couplets were written. They were criticizing the tribe of Sâlih alaihis-salâm and their killing of the camel. On the third tablet, things like these were written, as well. Then, he held my hand and took me to a place. There was a dead body lying on his back on a golden throne. Between his two eyes, this was written: “My name is Shaddâd bin Âd. I was the owner of the gardens of Irem and imâd. I lived one thousand years. I built one thousand cities. I lived with one thousand girls and servants. I owned one thousand weight of gold. I had thousands of soldiers. I owned the rule of East and West. Neither did the world stay with me, nor did I stay in the world eternally. Let no one be conceited for having worldly possessions.

Then, he held my hand and took me to another place. There was a dead body of a woman lying on her back on a silver throne. On her forehead,

this was written: I am the sister of Shaddâd bin Âd. Whoever comes beside me, let him look at me in order to take a lesson. Then he brought me near a stone. He took out a page from the bottom of that stone. He told me to read it. It was written: When that Prophet whose face is like the moon appears, he invites to Allahu Ta'âlâ who is azîz and jalîl. Countries, mountains and valleys will not accept those who oppose him. He will come out from the lands of Tihâmah, Mecca. He is like the moon that is seen above the clouds. He is truthful. His silence is wise. Sultans will be obedient to him. Covered things will be open to him.

After this, he wanted to leave and go. I grabbed his clothes and said: “Tell me for the sake of Allahu Ta'âlâ Who made it possible for us to meet and talk, what do you eat, what do you drink?” He said: “My food is the grass of those hills and my water is rainwater.” Then, I bid farewell to him and left. I stayed at Hadhramaut for two years. On my return, I stopped by that place again. That place had turned green and there was a river flowing. A grave was also built there. There was a group of women present. I asked them “What happened to Kelâl bin Yegûs?” They said: “He passed away. That grave is his grave.” There was a stone at the front side of his grave. On that stone, it was written as follows: “I began to dig the well of Âd with all my power. Finally, like Iyâs, I reached the bottom of that well. I found its water which was sweet like honey and very delicious. I met my need with that water. However, I could not finish the work of digging the well, since my friends caused troubles for me. I had a few tools. I stayed among rocks. Dealing with soil consumed me.”

When he related these Rasûlullah “sall-Allâhu 'alaihi wa sallam” cried and said: “May Allahu Ta'âlâ have mercy on Abd-i Kelâl bin Yegûs. On the Day of Resurrection, he will rise as a one-man community. [The blissful appearance and beautiful morals of our Prophet Muhammad alaihissalâm have been written in detail in the book of “**Endless Bliss**” and his miracles, virtues, beautiful morals and habits in the book of “**Belief and Islam**”. Please read them too!]

PART III

The incidents that took place from the time the Prophethood of Muhammad alaihissalâm was declared to the Hegira:

• The time of coming of Hadrat Jabrâil “alaihissalâm” and bringing revelation (wahy) to Hadrat Muhammad “sall-Allâhu ’alaihi wa sallam” was close. At those times, when Rasûlullah “sall-Allâhu ’alaihi wa sallam” went out of Mecca, a sound would come from every stone he passed by “Assalâmu alaika yâ Rasûlallah”. When he looked around, he could not see anyone.

It is written in the book “**Sahîh al-Bukhârî**” as follows: Before his prophethood was made known to him, Rasûlullah “sall-Allâhu ’alaihi wa sallam” used to see true dreams. The dreams that he saw would come true in the daytime. Then, he became to like solitude. He kept away from people and spent many nights by worshipping in the cave on the Mountain of Hira. He would come to Hadrat Khadîja “radiyallahu anhâ”, take his food for several days and leave. In the month of Ramadân, while he was busy with worshipping, a person came. He had a cover from silk in his hand. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: That person said to me: “Read!” I said: “I do not know how to read.” He put the cover that he was holding in his hand over my head. He covered my head and my face. I thought I would die. Then, he lifted that cover from my head and said: “Read!” I said: “I do not know how to read.” He, like before, recited the first five âyat-i karîmas of the sûra of Alaq, purportedly, **(Read: In the name of your Lord Who created, Created man from a piece of clot. Read: And your Lord is the Most Generous, Who taught by the pen, Taught man that which he knew not)**. Then he retreated. What I heard from him settled in my heart completely. But, I feared that they would call me insane or poet. I did not like them at all. I was very worried. Meanwhile, I heard a sound from the sky: O Muhammad! You are the Messenger of Allahu Ta’âlâ. I am Jibrîl (Archangel Gabriel). Where ever I looked at the sky, I saw him. Until the time of the evening prayer, I was in this state of amazement. That time, Khadîja had sent men to everywhere to look for me. Some of them came and found me. Jabrâil became invisible. I came to Khadîja “radiyallahu anhâ”. I was amazed and my body was trembling. I leaned on the knee of Khadîja and told her my situation. I said: “I fear to be a soothsayer.” Khadîja “radiyallahu anhâ” said: “May Allahu Ta’âlâ forbid! Allahu Ta’âlâ has wished benefaction about you. I hope that you

will be the Prophet of this community.” Then, Hadrat Khadîja went to Waraqa bin Nawfal, who was her paternal uncle’s son and who had read ancient books. She told him Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” situation. After listening to what was told, Waraqa bin Nawfal said: “For the sake of Allahu Ta’âlâ Who holds me in His power, if what you have said is true, Muhammad “sall-Allâhu ‘alaihi wa sallam” is the Prophet of this ummah (community, believers of a prophet). Nâmûs-i Akbar “Archangel Gabriel” who came to Mûsâ (Moses) alaihissalâm has come to him, too. Afterward, Waraqa bin Nawfal saw Muhammad alaihissalâm near the Kâ’ba and said to him to tell what he had experienced. He told him. He said by making an oath: “Nâmûs-i Akbar is the one who came to you. He will bring divine provisions to you. As a matter of fact, he had brought to Mûsâ “alaihissalâm” too. You are the Prophet of this ummah. Your tribe will cause troubles for you. They will expel you from your homeland. A group of people will help you. If my life is long enough, I will help you with my hand, my tongue, my property, and my life! Then, he kissed Hadrat Muhammad’s “sall-Allâhu ‘alaihi wa sallam” blessed head. Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, feeling satisfied, came to the house of Hadrat Khadîja “radiyallahu anhá”.

- One of the events is the story of Aktham bin Saifî: When he heard about the prophethood of Hadrat Muhammad “sall-Allâhu ‘alaihi wa sallam”, he wanted to go and see him. When his tribe heard that he would go, they said: “You are our elder. Do not act frivolously. Send two persons from your tribe. Let them go and see the ethics, words, states of that Rasûl “sall-Allâhu ‘alaihi wa sallam” and come back.” He sent two persons. When they went and returned, they explained the states of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” one by one. Upon this, he advised his people as follows: “Those who act quickly in believing him will be august and respected in the world and in the Hereafter.” Shortly after saying these, he passed away.

- One of the events is the story of Umayya bin Abî Salt. Abû Sufyân related: In Damascus, Umayya bin Abî Salt asked me about the situation of Utbah ibn Rabi’ah. I told him, he said “Fine”. Then he asked his age. When I told him, he said: “He has become old. This is his flaw.” I said: “Don’t say like that. Old age has not brought him anything except honor and virtue.” Upon this, he said: “Be silent so that I will tell you one of his secrets.” He related: “We have read in our books that a Prophet will come

from our lands. I was saying that this Prophet would certainly be myself. We talked about this issue with knowledgeable people. They said that this Prophet would come from among the sons of Abd-i Menâf. I watched the sons of Abd-i Menâf intently; but, I could not see anyone more suitable for this than Utbah ibn Rabi'ah. However, you have told his age. He is too old. I have understood that the Prophet who would come is not him. Because he has passed the age of forty and the prophethood has not been communicated to him". After these talks, days passed. Hadrat Muhammad "sall-Allâhu 'alaihi wa sallam" was informed of his prophethood. I went to Yemen for trade. I paid a visit to Umayya bin Abî Salt. Mockingly, I said to him: "The Prophet you were waiting for has been sent." Upon this, he said: "He is a true and real Prophet, be obedient to him." I said: "Why are you not obedient to him?". He said: "I am ashamed of the women of my tribe. I always told them that the Prophet that would come would be myself. If they see now that I become obedient to a person from the sons of Abd-i Menâf, they will criticize me. He advised: "O Abû Sufyân! In his presence, see yourself as a goat whose neck is tied with a rope and be obedient to him. Whatever he commands, do not oppose him."

It has been narrated that Umayya bin Abî Salt came to the presence of Rasûlullah "sall-Allâhu 'alaihi wa sallam". He recited a eulogy mentioning how the skies and earths had been created, Prophets' situations, and praising Muhammad alaihissalâm. Rasûlullah "sall-Allâhu 'alaihi wa sallam" recited the Sûra of Tâhâ to him. When Umayya bin Abî Salt listened to it, he said: "This is not a word of a human being. However, I have brothers. I do not do anything without consulting them." Rasûlullah "sall-Allâhu 'alaihi wa sallam" told him: "Have îmân, be Muslim, come to the right path, otherwise you will perish." Saying that he would return very quickly, he got upon his camel and went towards Damascus. On the road, he visited a church. There were priests. He told them about his situation. One of the priests said: "Have you seen the person that you talked about? Can you recognize if you see him?" He said: "Yes, I have seen him." Upon this, they took him to a house in which there were pictures of Prophets "aleyhimussalâm". They showed the pictures to him one by one. When he saw the picture of Hadrat Muhammad "sall-Allâhu 'alaihi wa sallam", he said: "This is He." The priest said to Umayya: "Shame on you. Return immediately and believe in him. He is the Messenger of Rabb of the worlds. He is the last Prophet." Umayya bin

Abî Salt returned, he reached Hijâz. Meanwhile, the Battle of Badr had been made and the prominent ones of the Quraysh tribe had been killed. When Umeyye learned this, he said: “If he were a Prophet, he would not have the prominent ones of his tribe killed.” He recited an elegy for the dead. He went to Tâif immediately. He stayed there for a long time. One day he was asleep. His sister was beside him. In his dream, he saw that the ceiling of his house cracked and two white birds came in. One of the birds settled on his abdomen and opened his caftan. The other one said: “He must have heard that he would die.” Saying “No, May Allahu Ta’âlâ prevent it”, it covered his caftan over him. Then, they flew out of the ceiling of the house. There was no sign of crack left on the ceiling of the house. His sister awoke Umayya. He told her about his dream. He said: “They have brought some news to me. But, it has not been permitted to tell me.” After this, he went to Damascus from Tâif. He found the sons of Jefne and was busy with praising them. He knew the language of birds. One day he was drinking wine together with them. A crow that was passing there made a sound. Umayya’s color changed. They asked: “what happened to you?” He said: “If the strange word of that crow is true, I will die before my turn of wine comes.” In order to prevent what he said to come true, they hurried in the turn of wine. When the turn of wine reached the person next to Umayya, Umayya bin Abî Salt fell to the ground. They covered his caftan over him. After a while, they lifted his caftan and saw that he was dead! After his death, these words were heard from his tongue:

*Life, however long it is,
Always destined to end, finally, it will cease.
I wish I could, before understanding this,
Be a goat shepherd on top of mountains.*

• The story of Askalan bin Abî Awâlim al Humeyrî: Abdurrahmân bin Awf “radiyallahu anh” told: I had gone to Yemen for commerce before the Prophethood of Hadrat Muhammad “sall-Allâhu ’alaihi wa sallam” was made known. I was a guest at the house of Askalan bin Abî Awâlim. He was a very old and thin person as if he remained a baby bird. Whenever I went to Yemen, I stayed at his house. At each of my travels, he would ask me: “From among you, has there appeared a person who has honor and fame and who opposes your religion?” I would reply: “No.” Once, I went there again. He had become too thin, his ears did not hear either. His sons and

grandsons had gathered around him. He said to me: “Tell me your lineage.” I told him. He said: “I will give you such good news that it is much better than commerce.” He said: “Haqq Subhânehu wa Ta’âlâ sent a Prophet from your people last month. He made him superior to all the creatures and sent a Book to Him. He prohibits people from worshipping the idols. He invites them to the religion of Islam. He calls them to Haqq, forbids the evil.” I said: “Of which tribe is he?” He said: “He is from the tribe of the sons of Hâshim and you are his maternal uncles. O Abdurrahmân! Go immediately, become obedient to him, believe that he tells the truth, help him and bring these several couplets of mine to him. The meaning of three couplets among them is as follows:

I believe in Allah Who has endless knowledge,

I believe in Allah Who makes the night illuminated with the morning.

I bear witness to the Rabb of Mûsâ that

He has sent you as a Messenger.

In the presence of my Rabb, be my intercessor,

When I am invited to salvation and favour!

I finished my business quickly and returned to Mecca. I met with Hadrat Abu Baqr “radiyallahu anh” and told him what Humeyrî said. He said: “Yes, Allahu Ta’âlâ has sent Muhammad bin Abdullah “sall-Allâhu ’alaihi wa sallam” as a Prophet. Go to your presence.” At that moment, Hadrat Noble Messenger “sall-Allâhu ’alaihi wa sallam” was in the house of Hadrat Khadîja. I went there and requested permission to enter. The permission was given. I entered. When he saw me, he smiled and said: “You have brought one of the two good things” When I said: “What is that?” He said: “Either you have brought a present or you have brought a letter from someone.” He said to those who were there: “Know that Humeyrî is one of the superiors of the believers.” Then, I became Muslim by reciting the kalima-i shahâda. I read the poem of Humeyrî and I mentioned what he had said. Upon this, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: **“There are many people who affirm and believe me, who live in my time and who come to me, they really are my brothers and friends”**. Abdurrahmân bin Awf recited many couplets about this event. These couplets were written in books.

• The story of the genie who was called “Semhâj”: Ibn Mas’ûd “radiyallahu anh” told: “One day, together with Rasûlullah “sall-

Allâhu 'alaihi wa sallam", we went up the hill of Safâ. The polytheists had gathered there. Abû Jahl was among them. The polytheists were worshipping an idol there. Rasûlullah "sall-Allâhu 'alaihi wa sallam" went to them and said: "O people of Quraysh! Have faith by saying "Lâ ilahe illallah"." Upon this, Walid ibn al-Mughirah told Abû Jahl: "Shall I embarrass Muhammad?" Abû Jahl said by making an oath: "Absolutely, do it." Walid ibn al-Mughirah made that idol approach his neck, he turned towards Rasûlullah "sall-Allâhu 'alaihi wa sallam" and said: "O Muhammad! You tell that your Rabb is closer to yourself than your carotid artery is. Here, my Rabb is at my neck. What about your Rabb? Where is He? Let us see Him." Then, he placed the idol on the ground. The polytheists of the Quraysh prostrated before it. They entreated the idol: "O our Lord! Help us so that we will kill Muhammad!" At that time, from the idol, several couplets against Rasûlullah "sall-Allâhu 'alaihi wa sallam" and some things against Muslims were heard. Rasûlullah "sall-Allâhu 'alaihi wa sallam" left there. Ibn Mas'ûd "radiyallahu anh" said: "Together with Rasûlullah, I returned too and said: "May my parents be sacrificed for you O Rasûlullah! Did you hear what sounds came from that idol?" He said: "Yes, I heard. It is a devil. He enters the idols and provokes people to kill Prophets. Allahu Ta'âlâ destroys those devils who speak ill of Prophets promptly." After two or three days from this event, I was sitting in the presence of Rasûlullah "sall-Allâhu 'alaihi wa sallam". A person came. He said: "Assalâmu aleyke yâ Muhammad". We heard his words but could not see him. Rasûlullah "sall-Allâhu 'alaihi wa sallam" asked him: "Are you from those who are of the skies?" He said: "No." He said: "Are you from genies?" He said: "Yes." When he said: "Why have you come?" He said: "I was lost. They told me that a devil had spoken ill of Allahu Ta'âlâ's Messenger. I was looking for that devil. I found him near the Hill of Safâ and killed him by sword. I have made him away from you, O Rasûlullah." He said: "Tomorrow, do honor the Hill of Safâ with your friends. I will make you rejoice." Rasûlullah told him: "What is your name?" When he said: "Semhâj", he said: "Do you wish that I give you a more beautiful name than this?" When he said: "What is that name, O Rasûlullah", he said: "I have given you the name of Abdullah!" After this, that genie left.

Abdullah ibn Mas'ûd "radiyallahu anh" said: "To me, there has been no night longer than that night. In the morning, with Rasûlullah "sall-Allâhu 'alaihi wa sallam", we went to the Hill of Safâ. The polytheists

had gathered there. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” went to them and said: “O people of Quraysh! Say “Lâ ilâhe illallah”” The polytheists, again, went before that idol, prostrated and started begging it. Thinking that what had happened the day before would happen that day too, I was afraid. That moment, a sound came from inside of the idol suddenly. He said: “I am Abdullah bin Heyarâ! I have killed the mischievous devil who spoke ill of the completely pure Prophet.” When the polytheists heard these sounds from the idol, they cursed it and said: “We have never worshipped such an idol like you. Muhammad has cast a spell on you. Yesterday, you were defaming him. Today, you are praising him.” Then, they knocked down the idol and smashed it. Then, they attacked Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. They bloodied his blessed forehead. In the meantime, from among the polytheists, an old person who was holding a walking stick with iron appeared. He said: “O Qurayshîs! I heard that Muhammad is stronger than you. Bring me near him so that I will hit his abdomen with this walking stick.” When he raised his hand to hit, his hand became paralyzed and hung in the air. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” got rid of the evil of that accursed person.

• The story of the high priest of Alexandria: Mugîre bin Shu’be “radiyallahu anh” related: While the prophethood of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was being announced, I went from Tâif to Alexandria with a caravan for commerce. There was a high priest (Christian man of religion). That person was worshipping very much. People were bringing their ill ones to him to be recovered. I asked him: “Is there any Prophet left to be sent?” He said: “Yes, there is the Last of the Prophets. There is not a very long interval between him and Îsâ alaihissalâm. That Last Prophet is neither tall nor short, neither black nor white. There is redness in his eyes. He grows his hair, he girds on a sword. He fears no one. He participates in battles. His Companions sacrifice their lives for him. They love him more than their parents and children. He comes from a hot place. He migrates from one harem to another. He settles down in a dry place. He is consistent with the religion of Ibrâhîm alaihissalâm. Mugîre bin Shu’be “radiyallahu anh” continued his words: I told that Christian man of religion to tell me more about that Prophet. He said: “That Prophet wears waistcloth. Every Prophet was sent to his people. As for him, he has been sent to all human beings and genies. The entire earth has been made masjid for him. When he does not find water,

he makes tayammum and performs prayer. After I listened to these from him, I asked every priest whom I visited in the churches of Alexandria about the attributes, physical appearance of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and memorized them all. When I returned to Medîne, I told all of them to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He liked them. He commanded me to tell them to the Companions “radiyallahu anhum ejma’in” too. I told them to the As’hâb-i Kirâm group by group for days.

• The event of Hadrat Umar’s “radiyallahu anh” becoming Muslim: Emîr-ul mu’minîn Umer bin Khattâb “radiyallahu anh” told: One day, we were sitting with Abû Jahl and Shaybah. Abû Jahl stood up and said: “O people of Quraysh! Muhammad is speaking ill of your ancestors. He calls you fool and ignorant. He says your ancestors are in Hell. Whoever kills Muhammad, I will give him one hundred red-haired camels and one hundred black haired camels and one thousand units of silver. Upon this, I got up and said: “O Ebel Hakem. Are you honest about the word that you said, that is, will you keep your word?” When he said: “Yes, I will give them immediately”, I said: “For the sake of lat and uzza, I will do this task.” At that moment, he held my hand and brought me near the hubel idol which was near the Kâ’ba and made the hubel a witness for me. It was seen as the greatest of all the idols. Whenever they were to start a journey or make war, they would go to the idol of hubel, they would consult with it and make it a witness. I girded myself with a sword and started searching for Hadrat Resûlullah “sall-Allâhu ‘alaihi wa sallam”. I reached a place; I saw that they were butchering a lamb. I stopped there and watched them for a while. A sound was coming from within the lamb, it was saying: “What a fine, what a blessed thing that a person is inviting people to have faith by saying Allah is One, Muhammad “alaihissalâm” is His Messenger!” I immediately said to myself: “These words are for you.” When I left there, I encountered a flock of sheep. There was a sound coming within the sheep that was saying the same thing. I said to myself: “I swear that these words are being said to no one apart from me.” I left there, too. I was passing by the idol called Dimâd. A sound from within the idol was saying these couplets: The meaning of the couplets are as follows:

***When the prophethood of Muhammad-ul-Emîn is declared,
Only Allah will be worshipped, the idol of dimâd will be abandoned.
He is the heir to the Prophets,***

*He is the Prophet coming from the Quraysh after Îsâ, the son of Meryem.
Those who worshipped previously the dimâd and other idols,
They will say: “We wish we have not worshipped them.”
O Abâ Hafs [‘Umar “radiyallahu anh”], be patient, you are such a person,
That another honor will be vouchsafed to you besides being Adî’s son.
You will help him very much with your hand and with your articulation,
Do not hurry at all; you will embrace his religion.*

I understood certainly that these words were being said to me. I went to the house of my sister. Khabbâb bin Arat “radiyallahu anh” and my sister’s husband Sa’îd bin Zayd “radiyallahu anh” were there. When they saw that I had girded myself with a sword, they became afraid. I said: “Don’t be afraid.” Upon this, Habbâb said to me: “O ‘Umar, you poor man, become Muslim.” I wanted water, they brought it. I made a ritual ablution and I asked about Hadrat Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. They said he was in the house of Arqam ibn Abi’l-Arqam. I went there immediately. I knocked on the door. Hamza “radiyallahu anh” went out. When he saw that I had girded myself with my sword, he shouted at me. He was a majestic person. I shouted at him, too. Meanwhile, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” went out. He looked at me and understood that I had come to become Muslim and said: “Allahu Ta’âlâ has accepted my supplication about you. O ‘Umar! Become Muslim.” I became Muslim by saying “Ashhedu en lâ ilâhe illallah wa ashhedu enneke Rasûlullah”. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and As’hâb-i kirâm rejoiced greatly. That day, the number of Muslims reached forty with me. Allahu Ta’âlâ said [in the 64th âyat of the Sûra of Anfâl, purporting:] **(O My Prophet! Allah is sufficient for you and for the believers who follow you!)** I said to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, “For the sake of Allah, let us go out. The polytheists cannot do anything to us.” Then, we went out. We recited takbîr, in a manner that, the polytheists heard us. Hadrat Rasûlullah “sall-Allâhu ‘alaihi wa sallam” circumambulated the Kâ’ba. After this event, we kept struggling against the polytheists. In the end, Allahu Ta’âlâ made us completely victorious.

• Abû Muhammad Jerîrî Taberî “rahmetullahi alaihi” related: When Emîr-ul-mu’mînîn ‘Umer “radiyallahu anh” was honored with having faith, Muslims became strong. The religion of Islam started to be spread openly. When Abû Jahl saw this situation, he told the polytheists:

“Muhammad is a sorcerer. Whoever goes to him, he binds him with sorcery. Let us wait for an opportunity and kill him at once when we find him alone somewhere”. The polytheists agreed and took a decision in this respect. One day, Hadrat Rasûlullah “sall-Allâhu ’alaihi wa sallam” was going towards a mountain alone. Abû Jahl, together with five-ten people, followed him. They attacked Rasûlullah “sall-Allâhu ’alaihi wa sallam” and wanted to kill him! But, they could not. For, the Prophets “aleyhimusselâm” were given the strength of forty men. Our Prophet was given the strength of forty Prophets. The attackers had wounded Rasûlullah’s “sall-Allâhu ’alaihi wa sallam” blessed head at four places. When the As’hâb-i kirâm learned this situation, they ran there immediately. The polytheists ran away when they saw them. When this event happened, Hadrat Hamza, the paternal uncle of our Master, the Prophet alaihissalâm had not become Muslim yet. He was hunting that day. He encountered a deer. He wanted to take out an arrow and shoot the deer. At that time, the deer said to him: “O Hamza! What do you want from me! Go your home; an important task is waiting for you.” He was amazed. He stopped hunting and returned home. He had an odalisque called “Qameriyye”. This odalisque brought his meal to him. However, she was weeping at the same time. Hadrat Hamza said to his odalisque: “Why are you weeping?” She said: “I weep for Muhammad alaihissalâm. He is wounded, resting in his house. Abû Jahl, together with five or ten people, attacked and wounded him. Hearing this, he stood up angrily, took his bow and said: “I will not eat this meal unless I take the revenge of Muhammad “sall-Allâhu ’alaihi wa sallam””. He immediately walked towards the house of Abû Jahl. Abû Jahl was sitting with the polytheists in front of his house. When they saw Hadrat Hamza in anger from a distance, they dispersed and began to run away. Abû Jahl was running away too. But Hadrat Hamza reached and caught him. He started hitting his head with the bow in his hand. The bow was shattered. Abû Jahl had seven deep wounds on his head. No one could dare to challenge Hadrat Hamza. People intervened and made peace between them. Hadrat Hamza went to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He was lying down. He said: “O Muhammad! I took your revenge from your enemy. I wounded Abû Jahl’s head at seven places. If there had not been interfering with people, I would have killed him.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “O paternal uncle! This act has no benefit for me. If you have faith, I will be pleased then.” Hadrat Hamza said: “If I have faith,

will you be pleased?” When he said: “Yes!” he had faith immediately. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” recovered quickly and got up.

• Sufyân Huzelî “radiyallahu anh” told: With a caravan, we were going on the road to Damascus. At one night, towards the morning, we stayed somewhere in order to sleep. Suddenly, we saw a horseman in the air. He said: “O sleeping people! Get up; this is not the time to sleep. Because Ahmed “sall-Allâhu ‘alaihi wa sallam” appeared and all the genies were expelled.” Even though we were brave people, we were afraid. When we returned our homes, we heard that a disagreement occurred in Mecca and one of the sons of Abdulmuttalib was declared Prophet and he was named as Ahmed “alaihissalâm”.

• Urwe bin Merre al-Juhenî “radiyallahu anh” told: In the era of nescience, I went to Mecca in order to perform Hajj. In my dream, I saw that a nour came out of the Kâ’ba and it spread until the mountains of Medîna were seen. I heard that a voice coming from that nour. It was saying: “The darkness has shattered, the nour has spread! The Last of the Prophets has been sent!” Then, another nour appeared. In the light of that nour, I saw all the palaces of Hire and Medâin. A voice was coming from that nour too and it was saying:

Islam has come, the idols have been broken,

The relatives have started to be visited.

When I awoke I feared and said to my people: “I swear by Allah, an event has occurred among the Quraysh.” When we returned to our homeland, we learned that a person who was called Ahmed “alaihissalâm” was inviting people to Islam. I went to his presence and told him the dream that I had seen and became Muslim.

One of the events is as follows: A person had come from Babylon to Mecca for commercial purposes and he had sold his sheep to Abû Jahl. Abû Jahl was not giving his money and putting him off. One day, the Babylonian trader came to the leader of the Quraysh tribe and said: “I am a miserable person. Abû Jahl has bought my flock of sheep and he has not paid its money. Who can take my rights from him?” Hadrat Muhammad “sall-Allâhu ‘alaihi wa sallam” was sitting at a place near to them at that moment. The Qurayshîs, by mocking that person, said: “There, that person who is sitting will take your rights” and they showed Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Upon this, the Babylonian person went to the

presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and explained what had happened to him. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” got up immediately and told him: “Come, I shall take your right” The Qurayshis sent two persons behind them to bring the news. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” went to the door of Abû Jahl, he knocked on the door. When he asked “Who is it?”, he said: “I am Muhammad bin Abdullah. Come out.” Abû Jahl came out immediately. His color changed and he was trembling. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” told him: “Give the right of that person.” Abû Jahl said: “I will give it.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “Unless you give the right of that person completely, I will not leave here.” Upon this, Abû Jahl went in his house in a rush. He brought the rights of that person completely and gave it. Then, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” left there. The Babylonian person went to the place where the Qurayshis gathered and said: “May Allahu Ta’âlâ bless Muhammad “sall-Allâhu ‘alaihi wa sallam”. He took my right from that oppressor.” Then, two persons whom the polytheists had sent to bring the news came there and told them what had happened exactly. After them, Abû Jahl too came there. The Qurayshis criticized him. Upon this, Abû Jahl said: “When Muhammad came and knocked my door, it was as if my heart was jumping out of its place. I went out immediately. I saw a large lion over the head of Muhammad. It had opened its mouth. If I had hesitated about giving the rights of that person a little more, the lion would have torn me.” The people who were present there said: “This is one of the sorceries of Muhammad, too.”

• Abdurrahmân bin Jawzî, in his book (**Kitâb-ul-Wafâ fî ahwâlil Mustafâ**), he related that Khâlid bin Sa’îd bin Âs “radiyallahu anh” told as follows: One night, in my dream, I saw that darkness covered Mecca. So much so that no one could see his hand. At this moment, a nour appeared from the well of Zemzem. It rose to the sky and illuminated the Kâ’ba. Then, it illuminated all Mecca. Then, it illuminated the palm date orchards of Medîna. So much so that I was seeing the unripe palm dates on the branches of palm date trees in the light of that nour. While I was in this state, I awoke. I told my dream to my brother Amr bin Sa’îd. My brother had a strong insight. He said: “O my brother! This thing will appear from the sons of Abdulmuttalib. Don’t you see that that nour came out of the water in the well that was unearthed by their ancestor? When Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” prophethood was made known, I went to

his presence and told him my dream. He said to me: “O Khâlid! I swear by Allah that that nour is I. I am the Messenger of Allahu Ta’âlâ.” Then he communicated things to be believed in. I became Muslim, too. Then, my brother Amr became Muslim, as well.

- A person from the tribe of Banî Asad had brought three camels into the market place in order to sell them. Abû Jahl became a customer and bought them. But, he did not pay their prices. At that time, Rasûlullah “sall-Allâhu ’alaihi wa sallam” was sitting in the masjid. The person who sold his camels to Abû Jahl and could not take his money came into the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and told his situation. He asked: “Where are your camels now?” He said: “They are still at the market place.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” went to the market place. He bought the camels of that person with his consent. Then, he sold two of the camels and paid the price of the three camels. He sold the remaining one camel too and he distributed its money among the poor of the sons of Abdulmuttalib. Abû Jahl was sitting at a corner at the market place, he was not able to say anything. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said to Abû Jahl: “From now on, do not do things like that! If you do, you will get in trouble that no one faced.” Abû Jahl said: “I will not do anymore, O Muhammad!” Some of the polytheists said to Abû Jahl: “You were insulted in front of Muhammad. Have you embraced his religion, or were you afraid of him?”. Abû Jahl said: “I will never embrace his religion. But, I saw several people on his right side. They were holding spears. If I had opposed, they would have killed me at that moment.” The polytheists said: “This is one of Muhammad’s magic, too.”

- An odalisque who was called Zenîre had become Muslim. At those times, her eyes became blind. Abû Jahl said it was the work of lâat and uzza. Zenîre said: “The idols of lâat and uzza cannot know whether people worship or not. The fact that my eyes became blind has happened due to my Rabb’s decree. My Rabb has enough power to make my eyes see again. That night, her eyes opened. She started seeing again. However, the ones whose hearts were blind among the tribe of Quraysh said this was one of the magics of Muhammad too and they remained in aberration.

- Rasûlullah “sall-Allâhu ’alaihi wa sallam”, while his wife Hadrat Khadîja “radiyallahu anhâ” was alive, had given Zaynab “radiyallahu anhâ”, one of his daughters, in marriage to Abûl As, son of Hadrat Khadîja’s sister. Rasûlullah “sall-Allâhu ’alaihi wa sallam” had betrothed

Ruqayyah or Ummu Gulthum, one of his daughters, to Uteybe bin Abî Leheb. When the animosity between Rasûlullah “alaihissalâm” and the polytheists increased, the polytheists said to his sons-in-law: “By marrying his daughters, you are easing his burden. Divorce his daughters so that he will be in difficulty. We shall give you daughters of Quraysh, whomever you want.” Abûl Âs, one of his sons-in-law said: “I will not leave my wife and I do not see any Qurayshi woman as equal to her. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” praised him. Uteybe said: “If you give me the daughter of Sa’id bin Abil-Âs, I will break the engagement.” They gave him the daughter of Sa’id bin Abil-Âs. That unfortunate person had not married Rasûlullah’s daughter yet. While Rasûlullah was sitting with his daughter, he came to his presence and said: “I do not believe in you and I have departed from your daughter.” He spat at Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He said bad words and went away. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” pronounced a prayer: “O my Allah! Make one of Your dogs assault him” Abû Tâlib was there too. He said to Uteybe: “O son of my brother! With which trick will you be able to save yourself from this prayer?” Some people narrated that Abû Tâlib felt sorry and said to Rasûlullah “O son of my brother, what will you gain with that prayer?” When Uteybe told this prayer to his father, his father became sad. After this event, he went to Damascus for trade with a caravan. They had stayed at a place on the road. A priest told them that there were many wild animals there. Upon this, Uteybe said to his companions: “Help me. I feel worried about the prayer of Muhammad.” They gathered all their loads. They made Uteybe lay down on top of the loads. They encircled it and lay down. At midnight, a lion came. It sniffed the persons there one by one. Then, it jumped over the loads. With its claw, it tore down the stomach of Uteybe and sent his soul to Hell. Hassân bin Thâbit “radiyallahu anh” related this event in one of his eulogies.

- The event about the Negus (An-Najashi): When the As’hâb-i kirâm “aleyhimurridwân” immigrated to Abyssinia for the second time, they were eighty-two men and twenty-four women. Ja’fer bin Abî Tâlib “radiyallahu anh” and Ummu Seleme “radiyallahu anhumâ” were also among them.

Ummu Seleme “radiyallahu anhâ” related: During our stay in Abyssinia, we explained our religion easily. We were busy with worshipping Allahu Ta’âlâ. No one hindered us. When it was heard in Mecca that we were in ease and comfort, the people of Quraysh agreed among themselves and sent

Amr bin Âs and Abdullah bin Abî Rebîa with presents to the Negus, his patriarchs, and men. Those two persons came to Abyssinia and distributed the presents. Then, they said to the men of the Negus: A group of people has abandoned the religion of their fathers and forefathers and they have come here from Mecca. They have not embraced the religion of the king, either. Their fathers and relatives have sent us. Let the king make them join us and send them to Mecca. The patriarchs said: Submit this situation to the king yourself and let us help you. Those two persons who came from Mecca told the Negus of the situation besides the patriarchs. The patriarchs seized the opportunity and said to him: “These two persons know their situation well. Hand over them to these persons.” The Negus got angry at them. He said: “It is not appropriate to act according to the words of these persons. Let us summon those who have taken refuge in us and ask the truth of the matter to them. If what these two persons said is true, I shall deliver them. If the event is not like the way these persons related, it will be necessary for us to show more attention to those who have taken refuge in here and we must not let these persons harm them.” Then, he ordered the assembly of his scholars.

The scholars gathered around the Negus and put their books before them. Then, the Negus called for those Companions who immigrated to Abyssinia. Ja’fer bin Abî Tâlib and other Companions came. When they came, the scholars stood up and introduced Ja’fer bin Ebî Tâlib “radiyallahu anh” to the Negus. The Negus treated him well and showed him respect. The Negus asked about the situation. Ja’fer bin Abî Tâlib said: “O King! We were negligent people who worshipped idols, who ate carrion, who gambled and who committed many more evil things. Allahu Ta’âlâ has made a favor, He has chosen someone from among us whose lineage, trustworthiness and piousness are the most supreme and He has sent him as a Prophet to us. He has told us that Allahu Ta’âlâ is one. He has invited us to faith. We do worship that Almighty Allah. We do not attribute a partner to Him. We do perform the ritual prayer, we do not deviate from the truth. We keep our words. We do good deeds, we visit our relatives. We have believed in that Prophet and we have become obedient to him. Because of this reason, our people have turned against us. They tormented and tortured us too much so that they could turn us back to polytheism and disbelief. We could not endure their torture, we have taken refuge in here. They cannot treat us as an enemy here.

After listening to these, the Negus “rahmetullahi alaihi” said: “Recite some from the book descended to your Prophet. Ja’fer bin Abî Tâlib “radiyallahu anhi” recited some from the Sûra of Meryem. While listening to it, the Negus wept so much that his beard got wet. The scholars beside him wept, too. Their tears wetted their books in front of them. Then, the Negus said: This nour comes from the same place as the nour that came to Mûsâ (Moses) “alaihissalâm”. He said to the two polytheists who had come from Mecca in order to bring the Muslims back: “I swear by Allah, I will not give these people to you. Upon this, those two persons left the presence.” Amr bin Âs said: “I shall do something to the companions of Muhammad “sall-Allâhu ’alaihi wa sallam” so that they will be wretched.” Abdullah bin Abî Rebîa said: “O Amr, do not do something like that. Eventhough we are estranged from each other, they are our relatives.” Amr did not listen to him and sent a message to the Negus: “The companions of Muhammad calls Isa (Jesus) “alaihissalâm” slave”. The Negus called Ja’fer bin Abî Tâlib and the Muslims that had immigrated to Abyssinia to his presence again. He asked: What do you say about Isa “alaihissalâm”. Ja’fer bin Abî Tâlib replied: Isa “alaihissalâm” is kelimatullah and rûhullah; Allahu Ta’âlâ tells so. The Negus made an oath and said: Isa “alaihissalâm” said so too. From now on, stay at this country safely. No one shall harm you. Then, he said to his patriarchs: Return the gifts that those two persons who came from Mecca brought. I do not need their gifts. Those two persons went back as rejected. The As’hâb-i kirâm “aleyhimurridwân”, that were there, stayed in peace. [All the Abyssinian Kings are called the Negus. The name of the Negus at the time of Rasûlullah “sall-Allâhu ’alaihi wa sallam” was Es’hame. He was a Christian before, then embraced Islam. His funeral prayer was led by Rasûlullah “sall-Allâhu ’alaihi wa sallam” in Medina. Amr bin Âs “radiyallahu anhi” became Muslim as well in the eighth year of Hegira.]

- Twenty persons from among the church leaders of the religion of Najashi (the Negus), king of Abyssinia, received permission from him and went to Mecca. Rasûlullah “sall-Allâhu ’alaihi wa sallam” was sitting at the Maqâm-i Ibrâhîm at the Kâ’ba. They requested permission and came to his presence. Among them, the church leader named Tapûr, said: Are you the person who says that he is the Messenger of Allahu Ta’âlâ? When he said: Yes, it is me. He asked: To what you invite people? He said: I invite them to believe in Allahu Ta’âlâ Who has no partner. Then, he recited Qur’ân al-Karîm to them. All of them started weeping. Their tears wet their

beards. Church leader Tapûr said: I have believed in Allahu Ta'âlâ and you are His Messenger. Other church leaders were honored with faith as well. When they left the presence of Rasûlullah "sall-Allâhu 'alaihi wa sallam", Abû Jahl and Umeyye bin Halef, together with a group of people from Quraysh, said to them: You have been sent here in order to look for a religion. You would bring news about the religion of this person. Do you not have a mind? You sat in his presence for an hour and you have changed your religion. You affirmed whatever he said. For two years, he says he is a Prophet. From us, except a few idiots and a few poor persons, no one believed him. Upon these words of theirs, they said: Be silent, we will not waste anyone's rights. We have attained a crystal clear truth. We have been enlightened with that true religion. We will not abandon this true religion due to the words of the ignorants. Then, they learned Qur'ân al-Karîm and the fundementals of Islam and returned to their homeland.

• Hadrat Muhammad "sall-Allâhu 'alaihi wa sallam", while talking about his Mi'râj, as mentioned in Qur'ân al-Karîm, said that they stopped by Masjid al-Aqsâ. Quraysh people knew that he had not seen Masjid al-Aqsâ before. They asked him about the structure of Masjid al-Aqsâ. At that time Jabrâil "alaihissalâm" brought the image of Masjid al-Aqsâ before the eyes of Rasûlullah "sall-Allâhu 'alaihi wa sallam". He answered the questions by looking at Masjid al-Aqsâ [like watching a television]. In addition, they asked about the news related to a caravan of Quraysh people that had gone to Damascus. He said: "The caravan is on the road. When I encountered them, such-and-such person was sitting on a camel. The weather was cold. He asked for a rug from his slave. I was thirsty. I drank water from the glass of such-and-such person. A person had lost something. They searched for and found it. The camels in the caravan feared our Burâq and dispersed. If they do not spend much time to gather the camels, they will come to Mecca while the sun rises on so-and-so day". On the day when he said the caravan would come, the polytheists formed two groups. One group started watching the direction where the caravan would come, the other group started watching the direction the sun would rise. Those who were waiting for the caravan shouted: "There, the caravan has come". At that moment, those who were waiting for the sunrise shouted too: "There, the sun is rising". They met the caravan and asked about the things told and their experiences one by one. They learned that everything was true. However, due to their

stubbornness and arrogance, they did not have faith. Their disbelief and arrogance aggravated. **“Allahu Ta’âlâ does not guide those He sends astray, and they will have no helpers.”** Yûnus bin Bukeyr, in addition to Ibn Is’hâk’s (book of) Siret (character), said: That day, the sunrise was delayed by Allahu Ta’âlâ until the arrival of the caravan.

- One day, after long arguments, Abû Jahl said: “From now on, we are excused about Muhammad. After this, I shall hit a stone against his head when I see him performing his ritual prayer. With this, I will be free of him. But, you help me, do not leave me to the enemy.” They promised and made an oath: “We will help you in every manner and protect you, we will not leave you to the enemy.” They said: “Do this thing”. In the morning, Rasûlullah “sall-Allâhu ’alaihi wa sallam” came to the place where he would perform ritual prayer and started the prayer. Abû Jahl took a stone in his hand and approached from behind. When he came closer, the color of his face changed. His body started trembling and he returned in a wretched manner. When the people of Quraysh asked what had happened to him, he said: “When I came close to him in order to hit him with the stone, I saw a huge and angry camel. I have never seen such a camel with those long legs, sharp teeth and so majestic. If I had come closer, it would have killed me.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “If he had come closer, it would have certainly caught him. Jabrâil “alaihissalâm” told me like this.”

- Abû Jahl asked the Quraysh polytheists: “Does Muhammad rub his face on the earth near you?” That is, does he perform the ritual prayer near you?” They said: “Yes, he does.” He said: “If I see him performing the ritual prayer, I will crush his head with my foot.” One day, while Rasûlullah “sall-Allâhu ’alaihi wa sallam” was performing the ritual prayer, he walked towards him in order to do what he had said. Before coming close to him, he returned at once by wiping something off his face. When the polytheists said: “What happened to you?” He said: “I have seen a trench of fire between Muhammad and me. The hellhounds attacked me. I returned immediately.” Upon this event, Allahu Ta’âlâ sent the 9th-19th verses of the Sûra of Alak, purporting: **“Have you seen him who prevents a servant (Prophet) when he prays? Tell me, if he is on the guidance or enjoins piety? Tell me if he denies the truth and turns away (from it)? Does he not know that Allah sees (all that people do)? Nay! If he does not desist, We will catch him by the forelock, A lying, sinful forelock! Then, let him call upon his**

council, We will summon the guards of Hell! By no means! Pay no heed to him. Fall prostrate and draw near to Allah!”

• One day, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” passed by Hakem bin Abûl Âs. Hakem made fun of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” behind him by moving his body, hands and arms. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” saw this state of his with the light of his prophethood and said: “May you stay in this state!”. At that moment, the body of Hakem bin Abûl Âs started trembling and he could not get rid of that trembling until the end of his life.

• The people of Quraysh agreed among themselves and sent two persons to Jewish scholars. They had them ask about the situation of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. The Jewish scholars said to them: “Ask him about three things. If he gives the correct answers, know that he is a Prophet. Obey him. Otherwise, he is a liar. Then, do whatever you want to him.” The first of the questions was about the story of Ashâb al Kahf, the second one was about the story of Dhu’l-Qarnayn, the third question was about the nature of the soul. The Quraysh people asked about these. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “I shall answer tomorrow.” He did not say “InshâAllah”. For ten days, no revelation came. The polytheists started becoming joyful. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” felt great difficulty because of this situation. Then, Jabrâil “alaihissalâm” brought the sûra of Kahf that includes the answers to those questions. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” recited this sûra to the polytheists. However, because of their stubbornness and arrogance, they did not have faith. [In the 26th âyat of the Sûra Al-Baqarah] Allahu Ta’âlâ said, purporting: **“...Allah misleads many people thereby and He guides many people thereby...”**

• From the polytheists, persons named Eswed bin Abdulmuttâlib, Âs bin Wâil, Welîd bin Mugîre and Ibn Talâtîla were very excessive in mocking Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. One day, Jabrâil “alaihissalâm” stood by Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Those people were circumambulating the Kâ’ba. An arrow had hit Welîd bin Mughire’s hand and it had swollen. Jabrâil “alaihissalâm” looked at the swelling on his hand while passing by. At that moment, blood started flowing from the swelling on his hand and he died. Then, Âs bin Wâil came. A thorn had pricked his foot and he had been wounded. Jabrâil “alaihissalâm” pointed out that wound. It acted up and he died at that moment. Then, Eswed bin

Abdumuttâlib came. He hit him with a green leaf and made his eyes blind. After him, Ibn Talâtîla came. Jabrâîl alaihissalâm put a mark on his head. Pus started suppurating from his head and he died at that moment. [In the 95th verse of the Sûra of Hijr] Allahu Ta'âlâ said about them, purporting: **“We will suffice you against the scoffers.”**

- One day, Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, because of the evilness of the Quraysh infidels, had gone out of Mecca. He saw a silhouette in the distance. When he approached, he understood that it was a herd of camels. He entered the flock and sat down among the camels. The camels winced. Abû Serwân, who was in charge of the camel flock, walked around the camels. He could not see anyone. When he entered the flock, he saw Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He said: “Who are you? You have scared my camels.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “Don’t be afraid. I sat among your camels to rest a little bit.” When he asked again who he was, he said: “Don’t be afraid! I am a person who wants to rest a little bit among your camels.” Upon this, Abû Serwân said: “I suppose you are the person who claims to be a Prophet.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “Yes, I am a Prophet. I also invite you to be Muslim by saying Ashhedu en lâ ilâhe illallah wa ashhedu enne Muhammaden abduhu wa Rasûluh.” Abû Serwân said: “Go out of my camel flock. As long as you are among them, my camels will not feel comfortable.” And he made Rasûlullah leave there. Upon this, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” prayed: “O my Rabb! Make his lifespan long and make him one of the rebels.” Abû Serwân became very old, he always wished to die. People said to him: “We see that you have perished because of the malediction that was inflicted upon you.” He said: “No, I have not perished.” When Islam spread and it was heard, Abû Serwân “sall-Allâhu ‘alaihi wa sallam” came to the presence of Rasûlullah and he believed. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” prayed and asked forgiveness for him. However, the previous prayer had been accepted before this one.

- One day, the polytheists hurt Rasûlullah “sall-Allâhu ‘alaihi wa sallam” very much and bloodied his blessed face. He sat down somewhere and was very upset. At that point, Jabrâîl “alaihissalâm” came and said to him “Call so-and-so tree from the trees of that valley.” He called it and the tree came next to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Then, he told the tree to go back to its place. The tree went to its previous place. Upon

this, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “This suffices for me.”

• The polytheists of Quraysh, because of Abû Tâlib’s protection, could not struggle against Rasûlullah “sall-Allâhu ’alaihi wa sallam” and became helpless. They assembled somewhere and made a pact that forbids making relationship with the sons of Abdulmuttalib and the sons of Hâshim, commercing with them, marrying their daughters, giving away their daughters to them in marriage and talking to them. They made an oath in the name of Haqq Subhânehu wa Ta’âlâ. They wrapped that pact with a silk cloth; waxed and sealed it; and hung it on the Kâ’ba. Upon this, except Abû Leheb, all the sons of Abdulmuttalib and the sons of Hâshim, retreated to their district that was in a valley between two mountains. They stayed there for three years. Except Abûl âs bin Rebi’a, son-in-law of Rasûlullah “sall-Allâhu ’alaihi wa sallam”, all the people of Quraysh cut all kinds of relationship with them. Abûl As used to bring wheat and palm date fruits to them at nights. Rasûlullah “sall-Allâhu ’alaihi wa sallam” would pray for him much. The days of Muslims passed in trouble and difficulty. The trouble became very intense. Allahu Ta’âlâ sent a woodworm to the pact that the polytheists hung on the Kâ’ba. It ate up everything on the pact, except for the blessed name of Allah. Rasûlullah “sall-Allâhu ’alaihi wa sallam” informed his paternal uncle Abû Tâlib of this situation. Abû Tâlib made the sons of Abdulmuttalib and the sons of Hâshim wear nice clothes and he went to the assembly of the Quraysh people with them. The people of Quraysh welcomed them. He said: “O people of Quraysh! We have come to you because of something. On this matter, treat us justly and fairly. That is, Muhammad “alaihissalâm” said to me: Allahu Ta’âlâ has infected the pact that you hung on the Kâ’ba with a woodworm. This woodworm ate up all the pact except the name of Allah. I have never heard a lie from him. Check that pact. If what Muhammad “sall-Allâhu ’alaihi wa sallam” said is true, fear Allah and give up this illogical act. If he lied, I will not protect him and leave him to you. Then, you do whatever you want to him.” The people of Quraysh said: “O Abû Tâlib! You thought well.” They sent someone and made him bring the pact that was hung on the Kâ’ba. They opened it and saw that, except for “Bismike Allahumme”, no writing that had been written on it existed anymore. Upon this, Abû Tâlib criticized the polytheists. None of them could speak and they withdrew the pact. Rasûlullah “sall-Allâhu ’alaihi wa sallam” and all his relatives went out of the valley they stayed. The people of Quraysh traded with them for a while and pretended to be friends temporarily.

• One day, the polytheists came to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. They said: “If you are right about your prophethood mission, let us see, divide the moon into two parts. He expressed: “If I divide the moon into two, will you believe?” They said: “Yes, we will believe.” At that time, it was the fourteenth night of the lunar month [It was full moon.] Rasûlullah “sall-Allâhu ‘alaihi wa sallam” supplicated to Allahu Ta’âlâ. At that moment, the moon was split into two parts. One of its part was over the mountain of Abû Qubays and the other part was over another mountain. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” called the polytheists one by one with their names. He said: “O so-and-so, O so-and-so, have you seen it?” But, the polytheists said: “Muhammad cast a spell on us.” Then, they said: “Let us ask the travelers who have come from surroundings. If they say that they saw it too, it is true.” They asked it to every travellers. They also said: “As you saw it, we also saw the moon was divided into two.” They saw that the moon was divided into two. However, they could not see the truth. [In the 179th ayat of the Sûra of A’râf] Allahu Ta’âlâ said, purporting: **“...They have eyes wherewith they see not...”**

• Rasûlullah “sall-Allâhu ‘alaihi wa sallam” saw Rughâne bin Zayd, who was one of the well known wrestlers. He said: “Has the time of your believing not come yet? Do you want me to show a miracle?” Rughane said: “Call the half of the tree that is ahead so that it will come next to you.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” called the half of the tree. The tree split and half of it came before him. Then, he said: “Go back.” The tree went back and united with its other half. The person who conveyed this event said: “I have seen that tree. The place where its two parts united were appparent like a long rope. When Rughâne saw that miracle, he said: “I do not know these. Let us wrestle. If you win, half of my sheep will be yours.” They wrestled. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” won. Rughâne said: “Let us wrestle again.” He was defeated again. He asked: “What will you tell the Qureyshîs when you see them?” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “I will say “I have defeated Rughane in wrestling and I have taken half of his sheep.”” Rughâne said: “Do not say that. It will not be good for me. Tell them “He has given the sheep as a present.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “I cannot lie.” Rughâne said: “Do you not lie anytime?” He said: “No. I have promised my Rabb. I do not tell lie.” Upon this, Rughâne became a Muslim.

• Rasûlullah “sall-Allâhu ’alaihi wa sallam” prayed one night: “O my Rabb! Strengthen Islam with either Umer bin Khattâb or Abû Jahl bin Hishâm”. On the morning, Hadrat Umer bin Khattâb “radiyallahu anh” came and became Muslim.

• One night, Rasûlullah “sall-Allâhu ’alaihi wa sallam” was busy with performing tahajjud prayer and he was reciting Qur’ân al-Karîm. Seven genies from among the genies of Nusaybin stopped by there. They heard the verses of Qur’ân al-Karîm that Rasûlullah recited. After a while, they came with a large group of Nusaybin genies and stopped at the upper lands of Mecca. One of them came to the presence of Rasûlullah. Rasûlullah “sall-Allâhu ’alaihi wa sallam” was sitting with his Companions. He said to the As’hâb-i kirâm: “Who that has not got a mote of fear in his heart will come with me? Abdullah bin Mas’ûd “radiyallahu anh” stood up and took the canteen of Rasûlullah, which was full of palm date drink, thinking that it was full of water. Together, they went to the upper lands of Mecca. Rasûlullah “sall-Allâhu ’alaihi wa sallam” drew a line and said: “O Abdullah, do not cross this line and do not fear anything.” Abdullah ibn Mas’ûd “radiyallahu anh” related: “I sat within that line. There was a group in the distance. When Rasûlullah “sall-Allâhu ’alaihi wa sallam” approached them, they stood up. They showed him respect. Rasûlullah “sall-Allâhu ’alaihi wa sallam” stayed with them until the morning. Then, he came next to me and said: You waited a lot, O Abdullah. I said: O Rasûlullah, how can I not wait? The bliss in the world and in the Hereafter depends on obeying your orders. Then, from that crowd, two persons came to Rasûlullah. Rasûlullah “sall-Allâhu ’alaihi wa sallam” told them “Why have you come? I have solved your matter.” They said: “O Rasûlullah! We want to perform the morning prayer with you, we have come for this reason”. Upon this, Rasûlullah said to me: “Do you have water with you?” I said: “There is palm date fruit drink”. He said: “Palm date fruit is beautiful, its juice is clean”. He made a ritual ablution with it. I asked: “Who are they?” He said: “They are genies from Nusaybin. They have become Muslim. They had some disagreements. I have solved them. They wanted allocation of food to themselves. I have told them the bones are food for themselves and dry dung is food for their animals”. After this event, he forbid cleaning with bones and dry dung.”

• Abdullah ibn Mas’ûd “radiyallahu anh” reported: “One night, Rasûlullah “sall-Allâhu ’alaihi wa sallam” held my hand and brought me to a valley of Mecca. He sat me down at a place and draw a line

around me. He said: “Do not pass this line! A group will pass from here, do not talk to them! They will not want to talk to you either.” and went somewhere. While I was sitting there, I saw that a crowd appeared. They came next to me. They did not enter the line around me. They passed by it and went towards Rasûlullah. At the end of the night, Rasûlullah “sall-Allâhu ’alaihi wa sallam” came. He slept by leaning against my knee. Suddenly some white clad persons came. They were so beautiful that it is impossible to describe. Allahu Ta’âlâ knows. Some of them sat near the blessed head of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and some of them sat near his blessed feet. They started talking among themselves. They were saying: “The state of having an awake heart while the eyes are in sleep has not been given to anyone except that Prophet. To accept the invitation of this Prophet is like accepting the invitation of a sultan who built a palace, had very beautiful meals prepared and invited everyone. Those who accepted the invitation, ate and drank in the feast became close and precious to the sultan. As for those who do not accept the invitation, he reprimands and punishes them.” After saying these, they went. Rasûlullah “sall-Allâhu ’alaihi wa sallam” woke up. He told me: “O Ibn Mas’ûd! Did you hear what this group said? Who are these?” I said: “Allahu Ta’âlâ and His Messenger know it.” He said: “They were angels. The example that they gave is this: Allahu Ta’âlâ created Paradise. He invited people to it. Those who accept it will attain the blessings of Paradise and they will be precious before Allahu Ta’âlâ. Those who do not accept it will suffer punishment and torment.

- They asked Masruq “rahmetullahi aleyh”: “Who did inform Rasûlullah “sall-Allâhu ’alaihi wa sallam” that while he was reciting the Qur’ân al-Karîm, the genies came and listened to him at night?” He said: I heard from one of the As’hâb-i kirâm “ridwânullahi Ta’âlâ aleyhim ejma’în”. He said: That night, a tree informed Rasûlullah “sall-Allâhu ’alaihi wa sallam” of this situation.”

- Zubâb bin Hâris “radiyallahu anh” related: In the era of nescience, I had an idol. I was worshipping it. I had a friend from the genies too. He was giving news about the events that took place among Arabs. One day, I had slept in front of that idol. Suddenly, my genie friend came and said: “O Zubâb! O Zubâb! Listen to the astonishing news! Muhammad “alaihissalâm” has been sent as a Prophet with a Book. He is inviting people in Mecca. They do not accept his invitation. He is telling the truth,

he is not lying.” When I heard these words, I was astonished. I went out in order to inform my people. At that moment, a person came suddenly. He brought the news about the prophethood of Muhammad “alaihissalâm”. I broke the idol that I had been worshipping. I got on a camel. I set out in order to go to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. I reached his presence and saw his blessed face. Until that time, I had never seen such a beautiful face. Light was being emitted from his blessed face. I approached him. He said to me: “Why have you come, O Zubâb?” I said: “I came to obey whatever you order.” He told me of my genie and my idol that I broke in my homeland. He told me the day when I broke the idol and the genie brought the news. I said: “Ashhedu enneke Rasûlullah” (I bear witness that you are the Messenger of Allah.) He said: Say “Ashhedu en lâ ilâhe illallah” (I bear witness that there is no god but Allah) first, then say “Ashhedu enneke Rasûlullah”. After saying it, I recited this poem that came to my heart:

*When Allahu Ta’âlâ sent His religion,
I immediately obeyed the Messenger who came with the guidance.
I treated the idol harshly, abandoned it,
I accepted the invitation of the Messenger.
I gave up my habits immediately,
I opposed my idol, broke it immediately.
For, I could not have several things,
Therefore, I obeyed the Messenger immediately.*

• Jâbir “radiyallahu anh” related: While the oath of allegiance was being taken under the tree, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Except the owner of the red camel, all of those who paid allegiance under the tree will enter Paradise.” After the oath of allegiance, we looked for the owner of the red camel to see who he was. We saw that a person had lost his camel and he was looking for it. We told him: “Come, pledge your allegiance, you may look for your camel later.” He said: “It is better for me to find my camel than paying allegiance.”

• Mâzin bin el-Gadwiyye “radiyallahu Ta’âlâ anh” related: My people had an idol. Everyone was worshipping it. One day, I sacrificed an animal before that idol. I heard a voice coming from within the idol: “O Mâzin! Listen to me. You will be pleased. The truth has appeared. The evil has

disappeared. Allahu Ta'âlâ has sent His religion with a Prophet. Abandon the stones, the carved idols so that you will be free from Hellfire.” I feared this voice. I told myself: “Something big will happen” Several days later, I sacrificed another animal before that idol. A voice came from within that idol again. It was saying: “Come to me that you will hear the things that everyone knows of. A Prophet has been sent with the revelation. Believe in him in order to be free from Hellfire whose fuel is stone.” I told myself: “This is some news that warns me.” Days passed. One day, a person came to us. I asked for news from that person. He said: “In Mecca, a person from the tribe of Quraysh says he is a Prophet. His name is Ahmed. Whoever I come across, he says “Believe in Allahu Ta'âlâ's inviter.” I told myself: “The news that I heard from within the idol is this.” I got up and demolished the idol. I set out for Mecca. I came to the presence of Rasûlullah “sall-Allâhu 'alaihi wa sallam” and I became honored by becoming a Muslim. I had been such a person that I had followed the desires of my nafs day and night, drunken wine, spent time with adulteress women, had been busy with songs. For many years, I had lived in famine, contempt, and troubles. All my assets had perished. I had not had a son. I asked Rasûlullah “sall-Allâhu 'alaihi wa sallam” to pray that I would dislike and keep away from these evil things. He prayed for me: “O my Allah! Save him from being a singer, make him read the Qur'ân al-karîm. Turn his being busy with harâm into being busy with halâl. Instead of wine, vouchsafe halâl beverages to him. Save him from adultery and make him attain chastity. Save him from following his nafs, grant him bashfulness and give him a pious son.” Allahu Ta'âlâ accepted these supplications that were made for me. It is reported that this person built a mosque and he worshipped in that mosque. If an oppressed person worshipped in that mosque for three days and pronounced a malediction over the oppressor, the oppressor would perish in a short time or he would contract leprosy disease. That mosque was called “Muberris”.

PART IV

The events that occurred from the Hegira of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” to his passing away. *This part has two sections. The first section is about the miracles whose time of occurrence is recorded in the books. The second section is about the events whose time and from which books they have been excerpted are not recorded.*

FIRST SECTION:

The miracles that occurred from the Hegira of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” to his passing away and whose time of occurrence are recorded in the books.

- When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was ordered to migrate from Mecca to Medina, it was fourteen years after he was informed of his prophethood. On the night he left Mecca, Meccan polytheists agreed among themselves to kill Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. When the time to sleep came in the night, they gathered in front of the door of Rasûlullah and started waiting for him to sleep so that they could kill him. That night, the first verses of the Sûra of Yâsîn were descended. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” took a handful of soil from the earth. By reciting the 9th âyet of the Sûra of Yâsîn, purporting: **“And We have put before them a barrier and behind them a barrier and covered them, so they do not see”** and by throwing the soil in his hand over their heads, he passed among them and went away. They did not see him and they did not recognize that. Only one of them saw it and said: “You could not see Muhammad! He exited and went away. The polytheists stood up and they wiped the soil from their faces and heads.

- That night, Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, together with Hadrat Abu Bakr Siddîq “radiyallahu anh”, went up to a cave on the Sawr Mountain. Hadrat Abu Bakr said: “O Rasûlallah! Let me enter the cave first, lest harm comes to you.” He went in, he checked all the holes on the walls of the cave with his finger one by one. He found a large hole. In order to check that hole, he put his foot in it. His leg went in the hole up to his thigh and he put it out again. According to another report, he tore down his shirt and stuffed the holes with its pieces. One hole was left. He put his foot there and a snake bit his foot. He said: “O Rasûlallah! Do come in. I have prepared a place for you.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” entered the cave and he rested there. Hadrat Abu Bakr suffered a great pain

that night due to the snake bite. He did not tell his situation to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. In the morning, when Rasûlullah saw that Hadrat Abu Bakr’s foot had swollen, he asked: “What is this, O Abu Bakr?” When he said: “O Rasûlallah! This night, a snake bit it.” He said: “Why did not you tell me?” He said: “I did not want to make you sad, O Rasûlallah”. Upon this, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” applied his blessed hand on the swollen part. It healed that moment. The swelling disappeared.

• Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and Hadrat Abu Bakr Siddîq “radiyallahu anh”, as soon as they entered the cave, a tree grew in front of the mouth of the cave that night. Two wild pigeons made a nest on that tree and they laid legs. A spider covered the mouth of the cave with its web. The polytheists learned that Rasûlullah “sall-Allâhu ‘alaihi wa sallam” had left Mecca. They took their arrows and bows and went to follow them. They came close to the cave. Their distance was around two hundred *zrâs*, or according to another report it was around fifty *zrâs*. [One *zrâ* is 48 centimeters.] They sent one of them to enter the cave and look around. That person came to the front of the cave, returned and went away. They asked him: “Why have you come back?” He said: “The mouth of the cave is covered with a spider-web and there are two pigeons there. I have understood that there is no one there.” Since the polytheists returned by seeing the two pigeons that lighted on the mouth of the cave, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” prayed for those pigeons. Allahu Ta’âlâ made a place available for those pigeons at Haram and they lived there and had babies for many years.

• Surâka, the chieftain of the tribe of the sons of Mudlej related: “I was sitting among my people. A person came and said that he saw a silhouette at the seaside and he thought that they were Muhammad “alaihissalâm” and his Companions. I understood that they were them. I said to that person: “They are not them. Maybe they are so-and-so people. They must have lost their camels and looked for them.” Then, I went to my house and I told my servant to take my horse out and prepare it. I took my spear. I got on my horse and rode it in order to follow them. I reached them. I was so close to them that Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was reciting the Qur’ân al-Karîm and I was hearing him. He did never turn and look back. Hadrat Abu Bakr Siddîq was constantly watching. Suddenly, the feet of my horse mired in the ground up to its stomach. I cried and said: “You have pronounced a malediction over me! Pray, so that I will be free. I swear that

I will turn back whoever I come across.” They prayed, I got free. I turned back whoever I came across that had come to follow them.

It is reported that during this event, Surâka told Rasûlullah “sall-Allâhu ‘alaihi wa sallam”: “When you come across my flock of sheep, catch and take whichever you want.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “We do not accept the polytheists’ gift.”

• While Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was migrating, they stopped by the tent of Ummu Ma’bed. She did not know Rasûlullah. He asked: “O Ummu Ma’bed! Do you have any milk with you?” She said: “There is no milk. My sheep are away too.” He saw a sheep at the tent. He asked: “What is this?” She said: “She is a weak, powerless sheep. Because of this, she stayed back, apart from the flock.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “If you give permission, we will milk that sheep.” She said: “As you wish. However, this sheep is infertile.” Upon this, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” made that sheep approach him and he rubbed his blessed hand against the udders of the sheep and milked her. So much milk came that all the containers in the tent were filled with milk. They drank that milk. Then, he asked for another container. They filled that container with milk and they gave it to Ummu Ma’bed and they left there.

Ummu Ma’bed said: “That sheep was so productive that until the time of the emîr-ul-mu’mînîn Hadrat ‘Umar “radiyallahu anh” we milked that sheep every morning and evening. That year, no milk had been obtained in any tribe.

Abû Ja’fer bin Harîr Taberî reported: Ummu Ma’bed had a son named Ma’bed. His legs were paralyzed. When she saw a miracle from Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, she brought her son to his presence and asked him to pray. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” prayed. The child recovered at that moment and started walking.

• Zemahsherî reported in his book (**Rebîul-Ebrâr**): It was narrated from Hind, the son of the sister of Ummu Ma’bed, and he, in turn, narrated it from Ummu Ma’bed: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” stopped by my tent. In the night, he rested in my tent and he slept there. When he woke up, he asked for water. He washed his blessed hands, rinsed his mouth and poured its water to the root of a thorny plant that was near my tent. In the morning, we saw that there was a large tree that had grown there. It had produced large fruits. The scent of the fruits was like amber, they tasted like

sugar. If a hungry person ate those fruits, he would be satiated; if a thirsty person ate them, he would be slaked; if an ill person ate them, he would regain his health. If a sad person ate it, he would be joyful. The camels and sheep that ate the leaves of that tree would give immeasurable milk. We had named that tree “blessed tree”. The tribes around would come to ask for its fruits for their ill members. At a pre-noon time, I saw that the tree’s fruits had fallen to the ground and its leaves had become smaller. I became very afraid and sad. Then, I heard that Rasûlullah “sall-Allâhu ’alaihi wa sallam” passed away. After this event, thirty years passed. Again one morning, I went out of the house and saw that the tree became thorny from its roots to its knots, its fruits had fallen to the ground. We heard that Hadrat Ali “kerremallahu wajhah” was martyred. After this event, that tree produced no fruit anymore. However, we were using its leaves. One day, I saw that pure blood was coming from within the tree. Its leaves had faded. While I was sitting down in a sad mood, they brought the news that Hadrat Huseyn “radiyallahu anh” was martyred. After that, the tree dried from its roots and disappeared. Zemâhsherî said: “It is a very surprising thing that this event has not become well known, unlike the event of sheep.”

- When Rasûlullah “sall-Allâhu ’alaihi wa sallam” came to the tent of Ummu Ma’bed during the Hegira, the polytheists could not know where he had gone. That day, they heard a voice from the mountain of Abû Qubays. It recited some couplets. However, they could not see the owner of the voice. It was saying these in those couplets:

May Allahu Ta’âlâ give them many blessings

They reached the tent of Ummu Ma’bed.

The two of them migrated, obeying the true command.

The friend of Muhammad “alaihissalâm”

will absolutely attain the salvation!

When the Meccan polytheists heard these couplets, they understood that Rasûlullah “sall-Allâhu ’alaihi wa sallam” had gone towards Medina.

- During the Hegira, while Rasûlullah “sall-Allâhu ’alaihi wa sallam” was on the road, Bureyde-i Aslamî, together with seventy people from his tribe, came across Rasûlullah “sall-Allâhu ’alaihi wa sallam”. When Rasûlullah saw him, he called him with his name and indicated his name that meant “Berâde emrunâ”, that is, our work has cooled. When he learned that he was from the tribe of Aslam that meant “reaching salvation” he said:

“Sellimnâ” that is, we have found salvation. When Bureyde-i Aslamî asked Rasûlullah “Who are you?”, he said: “I am Muhammad bin Abdullah and I am the Messenger of Allahu Ta’âlâ.” Upon this, Bureyde-i Aslamî became Muslim by immediately saying “Ashhedu en lâ ilâhe illallah we enneke abduhu we rasûluhu”. Those seventy persons near him were honored with becoming Muslim, too. They continued on the journey with Rasûlullah “sall-Allâhu ’alaihi wa sallam”. They camped at a place which was a day’s journey away from Medina. In the morning, Bureyde-i Aslamî said: “O Rasûlallah! We cannot enter Medina without a flag. He removed his headwear and tied it to the tip of a spear. He held it before Rasûlullah “sall-Allâhu ’alaihi wa sallam” and walked. They entered Medina in this manner. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “O Bureyde! After me, you will go to the city of Marw of Khorasân that was set up by Dhu’l-Qarnayn. Your passing away will take place there too. You will be the leader of the people of the East on the Doomsday.” What Rasûlullah “sall-Allâhu ’alaihi wa sallam” said did happen. Bureyde “radiyallahu anh” went to the city of Marw and passed away there. The scholars of hadîth said: “Among the hadîth-i sherîfs that were said about the cities, the most sound one is the hadîth of Bureyde “radiyallahu anh.” The grave of Bureyde “radiyallahu anh” is near the grave of Hakîm ibn Amr Ghaffârî. Hakîm ibn Amr Ghaffârî was one of the Companions of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He became emîr (governor, commander) and qâdî (judge) of Marw. He passed away in the fiftieth year of Hegira. Bureyde “radiyallahu anh” passed away in the sixtieth year of Hegira.

Before being a Muslim, Selmân Fârisî “radiyallahu anh” had talked with many priests, had served many patriarchs. Each of them, at the end of their lives, had advised him to go to another priest. When the end of the life of the last priest whom he was near approached, he asked: “After you, to whom should I go?” That priest said: “At the moment, I do not know anyone who you should be in his presence and who will cause you to attain any goodness. However, it is close to the time of the Prophet of the Last Age to be sent. That Prophet will be on the religion of Ibrâhîm (Abraham) alaihissalâm. He will be at a place between two stony lands and where there are many date palm trees. There is a seal of prophethood between his two blade bones. He accepts a gift. He does not accept alms. Upon the advice of that priest, Selmân Fârisî “radiyallahu anh” set out for Arabia. Finally, he reached Medina. When Rasûlullah “sall-Allâhu ’alaihi wa sallam” stopped

at Kubâ while migrating to Medina, Selmân Fârisî “radiyallahu anh” took some things and went to the presence of Rasûlullah. He presented the things that he brought as alms. Rasûlullah “sall-Allâhu ’alaihi wa sallam” told his Companions to eat them but he did not eat. Selmân Fârisî said to himself: “One of the signs has come true”. He related the afterward: When Rasûlullah “sall-Allâhu ’alaihi wa sallam” came to Medina from Kubâ, I took some things again and went to his presence. I said: “These are gifts”. Rasûlullah “sall-Allâhu ’alaihi wa sallam”, together with his Companions, ate from that gift. I said to myself: “The second sign has been realized.” Then, I went to his presence one more time. Rasûlullah “sall-Allâhu ’alaihi wa sallam” was attending one of his Companions’ funeral in the Baqî cemetery. There were two shirts, a coat, and izâr on him. I stood near him to see the seal of the prophethood. Rasûlullah “sall-Allâhu ’alaihi wa sallam” lowered his blessed coat for me to see his seal of prophethood. I saw the seal of the prophethood. It was exactly like the priest had described to me. Helplessly, I leaned and kissed the seal of prophethood and I wept. Rasûlullah “sall-Allâhu ’alaihi wa sallam” called me to his presence. I went there and sat down. I told him the events I lived through one by one. He liked them. He wanted his Companions to hear them.

• Selmân Fârisî “radiyallahu anh” was the slave of a Jew. Rasûlullah “sall-Allâhu ’alaihi wa sallam” told Selmân Fârisî: “Tell your owner to emancipate you against a price.” Selmân Fârisî “radiyallahu anh” insisted on this matter to his owner. Upon this, the Jew said to him that he would emancipate him on the condition of planting and rooting of three hundred palm date trees and giving forty *kayye*, that is, four thousand dirhams, silver. Rasûlullah “sall-Allâhu ’alaihi wa sallam” told his Companions: “Help your brother Selmân”. Each of the As’hab-i kirâm helped him as much as they could and they gathered three hundred palm date saplings. Then, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “O Selmân! Dig and make ready the places where these will be planted and inform me.” He dug the holes and prepared them. Rasûlullah “sall-Allâhu ’alaihi wa sallam” planted palm date saplings there with his own blessed hands. Selmân Fârisî “radiyallahu anh”, by making an oath, said: “For the sake of Allahu Ta’âlâ, Who owns my life in His power, all of those palm date trees rooted. Then, one of the Es’hâb brought a piece of pure gold as large as an egg to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He had found it in a mine. Rasûlullah “sall-Allâhu ’alaihi wa sallam” called Selmân Fârisî

“radiyallahu anh” and said: “Take this, pay your debt that is required for your emancipation.” When he said: “O Rasûlullah! I have a debt of forty *kayye*. This will not suffice.” He said: “Allahu Ta’âlâ will pay your debt with this.”

According to another report, Rasûlullah “sall-Allâhu ’alaihi wa sallam” made that gold which was as large as an egg touch to his blessed tongue and told him to pay his debt with it. Selmân Fârisî “radiyallahu anh” took it and brought it to the Jew. They weighed it, it was exactly forty *kayye*. It was neither less nor more.

• When Selmân Fârisî “radiyallahu anh” attained the bliss of having faith, Rasûlullah “sall-Allâhu ’alaihi wa sallam” asked for a Persian translator in order to understand what he said. They found a Jewish translator who knew Persian and Arabic. Selmân Fârisî “radiyallahu anh” was praising Rasûlullah “sall-Allâhu ’alaihi wa sallam” and he was disparaging Jewish people. That Jew was offended by his words. He said: “This person is an enemy to you. He says bad words.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” was surprised and he said: “This Persian person has come to torment us.” In the meanwhile, Jabrâil alaihissalâm came and explained to Rasûlullah “sall-Allâhu ’alaihi wa sallam” what Selmân Fârisî “radiyallahu anh” told that Jew. Rasûlullah “sall-Allâhu ’alaihi wa sallam” explained the Jew what Selmân Fârisî “radiyallahu anh” told him one by one. The Jew said: “O Muhammad! Why did you ask for me even though you already knew his language?” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “I did not know it. But, Jabrâil alaihissalâm came and taught me?” He said: “O Muhammad! Before this moment, I belied you. Now, I understand that you are the Messenger of Allahu Ta’âlâ.” He became Muslim by saying “Eshhadu en lâ ilâhe illallah wa enneke Rasûlullah”. After this, Rasûlullah “sall-Allâhu ’alaihi wa sallam” told Jabrâil alaihissalâm: “Teach the Arabic language to Selmân”. Jabrâil alaihissalâm said: “Let him close his eyes and open his mouth.” He did so. He put some of his saliva to his mouth. At that moment, Selmân Fârisî “radiyallahu anh” started speaking Arabic.

• When Rasûlullah “sall-Allâhu ’alaihi wa sallam” entered Al-Medinatu’l-Munawwarah (The lighted city) on his camel named Quswâ, people of every district and every tribe, he passed by, held the reins of his camel and requested him to be their guest. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Do not hold the reins of the camel. It has been commanded. In the end, the camel reached the place where the mosque would be built

later on and it crouched down there. That land was the property of two orphans named Sehl and Suheyl. The camel remained where it crouched down for some time. Then, it looked at his right and left side. It stood up and walked a little. Rasûlullah “sall-Allâhu ’alaihi wa sallam” had untied the reins of the camel and he had released it. Then, the camel looked at the place where it had crouched down first, it came and crouched down there. Rasûlullah “sall-Allâhu ’alaihi wa sallam” dismounted the camel. Abû Eyyûb al-Ansârî Khâlid bin Zayd “radiyallahu anh” brought the goods on the camel to his home. Later on, the land plot where the camel had collapsed first was bought from those two orphans and they built there the Masjid an-Nabawi. [Khâlid bin Zayd Abû Ayyûb al-Ansârî is the great Companion who came to Istanbul in the fiftieth year of Hegira, together with the soldiers under the command of Sufyân bin Awf. He passed away here. The place where he resides is called Eyyûb Sultan.]

• It is written in the book named **(Sheref-ul-Mustafâ)**: While Rasûlullah “sall-Allâhu ’alaihi wa sallam” was building the Masjid an-Nabawi in Medina, he told Hadrat Abu Bakr “radiyallahu anh”: “We need several pillars with so-and-so specifications” Hadrat Abu Bakr “radiyallahu anh” said: “Such pillars are available in a house in Mecca. I wish they were here.” Upon this, Rasûlullah said: “Do you want them to be here?”. He said: “Yes, I do.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” prayed. Allahu Ta’âlâ gave wings to those pillars. They came to Medina by flying and they took the places where they were needed.

When Rasûlullah “sall-Allâhu ’alaihi wa sallam” entered Medina, the women and children of Medina recited this poem joyfully and enthusiastically:

***From the Hills of Wedâ, the Moon has risen over us,
When he invited to the truth, thanking become necessary for us.***

Enes “radiyallahu anh” related as follows: The jâriyas of Benî Nejjâr came and recited this poem by playing tambourines:

**We are the jâriyas of Benî Nejjâr,
Muhammad is what a nice neighbor.**

• Ummul mu’minîn Safiyye “radiyallahu anhâ” related: I was one of the most beloved children among the children of my father, Huyey bin Ahtab and my paternal uncle Abû Yâsir bin Ahtab. Whenever I went to them, they would pay attention to me. On the day when the news that Rasûlullah “sall-

Allâhu 'alaihi wa sallam" had stopped at Kubâ during his hegira reached us, my father and my paternal uncle went to see Rasûlullah "sall-Allâhu 'alaihi wa sallam" in the early morning. They returned in the evening. They seemed very tired and sad. They walked in difficulty. I went to them like always. They did not pay any attention to me because they were extremely sad and worried. My paternal uncle said to my father: "Is this him?" My father said: "I swear by Allahu Ta'âlâ, yes, this is him." When my paternal uncle said: "Do you know him and can you prove it?" My father said: "Yes, I swear by Allahu Ta'âlâ that I can." Then, my paternal uncle said to my father: "What do you have in your heart?" My father said: "As long as I live in the world, there is animosity!"

• Before Rasûlullah "sall-Allâhu 'alaihi wa sallam" migrated to Medina, the people of Medina had made Abdullah bin Selûl their leader. They had given him a crown, ornamented with precious stones. When Rasûlullah "sall-Allâhu 'alaihi wa sallam" came to Medina, the people of Medina started showing him respect and affection completely. They became obedient to him. Ibn Selûl remained at a corner, worthless. They were not interested in him anymore. Upon this, he decided to kill or cause trouble for Rasûlullah "sall-Allâhu 'alaihi wa sallam". One day, Jews gathered around him. They made some plans regarding this issue. They asked for help from Lebîd bin Âsim. Lebîd said: "There is an old woman called Hayre in the so-and-so neighborhood. She is a great expert in sorcery. Find her." They found her and gave her ten *kayyes* [one thousand dirhams], gold and ten rolls of fabric. They said: "If you kill Muhammad, we will give you more things." The old woman stuck needles into a baby pigeon. She tied knotted ropes and wrapped them over the baby pigeon. She put it into a dilapidated well outside Medina, shut its opening. Rasûlullah "sall-Allâhu 'alaihi wa sallam" became ill. His limbs did not move. They gave him various medicines but they were no use. This state continued for nine days. Then, Jabrâil alaihissalâm came, gave information on the situation. They brought Rasûlullah "sall-Allâhu 'alaihi wa sallam" there. He opened the well and took the pigeon out. But, it was not possible to untie the knots on the ropes. Jabrâil alaihissalâm brought the sûras of Mu'awwizeteyn [Qul e'ûzu]. He said: "O Muhammad "alaihissalâm"! Recite these sûras over those knots." Rasûlullah "sall-Allâhu 'alaihi wa sallam" started reciting those sûras. When he recited each âyet [verse], one of the knots was being untied and one of the needles came out. When he recited the sûras entirely, all the

knots were untied. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” became free of the illness completely, he regained his health. Then, he called those accursed persons and reprimanded them. The people of Medina gave them such punishments that they perished.

- Ammâr bin Huzeyme related: Among the tribes of Aws and Khazraj, there was no one praising Rasûlullah “sall-Allâhu ‘alaihi wa sallam” more than Abû Âmir. Because, he had lived with Jews for a long time and had heard the attributes of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” from them. They had said that the place that Prophet would migrate to was Medina. He also had gone to Damascus in order to look for religion for himself. He had heard the attributes and appearance of Rasûlullah from Jews and Christians there, too. In the end, he returned to Medina and settled down there. He was wearing a cardigan that was made from wool and claimed to be spiritual. He always claimed to be from the nation of hanîf. He waited for Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Finally, when Rasûlullah was notified of the prophethood in Mecca, he heard about this. But, he did not go to Mecca. When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” migrated to Medina, Abû Âmir felt jealousy and hypocrisy. He went to Rasûlullah and said: “O Muhammad! With what you have become a Prophet?” When he replied: “On the religion of hanîf” he said: “You have added some things to this religion.” Rasûlullah said: “I have brought that religion as very clear and pure. What happened to the attributes of mine that the scholars of Jews and Christians told you about?” Abû Âmir said: “You are not him.” Rasûlullah said: “You are lying.” He said: “May the one who is lying be expelled from his homeland and die alone”. With these words, he meant that Rasûlullah “sall-Allâhu ‘alaihi wa sallam” had come to Medina from Mecca. Upon this, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “May the one who is lying be so!” Then, Abû Âmir went to Mecca and became obedient to the polytheists. When Mecca was conquered, he fled to Tâif. When the people of Tâif became Muslim, he went to Damascus. He died there as being expelled from his homeland and alone.

- Before Islam, there was a Jew named Ibn Heyyebân in Damascus. This Jew came to Medina and settled there. He was living among the tribe of Banu Qurayza. A member of that tribe related: I have never seen someone like him who performs ritual prayers by observing their manners and conditions so well. Whenever there was scarcity, we would go to him for rain prayer. He would tell us to give alms. After alms-giving, he would

supplicate. The rain would start before we left him. When his demise became close and he understood that he would die soon, he told us his last requests: “O Jewish community! Do you know why I left Damascus where blessings are plenty and I came and settled in this city of Medina where there is scarcity! They said: “Allahu Ta’âlâ knows it.” Upon this, he said: “I have come here because of this reason: I read in the Heavenly Books and understood that the coming of the Prophet of the Last Age has become close. This city will be his migration place. His religion will get strength here. I hoped that I would be honored by obeying him and by being in his service. By believing him, I would attain guidance and abandon heresy. However, I have absolutely understood that it is not my share! My life has not been enough for it! Don’t be, don’t be unwary! Do not go nescient and stubborn. The time for the emergence of that Prophet has become close. Try to be one of those who race to have faith in him. By believing and obeying him, attain the guidance and be saved from the heresy. He will kill those who oppose him, he will captivate their women and children. Let this not prevent you from obeying him. For, he has been commanded to do this!” The time has come. Rasûlullah “sall-Allâhu ’alaihi wa sallam” sieged the tribe of Banu Qurayza. Those who heard the last requests of Ibn Heyyebân among them said: “O the sons of Qurayza! This is the prophet whom Ibn Heyyebân mentioned.” The others said: “This is not him.” But reasonable ones who heard the last will said: “Wallahi, he is him.” They came out of the fort and believed. They rescued their lives, properties, and families.

• Rufâa bin Râfi’ “radiyallahu anh” related: In the Battle of Badr, my brother Hallâd bin Râfi’ and I were on a young camel. When our camel reached the place called Rawhâ, it became tired and stopped there. My brother said: “O my Rabb! If this camel brings us to Medina back, I will sacrifice it.” While we were in this situation, we saw that Rasûlullah “sall-Allâhu ’alaihi wa sallam” came suddenly. When he saw us in this situation, he asked for water. We gave it. He rinsed his blessed mouth and he performed a ritual ablution and gathered its water in a container. Then, we opened the mouth of the camel and he poured from this water into it. Then, he poured it over its head, its neck, its body, its tail. He told us: “Get on it.” then, he left. We got on that camel and reached Rasûlullah “sall-Allâhu ’alaihi wa sallam”. That camel carried us on the expedition. When we returned from the Battle of Badr and reached Medina, our camel collapsed again and remained there. My brother butchered it and distributed

its meat to the poor.

• In the Battle of Badr, Rasûlullah “sall-Allâhu ’alaihi wa sallam” showed certain places with his blessed hand and said: “There, so-and-so person and there, so-and-so person will be killed.” Exactly as he said, wherever he showed who would be killed, that person was killed there.

Emîr-ul mu’minîn Hadrat ‘Umar “radiyallahu anh” said: I swear by Allahu Ta’âlâ Who sent Rasûlullah as a Prophet, wherever he showed who would be killed, he was killed there.”

• In the Battle of Badr, some youngsters from the polytheists had not gone to war. At night, in the moonlight, they were talking to each other and reciting poems. In the meanwhile, they heard a voice. Several couplets were recited. It was saying: “The community of Hanîf has attained the victory.” They went to the place where the voice was coming from. But, they could not see anyone. They became very afraid and returned. They came to the Hijr (next to the Kâ’ba.) There was a group of old people sitting there. They told them about the situation. The old people said: “If what you have said is true, Muhammad has attained the victory. Because Muhammad and his companions are called hanîf.” A night passed from this event. The news came that the polytheists were defeated in the Battle of Badr and Rasûlullah “sall-Allâhu ’alaihi wa sallam” attained victory against the polytheists.

• When Rasûlullah “sall-Allâhu ’alaihi wa sallam” migrated from Mecca, Ukbe bin Mu’ayt recited two couplets. Their meaning was “O the person who got on Quswâ and who left us! You will see me on my horse and next to you, soon. I will raise my spear against you, and I will make it wet with your blood. My sword will cut you into pieces.”

When Rasûlullah “sall-Allâhu ’alaihi wa sallam” heard these couplets, he pronounced a malediction: “O my Rabb! Make him fall facing the ground, give him the disease of epilepsy.” At the Battle of Badr, his horse showed a bad temper. One of the ashâb captured him and brought him to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Rasûlullah ordered his beheading.

• Rasûlullah “sall-Allâhu ’alaihi wa sallam”, joined the Battle of Badr with three hundred and fifteen companions. It was the number of As’hâb-i Tâlût. [The names of the As’hâb-i Badr (Those companions who participated in the Battle of Badr) were available in the book (**Jâliyet-ul-**

ekdâr). This book has been printed by Hakikat Publications]. He prayed for them: “O my Allah, they are barefoot, help them to go. They have no clothes, clothe them. They are hungry, make them full.” None of them returned without a prize. All of them returned full, having clothes and one or two camels.

Emîr-ul mu'minîn Hadrat ‘Umar “radiyallahu anh” related as follows: When the 45th verse of surat al-Qamar purporting **“Their assembly will be defeated, and they will turn their backs in retreat”** has descended, I was thinking what does this (hezîmet-i cem’) (collective defeat) mean. I heard, at the Battle of Badr, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” reciting this âyet-i kerîme, while putting his armour on. Then, I understood what was pointed out in the âyet-i kerîme very well.

- One day before the Battle of Badr, the soldiers of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” were overwhelmed by sleep even if they wanted to get up. Zubeyr “radiyallahu anh” says: “When we wanted to get up a little, we were falling down and sleeping. All of the As’hâb-i kirâm were in this state. Rufâa bin Râfi’ said: “That night, such sleepiness overwhelmed me that I had a wet dream and made a ritual bath. The army of the polytheists had settled near Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. They were afraid, none of them could move. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” sent Ammâr bin Yâser and Ibn Mes’ûd “radiyallahu anhuma” in order to get information about the polytheists. They went and brought the news. They said: “O Rasûlullah! Such a great fear has overwhelmed the Qurayshîs that when their horses make a sound they are hitting at the heads of their horses.”

- On the day when the Battle of Badr took place, Emîr-ul mu'minîn Alî “radiyallahu anh” was drawing water from the well of Badr. He related as follows: “Suddenly, a strong wind came and passed. I had never seen such a strong wind. After that, another strong wind came and passed. It was stronger than the previous one. Thirdly, another strong wind came and passed. The first wind was the wind of Jabrâil alaihissalâm. There were one thousand angels near him. The second wind was the wind that Mikâil alaihissalâm and one thousand angels near him had caused. The third wind was the wind that Isrâfil alaihissalâm and one thousand angels near him had caused. Mikâil aleyhisselam was standing on the right of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Abû Baqr-i Siddîq “radiyallahu anh” was there, too. Isrâfil alaihissalâm was standing on the left. I was there, too.

• Ibn Abbâs “radiyallahu anhumâ” related: One of the Ansâr came to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and said: “Yâ Rasûlallah! I chased one of the polytheists. Before taking one step, I heard a whipping sound over my head and the voice of the polytheist who were riding his horse fast. Suddenly I saw that he had fallen down flat.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: He was an angel. He descended from the sky in order to help.” That day, Abû Burde “radiyallahu anh” brought three cut-off heads. Rasûlullah “sall-Allâhu ’alaihi wa sallam” became pleased and said: “May your right hand be always victorious” Abû Burde said: “O Rasûlallah! I have cut off two of these heads. The third one was cut off by a handsome young person who had white clothes. And I took it.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said, this is inâyet-i Rabbânî and heavenly assistance. It is a help coming from Allahu Ta’âlâ. It was related from many persons as follows: “Whomever we attacked from the Quraysh polytheists on the Day of the Battle of Badr, his head would fall off before we hit him with a sword.”

• In the Battle of Badr, the polytheists were defeated. When they ran away from Badr and returned to Mecca, Abû Leheb asked about the situation of the battle to Abû Sufyân bin Harb who was among them. He said: “O Abû Leheb! I saw that our enemies had put on their weapons. Wherever they attacked, they stroke. I saw that between Earth and the sky, there were people who were white skinned and who rode flamboyant horses. We could never resist against them.”

• Ibn Abbâs “radiyallahu anhumâ” related: A person from the tribe of Benî Ghifâr told: Son of my paternal uncle and I had become Muslim recently. We climbed a hill and waited there by watching the battle. We would join the people who would be victorious and we would receive war spoils. Suddenly, a cloud passed over us. We heard horse whinnies coming from within it. At that moment, a person was saying “Forward, O Hayzûm”. Due to this grandeur event, my paternal uncle’s son died. I almost would die, too. Hayzûm is the name of the horse of Jabrâil alaihis-salâm.

• In the Battle of Badr, Abûl Yusr Ka’b bin Amr “radiyallahu anh” had captured Abbâs bin Abdulmuttalib “radiyallahu anh”. He was very thin; however, Abbâs bin Abdulmuttalib was very bulky. When Rasûlullah “sall-Allâhu ’alaihi wa sallam” asked how he had captured him, he said: “A majestic and strong person helped me. I had not ever seen him before. I did not see him afterwards, either.” Rasûlullah “sall-Allâhu ’alaihi wa sallam”

said: “An angel helped you.”

• Abbâs bin Abdulmuttalib “radiyallahu anh” was captured in the Battle of Badr. He had twenty kayye, that is, two thousand dirham gold. He had brought it in order to spend it for the polytheists. For, each of them had undertaken the food of ten polytheist soldiers. He was one of those who undertook it. In the Battle, his turn to give food had not come yet. He himself said: “When Rasûlullah “sall-Allâhu ’alaihi wa sallam” took those gold coins from me, I said: “O Muhammad! Take those golden coins into the account of my ransom. He said: “The thing that you brought in order to help my enemy will not be added to your ransom. As ransom money, you will give another property.” Upon this, I said: “O Muhammad! You have turned me into such a state that shall I be a beggar for all of my life?” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “What happened to the gold that you gave to Ummu Fâzil by saying “If something happens to me, you, Abdullah, Fâzil and Kusem will need these gold coins”. When I asked “How do you know that?” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: Allahu Ta’âlâ has informed me. Upon this, I said: You are really a Prophet. For, no one except Allah knew that I had given those golden coins to Ummu Fâzil. I said: I bear witness that there is no god but Allah and you are His Messenger.

• In the Battle of Badr, while Ukâshe bin Mihsan “radiyallahu anh” was fighting, his sword was divided into two parts. Rasûlullah “sall-Allâhu ’alaihi wa sallam” gave him a branch of tree and said: “Fight by this”. When he took the tree branch in his hand and started swinging it, it turned into a good sword. He fought in all the battles with that sword. He used that sword until he was martyred in the battle against the apostates. That sword was named “Awn” (divine help).

• In the Battle of Badr, Umeyye bin Halef, hit Hadrat Habîb “radiyallahu anh” with a sword stroke and cut off his arm from his shoulder. Then, Habîb “radiyallahu anh” killed Umeyye bin Halef. Rasûlullah “sall-Allâhu ’alaihi wa sallam” put the arm of Hadrat Habîb to its place. Allahu Ta’âlâ gave health, his arm recovered.

• In the Battle of Badr, an object touched the eye of Katâde bin Nu’mân “radiyallahu anh” and displaced his eye. His eye overhanged his face. His people said: “Let us cut it off, but firstly, let us ask Rasûlullah “sall-Allâhu ’alaihi wa sallam” and consult with him”. Rasûlullah “sall-Allâhu ’alaihi wa sallam” called Katâde “radiyallahu anh” to his presence. He put his eye

that was hanging down on his cheek to its place, he caressed it with his blessed hand and the eye recovered. So much so that they could not know which eye of his had come out.

• Sâib bin Hubeys “radiyallahu anh” told in the time of Emîr-ul mu’mînîn ‘Umar bin Khattâb “radiyallahu anh”: “No one captured me in the Battle of Badr. But, together with the polytheists of the Quraysh, I was also running away. A white skinned, tall person was riding a flamboyant horse. He reached me in the air, caught and tied me. Abdurrahmân bin Awf “radiyallahu anh” came and found me tied. He asked by shouting: “Who has tied this person?”. No one replied. Then, he brought me to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Rasûlullah said to me: “Who caught you, O Abû Hubeys”. Since I did not want to make the situation known, I said: “I do not know.” Upon this, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “One of the angels caught you.” Then, he told Abdurrahmân bin Awf to take away his prisoner. I never forget that word. But, my conversion to Islam was belated, in the end, I became Muslim.”

• After the Badr incident, one day Umeyr bin Wahb el-Juhamî was talking with Safwân bin Umayya about the defeat they suffered in the Battle of Badr. Umeyr bin Wahb’s son had been taken prisoner in this battle. Safwân said: Our business has become complicated. Umeyr bin Wahb said: “You are telling the truth. From now on, there is no taste in life. If I had no debts and if I did not fear that my family would become miserable, I would go to Medina in order to kill Muhammad. Because, I heard that Muhammad is walking around in the market place of Medina alone and he is talking to everyone. In addition, I have a pretext: My son is a prisoner there. Upon this, Safwân said: “I will pay your debts. I will undertake the livelihood of your family. Only, do this thing.” So, they agreed. Safwân made preparations for Umeyr’s journey. He also sharpened Umeyr’s sword and washed it with poisonous water. Umeyr warned him: “Let us keep this secret between us. No one should be aware of it.” Then, he set out for Medina. When he reached Medina, he dismounted his animal in front of the mosque, tied up it and girded himself with his sword. He walked in order to go to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Meanwhile, Emîr-ul mu’mînîn Umar bin Khattâb “radiyallahu anh” was sitting with a group of people. As soon as he saw Umeyr, he said: “Hold this dog! He is an enemy of Allah. He was encouraging his people to fight us in the Battle of Badr. He was informing his people that our army was small.” Upon this,

they caught him. Hadrat Umar “radiyallahu anh” went to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and presented the situation to him. Rasûlullah told: “Bring him”. Hadrat Umar, with his one hand, tied the rope of the sword of Umeyr around his neck and held it tightly. He held the hilt of the sword with his other hand. In this manner, he brought Umeyr to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He told some people from the Ansâr to sit down in front of Rasûlullah and prevent Umeyr from attacking Rasûlullah. When Rasûlullah “sall-Allâhu ’alaihi wa sallam” saw this, he said: “O ‘Umar, release him.” Then, he said: “Come near, O Umeyr! Why have you come?” He said: “My son has been a prisoner, I have come because of this reason.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Tell the truth. You cannot be free unless you tell the truth.” Again, he said that he had come because his son had been a prisoner. Upon this, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Did you not sit with Safwân bin Umeyye and talk about the defeat in the Battle of Badr? Did he not undertake your debts and the livelihood of your family and did you not come to kill me? You have come in order to kill me! But, Allahu Ta’âlâ has not made you attain your goal.” When Umeyr heard these, he understood the truth and said: “You are the Messenger of Allahu Ta’âlâ. I have defied you so far due to my ignorance. For, except me and Safwân, no one knew this issue. Only Allahu Ta’âlâ has informed you of this and He has honored me by making me a Muslim.” He became Muslim. Rasûlullah “sall-Allâhu ’alaihi wa sallam” told: “Teach the rules of Islam and the Qur’ân al-Karîm to your brother.” After a while, Umeyr requested permission in order to return Mecca. After he returned Mecca, many people became honored by becoming Muslim because of him.

- Hâris bin Ebî Dirâr came to Medina in order to free his relatives who had been captured in the Battle of Badr. He had several camels and a jâriya with him as ransom. On the road, he hid the camels and the jâriya somewhere and he went to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” without them. He said: “What have you brought as ransom?” He said: “I have not brought anything.” When he said: “What happened to the camels and the jâriya that you hid at so-and-so place?” Hâris immediately recited the kalima-i shahâda and became Muslim. Because, no one, except himself, knew that he had hidden the camels and the jâriya. He said: “There was no one near me and no one came before me either.”

- Kabbâs bin Eshyem al-Kenânî “radiyallahu anh” related: I was on the

side of the polytheists in the Battle of Badr. I remember clearly that Muslims were less in number, our soldiers and horsemen were numerous. When I saw that each one of our soldiers were running away wherever I looked, I thought: “I have not seen something of the sort so far. Only women run away from a battle.” Then, I also ran away and returned to Mecca. After a while, I became curious about Islam. I said: “I will go to Medina and see to what Muhammad “sall-Allâhu ’alaihi wa sallam” invites.” When I reached Medina, I asked where Rasûlullah was. They showed by saying: “There, he is sitting with his companions in the shade of the mosque.” I came nearby, greeted and recognized him among his companions. He said: “O Kabbâs! Are you not the person who said in the Battle of Badr: “I have not seen such a business so far. Only women run away from a battle.” Upon this, I said: “I bear witness that you are the Messenger of Allahu Ta’âlâ. For, I did not say that word by my tongue. It passed through my heart and I did not expose it to anyone. It was a secret. If you were not the Messenger of Allahu Ta’âlâ, you would not be able to know a secret in the heart.” I held his hand, I made an oath of allegiance to him and became Muslim.

- Asmâ binti Merwân was from Bani Umeyye bin Zayd. She would constantly cause troubles for Rasûlullah “sall-Allâhu ta’âlâ alaihiwa sallam” and she would talk against Muslims everywhere. When Rasûlullah “sall-Allâhu ta’âlâ alaihiwa sallam” went to the Battle of Badr, that accursed woman recited poems which reviled Islam. Umeyr bin Adî al-Hutamî “radiyallahu anh” was blind. Therefore, he could not go to the Battle. He had stayed in Medina. He heard these poems of her. He made an oath in the name of Allahu Ta’âlâ that he would kill Asmâ binti Merwân when Rasûlullah “sall-Allâhu ’alaihi wa sallam” return to Medina. After Rasûlullah returned to Medina, Umeyr went to the house of Asmâ binti Merwân at a midnight. Her children were sleeping around her. Her nipple was in the mouth of her baby boy. He pulled the boy away, put his sword on the chest of Asmâ and pushed it. The sword went through her back. He performed the morning prayer with Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Rasûlullah looked at him and said: “O Umeyr! Have you killed the daughter of Merwân?” He said: “Yes, O Rasûlallah!” Rasûlullah “sall-Allâhu alaihiwa sallam” turned his blessed face towards the As’hâb-i kirâm and said: “If you want to see a person who tries to help Allahu Ta’âlâ and His Messenger from the unseen, look at Umeyr bin Adî.” Hadrat ‘Umar “radiyallahu anh” said: “Is this that blind one who spends his nights by worshipping?” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Do not

say “blind” for he sees.”

• Da’sûr bin Hâris bin Muhârib, together with a group of people from the tribes of Banî Harith and Banî Sa’lebe, had moved in order to raid the surroundings of Medîne. Rasûlullah “sall-Allâhu ’alaihi wa sallam”, together with a four hundred fifty strong unit moved against them from Medina. A person from the tribe of Banî Sa’lebe came to the presence of Rasûlullah and became Muslim. He said: “O Rasûlallah! They cannot dare to make war against you.” Rasûlullah learned their position. When they reached there, all of them had already hid their goods in the mountains and they had run away. Rasûlullah “sall-Allâhu ’alaihi wa sallam” moved to the place named “Zâemr” and stayed there for three days. In the fourth day, due to a necessity, he had left his companions. It rained and his caftan got wet. He took it off in order to dry it and sat down under a tree. Peasants in the mountain saw that Rasûlullah “sall-Allâhu ’alaihi wa sallam” was alone, they informed Da’sûr bin Hâris of the situation. He drew his sword, walked, approached Rasûlullah and said: “Who can save you from me now?”. He said: “Allahu Ta’âlâ will save me.” At that moment, Jabrâil aleyhisselam came and stroke Da’sûr on the chest. He made him fall down. His sword fell. Rasûlullah “sall-Allâhu ’alaihi wa sallam” took the sword of Da’sûr. He said: “Who will save you from me?” Da’sûr said “No one can save me”. He became Muslim by saying the kalima-i shahâda. He promised not to gather soldiers to make war again.

In the Battle of Uhud, while the army of Islam was having difficulties, Ubeyy bin Halef was on a horse, he was forwarding it towards Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He was attacking by saying: “If you survive today, may I not survive.” Rasûlullah took shelter between Hâris bin Sameh and Suheyl bin Hanîf. Ubeyy bin Halef attacked. Mus’ab bin Umeyr made himself a shield for Rasûlullah. Ubeyy bin Halef hit Mus’ab bin Umeyr with a spear and martyred him. Suheyl bin Hanîf was holding a broken spear. Rasûlullah “sall-Allâhu ’alaihi wa sallam” took the broken spear and shoot Ubeyy bin Halef with it in his armpit. At that moment, Ubeyy bin Halef moved his horseback and ran away. When he reached his people, he was making a sound like a cow! Abû Sufyân said: “Why are you shouting like this because of a small wound as large as a thorn.” Ubeyy bin Halef said: “Do you know whose spear shoot me? Muhammad shot me. One day, he had said to me in Mecca: “It is soon that you will perish in my hands.” I understand that I will die by this stroke of his. I cannot get rid of this wound. If they distributed the pain I feel from this wound to all people

of Hijâz, all of them would die.” Then, his soul went to Hell by shouting and wailing.

- There was a famous person called Mahyerîk among Jewish scholars. He had extremely plentiful money, property, and palm date gardens. They were countless. However, he was deprived of becoming Muslim due to his affection towards their religion, his habit of their rituals, his loyalty to his nation and his fear of their criticism. The day when the Battle of Uhud took place was Sunday. Mahyerîk told the Jews: “Know that, today, it is necessary for you to help Muhammad.” They said: This is Sunday. Mahyerîk said: “The rule about Sunday has been abolished”. Then, he put on his weapons immediately, went to Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and participated in the battle. He had bequeathed to his nation as follows: “If they kill me today, know that all my property is Muhammad’s “sall-Allâhu ‘alaihi wa sallam”. Finally, Mahyerîk was killed. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “The most auspicious one of the Jews is Mahyerîk”. They received all of his property and distributed as alms in Medina.

- There was a person named Kazman among the As’hâb-i kirâm. When the As’hâb-i kirâm went to the Battle of Uhud, he stayed in Medina. He had not participated in the war. When the women said to him: “You are not different from us”, he became embarrassed. He went and joined the battle. He was fighting against the polytheists vehemently and with great effort. They informed Rasûlullah “sall-Allâhu ‘alaihi wa sallam” of this state of his. He said: He is one of those who will go to Hell. The As’hâb-i kirâm were startled. Kazman was saying to himself: Dying is better than running. He fought so much that he killed seven polytheists. He got wounded at several places. Some of the As’hâb-i kirâm said to him, seeing that he was wounded in the battle: O Kazman, enjoy the martyrdom. Upon this, Kazman said: I swear that I do not fight for the religion. I fight because I fear that the Quraysh will be triumphant over us and they will ruin our date palm orchards. His wounds were giving him such a pain that he killed himself by putting his sword into his chest. Some of the Companions, not knowing his situation, said to Rasûlullah: Kazman killed seven polytheists and he has become a martyr. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “**Allahu Ta’âlâ does whatever He wishes**”. Then, he explained the real situation of Kazman and said: “**I testify that I am the Messenger of Allahu Ta’âlâ**”. After this, he turned towards the As’hâb-i kirâm and said: “**Certainly, Allahu Ta’âlâ**

strengthens this religion with gravely sinful people, too”.

• Mus’ab bin Umayr “radiyallahu anh” carried the banner of Muhâjirs at the Battle of Uhud. That day, Ibn Kamie thought he was Rasûlullah “sall-Allâhu ’alaihi wa sallam”. With a sword strike, he cut off his right arm. Mus’ab bin Umayr “radiyallahu anh” held the banner with his left hand and recited [the 144th âyet-i kerîme of the sûra of Âl-i Imrân], purporting: **(Muhammad “alaihiissalâm” is but a Messenger...)**. Ibn Kamie was on horseback. He returned and with another sword strike, he made his left arm fall too. Mus’ab bin Umayr “radiyallahu anh” held the banner with his upper arms and he did not make it fall to the ground. He held the banner in that manner until Rasûlullah “sall-Allâhu alaihi wa sallam” gave the banner to Hadrat Alî “radiyallahu anh”.

• Hanzala bin Abî Amir “radiyallahu anh”, one of the As’hâb-i kirâm, had married Jemîle binti Abdullah Ibn Abî Selûl. When he was at the wedding night, Rasûlullah “sall-Allâhu ’alaihi wa sallam”, with As’hâb-i kirâm, had gone to the Battle of Uhud. He had commanded Hanzala: “This night, be with your wife.” That night, Hanzala “radiyallahu anh” performed the morning prayer and started off to reach Rasûlullah “sall-Allâhu ’alaihi wa sallam”. While he was going out of his home, his wife snatched his clothes and demanded intercourse. Before that, she informed four people and assigned them as witnesses. Hanzala “radiyallahu anh” had intercourse with her. It was necessary to perform ritual bathing. However, fearing that he would not be able to reach the battle in time and he would be deprived of the jihad, he could not find time to perform the ritual bathing. He put on his weapons and set out. When he came to Uhud and reached Rasûlullah “sall-Allâhu ’alaihi wa sallam”, the soldiers had formed the battle lines. When the battle started, he fought against the enemy greatly. Some of the As’hâb-i kirâm became martyrs. Hanzala “radiyallahu anh” came face to face with Abû Sufyân bin Harb. He blew a strike on the horse of Abû Sufyân and made him fall to the ground. At once, he sat on his chest. When he would kill him, Abû Sufyân asked for help: “O people of Quraysh, I am Abû Sufyân bin Harb”. They came and saved him. Hanzala “radiyallahu anh” continued to battle and killed many polytheists. In the end, they martyred him. When Rasûlullah “sall-Allâhu ’alaihi wa sallam” and the As’hâb-i kirâm became victorious against the polytheists and the battle was over, Rasûlullah looked towards the skirts of the mountain. He said: “Look who is there. Angels have brought a silver basin and making him perform ritual bathing with rainwater.” Abû Ubayd Sa’îd “radiyallahu

anh” said: I went and looked there. Hanzala had been martyred and water was dripping down from his head. I notified Rasûlullah “sall-Allâhu ’alaihi wa sallam” of this situation. Upon this, he sent someone to Hanzala’s wife to inquire about his situation. His wife said: “While he was going for the battle, he needed to make ritual bathing. He said he would not be able to reach in time. He went without being able to perform the ritual bathing.” Again, they asked his wife why she made people witnesses that she had intercourse with him. She said: “In my dream, I saw that a door was opened from the sky. Hanzala “radiyallahu anh” entered from that door and the door was closed. I understood that Hanzala would be a martyr. For this reason, I made them witnesses”.

- Hâris bin Samma “radiyallahu anh” related: In the Battle of Uhud, Rasûlullah “sall-Allâhu ’alaihi wa sallam” was on the Mountain of Uhud. He said to me: “Have you seen Abdurrahmân bin Awf”. I said: “I have seen, O Rasûlallah. He has descended from the mountain. A group of polytheists has surrounded him. I wanted to help him. When I saw you, I have come next to you.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Angels are helping him and they are fighting against the polytheists.” When I heard these, I went back to Abdurrahmân bin Awf. I saw that seven dead bodies of the polytheists were beside him. I said: “May you be always victorious? Have you killed them by yourself?” He said: “I have killed those two ones. Another person has killed the others. But, I do not know him at all”. When he said these, I said to myself: “You told the truth O Rasûlallah”.

- In the Battle of Uhud, at difficult times of Muslims, Katâde bin Nu’mân “radiyallahu anh” did not leave Rasûlullah “sall-Allâhu ’alaihi wa sallam” alone for a moment. A strike came to his eye and his eye came out of its place. Rasûlullah “sall-Allâhu ’alaihi wa sallam” put it back to its place. His eye recovered and started seeing better than before. In most of the narrations, this is what has been related. But, according to a narration, this event happened in the Battle of Badr. As a matter of fact, this was explained before.

- Emîr-ul-mu’minîn Alî “radiyallahu anh” related: In the Battle of Uhud, when the army of Islam dispersed, I heard a voice saying: “Pay attention! I report: Muhammad has been killed”. I looked at the killed ones. I could not find Rasûlullah “sallalallahu alaihi wa sallam”. I said: “I swear by Allah that Rasûlullah has not been killed and he never runs away. Allahu Ta’âlâ has had wrath on us. He has taken away him from us.

For me, there is nothing better than fighting until I die. When there is no beauty of Rasûlullah, I will not look at the world.” Then, I broke the sheath of my sword and I decided to become a martyr by fighting. I attacked a group of polytheists. They dispersed. Suddenly, I saw that Rasûlullah “sall-Allâhu ’alaihi wa sallam” was indeed among them, they had surrounded him! Obeying the command by Allahu Ta’âlâ, the angels had protected him and he had not been harmed by the polytheists.

- Abû Berâ sent two horses and two camels as presents to Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “If I had accepted the present of a polytheist, I would have accepted the present of Abû Berâ”. They said: “O Rasûlallah! He has a large boil, no medicine has been beneficial. In order to recover, he has sent you these presents.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” took a clod in his hand, he laid his blessed saliva on this clod. He said: “Let him put this into the water and drink from its water.” Abû Berâ did so and he got recovery completely.

- In the gazwah of Rajjah that occurred in the fourth year of Hegira, Âsim bin Sâbit “radiyallahu anh” became a martyr. The enemies wanted to cut his head off and bring it to Selâki, daughter of Sa’d. In the Battle of Uhud, Âsim bin Sâbit had killed that woman’s brother. Because of this reason, she had made an oath to give one hundred camels to whom he brought the head of Âsim and she had promised to drink wine in the skull of Âsim. Allahu Ta’âlâ sent many bees around the body of Âsim bin Sâbit “radiyallahu anh”. Whoever got closer in order to cut his head off, they were sticking them at their faces and eyes. They were almost to die. They said: “At night, the bees will recede. Then, we will come and take his head by cutting it off”. They had to return and go. At night, it rained. A large flood came and took the body of Âsim bin Sâbit “radiyallahu anh” away. Emîr-ul mu’minîn ‘Umar “radiyallahu anh” related as follows: “Âsim bin Sâbit had promised not to let any polytheist touch himself and he kept his promise. After he became a martyr too, Allahu Ta’âlâ protected him from the touch of the disbelievers.

- Habîb bin Adî “radiyallahu anh” was captured in the incident of Rajjah. They sold him to the polytheists in Mecca against one hundred camels. The polytheists imprisoned him for a long time. One day they saw that he was eating fresh grapes. However, at that time, there was no fresh grape in Mecca. They asked: “Where did you find these grapes?” He said:

“This is the sustenance that Allahu Ta’âlâ has given to me.”

- When the polytheists were about to martyr Habîb bin Adî “radiyallahu anh” by executing him in Mecca, he pronounced a malediction over them. Hadrat Mu’âwiya related: “When Habîb pronounced the malediction, my father, Abû Sufyân became afraid of his malediction and made me lie down on the ground. However, he was so swift in making me lie down that its pain remained with me for a long time. There was a common belief among Arabs. They believed that whoever lied down during a malediction, he would not be affected by it. Those who watched the martyrdom of Habîb bin Adî “radiyallahu anh” by being hanged, except few of them, did perish within a year. Each of them experienced a calamity. Emîr-ul mu’minîn ‘Umar “radiyallahu anh” had given a duty to Sa’îd bin Âmir in Homs. Sa’îd bin Âmir, from time to time, would faint and become unconscious of what was going around him. Emîr-ul mu’minîn ‘Umar asked him the reason of his fainting. He replied as follows: When they would tie Habîb “radiyallahu anh” to the gallows-tree and martyr him, I was there. Whenever I remember that incident, I faint in this manner.”

The execution of Habîb bin Adî happened this way: When they tied him to a gibbet, he said: “O my Rabb! We have believed in what your Messenger “sall-Allâhu ‘alaihi wa sallam” communicated. There is no one here to convey my greetings to Your Messenger.” Usâma “radiyallahu anh” related: That day, when Habîb “radiyallahu anh” would be martyred in Mecca, we, several people, were in the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” in Medina. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was sitting among his companions. He was seen in a situation when the wahy came to him. He raised his blessed head and said: “Wa alaihissalâm wa Rahmatullah”. Then, tears came down from his blessed eyes. Then, he said: “My brother Jabrâîl [Archangel Gabriel] alaihissalâm brought the greeting of Habîb to me from Allahu Ta’âlâ. “When he learned that Habîb was martyred by hanging, he said: “On the Day of Resurrection, the reward for the one who took down Habîb from that gibbet is Paradise.” Zubair bin al-Awwam “radiyallahu anh” and Mikdâd bin Eswed “radiyallahu anh” prepared for this and started. They were going at nights and hiding at days. Thus, they reached Mecca. One night, they went to the place where that gibbet was. Some watchmen had been positioned there. All of them were asleep. They took down Habîb “radiyallahu anh” from the gibbet to the ground. They saw that his hand was on his wound. Fresh blood was coming

from his wound continuously. His blood smelled like musk. Even though forty days had passed since his martyrdom, his body did not decay at all. It was fresh. Zubair bin Awwâm “radiyallahu anh” put his body on the back of his horse and they left there. However, the polytheists learned what happened. Seventy people started following them. When the polytheists got near, Zubair bin al-Awwam and Mikdâd bin Eswed “radiyallahu anhumâ” put Habîb on the ground. At that moment, the ground divided into two and it absorbed Habîb’s body. Because of this reason, he has been nicknamed “the martyr who was absorbed by the ground”. Zubair bin al-Awwam and Mikdâd bin Eswed fought the polytheists and made them retreat. They returned to Medina and went to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and told him what happened. At that moment, Jabrâil alaihissalâm came and said: “O Muhammad, “sall-Allâhu ‘alaihi wa sallam”, the angels of high grades are proud of these two persons from your community.”

- It was the fourth year of Hegira. In Khayber, there was a person named Selâm bin Ebî Hukayk who was instigating people against Muslims. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” sent five people from the As’hâb-i kirâm to kill him. One of these five sahâbîs was Abû Katâde “radiyallahu anh”. They went to Khayber. At night, they entered the house of Selâm bin Abî Hukayk and killed him. Then, they left there. Abû Katâde forgot his bow there. In order to take it, he returned. Somehow, his foot got injured. It was a large wound. Some people reported that his foot had been broken. He bandaged his foot and reached his friends. His friends carried him in turns. They brought him to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Rasûlullah rubbed his foot with his blessed hand. His wound healed at that moment.

- Jâbir bin Abdullah “radiyallahu anh” related: I had a camel while I was in the gazwah of Zâturruka’. It was very weak and it collapsed often. Again while it had collapsed, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” came near me. When he saw that I was waiting, he said: “Why do you stay?” I told him about the situation of my camel. He asked for staff and hit the camel with that staff three times. Then he asked for water and he sprinkled palmful water over the face of the camel. He said: “Follow me” and moved on. I got on my camel and followed him. For the sake of Allahu Ta’âlâ who sent Muhammad ‘alaihissalâm as a true Prophet, even though Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was going too fast, I did not fall

behind. My camel became lively and I followed him easily.

After the gazwah of Zâturrukâ', a bandit, on a horse, was pulling a camel by its reins. In this situation, he came to the presence of Rasûlullah "sall-Allâhu 'alaihi wa sallam". He said: What is in the stomach of my horse? Rasûlullah said: "No one but Allahu Ta'âlâ knows the *ghayb* (the unseen, the unknown)". He said: When will it rain? Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: It is such a thing that Allahu Ta'âlâ knows when it will rain. The man continued his questions: "What will happen tomorrow?" Rasûlullah replied: It is not known by me. Then, Allahu Ta'âlâ sent the âyat-i karîme (Qur'an 31:34), purporting: **"Surely in Allah's Presence is the knowledge of the Hour (of the Day of Resurrection) and He sends down the rain and He knows what is in the wombs. No one knows what they will earn tomorrow and no one knows in what land they will die. Surely Allah is All-Knowing, All-Aware."** Then, that person said: O Muhammad! To me, that camel of mine is more lovable than your Rab (Lord). Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: **"My Rab is more lovable than my soul, He is more precious than myself and the members of my family!"** Then, he made a sajda. He sat up from the sajda and said: My Rabb has informed me that a wound will form on one side of your face! The flesh and skin of your face will decay and decompose and then, you will die. After a short while, a wound inflicted in the face of that person. Such bad smells were spreading from that wound that people were running away from him in disgust. That person said: What Muhammad said has come true. In the end, he died in his wretched condition.

• Ummul mu'minîn Juwayriya binti Hâris "radiyallahu anhâ", one of the blessed wives of Rasûlullah "sall-Allâhu 'alaihi wa sallam" related: Rasûlullah "sall-Allâhu 'alaihi wa sallam" had started from Medina for the Battle of Bani Mustaliq. My father was the chieftain of the tribe of Bani Mustaliq. In my dream, I saw that a moon rose from Medina, it came and stood by me. I did not tell it to anyone. When Rasûlullah "sall-Allâhu 'alaihi wa sallam" was marching against us with his army, my father said: Such an army is coming that I have no power to resist it. I looked and saw a great army. It had innumerable soldiers. Their appearance was armed, and their inside was emitting radiance. They were coming in order. Among them, I saw some people who were on fancy horses. They were passing through like vehement winds. I had seen so many soldiers, horses and weapons that I could not see in the Islamic Army after I was honored by becoming

Muslim and marrying Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. I have understood that they were the help and favor of Allahu Ta’âlâ. [Hâris, father of Juwayriya “radiyallahu anhâ” and his two sons became Muslims. [See page 1088 in the Turkish book **Se’âdet-i Ebediyye** (Endless Bliss).]

• In the Battle of Trench, As’hâb-i kirâm “ridwânullahi Ta’âlâ alaihim ejma’in” was digging a trench around Medina. They unearthed a big rock. No one could break it. Selmân Fârisî “radiyallahu anh” informed Rasûlullah of this situation. Some of the As’hâb-i kirâm stood by the trench. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” took a sledgehammer in his blessed hand and hit the rock with it. The rock divided into two pieces. At the moment when he hit the rock, a sparkle came out of the rock as if it was lightning. That sparkle illuminated all Medina. Rasûlullah “sall-Allâhu alaihi wa sallam” said takbîr (Allahu Akbar). All the As’hâb-i kirâm said takbîr too. He hit the rock again. Again, there was a sparkle like a lightning. Rasûlullah and the As’hâb-i kirâm said tabîr again. He hit the rock the third time and sparkle like a lightning appeared as before. Selmân Fârisî “radiyallahu anh” said: May my parents be sacrificed for your sake O Rasûlullah! What is this? I have never seen such a thing in my life. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said to the As’hâb-i kirâm: Did you see what Selmân saw? All of them said: We saw it O Rasûlullah. Upon this, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: In the light of the sparkle appeared after the first strike, I saw the palaces of Hayre, which resembles dog teeth, in the country of Chosroes. Jabrâîl alaihissalâm communicated to me: “Your ummah will take there.” In the light of the sparkle that appeared after I hit the rock the second time, I saw red palaces of the Roman Land. They were like the back teeth of dogs. Jabrâîl alaihissalâm indicated: “Your ummah will take over that land”. In the light of the sparkle that came after my third strike, I saw the palaces, which resemble dog teeth, of Sana’a [Yemen]. Jabrâîl alaihissalâm told me: “Your community will conquer those lands.”

Rasûlullah “sall-Allâhu ‘alaihi wa sallam” related the peculiarities of the white palace of Kistrâ. Selmân-i Fârisî had seen and known that place. He said: “O Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. It is the same as you mentioned. I bear witness that you are the Messenger of Allahu Ta’âlâ.” Rasûlullah continued on his word: “Damascus will be conquered, of course! Heraclius will run to a corner of his land. You will take Damascus. None of them will dare to fight you. Yemen too will be conquered absolutely. Kistrâ will be killed and after him, there will be no kistrâ.” Selmân-i Fârisî

“radiyallahu anh” said: “I have witnessed one by one all these events that Rasûlullah “sall-Allâhu alaihi wa sallam” communicated. All of them happened exactly in the same way.”

- Imâm Nevevî narrated from Tahâwî and wrote in his annotation to the book of Muslim: While Rasûlullah “sall-Allâhu ’alaihi wa sallam” was digging the trench, the time of the late afternoon prayer elapsed. Even though the sunset, Allahu Ta’âlâ sent it back. They performed the late afternoon prayer.

- Jâbir bin Abdullah “radiyallahu anh” related: When Rasûlullah “sall-Allâhu ’alaihi wa sallam” went in the Trench to break the rock, he had tied up a stone on his blessed stomach due to hunger. When I saw this, I could not endure. I took permission and went to my home. I told the people in my home about this situation. They said: “There is the barley of two palms and one goat kid in the house.” I ground the barley. I butchered the goat kid and put it in the cooking pot. Then, I went back to Rasûlullah. While I was returning, my wife warned me against being embarrassed that the food was not much. When I submitted the situation to Rasûlullah, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “O the people of the trench! Jâbir has prepared a feast for us, invites us. Come, his food is abundant and beautiful. Then he told me: “Tell your wife! Let her not to take the pot from the fire before I come. Let her not cook the bread.” I went to my wife before them. I told her: “Rasûlullah “sall-Allâhu ’alaihi wa sallam”, together with muhâjirîn and ansâr and all of his Companions, are coming to us for the meal.” My wife said: “If Rasûlullah “sall-Allâhu ’alaihi wa sallam” knows the amount of the food, we will not be sad at all.” When Rasûlullah “sall-Allâhu ’alaihi wa sallam” honored my home with As’hâb-i kirâm, he ordered the companions to come in group by group. Then, he ordered us to bring the dough. When we brought the dough, he opened his blessed mouth that is the source of all the goodness and the essence of all blessings and he breathed on the dough one time. Allahu Ta’âlâ gave abundance to the dough. Then he said: “Let the one who will cook the bread cook them.” Upon his order, I took the bread from the oven and meat from the pot and I presented them to the As’hâb-i kirâm. All of them became full. When they left my house, the bread and the meat had not lessened, they had remained the same.

- Again, Jâbir bin Abdullah “radiyallahu anh” related: Rasûlullah “sall-Allâhu ’alaihi wa sallam”, the master of the worlds and the leader of humans would accept any invitation of people to visit their homes. One day, I had

invited him to my home. He said: “I will come on so-and-so day.” When it was the time, he honored the house of Jâbir bin Abdullah “radiyallahu anh”. Hadrat Jâbir was so delighted that Rasûlullah “sall-Allâhu ’alaihi wa sallam” honored his house that he struck down the leather bag of water and the water poured while he was running to welcome him. Rasûlullah “sall-Allâhu ’alaihi wa sallam” came in and sat down. Hadrat Jâbir had a lamb. He immediately butchered it and prepared for making kebâb. He had two sons. The elder son said to the younger son: “Come, I will show you how my father has butchered the lamb.” He tied up his brother and rubbed the knife against his throat. However, without noticing it, he caused the death of his brother by cutting his throat. When the wife of Hadrat Jâbir saw this state of her children, she ran after her elder son. The child was afraid and trying to run away, he threw himself from the roof of the house, fell and died. The woman thought that if she cried due to the death of her children, she would cause Rasûlullah “sall-Allâhu ’alaihi wa sallam” to be sad, therefore, she had patience, she did not make any sound. She covered her children with a rug. No one recognized that they were dead. She tried not to reveal it, as well. But she was in agony. She cooked the kebâb that had been prepared. She did not tell this event to her husband Hadrat Jâbir. The lamb kebâb was brought to Rasûlullah “sall-Allâhu ’alaihi wa sallam” and it was presented to him. At that moment, Jabrâil alaihissalâm came and said: “O Muhammad! Allahu Ta’âlâ has ordered you to tell Jâbir to bring his sons too to the table.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” told Hadrat Jâbir to bring his sons to the table. He got out of the room and said to his wife: “Where are the boys? Rasûlullah wants them to come to the table.” Her wife said: “Tell Rasûlullah they are not here.” When Hadrat Jâbir submitted the situation, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “This is the command of Allahu Ta’âlâ. You must bring them absolutely.” Hadrat Jâbir immediately went to his wife and said: “We must find the children wherever they are. This is Allahu Ta’âlâ’s command.” His poor, helpless wife said: “O Jâbir. I don’t have the power to tell you what happened to our poor sons.” Then, she removed the rug over the children who were lying on the ground. When Hadrat Jâbir saw that his two sons had died, he started crying. He and his wife went to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and started crying together. Weeping sounds came from the house. At that moment, Allahu Ta’âlâ sent Jabrail alaihissalâm to Rasûlullah “sall-Allâhu ’alaihi wa sallam” and told him to pray next to the children and He would revive the children.

Rasûlullah “sall-Allâhu ‘alaihi wa sallam” got up and prayed. The two sons of Jâbir bin Abdullah, with the permission of Allahu Ta’âlâ, revived.

- The daughter of Bashir bin Sa’d “radiyallahu anh”, one of the As’hab-i kirâm, related: My mother gave me a handful of palm date fruits and told me to bring them to my father and my maternal uncle Abdullah bin Rewâhâ for them to eat. I received the palm date fruits and was going, while Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was sitting somewhere. When he saw me, he said: Girl, come next to me.” He asked me what do I have with me. I said I had a little palm date fruits. Then, I put the date fruits to his two blessed palms. With his blessed hand, he gathered those fruits on his overcoat. Then he told someone to invite all the people who were digging the trench. All of them got together and came. They ate from those palm date fruits as much as they wanted and left there. Those who were present in the digging work were around three thousand people. Even though they ate the fruits until they became full, the palm date fruits were flooding his overcoat and felling down.

- In the Battle of Trench, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” sent Huzeyfe ibni Yemânî “radiyallahu anh” for him to infiltrate the polytheists’ camp and bring information about them. While he was sending him, he caressed Huzeyfe ibni Yemânî’s chest and back with his blessed hand. He prayed: “Yâ Rabbî! Protect him from harm that will come from front or behind, right or left.” That night was very cold. Huzeyfe “radiyallahu anh” told: “It was as if I was in a bathhouse. I never felt any cold. Finally, I infiltrated the ranks of the polytheists, I gathered news and returned. When I came next to the as’hâb-i kirâm, the cold started affecting me.”

- When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” sent Huzeyfe “radiyallahu anh” to the polytheists to learn their situation, he performed a ritual prayer and prayed as follows: O my Allah Who helps those who are sad and Who accepts the prayers of those who are in difficulty! Remove our difficulty and sorrow. You are seeing the situation of mine and those who are near me.” At that moment, Jabrail alaihissalâm came and said: Allahu Ta’âlâ greets you. He has given you victory. He has sent a wind from the earthly sky upon them that rains stones. Huzeyfe “radiyallahu anh” said: When I reached the polytheists, cold wind was blowing. All the polytheists had gathered somewhere and their fire had died down. They were shouting at each other: “We will die of cold” After this, a big storm started. It was dragging big stones. The polytheists were using their shields to protect

themselves. But, it did not benefit them. In the end, they were all wretched and decided to run away. Allahu Ta'âlâ said [in the 9th âyet of the Sûra of Ahzâb, purporting] **“O you who have believed! Remember the favor of Allah upon you when armies [of disbelievers to destroy you in the Battle of Trench] came to [attack] you and We sent upon them a wind and armies you did not see. And ever is Allah, of what you do, Seeing.”**

In the Battle of Trench, after the Quraysh polytheists ran off, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: After this year, the Quraysh cannot make war against you. But, you will make war against them. After that, the Quraysh polytheists could not declare a war against Muslims. As for Muslims, they conquered Mecca.

In the Battle of Trench, the people of Quraysh were wretched and defeated. Abû Sufyân was sitting with a group of people from the Quraysh and he was talking to them. He was saying: “Among you, is there not anyone who will look for an opportunity and take our revenge from Muhammad. Because I heard that Muhammad is walking around in market places and he is going out of the city to the desert alone. Since he is busy with inviting people to religion, he is not aware of the state of anyone”. Upon these words of Abû Sufyân, a peasant went to Abû Sufyân and said: “If you support me, I will do this. I know the roads well and I have a very sharp dagger.” Abû Sufyan gave him food and necessary things for the journey. They agreed between themselves not to tell this to anyone. That peasant started the journey and reached Medina in six days. He asked where Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was. They said: “He has gone towards the tribe of Abduleshel” The man tied up his camel and went towards there by walking. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was talking to a group of people from the As’hab-i kirâm. When he saw that that peasant was coming from the distance, he said: “That person has a bad intention! However, Allahu Ta'âlâ will not make him attain his goal.” When the peasant came near, he asked: “Where is the son of Abdulmuttalib?” Rasûlullah said: “I am the son of Abdulmuttalib.” He wanted to approach Rasûlullah as if he would tell him some news. Usayyid bin Hudayr held that person. He said: “Stay away o accursed!” With his hand, he examined his waist. He saw that there was a dagger under his caftan. When it was understood that the man had come to assassinate Rasûlullah, the man threw himself at the feet of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and started entreating to be pardoned. Rasûlullah said to that person: “Tell the truth.

Telling the truth is in your best interest. Do not lie. Allahu Ta'âlâ informed me of your intention.” Upon this, the man requested safety and told the event exactly. Rasûlullah “sall-Allâhu ’alaihi wa sallam” delivered him to Usayyid bin Hudayr “radiyallahu anh”. The next day, he summoned that person and said to him: “I have granted you protection. You may go wherever you want. If you want, I will tell you something better than this.” That peasant man said: “What is that better thing?” He said: “It is your bearing witness that Allahu Ta'âlâ is One and I am His Messenger.” That peasant recited the kalima-i shahâdet, then he said: “I had never been afraid of anyone, I had never beware of swords or arrows. When I saw you, I don’t know what happened to me. You knew my thoughts about what I wanted to do. However, no one had informed you of this. I understood that He who informed you of these and He who protected you was Allahu Ta'âlâ. The group of Abû Sufyân is the group of the satan.” Rasûlullah “sall-Allâhu alaihi wa sallam” smiled at these words of his. That person remained in Medina for several more days. Then, he took permission and went away. He was not heard of again.

- In the sixth year of Hegira, Rasûlullah “sall-Allâhu ’alaihi wa sallam”, together with a group of As’hab-i kirâm, started for Mecca to perform umrah. When they came to Hdaybiyyah, they camped there. There was a well. Its water had diminished. They drew some amount of water. The water of the well finished. The As’hab-i kirâm complained about thirst to Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Rasûlullah “sall-Allâhu ’alaihi wa sallam” took out an arrow from his bag and said: “Throw this arrow into that well”. The narrator who related this event says: “I swear by Allahu Ta'âlâ that after throwing that arrow into the well, we, one thousand four hundred people, drank that water, and watered all of our animals.”

In the book (**Sahîh-i Bukhârî**), in the report from Berâ bin Âzib, it has been written: In Hdaybiyyah, the As’hab-i kirâm complained about thirst. Rasûlullah “sall-Allâhu ’alaihi wa sallam” came next to the well and asked for a bucket of water. He performed a ritual ablution with that water. He poured some ablution water from his blessed mouth to that well. After a while, the water of the well increased so much that all the As’hab-i kirâm “ridwânullahi alaihim ejma’in” drank it until became satiated and they watered all their camels.

- Jâbir bin Abdullah “radiyallahu anh” related as follows: On the day of Hdaybiyyah, thirst overwhelmed people. There was a leather bag of

water with Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He performed a ritual ablution with that water. Upon this, all the As’hab-i kirâm gathered around Rasûlullah. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “What happened to you? What do you need?” They said: “O Rasûlullah! We do not have even a drop of water to perform a ritual ablution or to drink.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” put his blessed hand into the leather bag that he used to perform the ritual ablution. Among his blessed fingers, springs started flowing. Everyone drank that water; felt satiated and performed ritual ablution. When Jâbir bin Abdullah “radiyallahu anh” was asked how many people they were, he said: “That water would have sufficed, even if we had been one hundred thousand people. We were one thousand five hundred people.”

- One of the As’hab-i kirâm related as follows: When we approached Hdaybiyyah, we received the news that the Quraysh had sent an advance force. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “Who can bring us to Hdaybiyyah via a different route?” I said: “May my parents be sacrificed for your sake, O Rasûlallah! I can bring.” We set off through another route. After walking a while on that road, many hills and rough terrains became flat before us. I led Rasûlullah “sall-Allâhu ‘alaihi wa sallam” to Hdaybiyyah without coming across any hill.

- Alî bin Abî Tâlib “radiyallahu anh” wrote the agreement that was made between Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and the Quraysh. At the beginning of the agreement, he wrote: “Bismillâhirrahmânirrahîm” and “Muhammadun Rasûlullah”. Suheyl bin Amr had not become Muslim yet. He said: “According to our knowledge, I do not know what Rahmân is. Instead of it, write: “Bismike Allahumma” and instead of “Muhammadun Rasûlullah”, write “Muhammad bin Abdullah”. If his prophethood were known to us, we would not fight him.” In this manner, As’hab-i kirâm and Suheyl had long talks. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “O Alî! Delete that and write what Suheyl said.” Due to his good manners, Hadrat Alî “radiyallahu anh” could not delete it. Rasûlullah deleted it by himself and said: “O Alî! One day, you will experience a similar event.” As a matter of fact, there was an agreement made between Hadrat Alî and Hadrat Mu’âwiya after the Battle of Siffin. The scribe who wrote the agreement wrote: “Emîr-ul mu’minîn Alî”. Hadrat Mu’âwiya told the scribe: “Do not write “Emîr-ul mu’minîn, if we accepted that he was Emîr-ul mu’minîn, we would not fight him.” When Hadrat Alî “radiyallahu

anh” heard this, he remembered the words of Rasûlullah and said: “What Rasûlullah “sall-Allâhu alaihi wa sallam” said did happen.”

• Rasûlullah “sall-Allâhu ’alaihi wa sallam” had his hair cut when he was in Hudaybiyyah. He put his cut hairs on a green tree. The As’hab-i kirâm “ridwânullahi alaihim ajma’in” gathered near that tree and snatched Rasûlullah’s “sall-Allâhu ’alaihi wa sallam” cut hairs. Ummu Ammâr from the As’hâb related: That day, I obtained several strands from the hair of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. After the passing away of Rasûlullah “sall-Allâhu ’alaihi wa sallam”, I would put those strands of hair in water and give that water to the ill person whoever he was. Allahu Ta’âlâ would cure that ill person.

Rasûlullah “sall-Allâhu ’alaihi wa sallam”, after staying at Hudaybiyyah for about twenty days, returned. The As’hab-i kirâm, at one of their camping sites, complained that they ran out of their food. Rasûlullah “sall-Allâhu ’alaihi wa sallam” showed their camels. When Hadrat ‘Umer heard this, he came to the presence of Rasûlullah, he said: O Rasûlallah! People don’t have any other animals to ride. Let them collect the remnants of their food together. You do pray Allahu Ta’âlâ to give abundance with His generosity and help. No doubt, your prayer will be accepted. Then, among the As’hâb, those who have one handful of palm date fruits or roasted flour, they gathered them together. Rasûlullah “sall-Allâhu ’alaihi wa sallam” prayed Allahu Ta’âlâ for abundance. He said: Whoever has pots, let him bring them. He filled all those pots with the food that got abundance and increased. In such a way that their camels were unable to carry them. They left the place they had camped at. It was summertime, therefore the weather was sunny and very hot. Allahu Ta’âlâ made it rain so much that all of them were satiated with water and they filled their pots.

• Rasûlullah “sall-Allâhu ’alaihi wa sallam”, in the sixth year of Hegira, at the end of the month of Zuhijjah, or in the seventh year, at the beginning of the month of Muharram, sent envoys to the rulers. He sent Dihya-i Kalbî “radiyallahu anh” as the envoy to Heraclius, the Roman Emperor. He sent a letter with him. In that letter, it was written: “Bismillâhirrahmânirrahîm! This letter is from Muhammad, the servant and the Messenger of Allah to Heraclius, the elder of Romans. Greetings to those who are on the right path. I do invite you to Islam. Become a Muslim so that you attain salvation and Allahu Ta’âlâ increases your rewards. If you ignore this great blessing, since all the Romans are obedient to you and under your command, all of

their sins are upon you.” Allahu Ta’âlâ said in the 64th verse of the Sûra of Al-i imrân, purporting: **“Say, ‘O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah .’ But if they turn away, then say, ‘Bear witness that we are Muslims [submitting to Him].’”**

Dihya-i Kalbî “radiyallahu anh” arrived in the city of Homs and gave the letter to Heraclius. Since the letter was in Arabic, Heraclius asked for a translator.

It is mentioned in the book of **Sahîh-i Bukhârî** as follows: At that time, Abû Sufyân, with a group of Qurayshîs, was in Baytulmaqdis. Heraclius summoned them. He asked: Among you, who is the closest one to the person that sent this letter? Abû Sufyân said: I am closer than all of them. Heraclius wanted him to come close and the other ones to stay behind. Heraclius told the interpreter: They say that they are close to the person who sent the letter. If they lie, reveal their lies. Abû Sufyân said: If there was no fear of being contradicted, I could have lied. Heraclius asked Abû Sufyân those questions: How is the lineage of the person who sent this letter to me? Abû Sufyân: His lineage is very honorable. Heraclius: From among your people, except him, has anyone claimed to be a Prophet? Abû Sufyân: No, no one claimed it. Among his forefathers, is there someone who was a king? Abû Sufyân: No, there is not. Heraclius: Those who become obedient to him, are they notables of the people or poor and weak ones? Abû Sufyân: Poor and weak ones. Heraclius: Is the number of people who become obedient to him increasing day by day or decreasing? Abû Sufyân: They are increasing. Heraclius: Is there anyone who abandoned his religion? Abû Sufyân: No, there is not. Heraclius: Before declaring his prophethood, did he tell any lies? Abû Sufyân: No, he did not tell any lies. Heraclius: Has he have any deficiency, any crime? Abû Sufyân: No, he has not. However, we are away from him at the moment, we do not know his situation.

Later, Abû Sufyân said: Heraclius was asking me questions so consecutively that I could not say more than this. Then, the conversation between them continued that way: Heraclius: “Have you ever made war with him?” Abû Sufyân: “Yes, we have”. Heraclius: “How were these battles?” Abû Sufyân: “Sometimes he was victorious, sometimes we were victorious.” Heraclius: “What does he order you to do?” Abû Sufyân: “He says: “Allah is One. Worship Him. Do not attribute any partners to Him.”

He orders performing ritual prayers, giving alms, being chaste and visiting the relatives.”

After these talks, Heraclius said via an interpreter: “I asked about his lineage, he said honorable. Prophets are so. I asked him if there was anyone who claimed such a thing, he said no. If there was someone who claimed such a thing before him, he would follow him. He said there was no king among his forefathers. If there was, he would claim such a cause because of this reason. He also said he does not tell any lie. I understand that he is a person who is known among his people with his truthfulness, would he tell any lie in the name of Allah! He said weak people become obedient to him. Always weak ones among people become obedient to Prophets. He said those who become obedient to him increase in number day by day. This is the divine custom. Increasing in number until the religion is completed is the sign of the people of truth. He said no one abandons that religion. This situation is a sign of the purity of the heart and the nourishment of yaqîn. He said: He has no deficiency, he does not commit a crime, he orders people to believe in the oneness of Allahu Ta’âlâ, he forbids people from polytheism, he orders performing ritual prayers, giving alms, chastity and visiting relatives. All prophets ordered so. After saying these, Heraclius told Abû Sufyân: If what you have said is correct, the lands I am on now will be taken by him soon. I certainly knew that such a Prophet would be sent. However, I would never think that he would be one of you, Arabs. If I knew that it would be vouchsafed to me to meet him, I would deem it as a treasure to meet him. I would wipe my eyes with the dust of his feet. Then, he ordered the opening of the letter that Rasûlullah “sall-Allâhu alaihi wa sallam” sent by Dihya-i Kalbî “radiyallahu anh”. They opened the letter and read it. When Heraclius listened to and understood what was written, it was revealed like what he thought and said. Abû Sufyân said: When the letter was read out, noises increased. We left the presence of Heraclius. I told my friends around: The work of Muhammad has reached a high point, it has become complete. Because King of the Romans trembled due to his fear of him. I understood well that his work will be fully completed. This yaqîn increased in my heart day by day and finally Allahu Ta’âlâ enlightened me with the nourishment of Islam. I have become honored with being a Muslim.

• One night, in Bayt-ul muqaddas, Heraclius had woken up from his sleep in fear. He sat in a sad and sorrowful mood. The Patriarchs said to him: “O King, why are you sad and distressed. Heraclius said: “In

my dream, I saw that circumcised people entered my lands.” According to another report, since Heraclius knew the knowledge of the stars well, he said: “Circumcised people will enter my land.” The Patriarchs said to Heraclius: “We do not know any circumcised people other than the Jews. All of them obey you. Kill all of them. Thus, you will be free from the fear.” While they were concerned with this, a man from Heraclius’ Basra governor came. There was an Arab accompanying him. The envoy who came before Heraclius showed the person near him and said: “This person says a man has emerged among Arabs and has claimed to be a Prophet and many people have become obedient to him. And many people have opposed him, battles have been fought between them.” Heraclius ordered them to take the person who reported these in a place within the building and to look if he was circumcised. They saw that he was circumcised. Then, he was questioned about the conditions of Arabs. He said all Arabs were circumcised. Heraclius said: “I swear the group of people that I have seen in my dream is this one.” “They are not Jewish community”, he said. After that, Heraclius wrote a letter to a friend of his, who was in the Roman Land and an expert in the knowledge of the stars, and he asked about the verdicts relating to stars. He went towards Homs. After a while, they brought him the letter which was his friend’s reply. He had written as follows: “After this, a Prophet among Arabs will gain dominance.”

- When Heraclius received a letter from his friend in Homs, that informed a Prophet would emerge among Arabs and he would be victorious, he gathered all the prominent figures of the Roman Land in one of their houses of worship. When all of them came and entered the building, he had the doors locked. Then, he asked them: “O the prominent people of the Roman Empire, do you want righteousness, goodness, and salvation? Do you want our state and our rule to continue?” They said: “O King! Why should we not want them? Of course, we want.” Upon this, Heraclius said: “Come, let us be obedient to the Prophet that emerged among Arabs and let us obey his commands!” When the prominent figures of Romans heard these words of Heraclius, they got scared like zebras! They ran to the doors and they wanted to leave the place. They saw that the doors had been locked. They stood at their places, sadly and angrily. When Heraclius saw their situation, they called them back. He said: “My purpose in saying these words was to test you, to understand the degree of your adherence to your religion.” All of them rejoiced and prostrated thankfully.

According to a report, the following conversation occurred between Abû Sufyân and Heraclius: Abû Sufyân said to Heraclius: “O King! If you give permission, I will tell you one of the words of that person who emerged among us and claimed to be a Prophet. So that his lie will be revealed.” Heraclius said: “Tell it, let us see what it is.” Abû Sufyân said: “That person says he went to Bayt-ul Muqaddas in a night and returned to Mecca before the morning.” Abû Sufyân related: “When I said these, the patriarch of Bayt-ul Muqaddas was next to us. When the patriarch heard them, he said: “I remember that night. I saw signs that night. I had informed the king of them. As a customary thing of mine, every night, I would close all the doors of Bayt-ul Muqaddas and then go to bed. That night, even though I strove much, I could not close one door. Those who were at Bayt-ul Muqaddas gathered and strove much in order to close that door. But, they could not either. In the morning, I saw signs and indications that an animal had been tied up there, next to that door.”

• Heraclius was sad that his people did not believe. He said to Dihya-i Kalbî “radiyallahu anh”, who had come to him as an envoy: “I swear, I know that the person you talked about is a Prophet. If I did not fear that the Romans would kill me, of course, I would embrace his religion and I would obey his orders. I would deem it as a cause of bliss in the world and the Hereafter! But, you go to so-and-so Christian man of religion. In the Roman lands, he is respected more than me. He knows the rules of the Holy Books better than me. Let us see what he will say.” Dihya-i Kalbî “radiyallahu anh” related: I went to the Christian man of religion whom Heraclius mentioned. I have explained the situation to him. He said: “I swear by Allah that the person you talked about is a Prophet. We have seen his attributes in our books.” Then, he went to his home. He put off the black garment on him and he put on a white garment. He came out of his home. He held a stick and mingled with the Roman people. The people had gathered in a church. He said: “O Roman people! An envoy has come to me from Ahmed, who is a true Prophet. He invites me to worship Allahu Ta’âlâ. And I say: There is no god but the Exalted Allah Who created the skies and the earth. The person whose envoy has come to me is the Messenger of Allah. When Roman people heard these words, they attacked him. They beat him until he was martyred. Dihya-i Kalbî “radiyallahu anh” went back to Heraclius and told him of this event. Heraclius said: “Did I not tell you that these people would kill me, I was not sure of their intentions. The man

whom they killed was more respected than me by them, they used to obey his commands. You have seen the situation, what they have done to him.”

Rasûlullah “sall-Allâhu ‘alaihi wa sallam” sent Shuja’ bin Weheb “radiyallahu anh” to King Hâris bin Abî Shemr Ghassânî as an envoy. That king was in the place called Gawta, in Damascus. Shuja’ bin Weheb, firstly, talked to the minister of the king. The minister asked some things about Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and he believed. He said: “What you said was also communicated by Îsâ (Jesus) alaihissalâm in the same way. He gave the glad tidings of that Prophet’s coming.” The minister showed respect to Shuja’ bin Weheb “radiyallahu anh”, he gave him gifts. Then, he communicated to the king Hâris that he came as an envoy. Hâris bin Abî Shemr wore a crown on his head and called him to his presence. Shuja’ bin Weheb gave him Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” letter of invitation to Islam. Hâris bin Abî Shemr, after reading the letter, threw it to the ground. He said: “He says he could take my land from me. Immediately shoe the feet of the horses and make them ready. I will send an army against him, even if he is in Yemen.” Upon this, the Minister who had become Muslim came and told Shuja’ bin Weheb “radiyallahu anh”: Go and tell Rasûlullah “sall-Allâhu ‘alaihi wa sallam” of these events. Tell him that I have become Muslim and convey my greetings to him. Then, he saw him off. He came and informed Rasûlullah “sall-Allâhu ‘alaihi wa sallam” of the situation. Rasûlullah said: “He will perish.” That year, Hâris died and his land was taken by someone else.

• Farwa bin Amr al-Huddâmî was the Emperor’s deputy (governor) in Ammân. When he heard off the prophethood of Muhammad alaihissalam, he believed. He wrote a letter to Rasûlullah “sall-Allâhu ‘alaihi wa sallam” in order to inform him that he had become a Muslim. He sent him presents. He wrote in his letter: “I submit to Muhammad ‘alaihissalâm that I have become Muslim. I believe that you are the prophet whom Îsâ alaihissalam had given the glad tidings of his coming. Wassalâmu Alaikum.” When the Emperor learned that he had become Muslim, he dismissed him from the office of governor and imprisoned him. Farwa told the Emperor: “Wallahi, I will never abandon the religion of Muhammad ‘alaihissalam”. You, too, know that he is the Messenger of Allahu Ta’âlâ. He is the Prophet whom Îsâ alaihissalam had given the glad tidings of his coming. You do not believe him, because you are fond of the world a lot. The Emperor said: “For the sake of the Bible, you are telling the truth.” Farwa bin Amr did not abandon

Islam and passed away in prison.

• Hâtib bin Abî Beltea “radiyallahu anh” brought the letter of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” as his envoy to Muqawqas, the king of Alexandria. The king received him well, he gave him presents. He wrote a reply to the letter of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”: “I know that there is a prophet who has not been sent yet. He is the Last of the Prophets. However, I think that that prophet will arise in Damascus.” With the letter, he gave two jâriyas and sent them together with the envoy. One of those jâriyas was Hadrat Mâriye. She is the mother of Ibrâhîm “radiyallahu anh”. Muqawqas gave a white mule as a gift, too. This mule is known as “Duldul”. Besides, he sent other presents. He said to the envoy Hâtib bin Ebî Beltea: “The Prophet whose attributes you mentioned is the attributes of the Prophet whom Isâ alaihissalâm had given the glad tidings of his coming.” Hâtib bin Beltea returned and told Rasûlullah “sall-Allâhu ‘alaihi wa sallam” what Muqawqas had said. Rasûlullah said: “That vile person was jealous of his authority. But his authority will not remain with him.” Muqawqas died in Egypt during the caliphate of Hadrat ‘Umar.

• Rasûlullah “sall-Allâhu ‘alaihi wa sallam” sent a letter of invitation to Islam, with Selîb bin Amr ibn Âs, to Hewze bin Alî al-Hanefî who was in Yemâme. Hawza bin Alî wrote this reply: “I am the poet and preacher of my people. Arabs are afraid of me. The thing that you invite people to is very nice. But, if you employ me, if you give me the rule of somewhere, I will obey you!” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “If he wants even a palm date fruit which fell to the ground from me, I will not give it to him.” The possession of Hawza bin Alî had gone away. When Mecca was conquered, Jabrail alaihissalâm brought the news of the death of Hawza. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “After this, a liar will appear in Yemâme. They will kill him after my passing away.” What he said happened. [Museyleme-tul kazzâb claimed to be a prophet in Yemâme. In the second year of the caliphate of Abu Bakr Siddîq, he made a great battle against the army of Khâlid bin Walîd in Yemâme. Wahshî “radiyallahu anh” killed Museyleme-tul kazzâb.]

• Rasûlullah “sall-Allâhu ‘alaihi wa sallam” sent Abdullah bin Huzâfe to Shah as an envoy. He wrote a letter of invitation to Islam to Shah. Shah tore down that blessed letter into pieces. When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” learned this, he said: “May Allahu Ta’âlâ divide his possession into pieces. Soon after, Shah was killed by his son Shîreviyye.

• Shah was overwhelmed with fear due to the letter of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. When Abdullah bin Hazâfe “radiyallahu anh”, who had brought the letter, left his presence, he called for his men and told them: “From now on, do not allow anyone from Arabs to come to my presence.” Then he went to his private room. No one could enter that room. However, he saw that there was an Arab in his room, holding a stick in his hand. He said: “O Shah! Allahu Ta’âlâ has sent a Prophet who invites people to the true religion. Have faith.” Shah said: “Go for today, later.” Shah sent for his men and he had some of them hanged and he had the feet of some of them cut off. He said: “Even though I have given you strict orders, why have you let an Arab to enter my room? His men said, by making an oath: We have locked the door and we have not let anyone in. Then, that person appeared another time before Shah. He came near and he hit the head of the shah with the stick he was holding once. He said: “O Shah! Before this stick breaks on your head, have faith quickly.” He did not have faith. When that man appeared for the third time, the stick was broken on his head. That night, Shah was killed by his son, Shîreviyye.

• The Shah, after tearing the invitation letter of Rasûlullah “sall-Allâhu ’alaihi wa sallam”, wrote a letter to Bâzan, his deputy (governor) in Yemen and ordered: “We have learned that a person there claims to be a prophet, send two scholars immediately to inquire about him. If possible, get him caught and send him to me.” Bâzan sent two persons. They reached Medina and went to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. They said: “Shah, the king has written a letter to Bâzan. He calls you to his presence.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” smiled and said: “Sit down.” Both of them kneeled and sat down. Rasûlullah invited them to become Muslim. Those two persons said: “O Muhammad, obey the order of Shah, the king. If you go on your own will, Bâzan will write a letter for you, it will be beneficial for you. If you do not go, you know how a person Shah is. He will make you and your people perish, he will destroy your land. Even though those two persons said these, due to the grandeur of being in the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” their bodies started trembling. When they went out, they said: “If he kept us in his presence a little more, we would perish.” Then those two persons asked for the answer to the letter of Bâzan. Rasûlullah “sall-Allâhu ’alaihi wa sallam” told them: “Go today. Come tomorrow.” The next day they came to his presence. Rasûlullah “sall-Allâhu ’alaihi wa sallam” told them: “Go and tell your master: My Rabb has informed me that your king Shah has

been killed by his son yesterday night. If Bâzan has the faith and accepts Islam, I will leave the land he holds now to him. Soon, my religion will be heard and spread everywhere. Muslims will rule the lands of Shah! They informed these words of Rasûlullah. Bazân said: “If his words come true, he is certainly the Messenger of Allahu Ta’âlâ. I will believe him before any king believes him. Meanwhile, an envoy came and told that Shâh had been killed. Bâzan gathered his entire family and relatives and those who would have faith among his people. They came to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and were honored with having îmân in his presence and they attained the blessing of Islam.

• In the seventh year of Hegira, the Battle of Khayber was made. Rasûlullah “sall-Allâhu alaihi wa sallam” gave the flag to Emîr-ul-mu’minîn Hadrat ‘Umar “radiyallahu anh” first. He unfurled the flag and attacked the fort with the Islamic Army. They fought much. But, they could not take the fort and returned. Rasûlullah’s “sall-Allâhu ’alaihi wa sallam” blessed head was aching. He did not come out, gave the order to fight. Emîr-ul-mu’minîn Hadrat Abu Bakr “radiyallahu anh” took the flag and went to the battle. Even though they fought fiercely, the castle could not be conquered. They returned. Hadrat Umar “radiyallahu anh” took the flag once more and went to the battle. They fought much but the castle could not be conquered. They returned. When this news reached Rasûlullah “sall-Allâhu alaihi wa sallam”, he said: “I will give the flag to such a person that Allahu Ta’âlâ and His Messenger love him. And he loves Allahu Ta’âlâ and His Messenger. He will not come back unless he conquers the castle.” The person who reported this said: That day, Emîr-ul-mu’minîn Hadrat Alî was not present there. He had eye pain. Hadrat Abû Bakr, Hadrat ‘Umar and others from the As’hab-i kirâm were waiting and wondering who was the person that Rasûlullah “sall-Allâhu ’alaihi wa sallam” had indicated. Sa’d “radiyallahu anh” said: “Hoping that he was me, I kneeled and stood back in the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Hadrat ‘Umar “radiyallahu anh” said: Until I heard that day Rasûlullah “sall-Allâhu ’alaihi wa sallam” saying: “Allahu Ta’âlâ and His Messenger love him and he loves Allahu Ta’âlâ and His Messenger. He will not come back unless he conquers the castle.” I had never wanted to be a commander. Then, Rasûlullah “sall-Allâhu ’alaihi wa sallam” ordered the summoning of Hadrat Alî “radiyallahu anh” to his presence. When they brought him, he applied his blessed saliva on the eyes of Hadrat Alî. His

eyes healed immediately. After that, he never suffered eye pain again. After this, Rasûlullah “sall-Allâhu ’alaihi wa sallam” gave the flag to Hadrat Alî. He put his armor on him and handed him the sword called Zulfiqar. He prayed: “O my Allah! Protect this person from cold and heat.” Hadrat Alî “radiyallahu anh” said: “After this prayer, neither cold nor heat affected me.” He used to wear a woollen coat in summer and he did not feel any difficulty. He used to wear a shirt in winter and he did not feel cold. Hadrat Alî “radiyallahu anh” moved quickly towards the castle of Khayber and attacked it. The castle was conquered although some of the soldiers had not reached the castle yet. Abû Râfi “radiyallahu anh”, the slave of Rasûlullah “sall-Allâhu ’alaihi wa sallam”, related: When Hadrat Alî “radiyallahu anh” attacked the castle, a Jew made his shield fall with a sword strike. Upon this, Hadrat Alî “radiyallahu anh” tore down the iron gate of the castle and made it a shield to himself. He held the gate until the castle was conquered. When the castle fell, he put the gate on his back like a bridge. The As’hab-i kirâm entered the castle over that gate. Abû Râfi related: As seven people, we could not even turn the gate from one side to another. Hadrat Alî “radiyallahu anh” said: “I lifted the gate of the castle of Khayber with spiritual power, not physical power.

- In the Battle of Khayber, one of the Jewish women, slaughtered sheep and prepared kebab in order to give as food to our Master, the Prophet “sall-Allâhu ’alaihi wa sallam” and the As’hab-i kirâm. She added poison to the meat of the sheep. Especially, she added more poison to the arm and rump parts of the meat. Because, she knew that our Master, the Prophet liked those parts of the meat. When the meat was presented, Rasûlullah “sall-Allâhu ’alaihi wa sallam” took a morsel of it to his blessed mouth. At that moment, the rump meat spoke. It said: “O Rasûlallah, they put poison into me.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” had taken it into his blessed mouth and he had chewed it. He took it out and threw it away. Beshîr bin Berâ “radiyallahu anh” had eaten a piece from that meat. He was poisoned and became a martyr.

- In the Battle of Khayber, a castle had been besieged. During that time, a black-skinned shepherd came to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He had a flock of sheep with him. He said: “O Rasûlallah “sall-Allâhu ’alaihi wa sallam”, tell me Islam” and he told him he would have the faith and become Muslim. Rasûlullah “sall-Allâhu ’alaihi wa sallam” told him of Islam. The shepherd said: “O Rasûlallah! I am the paid

shepherd of the owners of these sheep. The sheep are an entrustment to me. What shall I do with them?” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Hit at the faces of the sheep. They will go to their owners.” The shepherd took a handful of pebbles and threw them towards the faces of the sheep. “Now, go to your owners, I will not be your shepherd anymore.” The sheep gathered somewhere. They went to the castle by themselves as if someone was driving them. After becoming Muslim, that shepherd fought so much for the conquest of that castle that he was martyred in the end. The As’hab-i kirâm wrapped his body in a piece of woolen fabric. Then, they brought his body and put him somewhere behind Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Rasûlullah turned towards him and bestowed favors on him. Then, he turned his blessed face in another direction. They asked: “O Rasûlullah! Why have you turned your blessed face away?” He said: “Now, two women from among Paradise girls are with him.”

- Esmâ binti Umeys related as follows: During the Battle of Khayber, I was at Khayber. Rasûlullah “sall-Allâhu alaihi wa sallam” had put his blessed head on the knees of Hadrat Alî “radiyallahu anh”. Wahy descended. At that time, the sun was on the horizon. Hadrat Alî “radiyallahu anh” had not performed the afternoon prayer yet. When the wahy was completed, the sun set. Rasûlullah “sall-Allâhu ’alaihi wa sallam” prayed: “O my Rabb! If Alî “radiyallahu anh” is on Your and Your Messenger’s side, send back the sun.” Esmâ binti Uneys says: “I saw that the sun rose again, even though it had set and it enlightened the Earth.” Tahawî said that this hadîth was sahîh and its narrators were trustworthy. He told that Ahmed bin Salihin said: “The people of knowledge should memorize this hadîth-i sherif. Because, it is one of the signs of Prophethood.”

- In the seventh year of Hegira, Mahlem bin Jesâme killed Âmir Eshjâî after he had the faith. Rasûlullah “sall-Allâhu ’alaihi wa sallam” reprimanded Mahlem bin Jesâme and said to him: “Why did you kill a Muslim person?” Mahlem bin Jesâme said: “O Rasûlullah! He recited the kalima-i shahâda because he was afraid of death.” Rasûlullah said: “Have you opened his heart that you know what was in his heart? The tongue is the speaker of the heart.” and he pronounced a malediction over him. One week later, Mahlem bin Jesâme passed away. They buried him. The earth did not accept his body and it threw him out. They buried him five times, the earth did not accept him. In the end, they left him in solitude. When Rasûlullah “sall-Allâhu ’alaihi wa sallam” was informed of this situation,

he said: “The earth accepts worse people than him. This situation occurred in order to show you the honor of the kalima-i shahâda.

• While giving a sermon, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” used to lean on a pillar of palm date tree in the mosque. [The name of this pillar was Hannâne] They built a minbar (pulpit) for Rasûlullah “sall-Allâhu ‘alaihi wa sallam” in the eighth, or according to another report, in the seventh year of Hegira. On Friday, he climbed that pulpit and gave a sermon. At this moment, the palm date pillar he had leaned on and given the sermon before moaned like a human being. The As’hab-i kirâm “ridwânullahi alaihim ejma’in” heard this sound. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: This palm date pillar is moaning because I have not leaned on it and given the sermon. Then, he climbed down the pulpit and patted that palm date pillar with his blessed hand, its moaning stopped. He climbed the pulpit again. When the form of the mosque was changed, Ubeyy bin Ka’b brought that palm date pillar to his home. It stayed at his home until the woodworms ate it and it turned to dust.

• Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, in the eighth year of Hegira, sent an army of three thousand strong to Mûta which was a county of Damascus in order to make holy war. He appointed Zayd bin Hârise “radiyallahu Ta’âlâ anh” as the commander. He said: If Zayd becomes a martyr, let Jâ’fer bin Abî Tâlib “radiyallahu Ta’âlâ anh” be the commander. If Ja’fer becomes a martyr, let Abdullah bin Rewâha “radiyallahu anh” be the commander. If Abdullah too becomes a martyr, let him, whom Muslims choose from among themselves, be the commander.” When the Islamic Army started the battle with disbelievers in Mûta, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” climbed the minbar in Medina and said: “Zayd took the flag. He has become a martyr. After him, Ja’fer took the flag. He has become a martyr. Abdullah took the flag. He too has become a martyr. After him, Khâlid bin Walid took the flag. The conquest has taken place in his hands.” He prayed for Khâlid bin Walid: “O my Allah! He is a sword which is from among Your swords. Do help him!” After that day, Khâlid bin Walid “radiyallahu anh” was called Seyfullah (The Sword of Allah). Ya’lâ bin Munebbih “radiyallahu anh”, in order to give information on the Battle of Mûta, came to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Rasûlullah told him: “Will you relate it or shall I relate it?” He said: “O Rasûlullah! Do relate it.” Upon this, Rasûlullah “sall-Allâhu alaihi wa sallam” mentioned the events that took place in the Battle of Mûta one by

one. Ya'lâ bin Munebbih said: "For the sake of Allahu Ta'âlâ Who sent you as a Prophet to the worlds, what you have related happened exactly." Then, Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: "Allahu Ta'âlâ removed the Earth in between for me, I saw the battleground."

- The tribe of Benî Bakr, by receiving help from the Quraysh people, made a night raid on the tribe of Huzâa. They killed most of the tribe of Huzâa. Previously, the tribe of Huzâa had made an agreement with Rasûlullah in Hudaybiyyah and had been taken under his protection. In the morning after the raid, Rasûlullah "sall-Allâhu 'alaihi wa sallam" told Hadrat Âisha Siddîqa "radiyallahu anhâ": "An incident has happened in Huzâa." Hadrat Âisha said: "The Quraysh has been killed under the sword. Why have they broken their promise?" Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: "They have broken their promise with the will of Allahu Ta'âlâ." Hadrat Âisha asked: "Is this business good for Muslims?" He said: "It will be good". (Because of this reason, they marched on Quraysh and Mecca was conquered.)

- In the eight year of Hegira, Rasûlullah "sall-Allâhu 'alaihi wa sallam" would start off for the conquest of Mecca. He prayed: O my Rabb! Until we reach Mecca, make the Quraysh oblivious. Hâtib bin Ebî Beltea "radiyallahu anh", due to the fact that his family was in Mecca and he wanted to make sure that the Quraysh people would protect them, wrote a letter to the Quraysh people and said that Rasûlullah "sall-Allâhu 'alaihi wa sallam" is going to start marching against you, Mecca, on so-and-so day. He sent the letter secretly via Sâriye, who was an emancipated jâriya of Abû Leheb. Jabrail alaihissalâm informed Rasûlullah "sall-Allâhu 'alaihi wa sallam" of this situation. Rasûlullah "sall-Allâhu 'alaihi wa sallam" sent Hadrat Alî, Hadrat Zubair, Hadrat Mikdâd, Hadrat Ammâr, Hadrat Talha and Hadrat Ebâ Mersed "radiyallahu Ta'âlâ anhum ejma'in". He said: Go upto the garden of Hâh. There is a thin woman. She has a letter. Hâtib has sent that letter to the Meccans. Take that letter and bring it here. Let that woman go. If she resists and does not give the letter, behead her. They went after the woman and caught her. When Hadrat Alî "radiyallahu anh" drew his sword, the woman took the letter out of her hair and gave it. They brought the letter to Rasûlullah "sall-Allâhu 'alaihi wa sallam". Rasûlullah called Hâtib bin Ebî Beltea to his presence. He asked: Why did you do this? He said: O Rasûlallah! Since the day I believed in you, I have not returned to disbelief. Since I listened to your advice, I have

not committed any treachery. However, my family is among the Quraysh people. I wanted the Qurayshis to protect my family. I know exactly that they will not get any benefit from my letter. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” confirmed him. In the meantime, the first âyat-i karîma of the Sûra Mumtehine descended, purporting: **“O you who believe! Take not My enemies and your enemies as friends, you are showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger (Muhammad) and yourselves from your homeland (Mecca) because you believe in Allah your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, how you show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you does that, then indeed he has gone astray, away from the Straight Path.”**

- When Mecca was conquered, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” made tawâf around (circumambulated) the Kâ’ba. There were three hundred and sixty idols around the Kâ’ba. The idols were fixed on the ground from their feet with melted copper and lead. Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, with a stick in his blessed hand, pointed out an idol and recited the 81st âyat-i karîma of the Sûra of Isrâ, purporting: **And say: “Truth has come and Batil (falsehood) has vanished. Surely! Batil is ever bound to vanish.”** Before the stick in the hand of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” touched the idol, the idols fell down on the ground. The idols that were in houses of Mecca fell at that moment, as well.

- When Mecca was conquered, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and Hadrat Alî “radiyallahu anh” entered the Kâ’ba. Some of the idols had been put in high places. One could not reach them to bring them down. Hadrat Alî “radiyallahu anh” said: O Rasûlallah! Bring these idols down by putting your foot on my back. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: O Alî! You cannot bear the weight of the prophethood. You put your foot on my back and bring those idols down. Hadrat Alî obeyed the order. He put his foot on the blessed back of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and brought them down one by one. While doing so, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: O Alî! What is your situation? Alî “radiyallahu anh” said: O Rasûlallah! All the curtains are removed. My head has come close to the ceiling of Arsh. If I outstretch my arm, I will touch the ceiling of Arsh. Rasûlullah “sall-Allâhu ‘alaihi wa

sallam” said: Your situation is good because you are doing a business of Allahu Ta’âlâ. My situation is also good because I carry a person who is loved by Allahu Ta’âlâ.

- At the day when Mecca was conquered, in the time of the noon prayer, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” ordered Bilâl-i Habeshî “radiyallahu anh” to climb a high place and to call the adhân for the noon prayer. The Quraysh people had run away to the mountains. The adhân was heard there. When they heard “Ashhadu enne Muhammaden Rasûlullah” was said, Jureyre, who was the daughter of Abû Jahl, said: “O my Rabb! Mentioning your name is great. We do not perform ritual prayer but we love the person (Muhammad alaihissalâm) who killed our friends. My father did not accept what came to Muhammad “sall-Allâhu ‘alaihi wa sallam” as prophethood. He did not want to oppose his tribe and friends.” Khâlid bin Usayyid said: “Many thanks that my father died before hearing this sound (adhân).” His father had died one day before the conquest of Mecca. Each of the Quraysh people who had run away to the mountains, said something when they heard the adhân. Abû Sufyân, on the other hand, said: “I will not say anything. If I say something, these stones will inform Muhammad of it.” Then, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” came and stood beside them. He told them what they had said, by mentioning each one’s name: “O so-and-so, you said this. O so-and-so, you said that”. When Abû Sufyân said: “O Rasûlallah! I have said nothing.” Rasûlullah smiled.

- Sheybe bin ‘Uthmân related: After the conquest of Mecca, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” made a military expedition for the Battle of Hunayn. Hunayn is a valley between Mecca and Tâif. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” camped in the valley of Hunayn. My father and paternal uncle had been killed by the Islamic Army in the Battle of Uhud. I said to myself: “I shall look for an opportunity and take my revenge from Muhammad.” I wanted to approach him from his right side. At that side, Abbâs “radiyallahu anh” was standing. I said “He will not give me an opportunity.” I went to his left side. There was a person, too. In the end, I came from behind. I wanted to jump forward and blow a sword strike. At that moment a fire like a lightning shined. It became a curtain between Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and me. That fire would burn me. Due to my fear, I covered my eyes with my hand and ran backward. Rasûlullah “sall-Allâhu alaihi wa sallam” turned and looked at me. He said: “O Sheybe! Come near to me.” When I approached his presence, he

said: “O Ilâhî, make the satan away from this” At that moment, I saw

Rasûlullah’s “sall-Allâhu ’alaihi wa sallam” blessed face. To me, he looked more beloved than my own soul. Then, he said: “O Sheybe! Fight with the disbelievers.”

- Enes bin Mâlik “radiyallahu anh” related: One day, while Rasûlullah “sall-Allâhu ’alaihi wa sallam” was circumambulating the Kâ’ba, we saw a hand and a colored caftan. I asked: “O Rasûlullah! What were those hand and colored caftan?”. He said: “Did you see that?” I said: “We saw that, O Rasûlullah”. He said: “He was Isâ bin Meryem. He came and greeted me.”

- Mâlik bin Awf was the army commander of the disbelievers in the Battle of Hunayn. When he got close to the Islamic army in order to battle, he sent spies into the Islamic Army and he wanted them to bring news. His spies went and returned in a wretched state. Mâlik bin Awf asked his spies: “Why are you in this strange state?” They said: “We saw completely white people on fancy horses among the Islamic Army. If they battle us, we swear by Allahu Ta’âlâ that we can not resist them! If you listen to us, gather your army and return immediately. Save us and yourself from perishing.”

- In the Battle of Hunayn, firstly, the Islamic Army was about to be defeated. Then, they gathered again. Rasûlullah “sall-Allâhu ’alaihi wa sallam” prayed: “O my Rabb! Grant the help and the victory that You have promised.” After this, divine help and Allah’s assistance reached. White angels on horsebacks joined the battle. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “This moment is the moment that the tandoor of the battle has become hot.” Then, he asked for a fistful of soil, he threw that soil to the faces of the disbelievers and said: “May their faces be ugly.” No one whose eyes were not hit by that soil was left among the disbelievers. Then, they were routed, they could not resist and fled. In this subject, another report is as such: Rasûlullah “sall-Allâhu ’alaihi wa sallam” said to Hadrat Abbâs “radiyallahu anh”: “O Abbâs, give me a fistful of soil. When Rasûlullah said this, the camel that he was on collapsed until its stomach was touching the ground. Rasûlullah “sall-Allâhu ’alaihi wa sallam” took a handful of soil with his blessed hand and threw it towards the disbelievers’ faces. He said: “May their faces be ugly, may they be left without help.” Allahu Ta’âlâ made them routed.

- Âmir bin Amr Medenî “radiyallahu Ta’âlâ anh” related: In the Battle of Hunayn, I was fighting in front of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Suddenly, an arrow hit me on my forehead. The blood that

came out of my forehead poured over my face. It reached my beard and chest. Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, with his blessed hand, channeled the blood on my face and beard towards my chest. Âmir bin Amr told this memory of his, during his life. When he passed away, while his body was being washed, they looked at the place on his chest where the blessed hand of Rasûlullah had touched. It was shining like a whiteness on a horse’s forehead.

- In the ninth year of Hegira, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” sent a *sariyya* (military unit) to the tribe of Banî Kilâb. He also sent a letter and invited them to Islâm. The tribe of Banî Kilâb did not accept to become Muslim. They throw the letter that had been written on leather into the water and by doing so, they deleted the writings. They made the leather a water bucket. When this news was told to Hadrat Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, he said: “May Allahu Ta’âlâ make them lose their minds”. After this malediction of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, all of that tribe lost their mind. They began to speak unintelligibly. Some of them turned into such a state that what they said could never be understood.

- While Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was going to the Battle of Tabuk, he camped somewhere with his Companions and they spent the night there. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” slept at a time close to the morning. He woke up when the sun rose and asked water from Abû Katâde “radiyallahu anh”. Abû Katâde related: There was water in my canteen. I poured it on the blessed hands of Rasûlullah. He performed a ritual ablution. He said: “Keep the remaining of the water. It will be needed.” Everyone had gone before. They had camped at a waterless place. Even though Hadrat Abu Bakr and Hadrat ‘Umar “radiyallahu anhumâ” had said “Let us camp near a body of water”, they did not listen to them. When we reached them, we saw that the heat of the air had affected them greatly. Due to the lack of water, they were butchering their camels and drinking the water that remained in the stomach of their camels. When Rasûlullah saw this state of theirs, he said: “If you had listened to Abu Bakr and ‘Umar, you would not have experienced this difficulty.” Then, he asked for the water that remained in the canteen. He called everyone and started pouring the water. All the As’hâb drank water until their thirst was quenched. They watered ten thousand horses and fifteen thousand camels.

- Rasûlullah “sall-Allâhu ‘alaihi wa sallam” went for the Battle of Tabuk.

Abdullah bin Hayseme “radiyallahu anh”, one of the As’hab-i kirâm, did not go. He had two beautiful wives. Each of them had a very nice canopy. They had sprinkled water over the canopies and had laid beautiful covers and cushions there. They had prepared delicious food. When Abdullah bin Hayseme saw this situation, he said: Subhânallah, a Prophet, who has no sin in the past and the future, and who has attained the blessings of Allahu Ta’âlâ, has taken his arms and is going to make jihâd against the disbelievers in this hot weather, but Abdullah bin Haysem will sit with his wives under a nice canopy and he will talk to them. This is not an appropriate thing! Wallahi, until I reach the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and be honored by being in his service, I will talk to none of these women. Then, he immediately got on his camel and departed. Even though his wives wanted to talk to him much, he did not answer them. When he got close to Tabuk, Rasûlullah “sall-Allâhu ’alaihi wa sallam” was informed that someone was seen coming on a camel. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “I hope that he is Abdullah bin Hayseme.” When he came to his presence and he greeted him, he said: “O Abdullah bin Hayseme! What a good and lovable thing it is for you to have left the temporary blessings in the world and to have asked for the consent of Allahu Ta’âlâ.”

• Abû Umeyye “radiyallahu anh” related: Rasûlullah “sall-Allâhu ’alaihi wa sallam”, during the military expedition against Tabuk, had reached Wâdi ul Qurâ. A woman there had laid out a nice orchard of palm date trees. By the order of Rasûlullah, the As’hab-i kirâm picked the dates of that orchard. The crop was ten *wasq*³⁷ dates. Then, Rasûlullah “sall-Allâhu ’alaihi wa sallam” told the woman: “Pick the dates in your orchard and measure the crop.” After the woman collected the dates, they asked her the amount of the crop. She said: It is ten wasq. The crop was the same amount that the As’hab-i kirâm had collected. (With the miracle of Rasûlullah, the palm dates fruits of the woman did not decrease at all. The palm date crop was the same amount that her orchard used to produce.)

• When Rasûlullah “sall-Allâhu ’alaihi wa sallam” set off for Tabuk from Wâdi ul Qurâ, during the military expedition against Tabuk, he said: “This night, there will be strong winds! No one should leave his place! Tie up the camels tightly.” That night, there was a strong wind. Somehow, two persons had left their places. The wind took away them and left them in far mountains.

37 wasq: camel-load which is equal to sixty sa’ and one sa’ is 4.2 liters.

• Abû Zer Ghifârî “radiyallahu anh” related: While Rasûlullah “sall-Allâhu ‘alaihi wa sallam” started the military expedition to Tabuk, I had a very weak camel which did not want to walk. I said: “I will feed my camel for several days so that I will go and reach Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. I fed my camel for several days with feed. Then, I set off. When I reached somewhere, my camel collapsed and it did not get up. Upon this, I shouldered my belongings and started walking to Tabuk in the intense heat. I learned later that when people saw my silhouette away, the Ashâb-i kirâm said: “O Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, a pedestrian is coming alone.” Rasûlullah said: “I hope that he is Abû Zer Ghifârî.” When I came closer to them, the As’hab-i kirâm said: “Wallahi, he is Abû Zer Ghifârî. I reached the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He got up and said: “Hello, O Abâ Zer! May comfort and joy be Abû Zer’s that he walks alone, he dies alone and he will be resurrected alone.” As a matter of fact, Abû Zer Ghifârî settled down at Rebze, a desolate place. As Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said, he lived there alone and passed away alone.

Ibn Mas’ûd “radiyallahu anh” said as follows: I found Abû Zer Ghifârî “radiyallahu anh” at Rebze. He had passed away alone. I said: “What Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said happened.” Mustaksa said: I visited the grave of Abû Zer Ghifârî “radiyallahu anh” at Rebze. I found an effect that I could not find at the graves of other sahabîs. I performed a ritual prayer beside his grave. When I put my head on the ground in the sajda, musk fragrance came to my nose from the soil of his grave.

• In the Battle of Tabuk, at a camp place, the camel of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was lost. One of the hypocrites said: “Muhammad thinks that he is a prophet and he gives information to you about the skies. But, he does not know where his own camel is.” They told the words of that hypocrite to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He said: “I know only the things that Allahu Ta’âlâ informs. At the moment, my Rabb informed me that my camel is at the so-and-so creek and its reins are entangled around a tree.” They went and found the camel as its reins had been entangled around a tree.

• When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” set off for the Battle of Tabuk, a group of the hypocrites joined the army. One of them was Wedi’a bin Thâbit. Another one was Mahshî bin Humeyr from Ashjah. The hypocrites in the army were talking among themselves: “Muslims think that

the battle that they will make against Banî Asfar will be like the battles they made against others. You will see, tomorrow they will capture Muslims and tie them up with ropes in lines!” During these talks, Mahshî bin Humeyr said: “Wallahi, I wish we would be beaten one hundred sticks but no verse of the Qur’ân descends about us.” While they were talking in this manner, Rasûlullah “sall-Allâhu ’alaihi wa sallam” told Ammâr bin Yâser “radiyallahu anh”: “Go and find the ones who talk among themselves in the army and ask them what they are talking about. If they deny it, tell them: “You said such-and-such things.” Ammâr bin Yâser “radiyallahu anh” went and told them those words. Upon this, all of them apologized and they came to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Wedi’a bin Thâbit, one of them, held the reins of the camel of Rasûlullah and said: “O Rasûlallah! We said every kind of word. We said empty words comically.” As for Mahshî bin Humeyr, he asked to be pardoned and said: “Let my name and my father’s name not be remembered together with theirs.” He was pardoned and his name was changed to Abdurrahmân. Then, he prayed to Allahu Ta’âlâ and wished to attain the martyrdom at a remote place that no one knows. He became a martyr in the Battle of Yamâma and he was not heard of again.

- In the military expedition against Tabuk, when they came close to Tabuk, Rasûlullah “sall-Allâhu ’alaihi wa sallam” told the As’hab-i kirâm: “Tomorrow, at the mid-morning time, you will reach Tabuk. Until I come, let no one touch the water.” When they came there, they saw that there was a fountain. Its water was flowing very little. They did not touch the water. Rasûlullah “sall-Allâhu ’alaihi wa sallam” came. With the water of that fountain, he washed his blessed hands and face. At that moment, the water of that fountain increased and it started running intensely. All the army took water as much as they wanted. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said to Mu’âz bin Jebel “radiyallahu anh”: “You will have such a long life that you will see that the water of this fountain will flow to gardens.”

- Mu’âz bin Jebel “radiyallahu anh” told as follows: While returning from the Battle of Tabuk, we had come to a creek. There was a spring flowing from a crack of stone. Its water was enough to be drunk by one or two persons. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Let no one go to that water before me. If someone goes there, let him not touch that water.” Four persons from the As’hab-i kirâm went to that water before. The water had accumulated a little bit, they took it. When Rasûlullah

“sall-Allâhu ’alaihi wa sallam”, together with the As’hab-i kirâm, reached there, he saw that the water had been taken. He asked, “Who has taken this water?” They said: “So and so persons”. He reprimanded them. Then, he descended, caressed the crack of the stone with his blessed finger and said the things that Allahu Ta’âlâ wished. Water started coming out of the crack of the stone. He took one handful and sprinkled it over that creek. Mu’az bin Jebel “radiyallahu anh” said: I swear by Allah that we heard that water was flowing like thunder in that creek. Then, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Whoever from you lives, he will see that this creek will be greener and more beautiful than other creeks.” A person from the salaf al sâlihîn said: “I swear by Allah, there was no more beautiful or greener creek between us and Damascus than that creek.”

- While returning from the military expedition of Tabuk, on the road, a large, majestic and strange-looking snake appeared before the As’hab-i kirâm. They became very afraid and gathered around Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Rasûlullah “sall-Allâhu ’alaihi wa sallam” used to protect a lot those who were near him. Then, the fearsome snake withdrew from the road. It raised its head and looked at the As’hab-i kirâm. Then, it lowered its head. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “This snake that you see is one of the genies who came to me to listen to the Qur’ân al-karîm. Since you approached the place where it was present, it came near to you. It greets you, reply to it. The As’hab-i kirâm replied to it. Then, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Whoever they are, love the servants of Allahu Ta’âlâ” [That is, love His believer servants.]

- A youngster from the tribe of Banî Sa’d told as follows: Rasûlullah “sall-Allâhu ’alaihi wa sallam” was sitting at someplace together with six persons from the As’hab-i kirâm in Tabuk. I went next to them. I became Muslim by saying “Ashhadu en lâ ilâhe illallah wa ashhadu enne Muhammadan Rasûlullah”. Rasûlullah told me: “You have attained the endless bliss”. Then, he asked food from Bilâl-i Habeshî “radiyallahu anh”. Hadrat Bilâl laid down a leather board. He took out some date palm fruits, which were prepared with oil, from the leather bag. All of us ate those palm dates and became full. I said: “O Rasûlullah “sall-Allâhu ’alaihi wa sallam”! Before being Muslim, I used to eat this amount of dates alone but I would not feel full.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “The unbeliever eats for his seven bowels. The believer eats for his one bowel.” Another day,

in the pre-noon time, in order for my *yaqîn*³⁸ towards Islam to increase, I went to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” again. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was sitting together with ten people. He asked for food from Bilâl-i Habeshî “radiyallahu anh”. He took out one handful of palm date fruits from his leather bag. Rasûlullah said: “Take out all the date palm fruits. Allahu Ta’âlâ sustains food for everyone, do not despair. Bilâl-i Habeshî “radiyallahu anh” took out all the palm date fruits in the leather bag. It was about two mudds. [One mudd is the amount of two handfuls.] Rasûlullah “sall-Allâhu ‘alaihi wa sallam” put his blessed hand over the palm dates and told us to eat by saying “Bismillah”. Everyone ate, I ate, too. I ate so much and I was so full that I could not eat even one more palm date. On the cloth on the ground, the palm date fruits that Bilâl-i Habeshî put there remained the same. We ate for three more days from the remaining of those palm dates. Then, Bilâl-i Habeshî “radiyallahu anh” filled his bag with palm date fruits as many as he had put there. A complete belief and *yaqîn* appeared in me that Islam was the true religion.

• As Rasûlullah “sall-Allâhu ‘alaihi wa sallam” reached Tabuk, Heraclius came to Homs at the same time. He waited there and sent a person in order to inquire and learn every state of Rasûlullah. That person came and witnessed the superior morals and good states of Rasûlullah. He saw the redness in his blessed eyes and the seal of prophethood. He learned that he did not accept alms. He returned and told Heraclius what he saw. When Heraclius learned these, he gathered his people. He invited them to become Muslim and he commanded them to obey Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. When his people heard these words of Heraclius, they took their weapons and attempted to attack him. Heraclius had no strength even to move a little bit from the place where he was sitting. He could hardly pacify the attack of his people with numerous tricks.

• Rasûlullah “sall-Allâhu ‘alaihi wa sallam” sent Khâlid bin Walîd “radiyallahu anh”, together with a community of the As’hab-i kirâm, to Dumat Al-Jandal in Tabuk. Ekîdir, the leader of the Dumat Al-Jandal, was a Christian. They were going to wage war against him. Khâlid bin Walîd “radiyallahu anh” said: “O Rasûlullah, we are in the enemy land. Our power is very little. How will be our situation?” Upon this, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “While he is busy with hunting a

38 *Yaqîn* means Absolute belief; belief which is as positive as the conviction you feel when you have seen something you are to believe.

mountain cow, Allahu Ta'âlâ will make you victorious over him.” Khâlid bin Walîd “radiyallahu anh” reached the castle of Ekîdir at a moonlit night. Ekîdir was having musical instruments played on the top of the castle and drinking wine with his wife. A songstress was singing a song, too. Khâlid bin Walîd “radiyallahu anh” had hidden somewhere and was seeing them. At that moment, he saw that two mountain cows were playing with each other and they came to the door of the castle. They hit the door with their horns. The songstress showed them to Ekîdir and said: “Have you ever seen such a hunt? Do not miss them.” Ekîdir ordered the preparation of his horse. He took his several men and his brother Hassân with him and went out of the castle. The women too went out after them. Khâlid bin Walîd “radiyallahu anh” attacked them. He killed Hassân. He captured Ekîdir. The others ran away and entered the castle.

• In Tabuk, several persons from the tribe of Banî Sa’d came to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. They said: “O Rasûlullah! Our tribe has a water well, its water is very little. It does not suffice for our tribe. We have come in order to ask from you to make a supplication to Allahu Ta'âlâ so that the water of that well increases. Thus, let our welfare increase. Let us be free from requiring from our enemies.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “Bring several small stones.” They brought three pebbles and gave them to his blessed hand. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” rubbed his blessed hand on those stones and gave them back to the person who brought them. He said: “By saying the name of Allahu Ta'âlâ, throw these stones into that well one by one.” They did that as he said. The water of that well increased very much and it became sweet. Thus, they attained comfort and became victorious over their enemies, too.

• Irbâz bin Sâriye “radiyallahu anh” related: While Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was in the tent of Ummu Seleme “radiyallahu anhâ” in Tabuk, two persons and I became hungry. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” asked food for us but no food could be found. He said to Bilâl-i Habeshî: “Find a food for these”. He said: “I swear by Allah, I have shaken all the leather bags and other bags, there had been nothing left in them.” He said: “Shake them again; maybe something has remained in them.” Bilâl-i Habeshî “radiyallahu anh” shook the bags one by one. Seven palm dates went out. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” put his blessed hand over those palm dates and he said: “Eat them with saying

the Basmala”. I ate fifty-four dates. I had collected their seeds in my hand. My friends ate as much as I did, as well. In the end, seven palm dates were standing in front of us. Rasûlullah “sall-Allâhu ’alaihi wa sallam” told Bilâl-i Habeshî “radiyallahu anh”: “Keep these palm dates, those who eat them will definitely be full.” Then, another day ten poor people came to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He asked for those seven palm dates from Bilâl-i Habeshî. He put his blessed hand over those seven palm dates and said: “Eat, by saying Bismillâh”. All of them became full and the seven palm dates were standing in front of them.” After this, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “If I did not feel embarrassment before my Rabb, I would make the army full with these palm dates till Medina.” Then, he gave those palm dates to a small child.

• During the return from the military expedition to Tabuk, the hypocrites agreed among themselves to throw Rasûlullah “sall-Allâhu ’alaihi wa sallam” down the mountain road. When they came to the mountain road at night, Rasûlullah told the As’hab-i kirâm “All of you go through the brook road, let no one come with me.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” got upon his camel and he continued to go on the mountain road in Aqaba. He gave the reins of his camel to Ammâr bin Yâser “radiyallahu anh”. He assigned Huzeyfe “radiyallahu anh” with driving the camel. In this manner, they were going on the Aqaba road. A group of people appeared who were coming behind. Rasûlullah “sall-Allâhu ’alaihi wa sallam” commanded Huzeyfe “radiyallahu anh” to make the coming people return. He started hitting at the faces of the camels of those who came. The hypocrites, saying Muhammad “alaihissalâm” understood their trick, returned immediately and they went down the Aqaba road. Rasûlullah “sall-Allâhu ’alaihi wa sallam” asked Huzeyfe “radiyallahu anh” if there was anyone among that group of people whom he had known. He said: “O Rasûlullah “sall-Allâhu ’alaihi wa sallam”, I recognized the camels of so-and-so people. But, all of them had covered their faces and the night was dark, I could not recognize them.” When the morning came, Rasûlullah “sall-Allâhu ’alaihi wa sallam” told Usayyid bin Hudayr “radiyallahu anh”: “O Ebâ Yahyâ, do you know what the hypocrites thought at the night? They wanted to throw me down from the mountain.” Usayyid bin Hudayr “radiyallahu anh” said: “O Rasûlallah! If you allow me, I will bring their heads.” He said: “I do not want people to say “The war is over, Muhammad has started killing his Companions.” When Usayyid bin Hudayr said: “O Rasûlullah! They

do not belong to your Companions”. He said: “Ostensibly, they recite the kalima-i shahâdat with their tongues. Allahu Ta’âlâ has banned me from killing the ones who recite the kalima-i shahâdat.” Then, Rasûlullah “sall-Allâhu ’alaihi wa sallam” told Huzeyfe “radiyallahu anh” who were the hypocrites one by one and he said: “Allahu Ta’âlâ has banned me from performing their funeral prayer.” No one, except Huzeyfete bni Yemânî “radiyallahu anh” knew them. After the passing away of Rasûlullah “sall-Allâhu ’alaihi wa sallam”, when there was a funeral, Emîr-ul-mu’minîn Umar “radiyallahu anh” would look at Huzeyfe “radiyallahu anh”. If he performed the funeral prayer, he too would perform it. If he did not perform it, he would not perform it, either.

- Rasûlullah “sall-Allâhu ’alaihi wa sallam” said at Tabuk: Allahu Ta’âlâ has given me the glad tidings that the treasures of the Persians and Romans (Iran and Byzantines) and the rulers of Himyer will help for jihâd on the path of Allahu Ta’âlâ. After returning to Medina, an envoy of the ruler of Himyer came. He declared that they had abandoned the polytheism and become Muslim. He asked for a book that explains the religion of Islam from Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Rasûlullah ordered the writing of a book that explains the rules of Islam and giving it to the envoy. They wrote a book that explains the rules of Islam. They sent it with the envoy.

- After Rasûlullah “sall-Allâhu ’alaihi wa sallam” returned from the military expedition to Tabuk, envoys from the surrounding rulers and chieftains came to Medina. One of the tribes that sent envoys was the tribe of Banî Murre. They sent thirteen people as envoys. These people declared that their tribe had become Muslim. They said it did not rain at all in their homeland, the plants did not grow and they suffered a vehement scarcity. They asked Rasûlullah “sall-Allâhu ’alaihi wa sallam” to pray so that they would be saved from this difficulty. He prayed: “O my Rabb! Satisfy them with water and rain.” When the envoys of the tribe of Banî Murre returned to their homeland, they saw that their tribe was relieved completely. Because it rained there a lot at the day Rasûlullah “sall-Allâhu ’alaihi wa sallam” prayed for them.

- While Rasûlullah “sall-Allâhu ’alaihi wa sallam” was in the military expedition against Tâif, one night, he passed through a valley in the place called Nujayb, near Tâif. This valley had many trees. There were many cedar and mughilân trees. While going through this valley, Rasûlullah “sall-

Allâhu 'alaihi wa sallam" was sleeping on his camel. In the darkness of the night, he came across a cedar tree at his head level. The cedar tree split into two from the middle. Rasûlullah "sall-Allâhu 'alaihi wa sallam" passed without difficulty, without hitting that tree. The cedar tree that had split into two remained as such for a long time. That tree became famous there and it was known as "the cedar tree of the Prophet". Those who grazed their sheep in that valley or those who went there for another business did chop trees and collect herbs there. But they did not touch that tree. Because everyone knew the reminiscence of that tree. This miracle is written as an eternal miracle in the book called "**Sharaful Mustafâ**".

- A delegation from the tribe of Abdulqays came to Medina. They had brought an insane person with them. They took him to the presence of Rasûlullah "sall-Allâhu 'alaihi wa sallam". The insanity of the insane person they brought was obvious from his eyes. Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: Turn back of this person. They turned his back. Rasûlullah "sall-Allâhu 'alaihi wa sallam" covered a caftan on his back. He said: "Go out, O the enemy of Allah!" At that moment, the looks of the insane became normal, the signs of insanity disappeared. He started looking like sane people. Then, Rasûlullah "sall-Allâhu 'alaihi wa sallam" turned the face of that insane person towards him and applied his blessed hand on his eye. Even though he was old, his face became young and his sanity returned completely. He was so smart that there was no one smarter than him among his people.

- There was a person among the delegation that came from the tribe of Abdulqays. While he was drinking wine with the son of his parental uncle in Bahrain, the son of his parental uncle had wounded his foot. The scar of that wound was still apparent. The people in the delegation said: "O Rasûlallah! The weather of the place where we live is not good. We drink wine after the meal. Rasûlullah "sall-Allâhu 'alaihi wa sallam" said upon this word of theirs: One of you drinks wine, he becomes drunk. Then, he wounds the foot of the son of his paternal uncle." When the person who had a scar on his foot heard these words, he covered his foot.

- In the year when the military expedition to Tabuk was made, King of Abyssinia (Negus) passed away. Rasûlullah "sall-Allâhu 'alaihi wa sallam" ordered his Companions to gather at the cemetery of Baqî'. They gathered there. He said: "Your brother Negus has passed away" and he led his funeral prayer in absentia by saying four takbîrs. Hadrat Âisha "radiyallahu anha"

said: On the grave of Negus, a nour would be seen continuously. [The name of this king was Es'hâme. He had become Muslim.]

• In the tenth year of Hegira, a delegation from the tribe of Banî Âmir came to Medina and communicated that they became Muslim. They learned the rules of Islam. Erbede bin Kays and Âmir bin Tufeyl, who were well-known people among them, did not become Muslim. His people told Âmir bin Tufeyl to become Muslim. He said: "I made an oath to make war until all Arabs become obedient to me. Now, how can I be obedient to a youngster of the Quraysh?" Then, he told his friend Erbede bin Kays: "Let me make busy Muhammad by talking to him and turning his face towards me. You kill him with a sword from behind!" Then, Âmir bin Tufeyl came to the presence of Rasûlullah "sall-Allâhu 'alaihi wa sallam" and said: "Determine some kharâj for me and leave me alone." Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: "Since you do not believe, it will be so." He was pretending to talk and making Rasûlullah busy. He was looking at Erbede bin Kays. But, Erbede was not able to do anything. The conversation prolonged. Âmir said to Rasûlullah "I will fill your homeland with cavalry and infantry soldiers." Rasûlullah "sall-Allâhu 'alaihi wa sallam" prayed: "O my Rabb! Protect me from the evil of Âmir." Allahu Ta'âlâ made him perish by giving him an illness of plague." As for Erbede bin Kays, he said: "When I attempted to kill Muhammad from behind, I would see Âmir between us. I could not hit him with my sword." Allahu Ta'âlâ made Erbede perish with lightning.

• In the tenth year of Hegira, Rasûlullah "sall-Allâhu 'alaihi wa sallam" sent Hadrat Ali "radiyallahu anh" to Yemen in order to spread Islam. Ka'b-ul Ahbâr was in Yemen and he had not become Muslim yet. He asked Hadrat Ali about the attributes of Rasûlullah "sall-Allâhu 'alaihi wa sallam". Hadrat Ali told him the beautiful morals, the image, and the appearance of Rasûlullah. When Ka'b-ul Ahbâr listened to these, he smiled. When Hadrat Ali asked its reason, he said: "I am smiling because of this reason: We have read all these attributes you mentioned in the Torah." and he believed. He learned the rules of Islam as much as possible. He taught Islam to people during his stay in Yemen. He came to Medina during the caliphate of Hadrat 'Umar "radiyallahu anh". He became very sad as he said: "I wish I came after the Hegira so that I could be honored with the bliss of being in the presence of Rasûlullah "sall-Allâhu 'alaihi wa sallam". Some books communicated this as such.

However, the well-known report about Ka'b-ul Ahbâr is as follows: When Hadrat Umar "radiyallahu anh" was caliph, he became Muslim by talking to him in Damascus. Sa'îd bin Museyyib "radiyallahu anh" relates: Abbâs "radiyallahu anh" was sitting by the well of Zamzam. At that moment, Ka'b-ul Ahbâr came to his presence. He told Ka'b-ul Ahbâr: "What was the obstacle that you were late in becoming Muslim during the time of Rasûlullah "sall-Allâhu 'alaihi wa sallam" and Hadrat Abu Bakr "radiyallahu anh". Upon this, Ka'b-ul Ahbâr told: My father wrote somethings from Torah and gave them to me. He said: Act according to this. He sealed the Torah and made me take an oath not to open that seal. When Islam came, I saw that there was not an auspicious thing than Islam. I told myself: My father must have hidden some information and reports from me. I broke the seal of the Torah that he had sealed and I read it. The attributes of Muhammad alaihissalâm and his community were written in it. When I read them, I came and had the belief.

- In the tenth year of Hegira, Jerîr bin Abdullah "radiyallahu anh" came to Medina from Yemen and became Muslim. When he was about to come to Medina and while Rasûlullah "sall-Allâhu 'alaihi wa sallam" was making a khutba, he said: "A person is about to come through that door. He must be the most virtuous and valued person in Yemen."

Jerîr bin Abdullah could not stand on a horse. Rasûlullah "sall-Allâhu 'alaihi wa sallam", with his blessed hand, hit his chest. His hand print did not disappear ever from his chest. He prayed: "O my Allah, make him steadfast, make him attain the guidance and make him one who guides others." After that, he never fell off a horse again.

- In the tenth year of Hegira, a delegation from the tribe of Tay came to Medina and they became Muslim in the presence of Rasûlullah "sall-Allâhu 'alaihi wa sallam". Among them was Zayd bin Hayl who was their chieftain and a notable person. Rasûlullah "sall-Allâhu 'alaihi wa sallam" gave him the name "Zayd-ul-Khayr" and he said: "So far, when someone from Arabs whose virtues have been told to me, I saw him having less than the mentioned. But, I saw that the virtue of Zayd-ul-Khayr was more than I heard." When Zayd-ul-Khayr "radiyallahu anh" would return to his homeland, Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: "I wish Zayd was free from the fever of Medina. " When Zeyd "radiyallahu anh" approached the border of his homeland, he passed away in one of the lands of Nejîd due to the fever.

• Adî bin Hatem came to Medina. Rasûlullah “sall-Allâhu ’alaihi wa sallam” told him: “Be a Muslim, have the salvation.” When Adî bin Hatem said: “I have a religion”, Rasûlullah said: “I know your religion better than you do. You have chosen the religion of Christians and Sabians.” When he said: “Yes, I have.” he said: “Among your people, you are taking one-fourth of the war booties. However, this is not permissible in your religion.” Adî bin Hatem said: “When I heard these, the evil thoughts in my heart about the religion of Islam disappeared.” Rasûlullah “sall-Allâhu alaihi wa sallam” continued his words and said: “You see Muslims as poor people and you do not become a Muslim because of this reason. The day will come that their properties will increase so much that they will not be able to find a poor person to give alms. If you do not become Muslim because the enemies of Muslims are numerous, have you ever gone to Hîre.) I said: “No, I have not. But, I do know that place.” He said: “Very soon, a woman from Hîre will come to Mecca alone and circumambulate the Kâ’ba and she will fear no one but Allahu Ta’âlâ. If you do not become Muslim because kings and sultans are not Muslims, after a short while, Muslims will conquer the land of Kistrâ bin Hurmuz (Iranian Shah) and they will take his treasures.” Adî bin Hatem says: “I was stunned, I asked “The land of Kistrâ bin Hurmuz?” He said: “Yes.” I had faith immediately. I swear by Allah that I witnessed that a woman from Hîre went to Mecca alone and circumambulated the Kâ’ba. The land of Kistrâ has been taken by Muslims, as well. I was among the ones who conquered his land. It is also true that Muslims have become so rich that they could not find anyone to give alms.”

• Again, in the tenth year of Hegira, a delegation from the tribe of Aslâm came to Medina. They became Muslim. They learned the rules of Islam. They said to Rasûlullah “sall-Allâhu alaihi wa sallam”: “There is a scarcity in our homeland. It has not rained this year. Do pray for us.” Rasûlullah prayed for them. When they returned to their homeland, they saw that it had rained the day it had been prayed.

• The son of the sister of Nejâshî, Fîrûz Deylemî “radiyallahu anh” came to Medina and he became Muslim in the tenth year of Hegira. He killed Eswed Anesî who was claiming prophethood. In the morning of the night that he killed him, Rasûlullah “sall-Allâhu alaihi wa sallam” said to the As’hab-i kirâm: “Last night, Eswed Anesî was killed.” When they asked: “O Rasûlullah! Who killed him?” He said: “A blessed person from a blessed family has killed him. His name is Fîrûz.” and he prayed: “May

Fîrûz be victorious.”

• One of the delegations that came to Medina in the tenth year of Hegira in order to become Muslim was the delegation of the tribe of Kinde. This delegation included Wâil bin Hajer who was the son of their ruler, too. He said: “Before I went to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, the As’hab-i kirâm told me: “Rasûlullah heralded your coming three days ago.” Then, I went to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and became Muslim.

• Sa’d bin Abî Wakkâs “radiyallahu anh” had become ill during the Farewell Hajj. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” visited him. He said: “O Rasûlullah! Probably I will be behind your Companions in Mecca.” He said: “InshâAllah, Allahu Ta’âlâ will give health to you. Because many good and auspicious deeds will be done by you. A nation will see your many favors and you will harm another nation.” He regained his health, then, he lived until the time of Hadrat Mu’âwiya “radiyallahu anh”. He conquered Iraq. He participated in the battles against the apostates and achieved great success. As Rasûlullah “sall-Allâhu ‘alaihi wa sallam” had said, he harmed the apostates greatly.

• One of the As’hab-i kirâm related as follows: In the Hajj of Farewell, I entered one of the houses of Mecca. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was there. His blessed face was luminous as the full moon. A man from Yemâme had brought a boy wrapped in a piece of cloth. Rasûlullah said to that boy: “Who am I?” When the boy said: “You are Rasûlullah”, he said: “You told the truth. May Allahu Ta’âlâ make you blessed.” After that, that boy did not speak at all until he grew up and reached the age that he could talk. He was given the name of “Mubârek-ul-Yemâme”.

• Usâme bin Zayd “radiyallahu anh” related: While Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was going to the Farewell Hajj, a woman encountered him on the road. There was a young child at her bosom. She greeted him. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” stopped. That woman said: O Rasûlallah, something is holding this child of mine and giving him much pain since he was born. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” outstretched his blessed arms and took the child from the woman. He put his blessed saliva into the mouth of the child and said: “O the enemy of Allah, come out! I am Rasûlullah.” Then, he gave the child to his mother. He said: “From now on, the trouble that you have mentioned will not happen.” When we were returning from the Farewell Hajj, we reached

the place where that woman was. That woman made kebab from a sheep and brought it to us. She said: “O Rasûlallah! I am the mother of the child that you saved from trouble.” Rasûlallah asked: “What is the situation of the child?” The woman said: “Since the first day we met you, he has had no trouble.” Usâme “radiyallahu anh” reports: Rasûlullah “sall-Allâhu ’alaihi wa sallam” said to me: “O Usâme, give one arm of that sheep.” I gave it. Then, he said: “Give its one more arm.” I gave it. He said again: “Give its one more arm.” I said: O Rasûlallah! There are no arms more than two in a sheep. He said: If you had not said this, you would have found another arm in that sheep whenever we asked for it. Then he said: O Usâme, go and search around, is there a desolate place in order to go to the toilet? I walked around until I became tired. I could not find a desolate place and I could not get to somewhere where there were no people. I returned and I communicated the situation to Rasûlullah. When he asked: “Did you see any trees or stones?” I said: “Yes, at a place, I saw three palm date trees and several stones under them.” He said: “Go to the place where those trees and stones are and tell them: “The Messenger of Allah wants you to unite.”” I went and said it exactly. For the sake of Allahu Ta’âlâ Who sent him as a true prophet to people, those trees unrooted and came together by chapping the soil and jumping. It was as if they became one single tree. The stones gathered, climbed each other and became a wall. I came and informed Rasûlullah of the situation. He said: “Bring water”. I prepared the water immediately and brought it there before him. Rasûlullah “sall-Allâhu ’alaihi wa sallam” performed a ritual ablution. Then, he came back to the tent. He said: “O Usâme, tell those trees and stones: “Allahu Ta’âlâ’s Messenger wants you to go back to your places, go to your places.” I said as he commanded. For the sake of Allahu Ta’âlâ Who sent Rasûlullah a true prophet to people, I saw that each of them went to its previous place by jumping.

- They brought five -or according to another report six- camels to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” in order for him to sacrifice them. The camels raced to come close to Rasûlullah “sall-Allâhu ’alaihi wa sallam” so that they might be sacrificed, butchered by Rasûlullah first.

- Âisha-i siddîqa “radiyallahu anhâ” related: In the eleventh year of Hegira, one night, Rasûlullah “sall-Allâhu ’alaihi wa sallam” got up from his bed, he was going out. I said: “May my parents be sacrificed for you, O

Rasûlallah! Where are you going now?” He said: “I am going to the cemetery of Baqî. I will pray for forgiveness for those who are there.” I have been ordered to do so. Abû Muweyhîbe and Abû Râfi’ “radiyallahu anhumâ” were among those in the service of Rasûlallah. They went there together. Abû Muweyhîbe relates: “Rasûlallah “sall-Allâhu alaihi wa sallam” stayed in the cemetery of Baqî for a long time. He prayed for forgiveness for those who were buried there. Then he said: Enjoy the blessings that Allahu Ta’âlâ has given to you. May the palaces, the doors of which open to you with mercy, be blessed for you. You have been saved from the mischief that befall people and that are like dark nights. The end of those mischiefs has reached their beginning. Those that will come are worse than the past. Then, he told me: O Muweyhîbe! They have left me choosing between the treasures of the world and staying in the world forever or attaining Paradise and meeting Allahu Ta’âlâ. I said: O Rasûlallah! May my mother and father be sacrificed for you! Do choose the treasures in the world and staying in the world and then Paradise. He said: No, O Muweyhîbe! I have chosen meeting Allahu Ta’âlâ and Paradise. Several days later, he became ill.

- Rasûlallah “sall-Allâhu ’alaihi wa sallam”, during all his illnesses, used to ask for health and wellbeing from Allahu Ta’âlâ. But, at his last illness, he said: “O nafs, why are you taking refuge in another one due to debility?”

- Hadrat Âisha “radiyallahu anhâ” related: On the days he was healthy, Rasûlallah “sall-Allâhu alaihi wa sallam” said: “No Prophet goes from the world before he sees his post in Paradise. He is given options. If he wants, he is given Paradise. If he wants, he is given health.” At the last illness of Rasûlallah “sall-Allâhu ’alaihi wa sallam” he put his head on my lap. At one point, he looked at the ceiling of the house. Then, he said: “Allahumma er-refîqul a’lâ”. I understood that he chose Refîqul a’lâ. This was the last word of Rasûlallah “Sall-Allahu alaihi wa sallam”.

- Ibn Mas’ûd “radiyallahu anh” related: One month before his passing away, Rasûlallah “sall-Allâhu alaihi wa sallam” gathered us in the house of Hadrat Âisha “radiyallahu anhâ we an ebîhâ”. He prayed for us and stated his bequests. He said: “Allahu Ta’âlâ has given a caliph over us (after us).” We asked: “What is the time of your departure?” He said: “The time to leave my Companions and to meet Allahu Ta’âlâ and to be in Paradise has approached.”

- While Rasûlallah “sall-Allâhu ’alaihi wa sallam” was sending Mu’âz

“radiyallahu anh” to Yemen, he gave him a long bequest. He said: “O Mu’âz! If it would be possible for us to see each other again, I would give you a short bequest. However, until the Day of Resurrection, we will not be able to meet.” As a matter of fact, when Mu’âz “radiyallahu anh” was in Yemen, Rasûlullah “sall-Allâhu alaihi wa sallam” passed away.

• Rasûlullah “sall-Allâhu ’alaihi wa sallam”, during his last illness, called Hadrat Fâtima “radiyallahu anha”. He said something to her ear. Hadrat Fâtima “radiyallahu anhâ” began to weep. Rasûlullah “sall-Allâhu ’alaihi wa sallam” made his blessed head close to the ear of Hadrat Fâtima again and said something. This time Hadrat Fâtima began to laugh. The Pure Wives asked the reason of this to Hadrat Fâtima. She said: “I cannot reveal the secret.” Hadrat Aisha “radiyallahu anhâ” asked it again after the passing away of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. She replied: “My father said to me: “Jabrail alaihissalâm used to submit the Qur’ân al-Karîm one time each year. This year, he submitted it two times. I understood that my passing away is near.” When I heard this, I wept. He came close to my ear the second time and said: “You will be the superior woman of this ummat and you will meet me first among my family. When I heard this, I laughed.”

• Hadrat Fâtima “radiyallahu anhâ” related: I was sitting near the bedside of Hadrat Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Suddenly, a person came to the door. He said: “Asselâmu alaika, o ahl-i bayt-i nubuwwat! Is there permission for me to come in? Let me reach close to Allah’s Messenger “sall-Allâhu Ta’âlâ alaihi wa sallam”. I said: “O the servant of Allah. May Allahu Ta’âlâ give you rewards for this visit. Only, excuse us for a moment. No one is allowed to visit Rasûlullah now.” Upon this, he said to me: “O Fâtima, do not prevent me, I must come in.” In the meantime, the pains of Rasûlullah “sall-Allâhu ’alaihi wa sallam” decreased a little. He opened his blessed eyes and said: “O Fâtima, do you know whom you are talking to? He is the angel of death! Allow him to come in.” Azrâil alaihissalâm came in and said: “Assalâmu alaika yâ Rasûlallah! Yâ Emîrallah! For the sake of Allah Who sent you as a true Prophet, I have never taken permission to come in from anyone at his door before you. I will not take permission from anybody after this, too.

• Ummu Seleme “radiyallahu anhâ” related: When Rasûlullah “sall-Allâhu ’alaihi wa sallam” passed away, I put my hand on his blessed chest. For weeks, my hand smelled musk. Even though I was washing my hand

while performing ritual ablution, that smell of musk did not disappear from my hand.

- When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” passed away, the As’hab-i kirâm “radiyallahu anhum ejma’in” hesitated if they should wash him like other corpses, or while his shirt was on. At that moment, sleepiness overcame all of them. They could not stay awake. While in this situation, all of them heard a voice: “Wash the Messenger of Allah while he is in his clothes.”

- Emîr-ul-mu’minîn Alî “radiyallahu anh” related as follows: In accordance with the bequest of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, I washed his blessed body. Apart from me, whoever would look at his blessed body, he would have been blind. While washing the blessed body of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, it was as if I was getting help from the unknown, the unseen. When I finished washing one of his blessed limbs, three persons helped me in turning his body. While washing the corpse of Rasûlullah, Hadrat Alî did not see any wound or injury on his blessed body. He said: “May my parents be sacrificed for you, how beautiful are your life and death!”

- The memory of Emîr-ul-mu’minîn Hadrat Alî “radiyallahu anh” was very strong. They asked him about its reason. He said: While I was washing the corpse of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, some amount of water remained on his eye sockets. I could not pour that water unto the ground. I took it with my tongue and drank it. The power of my memory is the abundance of that source.

- Hadrat Alî “radiyallahu anh” told: When Rasûlallah “sall-Allâhu ‘alaihi wa sallam” passed away, a voice from the unseen came: “Asselâmu alaikum yâ ahli bayt-i Rasûlullah wa rahmetullahi wa barakâtuhû! Every soul will taste death, and you will only be given your compensation on the Day of Resurrection.”

- Abdullah bin Zayd, mu’ezzin of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” received the news of his passing away while he was in his garden. At once, he prayed: “O my Rabb! Make my eyes blind.” His prayer was accepted and his eyes became blind. When they asked him why he prayed so, he said: “The taste of the world is in seeing. I wanted that my eyes would have no pleasure in seeing anybody after the passing away of Muhammad alaihissalâm.

• Emîr-ul mu'minîn Alî "kerremallahu wajhah" related as follows: After interring Rasûlullah, a peasant came. He left himself onto the grave. He said: "O Rasûlullah "sall-Allâhu 'alaihi wa sallam"! You commanded, we have obeyed your command. Allahu Ta'âlâ sent you the Qur'ân al-Karîm. We accepted it from you, too. Allahu Ta'âlâ says in one of the âyat-i karîmas of the Qur'ân al-Karîm, (purporting in Sura of Nisa ayat 64th): **"And if, when they wronged themselves, they had come to you and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful."** We have wronged ourselves. We have come here so that you ask forgiveness for us. At that moment, from the blessed grave, a voice was heard: "They have forgiven."

• Abdurrahmân al-Anberî related: Rasûlullah "sall-Allâhu 'alaihi wa sallam" was giving a khutba on an Arafa day and he was encouraging giving alms. A youngster stood up and said: "O Rasûlullah! Let this camel be the poor's." Rasûlullah "sall-Allâhu 'alaihi wa sallam" looked at that camel, gave an order and they bought it. In those days, Rasûlullah "sall-Allâhu 'alaihi wa sallam" said to Hadrat 'Umar "radiyallahu anh": "Shall I give you some strange news?" He said: "Please, do!" He said: "I had gone out this night. That camel said to me: "Assalâmu alaikum O Rasûlallah" I said to it: "May Allahu Ta'âlâ give you blessings." It said: "O Rasûlallah! My mother was the camel of a person from Quraysh. When he would milk her, he would give her feed and make her full. When he would not milk her, he would not give anything. I am her fifth baby. In the era of nescience, if a camel gave birth five times, they would reserve her fifth baby for the idols and they would not ride it, they would not load anything on it. Peasants gave me away as an entrustment. I ran away from them. I grazed in the pasture. The plants would call me: "Come to me, come to me, you are Muhammad's." At nights, wild animals would say: "Don't harm it. It is Muhammad's "sall-Allâhu 'alaihi wa sallam". Until Allahu Ta'âlâ made me meet you, this happened so." I said: "What is the name of your owner?" It is: "It is Gadbâ." I named it with the name of its owner. When the passing away of Rasûlullah "sall-Allâhu 'alaihi wa sallam" approached, Gadbâ asked him: "What is your last will of me?" He said: You are my daughter Fâtima's. She will ride you in the world and the Hereafter. Gadbâ said: "I would not like anyone but you ride me." He said: "No one except my daughter Fâtima would ride you." After the passing away of Rasûlullah

“sall-Allâhu ’alaihi wa sallam”, Hadrat Fâtima “radiyallahu anhâ” had gone out of her house one night. Gadbâ greeted her and said: “O daughter of Rasûlullah! Now, the time I will leave the world is close. I have not needed anything to drink or eat after the passing away of Rasûlullah.” This event has been written in the book of “**Sharaf-ul-Mustafâ**”.

• When Khayber was conquered, from among the war booties, a donkey had fallen to the part of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He mounted the donkey and asked: “What is your name?” It said: “Yezîd bin Shihâb”. He said: “I have given you the name of Ya’fûr” He asked: “Who was your owner?” It said: “He was a Jew. When he heard your blessed name, he used to say improper things. Because of this, whenever he rode me, I would stumble purposely and make him fall. Because I made him fall, he would make me hungry and torment me. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Do you want anything? Shall I give a spouse to you?” It said: “No. Because I heard from my ancestors that seventy Prophets had ridden our lineage. I am the last one of our lineage.” In the book of “**Sharaf-ul-Mustafâ**” it is written: “That donkey spoke and said: My fathers reported from my grandfathers that a prophet will ride the last remaining of our lineage. That prophet’s name is Muhammad bin Abdullah. Now, I am the last one of our lineage. There is no prophet left other than you.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” would ride it and when he went to someone’s house for a business, that donkey would knock at the door of that person. When the owner of the house came out, it would indicate the direction of Rasûlullah so that he would answer. That donkey served until the passing away of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. When Rasûlullah passed away, it wailed much. Three days later, it threw itself at the door of Abû Heysem and died there.

SECOND SECTION:

The incidents that took place from Rasûlullah’s “sall-Allâhu ’alaihi wa sallam” Hegira to His passing away and their time and sourcebooks have not been mentioned.

• Zayd bin Arqam “radiyallahu anh” told as follows: While we were going to one of the villages of Medina together with Rasûlullah “sall-Allâhu ’alaihi wa sallam”, we came across a peasant’s tent. That peasant had tied a female deer to the tent. The deer cried and said: “O Rasûlallah! This peasant hunted me. I have two babies far away. My breasts are full of

milk. He does not slaughter me so that I will get rid of this infliction, nor does he set me free so that I will go and milk my two babies.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” told the deer: “If I set you free, will you come back?” She said: “I will come, if I don’t come, may Allahu Ta’âlâ give me the torment of ten people.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” set the deer free. The deer went and came back before long. She was licking her lips with her tongue. Rasûlullah tied her to the tent again. Meanwhile, the owner of the tent came by holding a leather bag full of water. When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “Will you sell this deer to me?” He said: “O Rasûlallah, let it be yours.” Rasûlullah had that deer and set her free. Zayd bin Arqam “radiyallahu anh” said that he saw the deer while she roamed in the desert saying “Lâ ilâhe illallah, Muhammadun Rasûlullah”.

- Seleme bin al-Ekwa’ “radiyallahu anh” told: One day, together with Rasûlullah “sall-Allâhu alaihi wa sallam”, we came across a group of people. They were shooting arrows. He said: “This is a good game. One of your fathers was a good archer.” He said: “Let me shoot arrows together with Ibn Ekwâ”. That group stopped shooting arrows. When he said: “Why are you not shooting arrows?” They said: “O Rasûlallah! When you form a team with Ibn Ekwa’, you will be victorious over all of us.” Upon this, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “Let me alone be against all of you.” That day, they shot arrows till the evening. In the evening, they departed and saw that they had drawn.

- Abû Sa’îd Hudrî “radiyallahu anh” related: A shepherd was grazing sheep around Medina. A wolf wanted to snatch a sheep from the flock. The shepherd prevented that. The wolf sat down on its tail and said: “Don’t you fear Allahu Ta’âlâ that you prevent my sustenance!” When the shepherd said: “What a strange thing, the wolf is speaking like a human being”, the wolf said: “It is stranger than this that Rasûlullah “sall-Allâhu ‘alaihi wa sallam” is talking about the past communities to people in Medina.” The shepherd drove his sheep fast; he came to somewhere near Medina. He left his sheep flock in a safe place. Then, he went to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and told him what he had experienced. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” went out and told the shepherd: “Tell people what the wolf said to you.” The shepherd climbed a high place and told what happened one by one. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “The shepherd told the truth. The fact that wild animals talk

to humans is one of the signs of the Doomsday.”

• Ihbân bin Uweys was grazing the sheep of the tribe of Huza’a. Suddenly, a wolf snatched a sheep and tore it down. Ihbân ran after the wolf in order to save the sheep and was saying: “I swear by Allah, I have never seen such a cruel wolf.” The wolf spoke: “O Ihbân! Do you want to deprive me of my share that Allahu Ta’âlâ has vouchsafed?” Ihbân was startled, he said: “It is a strange thing. The wolf is speaking!” The wolf said: “The more startling thing is that in Medina Muhammad “sall-Allâhu ’alaihi wa sallam” invites you to the book of Allahu Ta’âlâ but you are oblivious of that.” Ihbân said: “If I go to the presence of Muhammad “alaihissalâm”, who will watch over my sheep?” The wolf said: “If you allot sheep enough for me, I will watch over the sheep. I will not harm more than you allot.” Ihbân allotted several sheep for the wolf and went to Medina together with a group of shepherds. When they reached Medina, Rasûlullah “sall-Allâhu ’alaihi wa sallam” was sitting down with the As’hab-i kirâm”. He saw Ihbân and said: “O Ihbân! The wolf has kept its promise.” Ihbân “radiyallahu anh”, together with the shepherds near him became Muslim.

• One of the As’hab-i kirâm told: “A person brought food to Rasûlullah “sall-Allâhu ’alaihi wa sallam”. We started eating. Rasûlullah took a morsel. However he chewed it a lot, he could not swallow it. Finally, he took the morsel out and stopped eating that meal. Seeing this, we too stopped eating the meal. Rasûlullah “sall-Allâhu ’alaihi wa sallam” called the owner of the meal and asked him from where he took that meal. The owner of the meal said: “This is mutton that I hurried and cut it before its owner came, saying that I would pay its price later on. We cooked it.” Upon this, Rasûlullah “sall-Allâhu ’alaihi wa sallam” commanded to give that meal to the captives.

• One day Rasûlullah “sall-Allâhu ’alaihi wa sallam” told Hadrat Abbâs “radiyallahu anh” “O Ebel Fadl! Go and stay at your home until I come.” Hadrat Abbâs went to his house and waited. At the pre-noon time, Rasûlullah went to Hadrat Abbâs’ house and greeted his household. They replied to his greeting. Then he told them to gather. He covered his ridâ over them and prayed: “Yâ Rabbî! These are my household. As I have covered them with my ridâ, You cover them from Hell fire.” Sounds “âmîn, âmîn” (amen) were heard from the walls and door of the house.

• One day women of ansar and muhajirin (radiyallahu anhunna) gathered. They asked permission from Rasûlullah “sall-Allâhu ’alaihi wa sallam” for

Hadrat Fatima to come, as well. Hadrat Fatima did not want to go since she did not have beautiful dresses to wear for that gathering. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said “Go o Fatima! in our path, there is nothing like leaving anybody despearate. Hadrat Fatima participated in that gathering. She was sad when returned. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” called a woman who had participated in that gathering and asked about the gathering. The woman said: “O Rasûlullah! All women were fascinated by the beautiful clothes of Fatima when she entered. They were asking to each other from where these beautiful clothes were bought. Hadrat Fatima said: O Rasûlullah! Why it did not appear to me likewise so that I would get happy, as well. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “The beauty of those clothes is because of they were covering you. They did not show them to you and you did not see them.”

- There was water in Yemen. Whoever drank it would die. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” sent a message to that water and said: “Everyone has become Muslim, you become Muslim, too.” After that, no one who drank that water died, but would only catch fever disease.

- One of the As’hab-i kirâm related: “I came to Medina and I had the faith. I would not leave the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” any time. One night, between the time of evening and night, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” went out. He taught me the rules of Islam. Somehow, that night there were thunders and lightning. Everywhere was pretty dark and it rained heavily. We said: “O Rasûlullah, how will we go to our homes?” He said: “I will make you reach your homes. You will have no trouble.” Then he told us to wait. We waited. He went out of the mosque. Deep darkness had covered everywhere. It was raining continuously. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” told us: “Walk and go towards your homes.” Upon this, we walked in order to go to our homes. The rain did not touch anyone of us. Our clothes did not get wet, either.

- Ibn Abbâs “radiyallahu anhumâ” relates: “There was a Jewish man with a very beautiful face. He would constantly be present in the conversations of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. One day, Rasûlullah said to that Jew: I feel sad that someone with such a beautiful face like you will burn in Hell. The Jew said: I don’t abandon my religion for another person. One day, that Jew came to the conversations of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” again. Rasûlullah recited the 22nd and 23rd âyat-i

karîmas of the Sûra of Wâqî'ah (The Inevitable) mentioning Paradise girls, purporting: **“And for them are fair women with large, [beautiful] eyes, the likenesses of pearls well-protected,”** That Jew said: O Rasûlullah, would you guarantee for one of those Paradise girls to me? He said: I do not guarantee for one of them, I do guarantee for seventy of them. The Jew had faith and became Muslim. He obeyed the commandments of Islam very well. Then, he passed away. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” performed his funeral prayer. He put him into his grave and stayed in the grave for a long time. When he went out of the grave, his forehead was sweaty and the collar of his shirt was torn apart. When the As’hab-i kirâm “aleyhimurridwân” asked about the reason for this, he said: Many Paradise girls rushed to the grave. Each of them was saying that she would be his. With difficulty, we reserved seventy Paradise girls. In the meantime, they tore apart my collar.

- One day, Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, with Hadrat Abû Bakr, Hadrat ‘Umar, Hadrat ‘Uthmân and Hadrat Alî “radiyallahu anhum ajma’in”, went to Abû Heysem bin Teyhâ’s home. Abû Heysem said: Welcome O Rasûlullah and his companions! I have always wished that you would honor my home and I would serve you. As for today, there was a small amount of food in my home. But, I gave it to my neighbors. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “You have done a very good thing. Jabrail alaihissalâm gave me so much advice about the rights of neighbors that I supposed neighbors would be inheritors to each other.” He saw a palm date tree in the garden of the house. He said: O Ebâ Heysem, do you give permission to us to pick dates from this palm date tree? He said: O Rasûlullah! That palm date tree did not give dates anytime. As you wish. Rasûlullah said: Allahu Ta’âlâ will give many dates from that tree. He said to Alî “radiyallahu anh”: Bring a glass of water. Hadrat Alî “radiyallahu anh” brought a glass of water. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” drank some of the water in the glass. He rinsed some of the water in his mouth and poured it onto that palm date tree. At that moment, palm date clusters appeared on the tree. Some of the dates were fresh and some of them were dry. They picked the dates. It was exactly enough amount. Then, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: This is one of the blessings that Allahu Ta’âlâ will give you on the Rising Day.

- Abû Hureyre “radiyallahu anh” related: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” told me at a battle: “O Abû Hureyre, do you have anything to

eat?” I said: “O Rasûlallah, there are several palm date fruits in the food bag. He said: “Bring it.” I brought it. He put his blessed hand in the container and took some palm date fruits out. He touched those palm date fruits with his blessed hand and he prayed. Then, he told me: “Invite ten people from Companions.” I invited them, they came and ate those palm date fruits. When they went, he said: “Invite ten more people” Again, I invited ten people. They came too and ate from those palm dates and went. In this manner, I invited all the army ten by ten. All of them ate the palm date fruits and they became satiated. There were still palm date fruits in that container. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said to me: “Keep this container. Put your hand into it. Do not turn its opening down.” While Rasûlullah was alive, whenever I put my hand into that container, I would take out some palm dates, eat and distribute them to people. During the caliphates of Hadrat Abû Bakr, Hadrat ‘Umar and Hadrat ‘Uthmân “radiyallahu Ta’âlâ anhum ajma’in”, this situation continued as the same. On the day when Hadrat ‘Uthmân was martyred, my home was looted and that container was taken, as well. I had taken more than two hundred wasqs of palm dates from that container. One wasq is sixty sa’s. [One sa’ is 4.2 liters.]

• Râshid bin Abd-i Rabbih “radiyallahu anh” related as follows: “There was an idol named Suwa’ worshipping by many tribes. Some tribes gave me some gifts in order to bring them to the idol Suwa’. On the way, I paid a visit to another idol. I heard a voice coming from within that idol: “A Prophet has emerged among the sons of Abdulmuttalib. He has prohibited adultery, interest and performing qurbân (sacrifice) for idols. This does deserve attention. It is one of the extremely surprising things that the devils have been expelled from stealing news with the shining fire.” A voice came from within another idol: “The Dimad that was being worshipped has been abandoned. A Prophet who performs ritual prayer and orders fasting and giving zakât has emerged.” A voice came from another idol: “After Isâ bin Meryem, the person who inherited the Prophethood and being a cause to attain the guidance is Ahmed of the Quraysh”. Then I went to the idol named Suwa. I saw that two foxes were walking around that idol. They were licking the idol by their tongues and they were eating the gifts which were put near it. Then, they were lifting their legs and urinating over the idol. I described this situation with a poem as follows:

***Is it possible for something that foxes urinate on to be the Lord,
The thing that foxes urinate on is absolutely low.***

This event had happened during the time of migration of Rasûlullah “sall-Allâhu alaihi wa sallam” to Medina. After I lived through these, I went to Medina. Those times, my name was Zâlim. I had my dog with me. Its name was Râshid. When I reached the presence of Rasûlullah, he asked my name. I said: “My name is Zâlim.” He asked for the name of my dog. I said: “It is Râshid.” He said: “Let your name be Râshid and the name of the dog be Zâlim.” I had faith and became Muslim. Then, I asked for some land in my homeland from Rasûlullah. He gave me a land as vast as a horse’s run and three stone throw. He gave me a canteen of water too. He put his blessed saliva into that water. He said: “Pour this water onto the land that has been given to you. If the water is left after you, do not deprive people of it, let them take it.” He took that water and poured it onto the land that was reserved for him. A spring of freshwater appeared there. He planted palm date trees there. The people of that region would bath with the water of that spring in order to attain health. They named that water “Ma’ur-Rasûl” (The spring of Rasûlullah). It is reported that Râshid “radiyallahu anh” had rolled a rock in his land. It has been said that that act could not be done with human power.

• One day, Rasûlullah “sall-Allâhu ’alaihi wa sallam” was sitting with the As’hab-i kirâm “radiyallahu anhum ajma’in”. A person who was riding a camel came. It was understood that he was on a journey as he seemed tired and sleepless. He asked: “Who is Muhammad among you?” The As’hab-i kirâm showed Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He said: “O Muhammad! Firstly, will you communicate what Allahu Ta’âlâ has commanded to you or shall I tell what I heard from the idols?”

Firstly, Rasûlullah “sall-Allâhu ’alaihi wa sallam” communicated the faith to him. Then, that person related: “My name is Ghassân bin Mâlik Amir. There was an idol in our homeland. We used to perform sacrifices before it. One day, a man named Isâm performed a sacrifice before that idol. He told me that he had heard a voice from the idol saying: “O Isâm, o Isâm, the days have ended. Islâm has come. It has become apparent that the idols are false. It has been prohibited to shed blood in vain. To visit close relatives has been commanded. The belief of Unity has appeared obviously, wasselâm.” He told me that he was afraid. Again another person who was named Târiq performed a sacrifice before that idol. He told that while he was butchering the animal he heard a voice: “O Târiq, o Târiq. The true Prophet has been sent. He has come with an obvious revelation from the Khâliq (Creator) Who is the Aziz (Victorious).” Now, your news has

spread in our lands. Several days after hearing these, I performed a sacrifice before that idol, too. After butchering the sacrificial animal, a voice from within that idol said clearly: “O Ghassân! The Prophet who has appeared from Tihâme (Hijâz) is true. He who obeys him will attain salvation. He who fights him will regret it. His invitation to Islam is till the Doomsday.” After hearing these from the idol, the idol stood up and fell to the ground. When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and the As’hab-i kirâm “radiyallahu anhum ajma’in” heard these, they recited the takbir, saying “Allahu Akbar”. Ghassân bin Mâlik said: “O Rasûlallah! I have said three couplets for this event. If you allow me, I will recite those couplets.” He was given permission and he recited those couplets.

• Abbâs bin Mirdâs “radiyallahu anh” related as follows: On a hot day, I was sitting among my camels. Suddenly, a person on a white ostrich and in pure white clothes emerged before me. He said: “O Abbâs bin Mirdâs! Did you not see on Tuesday the person who was sent with goodness and taqwâ and who was the owner of Quswâ camel?” I was afraid and I passed by my camels and went to my idol named Dimad that I was worshipping. Suddenly, a voice came from within the idol, saying: “Tell the tribes of the sons of Suleym that before salât and salâm are pronounced over Muhammad alaihissalâm, the idol of Dimad that has been worshipped for a long time has been demolished and the people of the mosque have got rid of it. The person who has brought the prophethood and the guidance after Isâ (Jesus), the son of Meryem “alaihissalâm” is a Prophet from the tribe of Quraysh.” When I heard these from the idol, I became terrified. I went and told my tribe of this situation. We gathered with three hundred people from the tribe of Banî Hârise and we went to Medina. When I entered the mosque, Rasûlullah looked at me and smiled. He said: “O Abbâs, how did you become Muslim?” I told him about the events that took place. He said: “You are telling the truth.” and became very pleased. All of us became Muslim in the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”.

• Abû Hureyre “radiyallahu anh” related as follows: One day, Huzeym bin Fâtek “radiyallahu anh” said to Emîrul mu’mînîn Hadrat ‘Umar “radiyallahu anh”: “Shall I tell how I have become Muslim?” He said: “Tell it.” Upon this, he said: “I had lost my camel. While I was looking for it, became evening. I stayed at a fearsome creek. With a loud voice, I said: “I take refuge in the august of this valley from evil ones here.” Meanwhile, I heard a voice: “Shame on you. Take refuge in Allah, Who is Jelîl, the

Almighty, Who gives blessings.” I said: “O the one who speaks, is the thing you said truth or heresy?” He addressed again: “The Messenger of Allahu Ta’âlâ invites people to the goodness in Medina. He orders the performing of ritual prayer and fasting. He prohibits empty games and entertainments.” When I heard these, I mounted my camel and set for Medina. The day I reached Medina was Friday. Abu Bakr “radiyallahu anh” came out of the mosque and came near to me. He said: “Enter the mosque, the news of your becoming Muslim has reached us.” When I said: “I do not know how to purify”, he taught me. I performed a ritual ablution and entered the mosque. When I came in, I saw Rasûlullah “sall-Allâhu ’alaihi wa sallam” on the minbar. His blessed face was radiant as if it was a full moon. He was saying: “If a Muslim performs ritual ablution in accordance with its conditions and then he performs the ritual prayer continuously by paying attention completely, he will certainly enter Paradise.”

In this matter, another report is as follows: Huzeym bin Fâtek “radiyallahu anh” related: I asked the person who called me but I did not see: “Who are you?” He said: I am Mâlik ibn Mâlik. I am the chieftain of the genies of Najd. After I had the faith in the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”, he charged me with inviting the genies of Najd to believe in Allahu Ta’âlâ. O Huzeym! Now, immediately, go to Medina. When you reach Rasûlullah’s presence, have the faith and become Muslim. I will find your camel and bring it to your house and deliver it to your family. I went to Medina. It was a Friday. Rasûlullah “sall-Allâhu ’alaihi wa sallam” was giving a sermon on the minbar. I thought I should tie my camel up in front of the mosque, let them finish the ritual prayer, then enter the mosque and tell about my situation. I saw that Abû Zer “radiyallahu anh” came out of the mosque. He said: Hello O Huzeym! Rasûlullah “sall-Allâhu ’alaihi wa sallam” has sent me to you. He said you have become Muslim. Enter the mosque and perform the ritual prayer in congregation. I entered the mosque. I performed the ritual prayer in congregation. Then, I approached the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He told me about my situation and said: “Your friend has kept his word, he found your camel and delivered it to your family.” The author of the book of **“Shawâhid-un-Nubuwwa”** wrote as follows: There are many reports, coming from the genies during the declaration of the prophethood of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. They have been recorded in books. We mentioned shortly this much.

• One day, Emîr-ul mu'minîn 'Umar "radiyallahu anh" was sitting somewhere. A person passed before him. They said to him: "The person who is passing is Sewâd bin Kârib. His genie friend had informed him of the appearance of Rasûlullah "sall-Allâhu 'alaihi wa sallam" and his prophethood. Emîr-ul mu'minîn Hadrat 'Umar "radiyallahu anh" called him and asked: "Do you continue to make prophecies like before?" Sewâd bin Kârib became very angry and said: "O Emîr-el mu'minîn! So far, no one talked to my face like this, you have said this!" Hadrat 'Umar "radiyallahu anh" said: "Do not get angry, for, your prophecy was not worse than the polytheism on which we were. Tell us. How your genie friend informed you of the prophethood of Rasûlullah "sall-Allâhu 'alaihi wa sallam". Upon this, Sewâd bin Kârib related as follows: "One night, I was sitting in a situation neither asleep nor awake. That genie came to me, shook my foot and said: "O Sewâd, get up. If you are wise, listen to me carefully. This is a fact that Allahu Ta'âlâ has sent a Prophet from among the sons of Luweyy bin Ghâlib. He is inviting people to worship Allahu Ta'âlâ." In order to tell me this, he recited many couplets. I said to him: "Leave me alone. I am sleepy. I could not sleep last night." and I did not pay attention to him. The second night, he came again and said the same things. I replied to him in the same manner. The third night, he came again and said the same things. I replied to him like the previous nights. However, this time, his words affected me greatly. In the morning, I went to Medina. Rasûlullah "sall-Allâhu 'alaihi wa sallam" was sitting with his Companions. I said: "O Rasûlullah! May I submit something?" He let me. I told him my situation and at the end of my words, I recited these couplets, purporting:

*I bear witness that there is no lord but Allah,
You are very protected against everything seen and unseen!*

*O son of valuable persons, you are an intermediary for Allah,
You are the most superior of the Prophets.*

*O the most beautiful one in the world, tell us everything
Even though each piece of our hair has turned white*

*When there is no one to make intercession except you,
Be an intercessor there for Sewâd bin Kârib.*

When I told my story and said these things, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and As’hâbi kirâm became very pleased. The pleasure of Rasûlullah was obvious on his blessed face.” When Hadrat ‘Umar heard this from Sewâd bin Karîb, he said: “I wanted to hear this event from you. Alhamdulillah, I have attained it. Then, he asked: “Does that genie still come to you?” Sewâd bin Kârib said: “No, since I recited the Qur’ân al-Karîm, he has not come. This is much better for me than the words of that genie.”

• Hadrat Alî “radiyallahu anh” related as follows: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” appointed me as qadî (judge) to Yemen in order to give verdict in accordance with the rules of Islam among people. I said: “O Rasûlallah! I am not a savant. I do not know the rules necessary for being a qâdî.” He put his blessed hand on my chest and prayed: “O my Rabb! Give guidance to his heart and give a destination to his tongue.” After that, I have not doubted giving a verdict between two people.

• Again, Hadrat Alî “radiyallahu anh” related as follows: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said to me: “Get on my camel and go to Yemen. When you reach and climb so-and-so hill near Yemen, you will see that the people have come to welcome you. There, tell the stones and the soil: “Rasûlullah said salâm to you (that is, he greeted you).” When I reached that hill, I saw that the people had come to welcome me. I said: “Assalâmu alaikum o stones and soils. Rasûlullah said salâm to you.” That moment, suddenly, a hum and noise were heard from the Earth. They replied to the greetings of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. When the people who came to welcome me saw this, they had faith.

• One day Abû Hureyre “radiyallahu anh” came to the presence of Rasûlullah “sall-Allâhu alaihi wa sallam” and complained: “O Rasûlullah! I forgot what I hear from you.” Rasûlullah “sall-Allâhu alaihi wa sallam” told him to lay down his coat on the ground. Abû Hureyre “radiyallahu anh” laid down his coat on the ground. Rasûlullah extended his blessed hand and took something from the air one or three times and left it into the coat. He said: “Pack your coat and put it on your chest.” Abû Hureyre did what he commanded. After that, he did not forget anything that he heard.

• Abû Hureyre “radiyallahu anh” related as follows: “My mother was a polytheist woman. Even though I invited her to Islam many times, she did not accept it. One day I invited her to Islam again. She said something about Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. I was hurt too much. Weeping, I went to the presence of Rasûlullah. I told him about the situation and I

said: “O Rasûlallah! Make a supplication that Allahu Ta’âlâ grants îmân (faith, belief) to the mother of Abû Hureyre.” He prayed: “O my Rabb! Give guidance to the mother of Abû Hureyre”. I went home in order to give glad tidings to my mother. I found the door locked. Water sound was coming from inside. I understood that she was performing a ghusl ablution (ritual bathing). My mother shouted at me from inside of the house: “O Abû Hureyre, be patient a little.” Soon after, she put on her dress and opened the door. Saying “Innî ashhadu en lâ ilâhe illallah wa ashhadu enne Muhammadan abduhu wa Rasûluhu”, she declared that she became a Muslim. Immediately, I ran to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. I was weeping out of my enjoyment. I said: “Glad tidings O Rasûlallah. Your supplication about my mother has been accepted.” Then I said: “O Rasûlallah, make another supplication so that Allahu Ta’âlâ makes my mother and me beloved to people, and He makes them beloved to us too.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” prayed for this, too. There is no believer who has heard my name but has not loved me.

- A Jew had milked in order to give it to Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He prayed: “O my Rabb! Give him beauty.” The hair of that Jew did not turn white until he was seventy years old.

- A poet named Nâbîga recited his poet to Rasûlullah “sall-Allâhu ’alaihi wa sallam” one day. Rasûlullah made a supplication about him: “May Allahu Ta’âlâ watch and not break your mouth.” Although Nâbîga lived one hundred and twenty years; none of his teeth fell apart.

- Rasûlullah “sall-Allâhu ’alaihi wa sallam” put his blessed hand on the head of Qays bin Zayd. He said: O Qays! May Allahu Ta’âlâ give you blessings. Qays bin Zayd lived for one hundred years and he did not have any headache. His hair that Rasûlullah’s “sall-Allâhu ’alaihi wa sallam” blessed hand touched did never turn white and he never got old.

- Jâbir bin Abdullah “radiyallahu anh” relates: I had gone to a military expedition with Rasûlullah “sall-Allâhu ’alaihi wa sallam”. One day, while sitting in the shade of a tree, Rasûlullah came to the place where I was. I said: “O Rasûlallah, do come to the shaded place.” He came and sat down. I had a cucumber with me. I took it out and presented it to Rasûlullah. He asked: “Where did you find this?” I said: “O Rasûlallah! I have brought it from Medina.” I had a friend of mine who was grazing my camels. He was near me at that time. He had an old cloth on himself. He walked away in this state. Rasûlullah “sall-Allâhu ’alaihi wa sallam” asked me: “Have not

this friend of yours got a better cloth than the one he has put on?” I said: “O Rasûlallah! He has two more clothes. I had given them to him. He is hiding them in his bag.” He said: “Call your friend. Let him wear those fine clothes.” I called him. He came. He put on the clothes that were in his bag and went away. Then, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Do you know what will happen to your friend? The death that Allahu Ta’âlâ has decreed for him will happen in this battle.” My friend heard these words and asked: “O Rasûlallah, will I die on the path of Allah?” He said: “Yes.” He was martyred in that battle “radiyallahu anh”.

- In one of the ghazwas, the camel of Rasûlullah “sall-Allâhu ’alaihi wa sallam” was lost. Rasûlullah “sall-Allâhu ’alaihi wa sallam” prayed to Allahu Ta’âlâ that He would send that camel back. Allahu Ta’âlâ sent a hurricane. The hurricane drove the camel before it and brought it to Rasûlullah “sall-Allâhu ’alaihi wa sallam”.

- Rasûlullah “sall-Allâhu ’alaihi wa sallam” put his blessed hand on the head of Hanzala bin Huzeym “radiyallahu anh”. Rasûlullah prayed for him: “May Allahu Ta’âlâ give blessings to you.” When there was a swelling on someone’s face or the udder of an animal, Hanzala “radiyallahu anh” would blow on that swelling and then he would put his hand on his own head and say: “Bismillâh alâ asar-i yed-i Rasûlullah”. Then, he would apply his hand on that swelling. The swelling would disappear immediately.

- Habîb bin Fuweyk “radiyallahu anh” related: A white curtain had fallen over my eyes. They would not see anything. My father brought me to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He asked what happened to my eyes. I said: “One day, while I was riding my camel, my foot touched a snake-egg. At that moment, a whiteness covered my eyes and they became sightless.” Rasûlullah “sall-Allâhu ’alaihi wa sallam”, with their blessed breath, blew on my two eyes. At that moment, my eyes started seeing. Habîb bin Fuweyk would see very well, even though he reached the age of eighty and could pass a thread through a needle.

- A person was eating with his left hand. Rasûlullah “sall-Allâhu ’alaihi wa sallam” asked: “Why are not you eating with your right hand?” That person lied: “I cannot eat with my right hand.” He said: “May you not be able to eat with your right hand.” From that moment on, that person’s right hand could never reach his mouth.

- One Friday, Rasûlullah “sall-Allâhu ’alaihi wa sallam” was giving the sermon. A person entered the mosque and said: “O Rasûlullah! Our flocks

have perished. The roads have become desolate. Do pray that Allahu Ta'âlâ gives rain to us.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” lifted his blessed arms and prayed: **“O my Allah! Give rain to us. O my Allah! Give rain to us. O my Allah! Give rain to us.”** Enes bin Mâlik “radiyallahu anh” related: There was not even a tiny piece of cloud in the sky. Suddenly, a cloud as large as a shield was seen on the mountain. When it came to the middle of the sky, it spread and covered everywhere. Then, it started raining. We did not see the sun for one week. It was Friday again. While Rasûlullah “sall-Allâhu ’alaihi wa sallam” was giving the sermon, a person entered the mosque and said: “O Rasûlallah, our animals have perished due to the rain. The roads have been blocked. Do pray that the rain stops.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” lifted his blessed arms and said: **“O my Allah! Not on us, make it turn around us. Turn it towards the heights, the high places, the valleys, the woodlands.”** When we got out of the mosque, the rain had stopped. The sun appeared and everywhere was luminous. Rasûlullah’s “sall-Allâhu ’alaihi wa sallam” many miracles like this were seen a lot.

- Rasûlullah “sall-Allâhu ’alaihi wa sallam” gave one dinâr to Urwe bin Ebil Ja’d Bârakî in order for him to buy one sheep. He went and bought two sheep for one dinâr. Then, he sold one of the sheep for one dinâr. He came to the presence of Rasûlullah with one dinâr and one sheep. Rasûlullah “sall-Allâhu ’alaihi wa sallam” prayed for him: “May Allahu Ta'âlâ make you and your commerce blessed.” Urwe “radiyallahu anh” related as follows: I would not return from the market place of Kûfe without earning forty thousand dirhams. It is reported that Urwe “radiyallahu anh” became one of the richest people in Kûfe.

- Rasûlullah “sall-Allâhu ’alaihi wa sallam” prayed about Sa’d bin Abî Waqqâs “radiyallahu anh”: “O my Rabb! When Sa’d prays, accept his prayer.” After this prayer, every prayer of Sa’d was accepted.

- Medlûk “radiyallahu anh” related: With my servants, I came to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and had the faith. Rasûlullah “sall-Allâhu ’alaihi wa sallam” rubbed his blessed hand over my head. On my head, the places where Rasûlullah had touched did not turn white. Other parts have turned white.

- Ju’ayl-i Eshjaî “radiyallahu anh” related: In a ghazwa, I was together with Rasûlullah. My horse was very weak. Rasûlullah “sall-Allâhu ’alaihi wa sallam” hit my horse with his whip once and prayed: “O my Allah! Make this horse blessed to him.” Then, I could not reach the head of my

horse. I would pass all the horsemen.

- Enes “radiyallahu anh” relates: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” saw a person performing a ritual prayer. That person was holding his hair while bowing for sajdah so that it would not touch the ground. Rasûlullah prayed: O my Allah, make his hair ugly.” That person lost his hair.

- Sa’lebe bin Hâtib came to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and said: O Rasûlallah, pray for me that my property will be a lot. Upon this, he said: Woe to you O Sa’lebe, less property that you can thank for is better than a lot of property that you can not thank for. Sa’lebe said again: O Rasûlullah, pray that Allahu Ta’âlâ gives me a lot of property. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: Woe to you O Sa’lebe, don’t you want to be like me! If I had wanted those mountains to turn into gold and move with me, it would have been! Sa’lebe said again: O Rasûlallah, pray that Allahu Ta’âlâ gives me a lot of property. For the sake of Allah Who has sent you as a true Prophet, I will perform and carry out every kind of rights on my property. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said again: O Sa’lebe, less property that you can thank for is better than a lot of property that you can not thank for. But, Sa’lebe insisted and said: O Rasûlallah, pray that Allahu Ta’âlâ gives me a lot of property. Upon this, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” prayed: O my Allah! Make Sa’lebe attain sustenance with a lot of property. Sa’lebe bought some amount of sheep. Allahu Ta’âlâ gave such an abundance to these sheep that they increased in number and could not fit in Medina. He took his sheep and went out of Medina. He would come to the mosque for the ritual prayer at days, he would not at nights. His sheep increased more in time. He went to far away places. From now on, he would come to the mosque of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” from Friday to Friday. When his sheep increased more, he went to such a far place that he could not come to the mosque or the congregation anymore. When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” could not see Sa’lebe for a long time, he inquired about his situation. They told him of his situation. Upon this, he said: “Woe to Sa’lebe bin Hâtib.”

After a while, Allahu Ta’âlâ commanded the rich to give alms (zakat). Rasûlullah “sall-Allâhu ‘alaihi wa sallam” appointed two persons to collect zakât from the rich. He told them to stop by Sa’lebe and a rich person from the tribe of Banî Suleym. Those two persons went to Sa’lebe and demanded his zakât. Sa’lebe said: Let me see the letter you have. They showed him

the letter. Sa'lebe said: This thing that you demand is nothing but extortion. First, you go and collect it from others, then we will see. Those two persons left Sa'lebe and went to another place. When the rich person who was a member of the tribe of Suleym learned that they came to him in order to collect zakât, he welcomed them. He said: Take the best among my camels as zakât. Those two Companions said: The zakât you must give is less than these. That person said: Take these good camels. Let me attain the consent of Allahu Ta'âlâ with the best of my property. Then, those two Companions came back to Sa'lebe again. Sa'lebe told them to show the letter again. They showed the letter. Sa'lebe said: This is extortion. You go, I shall think about it. Those two Companions returned to Medina and went to the presence of Rasûlullah "sall-Allâhu 'alaihi wa sallam". They had not started talking yet, Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: Woe to Sa'lebe bin Hâtib. As for the person who was a member of the tribe of Suleym and gave his zekât, Rasûlullah prayed that he would attain abundance. [In the 75th, 76th ayats of the Sûra of Tawba], Allahu Ta'âlâ said about Sa'lebe, purporting: **"And among them are those who made a covenant with Allah, "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when he gave them from His bounty, they were stingy with it and turned away while they refused."** When the tribe of Sa'lebe heard this, they went to Sa'lebe and said: You have perished. Allahu Ta'âlâ has sent âyat-i karîma about you. Sa'lebe came to the presence of Rasûlullah "sall-Allâhu 'alaihi wa sallam" and said: Here, accept the zakât of my property. Rasûlullah said: Allahu Ta'âlâ has forbidden me to accept your zakât. Sa'lebe cried and sprinkled soil over his head. Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: "You did this to you yourself. I told you, you did not listen to me." And he did not take his zakât. After Rasûlullah "sall-Allâhu 'alaihi wa sallam" passed away, Sa'lebe brought his zakât to Hadrat Abu Bakr "radiyallahu anh". He said: "O leader of the believers! Accept my zakât." Hadrat Abu Bakr said: How can I accept something that Rasûlullah did not accept? Later, he brought his zekât to Hadrat 'Umar "radiyallahu anh". He did not accept it either. But, Hadrat 'Uthmân "radiyallahu anh", during his caliphate, accept it in accordance with his own interpretation. Sa'lebe died at the time of the caliphate of Hadrat 'Uthmân "radiyallahu anh".

- Katâde bin Meljân had come to the presence of Rasûlullah "sall-Allâhu 'alaihi wa sallam". Rasûlullah applied his blessed hand on his face. Even though Katâde "radiyallahu anh" became old and the signs of old

age appeared on every limb of his, his face remained young as it was at his youth. The person who related this said: When Katâde “radiyallahu anh” passed away, I sat down near him. At that moment, a woman passed behind me. I saw that woman’s face in the face of Katâde “radiyallahu anh” as if I saw it in a mirror.

- Jâbir “radiyallahu anh” related: One day, while Rasûlullah “sall-Allâhu ’alaihi wa sallam” was walking in the market place, a woman wailed and said: “O Rasûlallah! I have a husband, he constantly torments me. He does not observe my rights. Separate me from him.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” called that woman’s husband. That person came and said: “O Rasûlallah! I always cherish her. I do not hurt her, I get along well with her.” The woman wept and said: “He is lying. There is no good in lying. I won’t befriend a liar.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” smiled. He held tip of the head scarf of the woman and the man’s head and prayed: “O my Rabb! Grant friendship and affection between these persons.” Jâbir “radiyallahu anh” said: “One month later, that woman came to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. She said: “I bear witness that you are the Messenger of Allahu Ta’âlâ. On Earth, there is no one more beloved to me than my husband.”

- Rasûlullah “sall-Allâhu ’alaihi wa sallam” sent a person for a business to somewhere. That person came and told a lie about that matter. Rasûlullah “sall-Allâhu ’alaihi wa sallam” pronounced a malediction about him. That person was found dead, his stomach had been torn. They buried him, the earth did not accept him.

- Abû Hureyre “radiyallahu anh” relates: “One day the weather was overcast. We, all the As’hab-i kirâm, “aleyhimurridwân” had gathered at the mosque. We thought there was little time left for the due time of the noon prayer to end. In the meantime, a person came. He said: “Have you not performed the prayer yet?” We told: “Rasûlullah “sall-Allâhu ’alaihi wa sallam” is at his home. Call him.” That person called him by saying asselâtu (the ritual prayer) O Rasûlullah. Then, he became silent and sat down. After a while, he shouted again: asselâtu yâ Rasûlallah. Rasûlullah “sall-Allâhu ’alaihi wa sallam” went out angrily and holding a piece of wood at his hand. He asked: Who was shouting? That person stood up and said: O Rasûlullah, it was me. Rasûlullah hit him with the wood at his hand. Then, we performed a ritual prayer. The clouds in the sky dispersed. We saw that the sun was in the middle of the sky. Rasûlullah “sall-Allâhu

'alaihi wa sallam" said: "Where is that person?" That person came to his presence. Rasûlullah said: You tormented me. When you called me, I was worshipping my Rabb (Lord). I was supplicating to Him for a need. Allahu Ta'âlâ makes the sun remain at its place until I perform the ritual prayer. As a matter of fact, while Suleymân bin Dâwud "alaihinessalâm" was dealing with a worldly business, the time of the ritual prayer had ended. Allahu Ta'âlâ sent the sun back for him. That person said: I will not retaliate O Resûlullah. He said: In that case, absolve your rights on me, pardon me. That person said: O Rasûlullah, in fact, the one who needs to be pardoned is me. Then, Rasûlullah "sall-Allâhu 'alaihi wa sallam" bought him a camel in order to emancipate him and said: "Justice is from our Rabb".

• Ibn Abbâs "radiyallahu anhumâ" related: A person came to the presence of Rasûlullah "sall-Allâhu 'alaihi wa sallam". He said: "What is your proof that you are the Messenger of Allah?" Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: "If I call the palm date tree and make it come here, will you have faith?" When he said: "Yes." He called the palm date tree to come near himself. The tree came. That person believed immediately. According to another report, Rasûlullah called a bunch of palm date fruits from that tree. The bunch of palm date fruits fell off the tree and it came by jumping. When Rasûlullah "sall-Allâhu 'alaihi wa sallam" told the bunch of palm date fruits "Go back to your place!", it went to its place. That person believed by saying "I bear witness that you are the Messenger of Allah."

• One day, Rasûlullah "sall-Allâhu 'alaihi wa sallam" went to the desert in order to go to the toilet. He could not find a desolate place. He told one of the As'hab-i kirâm: "Tell that tree to go next to the other tree." That sahabî called the indicated tree. That tree went next to the other tree. Rasûlullah "sall-Allâhu 'alaihi wa sallam" went to the toilet behind those trees. Then, when he said to that tree "Go to your place", that tree went to its place.

• Abû Hureyre "radiyallahu anh" related as follows: One day, together with Rasûlullah "sall-Allâhu 'alaihi wa sallam", we went towards Kubâ. We came across a wall. There was a camel. They used to carry water with that camel. When the camel saw Rasûlullah "sall-Allâhu 'alaihi wa sallam", it put its head on the ground. As'hab-i kirâm said: "O Rasûlullah! We are more eligible than this camel in making sajda for you. Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: **"Subhânallah, if it were permissible to make sajda for anyone other than Allahu Ta'âlâ, I would order women to make sajda for their husbands."**

• Ya'lâ bin Subâbe “radiyallahu anh” related: One day, while we were on road with Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, he wanted to go to the toilet. There were two palm date trees against each other. He ordered, those two trees came side by side. After going to the toilet, the trees went back to their places. Then, a camel came near Rasûlullah. It put its neck on the ground. It turned its voice within its throat and wept so much that the ground got wet from its tears. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” asked: “Do you know what this camel said?” We said: “Allahu Ta’âlâ and His Messenger know better.” He said: “Its owner will butcher it tomorrow.” Then, he

summoned the owner of the camel and said: “Give this camel to me.” That person said: “O Rasûlullah! I have no other property more valuable than this.” He said: “In this case, do not butcher your camel and do not make it work hard.” That person accepted it. Then, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” visited a grave. He said: “The person lying in this grave is in torment because of sin. That sin is not grave.” Then, he planted a fresh palm date tree on that grave. He said: “As long as this palm date tree remains green, Allahu Ta’âlâ relieves the punishment of this person.”

• Ibn Abbâs “radiyallahu anhumâ” related as follows: A person had two camels. One day, for some reason the camels got wild, started to run and entered a yard. The owner of the camels shut gate of the yard. Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, together with the As’hab-i kirâm, came to that yard. He said to the owner of the camels: “Open the gate.” That person, fearing that Rasûlullah might be harmed, did not want to open the gate. When he told him again to open it, he opened the gate. One of the camels was just next to the gate. When it saw Rasûlullah, by putting its head on the ground, it made sajdâ. They tied up its head, too. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said to the owner of the camels: “Pay attention to them, let them not be unruly wild again.” When the As’hab-i kirâm “aleyhimurridwân” saw this, they said: “O Rasûlullah! Although these camels do not know anything, they prostrated before you. Is it not more appropriate for us to prostrate before you?” He said: **“I do not command anyone to prostrate before another. If I did, I would command women to prostrate before their husbands.”**

• Ibn Mas’ûd “radiyallahu anh” related: With Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, we were on the military expedition against Mecca. It was Rasûlullah’s custom that he would go away in order to go to the toilet.

He would not sit down unless he found a desolate place. Because he would extremely refrain from creatures seeing him at that moment. He would hide completely. Somehow, it was not possible to find such a desolate place on the route. There were two trees, away from each other. He said to me: O Ibn Mas'ûd, go near to those trees, tell them: The Messenger of Allah has wanted you to merge, merge, be a curtain against creatures' seeing him. Those trees came next to each other. When Rasûlullah "sall-Allâhu alaihi wa sallam" went to the toilet, the trees went back to their places.

- Ibn Mas'ûd "radiyallahu anh" related: While Rasûlullah "sall-Allâhu 'alaihi wa sallam" was in one of the streets of Medina, a camel came by running and prostrated before Rasûlullah. Then, it raised its head. Tears were coming from the eyes of the camel. Rasûlullah "sall-Allâhu alaihi wa sallam" asked: "Who is the owner of that camel?" They said: "He is so-and-so person." He ordered them to call him. They called him and that person came to the presence of Rasûlullah. He said: "What do you want to do to this camel that it complains about that?" That person said: "O Rasûlullah! I extract water with this camel for twenty years. I feed it for a long time. Now, it has become fat. I want to butcher it." Upon this, He said: "Either sell that camel to me or give up butchering it." That person said: "I have given it as a present to you. Let it be yours, O Rasûlullah" Rasûlullah added that camel to his own camels.

- Jâbir "radiyallahu anh" related as follows: We were on a journey with Rasûlullah "sall-Allâhu alaihi wa sallam". During the journey, one day, he said: "O Jâbir, bring water with a canteen." I brought a canteen of water. While we were going on the road, we saw two trees which were four yards away from each other. He said: "Tell one of those trees to go next to the other one." I told. The trees came next to each other. Rasûlullah went to the toilet behind those trees. Then the trees went back to their places. Then we got on our camels and continued the journey. We met a woman with her child in her arms. She said: O Rasûlallah! This little boy has been assaulted by a genie three times. Rasûlullah "sall-Allâhu 'alaihi wa sallam" stopped. He took the child and put him on the saddle of the camel. He said three times: "O enemy of Allah! Exit!" Then, he gave the child back to his mother. During our return, when we came to the same place, that woman, together with her child, encountered us again. She had brought two sheep. She said: "O Rasûlallah! These are my presents. Do accept them. For the sake of Allah who has sent you as a Prophet, since the day we met with

you first, the child has not been assaulted by a genie.” Upon the order of Rasûlullah “sall-Allâhu ’alaihi wa sallam”, we took one of the sheep and left the other one to the woman. Then we continued the journey. Suddenly, we stumbled upon a camel. It came and in the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” made a sajda by putting its head on the ground. Rasûlullah told us: “Call the people to gather.” We called the people. They assembled. Rasûlullah asked them whose camel this was. A group of people from Ansâr said: “It is ours, O Rasûlullah.” He asked: “What have you done to this camel?” They said: “We drew water with this camel for twenty years. Now, we wanted to slaughter it, it ran away.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Sell it to me.” They said: “Let it be yours, O Rasûlullah.” Upon this, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “This camel has become mine. From now on, keep it happy until its death time comes. Do not slaughter it.” The Muslims there said: “O Rasûlallah, are we not more eligible than animals for prostrating before you, why should we not?” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: **“It is not permissible for anyone to make sajda for anyone except Allahu Ta’âlâ. If it were permissible, women would have had to make sajda for their husbands.”**

• Ya’lâ bin Umeyye-i Sakafî related: We were going to somewhere together with Rasûlullah “sall-Allâhu ’alaihi wa sallam”. We came across a camel. When the camel saw Rasûlullah, it made a noise from its throat; it cried and hit its neck on the ground. Rasûlullah “sall-Allâhu ’alaihi wa sallam” stopped there. He asked: “Who is the owner of this camel?” A person came and said: “I am the owner of that camel, O Rasûlullah.” Rasûlullah said to him: “Sell this camel to me.” That person said: “I have given it to you as a gift.” When he said: “Do not give it as a gift, sell it” he said: “O Rasûlullah, I won’t sell it, I will give it as a gift”. Then, he said: “My family has nothing except for this camel to earn its livelihood.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said to that person: “Since you say so, know that this camel is complaining about you, making it work constantly and giving it a little feed. Earn your livelihood by treating this animal well.” Then, we left there and went away. When we reached somewhere, Rasûlullah “sall-Allâhu ’alaihi wa sallam” slept there. We saw that a tree came by cracking the soil and shaded Rasûlullah. Then, it went to its place. When Rasûlullah “sall-Allâhu ’alaihi wa sallam” woke up, we told him this event. He said: “That tree asked for permission from Allahu Ta’âlâ in order to greet me.”

• Enes “radiyallahu anh” related: One day, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” entered the courtyard of a person from Ansâr. With him, there were Hadrat Abu Bakr, Hadrat ‘Umar, and a group of people from Ansâr “ridwânullahi alaihim ejma’in”. In the courtyard, there was a flock of sheep. The sheep made sajda (prostration) before Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. The As’hâb-i Kirâm said: “O Rasûlullah! we deserve more than these sheep making sajda to you.” He said: **“Sajda cannot be made for anyone except Allahu Ta’âlâ. If it could be done, I would order women to make sajda for their husbands.”**

• The Ahl-i Bayt had a dog. When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” went out of the house, that animal would get up and walk around. When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” honored the house, that animal would crouch down on its two knees and sit down, it would not move and make any noise.

• A Yemeni person related: I had dug a well in my house in Yemen. Its water was salty. I came to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and told him of the situation. He gave me water in a canteen. I went and poured that water into the well. The water of the well became sweet.

• Ziyâd bin Hâris es-Sadâi related: The tribe that I was a member of went to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and said: “O Rasûlullah! We have a well. When summer comes, its water diminishes and does not suffice for us. We would go around in order to find water in the summer. We would come together when it was winter. Now, enemies have come to our surroundings. If we go around, they will kill us. Do pray that the water in our well will suffice for us and our flocks.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” asked for seven pebbles. He rubbed his blessed hands on these stones and prayed. He said: “By saying the name of Allahu Ta’âlâ, throw these stones into that well one by one.” They did what he had commanded. The water of that well increased so much that it would not decrease even by a drop, even if they drew water continuously day and night.

• Sa’d, who was the slave of Emîr-ul mu’mînîn Hadrat Abu Bakr “radiyallahu anh” related: We were with Rasûlullah “sall-Allâhu ‘alaihi wa sallam” at a military expedition. We camped somewhere. He told me: “O Sa’d! Go to so-and-so place. There is a goat there. Milk her and bring the milk.” I knew that place. There had been no goat. I went there and saw that

a goat was standing there. Her breasts were full of milk. I approached and milked the goat. The time of moving for the convoy came. I left someone near the goat. While I was busy with preparations for the journey, the goat disappeared. Even though I looked for her much, I could not find her. I went to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He said: “O Sa’d! Why have you been late?” I said: “O Rasûlullah! I was busy with preparations for the journey. And the goat that I milked has disappeared. I looked for her much but I could not find her.” He said: “Her owner has taken her and left.” I said: “You are telling the truth O Rasûlullah.”

• Ibn Abbâs “radiyallahu ta’âlâ anhumâ” related: A woman brought a boy to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. She said: “O Rasûlullah! Every morning and evening, genies assault this son of mine. He is acting like insane.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” caressed the chest of the child with his blessed hand and he prayed. At that moment, the child vomited. Something black, like a dog puppy came out of his stomach. The things that had been seen on the child previously were never seen again.

• Enes bin Mâlik “radiyallahu anh” related: The eye of Zayd bin Arkam “radiyallahu anh” had a pain. I paid a get-well visit to him. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was there, too. With his blessed hands, he opened both eyes of Zayd bin Arkam. He put his blessed saliva on them and said: “No pain was left for you.” His eyes were healed immediately. He went to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” in the morning. Rasûlullah asked: “O Zayd, what would you do if the pain of your eyes continued?” He said: “O Rasûlullah, I would have patience and I would wait for the result by having consent with Allahu Ta’âlâ’s will.” Upon this, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “For the sake of Allahu Ta’âlâ Who has my soul in His Power, if your eyes remained in that state and you had patience, you would meet Allahu Ta’âlâ by being forgiven.”

• The wife of Utbe bin Ferkad “radiyallahu anh” related: As several women, we were the wives of Utbe. We would apply fragrances to smell nice and we raced with each other in this regard. Utbe would not apply any fragrance. But, his nice fragrance would overcome all of our fragrances. Whenever he was among people, they would say: “We did not see a nicer fragrance than Utbe’s.” One day, we asked Utbe the reason for this. He said: In the time of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, pustules appeared on my body. I told Rasûlullah of my state of this. He told me to

open my body. I opened it and sat down in his presence. He breathed on his blessed hands and he rubbed his hands against my abdomen and back. This fragrance of mine did not go away since that time.

- Jerhed es-Selemî “radiyallahu anh” related: One day, I went to the house of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. The meal was ready. We sat down to eat. My right hand was aching, so I extended my left hand to the food. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “Eat the food with your right hand.” I said: “O Rasûlullah, my right hand is aching.” He breathed on my right hand, my hand recovered immediately and it did not ache again.

- A person from the As’hâb-i kirâm related as follows: We went to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. We had a boy with us. One day ago, the right arm of that child had been broken. We had put small wood pieces at the sides of his arm and we had bandaged it. Rasûlullah told that child to come closer. He unfastened the bandages on his arm. Then, he applied his blessed hand on the broken arm of the child. At that moment, the arm of the child healed. The people who were there could not recognize which of his arm had been broken. Then, they brought food. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” told that child: “Eat with your right hand.” After the meal, he told that child: “Take these bandages and bring them to your home.” The child took those bandages and went to his home. While he was going, he came across an old unbeliever from his tribe. When the old person saw the bandages in the hands of the child, he asked “What is this situation?” The child said: “Rasûlullah “sall-Allâhu ‘alaihi wa sallam” unfastened the bandages around my broken arm and he rubbed his blessed hand on my arm. At that moment, my arm healed and became very healthy. After hearing these, that old person went to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” immediately and became Muslim.

- One day, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” got on Abu Talha’s “radiyallahu anh” horse that was very lazy and did not run well at all previously. After Rasûlullah got on that horse, the horse became so fast and swift that no horse could reach it.

- Sherhabil Ja’fî “radiyallahu ta’âlâ anh” related: A tumor had developed in my hand. One day, I went to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and said: “O Rasûlullah, due to this tumor in my hand, I am not able to use a sword and hold the reins of the horse.” He said: “Come

near to me.” I came near to him. He said: “Open your hand.” I opened it. He blew on my hand and rubbed his blessed hand against my hand. At that moment, the swelling in my hand disappeared completely.

• Jâbir bin Abdullah “radiyallahu ta’âlâ anh” related: I was ill. Rasûlullah “sall-Allâhu ’alaihi wa sallam” and Hadrat Abu Bakr “radiyallahu anh” came to see me. I was unconscious. I learned that Rasûlullah “sall-Allâhu ’alaihi wa sallam” performed a ritual ablution and he poured over me from the water that he made the ritual ablution with. When I regained consciousness, I had completely recovered from the illness.

• One day, a youngster came to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He said: O Rasûlullah! Permit me to commit adultery. The As’hâb-i kirâm were stunned, they started shouting. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said to that youngster: “Come closer to me”. The youngster came closer and sat down in his presence. Rasûlullah said: “Do you give your consent to others for committing adultery with your mother?” The youngster said: “No, I don’t.” He said: “Like you, no one does want it”. Then, he asked: “Do you give your consent to others for committing adultery with your daughter?” The youngster said: “No, I don’t.” Again, Rasûlullah said: “Do you give your consent to others for committing adultery with your sister?” He replied: “No, I don’t.” Then, he asked the same question about the daughters of the youngster’s paternal uncle, paternal aunt, and other relatives. The youngster gave the same reply for all of them: “No, I don’t give my consent to others for committing adultery with them”. Upon this, Rasûlullah put his blessed hand on the chest of that youngster and prayed: “O my Allah! Forgive the sin of this person, make his heart pure, and protect him from adultery”. That youngster did not incline to harâm anymore.

• Âisha-i Siddîqa “radiyallahu ta’âlâ anhâ” related: There was an idle woman at the time of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. One day, while Rasûlullah “sall-Allâhu ’alaihi wa sallam” was eating a meat meal, that woman came. She said: Look at the Messenger of Allahu Ta’âlâ. He is sitting down and eating a meal as servants do. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Yes, I am a servant (of Allahu Ta’âlâ). I do sit down and eat meals as servants do.” That woman said: “Do give me a piece of the meal that you are eating.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” gave her a piece of that meal. That woman said: “O Rasûlullah, put it in my mouth with your blessed hand.” Rasûlullah gave it to her mouth with

his blessed hand. After eating this morsel, the state of idleness was never seen again on her.

• Râfi' bin Hadîj “radiyallahu ta’âlâ anh” related as follows: One day, I had gone to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Near him, someone was cooking meat. I liked the meat. I took a piece of it and I ate it. For one year, I suffered stomachache. I told this situation to Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He said: “Seven people had rights on it.” Then, with his blessed hand, he caressed my stomach. For the sake of Allahu Ta’âlâ Who sent him as a Prophet, that pain disappeared and my stomach did never have pain again.

• Abu Shehm “radiyallahu anh” related: I was going on the road to Medina. I came across a woman. I touched the woman with my hand. Then, I saw that people were going to pay allegiance to Rasûlullah “sall-Allâhu ’alaihi wa sallam”. I went, too. I stretched my hand to pay allegiance, Rasûlullah “sall-Allâhu ’alaihi wa sallam” pulled his blessed hand back. He reminded me that I had stretched my hand to that woman on the road. I said: “O Rasûlullah. Do accept my pledge of allegiance. I will never do such a thing again.” He said: “That is very good.” And he accepted my pledge of allegiance.

• Enes bin Mâlik “radiyallahu anh” related: In the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”, I was talking about a person who was making acts of worship often and who was struggling against his own nafs greatly. In the meanwhile, that person was seen in the back. I said: “O Rasûlullah! Here is the person I am talking about.” and I indicated him. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “For the sake of Allah Who possesses my soul in His Power, I see the signs of the satan on the face of that person.” Then, that person came to the presence of Rasûlullah. Rasûlullah said to that person: “Tell, for the sake of Allah, did it not come to your heart that there was not a better person than you among these people, when you saw us.” That person said: “Yes, it did come.” Then, he turned back and went away. He drew a line on the earth. It looked like a mosque. He then started performing a ritual prayer there. Rasûlullah “sall-Allâhu ’alaihi wa sallam” asked: “Who will go and kill that person?” Hadrat Abu Bakr “radiyallahu anh” went near to that person. However, he refrained from killing him, because that person was performing a ritual prayer. He returned. He came to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. When Rasûlullah asked him what he had done, he said:

“O Rasûlullah, I saw that he was performing a ritual prayer. I refrained from killing him.” Rasûlullah asked again: “Who will go and kill him?” Hadrat ‘Umar “radiyallahu anh” stood up and said: “I will kill him.” He went near to that person. Like Hadrat Abu Bakr, he returned without killing him. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” asked again: “Who can kill this man?” Hadrat Alî “radiyallahu anh” stood up and said: “I will kill him.” Rasûlullah said: “O Alî, you will kill him if you can find him at his place.” Hadrat Alî went. But he could not find that person at his place. He returned. He came back to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and informed him of the situation. Upon this, he said: “That person will cause fitna among my ummat. If you had killed him, there would have not been any opposition between two persons from among my ummat. The sons of Isrâil were divided into seventy-one groups. Before long, my ummat will be divided into seventy-three groups. Except for one group, others are in Hell.”

- One day, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said to his Companions: “Everyone, bring some alms tomorrow.” Utbe bin Zayd “radiyallahu anh” related: That night, I prayed Allahu Ta’âlâ in that manner: “O my Rabb! You know that Your Messenger has ordered us to bring alms! I do not have anything to give as alms! I do make myself alms.” When it was morning, each of the As’hâb-i kirâm brought some alms. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” looked at me and said: “Where is the person who made himself alms?” No one replied. He asked again: “Where is the person who made himself alms?” Again, no one replied. Upon this, I stood up and said: “That person is me, O Rasûlullah”. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said three times “Allahu Ta’âlâ has accepted your alms.”

- Abu Hureyre “radiyallahu anh” related: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” ordered me to protect the zakât of the month of Ramadân. One night, I caught a person who came and tried to steal it. I said: “I will bring you to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He said: “Release me; I will not come back again. I did this because my family is very needy and I am very poor.” I pitied and released him. In the morning, I went to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He said: “O Ebâ Hureyre! What did you do to the prisoner last night?” I said: “O Rasûlullah! May my mother and father be sacrificed for your sake. He said his family was very needy and he was very poor. I pitied and released him.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “He lied. He will come

again.” I waited for him. He came and I caught him. I asked: “Did you not say “Release me, I will not come again?” This time, he said: “Release me, I will teach you some words. You will greatly benefit from them.” I said: “What are they?” He said: “When you go to sleep, recite the âyat al-kursî entirely. Allahu Ta’âlâ will protect you and the satan will not be able to come near you. In the morning, I went to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He asked again. I told him the situation exactly. Upon this, he said: “Even though he is a liar, he told the truth.” Then, he asked: “Do you know who he is?” I said: “No, I don’t know.” He said: He was the satan “alaihilla’ne”.

• Abu Sa’îd Hudrî “radiyallahu anh” related: One day, my mother sent me to Rasûlullah “sall-Allâhu ’alaihi wa sallam” in order to ask for some things from him. I reached his presence and sat down. Turning his blessed face towards me, he said: **“Whoever is content with the thing he has, Allahu Ta’âlâ does not make him need another person. Whoever refrains from ugly things, Allahu Ta’âlâ makes him chaste. Whoever is content with the thing he possesses, Allahu Ta’âlâ suffices for him. Whoever asks for something from another person, even though he has something in the amount of one *ûqiye*, he will be asking for something all the time.”** I said to myself: Our so-and-so camel is better than one *ûqiye*. Without asking for anything, I got up and left the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”.

• Abu Hureyre “radiyallahu anh” related: The âyat of tayammum (dry ablution) had descended. I did not know how to make a tayammum. In order to learn it, I went towards the house of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. When I approached his house, Rasûlullah “sall-Allâhu ’alaihi wa sallam” saw me. He understood why I had come. He went a little farther and urinated. Then, he came back. He hit the earth with his two blessed hands and he rubbed his face and two arms. He did not do any other thing. Upon this, I returned without asking anything.

• Again, Abu Hureyre “radiyallahu anh” related as follows: While Suheyb “radiyallahu anh” was migrating from Mecca, youngsters of the Quraysh polytheists started following him. Suheyb “radiyallahu anh” showed the arrows that he took with himself and said: “You know that I shoot arrows well. Do not come close to me.” The polytheists said: “Tell us the place of the food that you hid in Mecca so that we will give up following you.” He told them the place of the food that he left behind.

They gave up following him and returned. When Suheyb “radiyallahu anh” reached the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”, he said three times: “You have made a profit in your trade.” Then, the two hundred and seventh âyat-i karîma of the Sûra of Baqara descended, purporting: **“Among people, there are some who give their souls in order to win the consent of Allahu Ta’âlâ. Allah is compassionate towards His servant.”**

• One day, Rasûlullah “sall-Allâhu ’alaihi wa sallam” sent the Islamic Army to somewhere. Since there was a famine that year, he gave rations to each soldier one by one. He forgot to give ration to Judeyr “radiyallahu anh”. Judeyr “radiyallahu anh” was going behind the Islamic Army. On the road, he was reciting: “Lâ ilâhe illallahu wallahu akbar subhânellahi walhamdulillahi walâ hawle walâ quwwete illâ billâhil aliyyil azîm” and he was saying: “O my Rabb! What a beautiful ration is this.” He was continuously saying this and he was having patience. Jabrâil “alaihis-salâm” came to Rasûlullah “sall-Allâhu ’alaihi wa sallam” and said: “Allahu Ta’âlâ sent me. He said: “You have given food to all the army. But, you have forgotten to give Judeyr’s “radiyallahu anh” ration. He is going on the road by saying “Lâ ilâhe ilallahu wallahu akbar subhânellahi walhamdulillahi walâ hawle walâ quwwete illâ billahil aliyyil azîm.” and “O my Rabb! What a beautiful ration is this”. With these words of his, the space between the earth and the sky will be full of radiance. Send him food.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” called one of his Companions and gave him Judeyr’s “radiyallahu anh” ration in order to bring it to him. He said: “I have forgotten his ration. Allahu Ta’âlâ sent me Jibrîl and informed me of this situation.” That companion took the ration and reached Judeyr “radiyallahu anh”. He told him what Rasûlullah “sall-Allâhu ’alaihi wa sallam” said. Upon this, Judeyr “radiyallahu anh” said: “O my Rabb! Praise be to you. You are not bound with time and place. You showed compassion to my weakness and impatience. As you did not forget me, make me one of those who do not forget you.” The companion who brought the ration told Rasûlullah “sall-Allâhu ’alaihi wa sallam” what he heard from him exactly. Rasûlullah told the companion who brought this news: “If you had raised your head at that moment, you would have seen the radiance of the words of Judeyr between the earth and the sky.”

• Rasûlullah “sall-Allâhu ’alaihi wa sallam” told the As’hâb-i kirâm: I have sent a community of people somewhere. You give some alms. Abdurrahmân bin Awf “radiyallahu anh” said: Let me give half of my

property as alms and leave half of it to my family. Another Companion brought one sa' of palm date fruits. He said: O Rasûlullah! I drew water with a bucket. They gave me two sa's of palm date fruits as payment. I have left one sa' palm date fruits to my family; I have brought one sa' palm date fruits in order to give them as alms. The hypocrites told about Abdurrahmân bin Awf "radiyallahu anh": It is ostentation for him to give half of his property as alms. As for the Companion who brought one sa' of palm date fruits, they said: Allah and His Messenger need his one sa' palm date fruits. Upon this, Allahu Ta'âlâ said [in the 79th verse of the Sûra of Tawbah], purporting: **"Those who criticize the contributors among the believers concerning their charities and criticize the ones who find nothing except their effort, so they ridicule them - Allah will ridicule them, and they will have a painful punishment."**

• Meymûne "radiyallahu anhâ" related as follows: Rasûlullah "sall-Allâhu 'alaihi wa sallam" was at my house one night. He had got up in order to perform a ritual ablution. I heard him saying "Labbayk" three times. I asked: "O Rasûlullah, who is there, to whom you are talking?" He said: "The poet of the tribe of Banî Ka'b asked for help from me. They thought they would be killed in Mecca." Three days later, a person came from the tribe of the Banî Ka'b. He performed a ritual prayer with Rasûlullah "sall-Allâhu 'alaihi wa sallam". Then, he recited a poem. In the poem, it was being mentioned that help had been asked from Rasûlullah "sall-Allâhu 'alaihi wa sallam". Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: "Labbayk Labbayk". Then, he went out of Medina, he stopped at Rawha. They saw a cloud in the air. He said: "It has come in order to help the tribe of Bani Ka'b."

• Ibn Mas'ûd "radiyallahu Ta'âlâ anh" related as follows: One night, with Rasûlullah "sall-Allâhu 'alaihi wa sallam" we were going to somewhere. He said: "Who will wait until the time of the morning prayer?" I said: "O Rasûlullah! I will wait and wake up you." He said: "You will sleep" Again, he said: "Who will wait until the time of the morning prayer?" I said again that I would. Then, I held the reins of the camel of Rasûlullah and the reins of my camel; I started waiting for the time of the morning prayer in the night." Towards the end of the night, I fell asleep as Rasûlullah "sall-Allâhu 'alaihi wa sallam" said. Due to the heat of the sun, I woke up. My camel was near me. The camel of Rasûlullah "sall-Allâhu 'alaihi wa sallam" was missing. Rasûlullah "sall-Allâhu 'alaihi wa sallam" pointed someone to go

in a direction. That person went and found the camel of Rasûlullah. Its reins had wrapped around a tree. He untied it and brought the camel. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” performed a ritual ablution. Those who were present there performed a ritual ablution, too. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” ordered Hadrat Bilâl “radiyallahu anh” to recite adhân (the prayer call). The adhân was recited. We performed the sunnah of the morning prayer. Then, qâmet was recited; we performed the fard of the morning prayer in congregation. After making the salâm, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “If Allahu Ta’âlâ had wished, He would have waked you up. But, he wished to teach people to make qadâ of the morning prayer when they fail to perform the morning prayer by sleeping or forgetting.”

• Jâbir “radiyallahu Ta’âlâ anh” related as follows: We were on a journey with Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. A wind started. He said: “This wind is for the death of a hypocrite.” When we came to Medina, we learned that a ferocious hypocrite who was well known for his hypocrisy and mischief had died.

• Katâde bin Nu’mân “radiyallahu Ta’âlâ anh” related as follows: One night, there was very deep darkness and intense raining. I saw this as a great opportunity and performed the night ritual prayer with Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. When the ritual prayer was finished, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” turned back and said: “Why have you stayed here at this dark night?” I said: “O Rasûlullah! I deemed performing ritual prayer with you a great opportunity.” He gave me a stick and said: “After you, the satan has entered your house. Take this stick. Go to your house with the radiance that will emit from it. You will find the Satan in your house at a corner. Hit him with this stick.” I took the stick and went out of the masjid. Radiance emitted from the stick. With its light, I went to my home. People in the house were sleeping. I looked at the corners of the house. Satan was standing there in the form of a porcupine. With the stick in my hand, I hit him so many times that he finally left my house and went away.

• Ibn Abbâs “radiyallahu Ta’âlâ anhumâ” related as follows: One day, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was coming towards us. In the meantime, a cloud appeared. We hoped that it would rain from that cloud. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “The angel who drags this cloud came to me and greeted me. He said: “O Muhammad “alaihis-salâm”.

I am forwarding this cloud to the so-and-so valley in Yemen”. Several days later, some people on camels came from Yemen. We asked them. They said the day we saw the cloud, it rained there.

• A person named Abu Juz’a had fallen in love with a woman in Quba. He could not meet with her despite all of his efforts. He went to the market place and bought a piece of clothing similar to Rasûlullah’s “sall-Allâhu ’alaihi wa sallam” clothing. He wore that clothing and went to Quba. He said to them: “I have been sent by Rasûlullah “sall-Allâhu ’alaihi wa sallam” and he made me wear his own clothing. He told me to be a guest in any house I wish.” The people of Quba realized that Abu Juz’a was always looking at women. They said: “Rasûlullah “sall-Allâhu ’alaihi wa sallam” would always make us refrain from looking at women. Who is this person that he constantly looks at women without any hesitation?” They had doubts about the situation of that person. In order to learn the truth about this issue, they sent two persons to Rasûlullah “sall-Allâhu ’alaihi wa sallam”. When those two persons came to the presence, Rasûlullah was performing qaylûla³⁹ sleep. They waited. When he awoke, they submitted the matter: “O Rasûlullah! Have you sent Abu Juz’a to Quba?” Rasûlullah asked: “Who is Abu Juz’a?” They said: “He said that he had been sent by you. He has clothing similar to your clothing. He says “Rasûlullah made me wear that clothing”. We have come to your presence in order to learn his situation. Rasûlullah “sall-Allâhu ’alaihi wa sallam” became angry, the color of his blessed face changed and he said: “Whoever tells a lie by attributing it to me, he prepares his place in Hell.” Then, he told those two people: “Go now, if you find him alive, kill him and throw him into the fire. But, I think that when you reach there you will find him done, dead. But, burn him in the fire.” Those two sahabîs returned to Quba. They learned that when Abu Juz’a sat down at a place in order to urinate, suddenly a snake bit and killed him.”

• Rasûlullah “sall-Allâhu ’alaihi wa sallam” would visit Ummu Waraka “radiyallahu anhâ” and he would call her “martyr”. She had a slave and a jâriya (female slave). She had said that they would be free after her death. In the time of the caliphate of Emîr-ul-mu’minîn ‘Umar “radiyallahu anh” the slave and the jâriya agreed between themselves and martyred Ummu Waraka. When Hadrat ‘Umar heard this, he said: “Sadaqallahu wa Rasûluhu, Rasûlullah always used to say “Stand up, let us go and visit the martyr.””

39 Qaylûla means to sleep for a while after performing the noon prayer.

• One day, Rasûlullah “sall-Allâhu ta’âlâ alaihi wa sallam” talked about Khâlid bin Nebîh, who was an enemy of Islam, and said: “Who will make my heart free from the trouble caused by him by killing him”. Abdullah bin Uneys “radiyallahu ta’âlâ anh”, one of the As’hâb-i kirâm, said: “I will go and kill him. Only, what does he look like, inform me of his attributes, O Rasûlullah.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “When you see him, fear will come to your heart”. Abdullah bin Uneys “radiyallahu ta’âlâ anh” said: “When Rasûlullah said this, I said: O Rasûlullah, for the sake of Allah Who sent you as a true prophet, I have near feared anybody in my life.” Khâlid bin Nebîh was at Arafât. Abdullah bin Uneys “radiyallahu anh” found him at Arafât. He related the rest as follows: “I went there. Before the sunset, I saw someone. When I saw that person, fear came to my heart. I understood that he was Khâlid bin Nebîh. He asked me who I was. I said: “I have a business. For that reason I walk around. I can stay with you tonight.” He said: “All right. Follow me.” I followed him. I performed the afternoon prayer in a rush. I feared that he might see me. Then, I reached him and killed him with a sword strike.

• A person from the tribe of Thaqif and a person from the Ansâr got together in order to ask Rasûlullah “sall-Allâhu ’alaihi wa sallam” some questions. The person from the tribe of Thaqif said to the person from the Ansâr: “You are from Medina. You can ask your question anytime. If you allow me, I will submit my questions first.” He allowed. The person from the tribe of Thaqif went to the presence of Rasûlullah. Rasûlullah told him “Will you ask your question or will I say it?” He said: “O Rasûlullah! Do say it.” He said: “Your questions are about ritual prayer and fasting.” and he replied them. That person said: “For the sake of Allah Who sent you as a prophet, these were my questions, as you said.” Then, the person from the Ansâr came near to the presence of Rasûlullah. He told him too “Will you say your questions or will I say them?” He said: “Do say them, O Rasûlullah”. He said: “Your questions are about hajj, the day of Arafâ, cutting hairs, and tawâf.” Then, he replied to all of them. The person from the Ansâr said: “For the sake of Allah, these were my questions.”

• Ammâr bin Yâser “radiyallahu anh” told as follows: We were together with Rasûlullah “sall-Allâhu ’alaihi wa sallam” on a journey. We stopped at a place. I took my bucket and lyster bag in order to go for bringing water. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: While taking water, someone will want to prevent you. I went to the head of the well. A black

person came to me. He said: “Today, I will not allow you to take even one bucket of water from this well.” and held me. I held him too and knocked him down. I hit him with a stone and smashed his face and nose. Then, I filled my water containers, and returned to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He asked me: “Did you meet someone near the water?” I told him exactly what happened. He said: “He who wanted to prevent you was the Satan.”

- Wâbesa bin Ma’bed “radiyallahu ta’âlâ anh” related as follows: Intending to ask about everything of good and evil, I went to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. A community of people had gathered there. I wanted to pass through the crowd and approach Rasûlullah. Those who were present there told me to stay away a little. I said: “Allow me. Let me approach Rasûlullah. For, there is no one more beloved to me than him.” Rasûlullah “sall-Allâhu ta’âlâ alaihi wa sallam” called me to his presence by saying “Come closer”. I sat down near him. He said: “O Wâbesa, you have come to ask about everything of good and evil, haven’t you? I said: “Yes, O Rasûlullah. He put his blessed fingers on my chest and said: “O Wâbesa, ask for fatwâ⁴⁰ from your heart. If the thing that has come to your heart is good, your heart will have silence. If there is hesitation and palpitation in your heart, that thing is bad, sinful. Even if others give you fatwâ, you look at your heart!”

- Abu Hureyre “radiyallahu anh” related: There were two people in the time of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. One of them used to attend religious conversations of Rasûlullah continuously. The other one would come to the talks less and his good deeds were seen less. One day, the person that attended the conversations regularly asked Rasûlullah “sall-Allâhu ta’âlâ ’alaihi wa sallam”: “When will the Doomsday be?” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “What have you prepared for the Doomsday?” He said: “I have prepared the love for Allahu Ta’âlâ and His Messenger.” Rasûlullah told him: “You will be with the ones you love and there is no questioning for you.” The person who attended the conversations less passed away. Rasûlullah said: “Do you know that Allahu Ta’âlâ has put that person in Paradise?” The As’hâb-i Kirâm “alaihimurridwân” marveled at that and looked at each other. They said this to the wife of that person, by mentioning their amazement. His wife said: “My husband, whenever the prayer-call was recited and the muezzin said: “Lâ ilâhe illallah”, would say:

40 Fatwâ means communicating if something conforms or not to the Sharî’at.

“I bear witness that there is no god but Allah. I believe that for everyone who bears witness to it, Allahu Ta’âlâ will suffice.” When the muezzin said: “Ashhadu enne Muhammaden Rasûlullah”, he would say: “I bear witness, as everyone who bears witness. This belief of mine suffices for me.” When those who heard these words went back to the presence of Rasûlullah, before they said anything, Rasûlullah “sall-Allâhu ’alaihi wa sallam” told them what the wife of that person related and said: “Allahu Ta’âlâ has put him in Paradise because of this reason.”

• Ukbe bin Âmir el-Juhenî “radiyallahu anh” related as follows: One day, I was in the presence of Rasûlullah “sall-Allâhu ta’âlâ ’alaihi wa sallam”. When I went out, a community of people of the book had come with their books in their hands. They asked for permission from me to go to the presence Rasûlullah. I informed Rasûlullah of the situation. He said: “What have I to do with them. They want to ask something. I do not know it. I will know it only if Allahu Ta’âlâ communicates it.” Then he said: “Bring me water.” I brought the water. He performed a ritual ablution and a ritual prayer of two rak’ats. A sign of joy appeared on his blessed face. He said: “Tell those who are outside to come in. Call for whomever you find from the As’hâb, too.” When the people waiting outside came to his presence, he told them: “If you want, I will inform you of the thing that you want to ask and I will give you its answer as it is written in your books.” They said: “We want this as such, too.” Upon this, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “You want to ask about the story of Iskender” and he narrated it completely as it was written in their books. All the community of the people of the book confirmed all the things that Rasûlullah told.

• Habîb bin Mesleme Fihri “radiyallahu anh” had come to Medina and he had gone to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. His father came after him and said: “O Rasûlullah, this son of mine is like my hand and foot.” He wanted to bring him back. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said to Habîb: “Stand up, return with your father. Because, he has not much time left to live. He will pass away soon.” His father passed away that year.

• Imrân bin Hasîn “radiyallahu anh” related as follows: I was at an expedition with Rasûlullah “sall-Allâhu ta’âlâ ’alaihi wa sallam”. One night, we walked until there was a little time left for the morning. Then, we camped at a place and slept. We could not wake up for the morning prayer. Due to the heat of the sun, the first person who woke up was Hadrat Abu Bakr

Siddîq “radiyallahu anh”. He awoke Hadrat ‘Umar-ul Fârûq “radiyallahu anh”. When Hadrat ‘Umar woke up, he saw that we had been asleep, he recited takbîr with a loud voice. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” woke up, too. Then, the As’hâb-i kirâm woke up and complained that the time of the morning prayer had elapsed. Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” said: “Don’t be afraid. Continue to walk.” After going a while, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” stopped somewhere and asked for water. He performed the morning prayer with the congregation. [Their same ritual prayer had been left to qadâ.] After the ritual prayer, he saw that one of the As’hâb was standing at the side. He asked: “Why did you not perform the ritual prayer?” He said: “I have become junub. I could not find water, O Rasûlullah!” He said: “Make tayammum!”

Then, we continued on our journey. The As’hâb-i kirâm complained about thirst. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” called Hadrat Alî “radiyallahu anh” and one of the As’hâb to come and told them: “Look for water for us.” They went to look for water. They came across a woman. She had loaded two leather bottles of water upon a camel and had got upon the camel, too. They asked that woman about the place of the water. The woman said: “I had set out for water at this time yesterday.” They brought the woman to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Rasûlullah asked for a pot and he said: “From the water of the leather bottle, pour into this pot.” They poured water into the pot. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” took water from that pot, he rinsed the water in his blessed mouth and poured it into the pot. He poured the water that was in the pot into the leather bottle. Then, he said: “Come, drink from this water.” Everyone took water as much as they needed. Then, he gave the water of one pot to the companion who had become junub and who could not perform ghusl (ritual bath). He told him: “Perform ghusl with this.” The woman who was the owner of the water watched what happened. When the need for water ended, the water in the leather bottle of the woman seemed more than its previous amount. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” gave some palm date fruits, flour, and sawiq (roasted flour) to the woman. He said: “We have not decreased your water. Allahu Ta’âlâ gave us water.” The woman left there and went to her tribe. They said: “Why have you been late?” She told them what happened exactly. Then, the woman said, by meaning Rasûlullah “sall-Allâhu ‘alaihi wa sallam”: “They say that he invites to a religion other than his people’s religion. He is either a

great sorcerer or the Prophet of Allah.” Then, the Ashâb-i kirâm obtained a lot of war booties around there. They did not harm that woman’s tribe, at all. When the woman saw this, she asked her tribe: “Shall we become Muslim?” All of her tribe became Muslim.

• Abu Hureyre “radiyallahu anh” related as follows: Once, I was so hungry that it was as if my stomach would stick to my back. I tied up a stone on my stomach. I sat down along the street that As’hâb-i kirâm were passing so that one of them could bring me to their home and give me some food. Firstly, Hadrat Abu Bakr Siddiq “radiyallahu anh” came. I asked him about an âyat-i karîma from the Qur’ân al-Karîm. My purpose was to make him bring me to his home and give me some food. Then, Hadrat ‘Umar-ul Fârûq “radiyallahu anh” was passing there. I asked him about an âyat-i karîma, too. Neither of them did bring me to their houses. Then, suddenly, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” came. He looked at me and understood from my face that I was hungry. He said: “O Ebâ Hureyre! Come with me.” I followed Rasûlullah. We went to the house of one of his blessed wives. He asked: “Do you have something to eat?” She said: “So-and-so person has sent milk to the house as a gift to you.” Upon this, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said to me: “O Ebâ Hureyre, go and call the As’hâb al-Suffa. The As’hâb al-Suffa were the Companions who had no money and no family. They would stay at the mosque and As’hâb-i kirâm would take care of them. When a present came to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, he would eat from it himself and he would give it to the As’hâb al-Suffa. If alms were given, he would not eat from it and would give it all to the As’hâb al-Suffa. I told myself: “I wish I drank some from that milk and then called the As’hâb al-Suffa. Because, if they come, what will remain for me from a cup of milk?” Then, I called the As’hâb al-Suffa. All of them came and sat down in the presence of Rasûlullah. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said to me: “O Ebâ Hureyre! Take the milk cup and give it to me.” Then, he gave it back to me again. He said: “Give this to everyone. Let everyone drink.” Each of the As’hâb al-Suffa drank milk from that cup one by one. Rasûlullah and I had not drunk yet. Rasûlullah took the cup of milk from my hand to his blessed hand; gave it to me again and said: “Drink!” I drank some amount from that milk. He said: “Drink again!” I drank. He said again: “Drink”. I drank again. He told me to drink it the fourth time. I said: “O Rasûlullah! I am not able to drink anymore. I am satiated greatly.” He took the cup of

milk from my hand and drank the remaining milk.

• Enes bin Mâlik “radiyallahu anh” related as follows: When Rasûlullah “sall-Allâhu teâlâ alaihi wa sallam” migrated to Medina, I was eight years old. My father had passed away. My mother married to Abu Talha “radiyallahu anh”. Abu Talha was very poor. There were times that we spent 1-2 days without eating anything. One day, my mother received some barley. She made that barley flour and cooked two loaves of bread. She asked for milk from the neighbor. She told me: “Now, call for Abu Talha so that we eat together.” I went out joyfully because we would eat a meal. I saw that Rasûlullah “sall-Allâhu ’alaihi wa sallam” was sitting with the As’hâb-i kirâm “ridwânullahi ta’âlâ alaihim ejma’in”. I approached his presence and said: “O Rasûlullah, my mother is sending for you.” He got up and he told the As’hâb-i kirâm: “Get up”. We walked towards the home. When we came near home, Rasûlullah “sall-Allâhu ’alaihi wa sallam” told my stepfather, “O Ebâ Talha, have you prepared something that you invite us?” Abu Talha “radiyallahu anh” said: “For the sake of Allah who sent you as a Prophet, I have never eaten even a morsel of food since yesterday. I do not think that there is something to eat at home. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “In this case, go home, learn why Ummu Selîm has invited us!” Abu Talha entered his home and asked her wife Ummu Selîm why she invited Rasûlullah. His wife said: “I have cooked two loaves of barley bread. I have taken some milk from the neighbor. I told Enes: “Call your father Abu Talha, come and let us eat.” Abu Talha went out and told Rasûlullah of the situation. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Don’t be sorry. Let us come to your home.” We entered the house together. Rasûlullah told my mother: “O Ummu Selîm, bring those loaves of bread.” Then, he put his blessed hand on the loaves of bread. He said: “O Abu Talha! Call ten people from the As’hâb, let them come in. Abu Talha called for ten people. Rasûlullah told them: “Sit down. Eat, by saying Bismillâh, from between my fingers.” Those ten people ate and became full. He said: “Call ten more people.” Abu Talha called ten people more. They ate and became full in the same manner. Thus, seventy-three people ate that food and became full. Then, he told us: “O Ebâ Talha and O Enes, come and eat.” Together with Rasûlullah, we too ate and became full. Then, he gave the loaves of bread to Ummu Selîm, he said: “Take, eat and offer to those whom you wish.”

• Abdurrahmân bin Ebî Bakr “radiyallahu anhumâ” related as follows:

Rasûlullah “sall-Allâhu ’alaihi wa sallam” and one hundred thirty people from the As’hâb, we were on a journey. Rasûlullah asked: “Is there anyone among you who has food?” It was found around one sa’ [One sa’ is 4.2 liters] flour in one of the As’hâb. They made it dough and cooked it. Then, a polytheist came. He had one sheep with him. Rasûlullah asked him: “Will you sell the sheep or will you give it as a present?” When he said: “She’s on sale.” he bought the sheep. They butchered the sheep and roasted her liver. Rasûlullah “sall-Allâhu ’alaihi wa sallam” gave one piece from the meat of the sheep to one hundred thirty people each. In the meanwhile, one person was not there. His share was reserved, too. They put the liver that was roasted in two plates. All of us ate it and felt satiated. Some of it was left on the plate. Then, we loaded the camels and went on our journey.

- Sumre bin Jundeb “radiyallahu anh” related: One day, they brought a meal dish to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. From the morning till noon, a group of people ate; left, and another group came. One asked me if it is put food in that dish from another place. I said: “No but help is coming from there” and I pointed out the sky.

- Ummu Ews “radiyallahu anhâ” related as follows: One day, I sent a container of oil as a present to Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He ate the oil in that container until a little was left, then, he blew his blessed breath on the dish, prayed for abundance and said: “Bring this to Ummu Ews”. They brought that container to me. It was full of oil. When I saw that the container was full of oil, I thought that Rasûlullah “sall-Allâhu ’alaihi wa sallam” did not accept my present and returned it. I went to his presence. I said, crying: “O Rasûlullah! Which sin have I committed that you did not accept my present?” Upon this, he told me of the situation and soothed me? With a complete relief, I left his presence. As long as Rasûlullah “sall-Allâhu ’alaihi wa sallam” was alive, and during the caliphates of Hadrat Abu Bakr, Hadrat ‘Umar and Hadrat ‘Uthmân “radiyallahu anhum” I ate that oil, it did not finish. This continued until the event of Siffîn. Then, it finished.

- Ummu Selîm “radiyallahu anhâ”, the mother of Enes bin Mâlik, sent a leather bag which was full of oil to Rasûlullah “sall-Allâhu ’alaihi wa sallam” as a present. Rasûlullah accepted the oil and sent the leather bag back. In the meanwhile, a woman came to the house of Ummu Selîm and asked for some oil. Ummu Selîm said: “I have just sent my oil to Rasûlullah as a present. Here, its container is staying empty.” The woman said: “Bring the container, let’s look, maybe there is some oil left in it.” Ummu Selîm

told her daughter: “Bring the container in which we sent oil to Rasûlullah so that we will look if there is any oil left in it.” When her daughter brought the container they saw that it was full of oil completely and were startled. Ummu Selîm went to the presence of Rasûlullah and said: “O Rasûlullah! Which sin have I committed that you have not accepted my present? I prepared that oil in order for you to eat it.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “We accepted your present. We emptied all the oil in that container.” Ummu Selîm said: “For the sake of Allahu ta’âlâ Who has sent you as a Prophet to the worlds, that container is staying as full of oil.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” smiled and said: “Eat that oil! Do not move the container from its place.” Ummu Selîm was relieved; she left his presence and went to her house by rejoicing. During the lifetime of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, the caliphates of Emîr-ul mu’minîn Hadrat Abu Bakr, Hadrat ‘Umar and Hadrat ‘Uthmân “radiyallahu ta’âlâ anhum”, they ate that oil continuously. This situation continued until the incident between Emîr-ul mu’minîn Alî “radiyallahu anh” and Mu’âwiyah “radiyallahu anh”.

• One day, Ummu Shureyk “radiyallahu anhâ” sent a leather bag full of oil to Rasûlullah “sall-Allâhu ‘alaihi wa sallam” as a present with her jâriya. Rasûlullah accepted it, emptied the container, and gave it back to the jâriya. He said: “Hang this leather bag without fastening its opening.” When Ummu Shureyk entered her house one day, she saw that that leather bag was full of oil. Immediately she tied up its opening. She reprimanded her jâriya and said: “Did I not tell you to bring this oil to Rasûlullah”. Her jâriya made an oath and said she had brought it. She said: “He took out the oil and gave the leather bag back. I turned its opening up down to the ground and looked; there was not even a drop of oil.” Rasûlullah told me to hang that leather bag and not to fasten it. They ate from that oil until the passing away of Ummu Shureyk. Even once, seventy-two people had eaten it but it did not decrease at all.

• Rukeyn bin Sa’îd al-Muzenî “radiyallahu anh” related as follows: Four hundred horsemen came to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and asked for food. Rasûlullah told Hadrat ‘Umar “radiyallahu anh” to give something to them. Hadrat ‘Umar said he had nothing except one sa’ of palm date fruits to eat. Rasûlullah told him to give something to them. He said: “All right”. With Hadrat ‘Umar, we went to his house. He opened the door of his house. There were some palm date fruits inside. He

said: “Take as much as you want.” Each of us took from them what we needed. While we were going out, it was staying the same as if nothing had been taken from them.

• Jâbir bin Abdullah “radiyallahu anh” related as follows: I used to sell my palm dates to a Jew in Medina. I would take their price first. When the palm date fruits became ripe, I would collect and deliver them. One year, there were fewer palm date fruits. While I was collecting them, the Jew came next to me. I asked for time from the Jew, he did not accept it. I informed Rasûlullah “sall-Allâhu ’alaihi wa sallam” of the situation. He told the As’hâb-i kirâm: “Stand up, let’s go. Let us ask time for Jâbir from the Jew.” They came to our palm date garden. Rasûlullah asked for time from the Jew for me. The Jew said: “O Ebel Qâsim. I cannot give time.” Upon this, Rasûlullah “sall-Allâhu ’alaihi wa sallam” walked around the palm date garden and came back. He asked for time from the Jew again. The Jew did not give time again. I presented some palm date fruits to Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He ate from those palm date fruits. Then, he asked me where I was staying at that palm date garden. I said: “So-and-so place O Rasûlullah” He told me to lay a bed there. I laid a bed there. Rasûlullah slept there for some time. When he woke up, I presented some palm date fruits to Rasûlullah. He ate them. Then, he asked for time from the Jew again. But he did not accept it. Rasûlullah “sall-Allâhu ’alaihi wa sallam” stood up and walked around the palm date garden. Then he told me to collect my palm date fruits and to pay my debt. I collected palm date fruits and I paid my debt completely. At the same quantity of palm date fruits remained. I went to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and informed him of the situation. He said: “I bear witness that I am the Messenger of Allah.

• Again Jâbir bin Abdullah “radiyallahu anh” related: My father passed away. He had many debts. When the time of collecting the palm date fruits came I said to our creditors to share these palm date fruits among themselves against our debt and not to leave any of them to me. They did not accept it, saying these palm date fruits would not cover our debts. I went to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and said to him that I wished the creditors to see him. He said to me “Collect the palm date fruits and separate them group by group.” I did as what Rasûlullah had commanded. Then, he honored us. When the creditors saw Rasûlullah “sall-Allâhu ’alaihi wa sallam” they held me. When Rasûlullah

“sall-Allâhu ’alaihi wa sallam” saw this state of theirs, he went to a pile of palm date fruits, walked around it three times, and sat down next to it. Then, he said to me “Call your creditors.” I called them. They came. They measured their receivables which were my father’s debt and took them in the same amount. I was content that my father’s debt would be paid and no palm date fruit would be left for me. But I saw that not even one palm date fruit had decreased from the palm date fruit pile next to which Rasûlullah sat, even though everyone had taken their receivables.

• Abu Katâde “radiyallahu anh” related as follows: We were on an expedition with Rasûlullah “sall-Allâhu ’alaihi wa sallam”. In the evening prayer, he gave a sermon and said: “If we walk this night until the morning, inshaAllah we will reach the water tomorrow”. In the night, I walked beside Rasûlullah “sall-Allâhu ’alaihi wa sallam”. After midnight, sleepiness came to Rasûlullah. He almost fell off his camel. I held at the side. He drew himself upright and sat on the camel. After a short while, he slept again. When he was about to fall, I held at the side. We continued our journey in this manner until the morning. Again sleepiness came and he inclined towards the side on the camel, I immediately held. He raised his blessed head and said: “Who are you?” I said: “I am Abu Katâde” He said: “Since when you are with me?” I said: “This night I have been continuously next to you O Rasûlullah” He said: “May Allah protect you as you have protected your Prophet”. We were left behind the army. None of the soldiers was being seen. He asked me: “O Ebâ Katâde, is anyone from among the soldiers being seen?” While I was showing by saying “Here is a horseman, and there is another horseman”, we, seven people came together. Rasûlullah “sall-Allâhu ’alaihi wa sallam” left the road and started resting somewhere. He told us to wait for the prayer time. However, the first person who awoke among us was Rasûlullah “sall-Allâhu ’alaihi wa sallam”. The sun had already risen. Then we woke up too by crying that the time of the morning prayer passed, we got up. Rasûlullah told us to get upon our camels. Then, we set off. We went for a while, the sun rose. Rasûlullah “sall-Allâhu ’alaihi wa sallam” asked for the water canteen. I gave him my canteen; he performed a ritual ablution. There was little water left in the canteen. He said: “O Ebâ Katâde! Keep this water, this water will be very precious.” Then, we performed the sunnah and the fard of the morning prayer as we always did [We made qadâ of them]. After the ritual prayer, Rasûlullah told us to mount our animals. We mounted and

continued our journey. We were talking among ourselves with a low voice: “We could not perform the morning prayer in time. We have committed a fault.” Upon this, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “Is it not enough that you followed me? There is no fault in sleeping. It is sinful not to perform a ritual prayer until its time has passed.” We continued our journey for a while. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “What are those who are going in the front doing? It is morning. Will they not find their Prophet? Abu Bakr and ‘Umar “radiyallahu anhumâ” said to those who are next to them: “Rasûlullah is behind us. He will not leave you alone and go. Some of them said he is in front. If they keep the word of Abu Bakr and ‘Umar “radiyallahu anhum”, they will find the right path. We continued on the journey and reached the As’hâb-i kirâm. They said: O Rasûlullah! We will perish of thirst. He said: There is no perishment for you. You shall not perish. Then, he dismounted his camel and asked for a glass. He asked for the little water left in my canteen. I brought it. He was pouring water from the canteen into the glass and I was giving it to the As’hâb-i kirâm. When the As’hâb-i kirâm saw that there was little water in the canteen, there was a rush to drink the water. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: Do not rush. All of you will be satiated with water. In the end, all the As’hâb-i kirâm were satiated with water. There was no one left who did not drink water except Rasûlullah and me. Rasûlullah told me to drink. I said to him: “Here you are, drink O Rasûlullah”. He said: **“The water distributor of people drinks water lastly”**. Upon this, I received it and drank it. Then, Rasûlullah drank it, too. Then, we left there and continued on our expedition. We reached the water as Rasûlullah had indicated previously.

- Mikdâd bin Eswed “radiyallahu anh” related as follows: Once, with my two friends, we had gone to Medina. Our eyes were burning due to the difficulties of the journey. None of the As’hâb-i kirâm “alaihimurridwân” brought us to their homes. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” took us to his house. There were three goats in his house. He said: “Milk these goats and drink it.” He left. We milked the goats and drank their milk. We reserved the share of Rasûlullah. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” came in the evening. He greeted with a voice that it would be heard by an awoken person but it would not wake up a sleeping person. Then, he went to the mosque and performed the ritual prayer. Then, he came and drank the milk that we had reserved for him. One night, the devil insinuated evil thoughts to me. I said: “Ansâr brings gifts to Rasûlullah. He does not

need that milk at all.” I drank the milk that we had reserved for Rasûlullah. But, I could not keep the milk in my stomach, I extracted it. I regretted this very much. I told myself: “You have drunk the share of Rasûlullah! If he comes and pronounces a malediction over you now, your Hereafter will be ruined.” There was a cover on myself. When I covered my head, my feet would be open. When I covered my feet, my head would be open. I could not sleep at all. My friends slept. For, they had no worries or troubles. At that moment, Rasûlullah “sall-Allâhu ’alaihi wa sallam” came. He greeted and went to the mosque. He performed the ritual prayer there and came back. He looked at the milk. When he saw that the container was empty, he opened his hands towards the sky. I told myself: “Now, he is uttering a malediction over me.” But, Rasûlullah “sall-Allâhu ’alaihi wa sallam” prayed: “O my Rabb! Give food to those who give me food, give water to those who give me water.” I immediately got up and put on my clothes. I would butcher the fattest one of the goats for Rasûlullah “sall-Allâhu ’alaihi wa sallam”. I took a knife. I looked at the goats. Their udders were full of milk. I took a bowl and milked. The oil of the milk was on top of it. I went to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He asked me: “Have you drunk your milk this night?” I said: “We have drunk it, O Rasûlullah”. Then, he drank some amount from the milk that I brought. Then, he gave it to me and said: “You drink it, too.” I said: “Do drink it more, O Rasûlullah”. He drank more and gave the container to me. I drank it, too. But, laughter seized me. I fell to the ground because of laughing. Rasûlullah told me: “O Mikdâd! This is one of your naughtiness.” Then, I told him about the event. He said: This is nothing other than the mercy of Allahu Ta’âlâ. Why did you not inform me? We would awake your two friends and they would have share in this mercy, too.” I said: “You have attained the mercy. I have attained the mercy, too. I do not worry whether another one attains this mercy or not.

- Abu Kursâfe “radiyallahu anh” related: My becoming Muslim happened as follows: I had a mother and a paternal aunt. I loved my paternal aunt more. We had sheep. I used to go to graze them. When I would go to graze them, my paternal aunt would say: “O my son! Never go near Muhammad “sall-Allâhu ’alaihi wa sallam”, he will deviate you.” One day, I left the sheep in grassland. I went to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. I stayed there until evening. In the evening, I returned home. The sheep were hungry, their udders were empty. My paternal aunt asked me what had happened to the sheep. I said I did not

know. The next day, I did the same thing. That day, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “O people! Migrate! Cling to Islam. As long as jihâd continues, the migration will not cease.” That day too, I brought the sheep home like before. On the third day, I went to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” again and I became Muslim. I made musâfaha⁴¹ with Rasûlullah and I made an oath of allegiance to him. Then, I complained about the situation of my paternal aunt and the sheep. He said: “Bring your sheep to me.” I went and brought them. He touched his blessed hand to the udders and backs of the sheep. He prayed for abundance. At that moment, all the sheep became fat and their udders filled with milk. I brought the sheep home. My paternal aunt said: “O my son! Graze the sheep every day like this.” I said: “I grazed them like every day. Only, another event happened this day.” I told the event one by one. I said I became a Muslim. My mother and my paternal aunt became Muslim, too “radiyallahu anhum.”

PART V

The miracles of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” that attest his Prophethood but reported without indicating the happening times. This part is two sections.

FIRST SECTION: The miracles that are not subject to time:

- The beauty of Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” blessed face was perfect and proportions of his blessed limbs were balanced. His words were sweet. His all moves and states, acts and works were such in a manner that a better one could not be thought of. As a matter of fact, this situation has been established with many hadith-i sharîfs. The attributes of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” have been prescribed as the following: He was of medium height, perfectness, and proportion. If someone tall came next to him, he would seem taller than him. When he spoke, radiance would spread from among his blessed teeth. His blessed face was brighter than the full moon. One day, Hadrat Âisha “radiyallahu anhâ” lost something in her home. She searched for it, she could not find it in darkness. When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” came home, the radiance shining on his blessed forehead illuminated the room. Hadrat Âisha found the thing she lost.

41 shaking hands in a manner prescribed by Islam

• The blessed body of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was very clean. His sweat was clean and its scent was very beautiful. Enes “radiyallahu anh” said: I have not seen any scent as beautiful as the scent of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. His blessed scent was unlike the scent of musk or amber. The beautiful scent of the hand of someone who shook hands with Rasûlullah would not go away that day. The child on whose head he rubbed his blessed hand would be distinguished from other children with his beautiful scent.

• One day, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” had slept in the house of Hadrat Enes “radiyallahu anh”. He was sweaty due to the hot weather. The mother of Hadrat Enes collected the drops of the sweat of Rasûlullah like pearls in a bottle. Rasûlullah asked: What will you do with this? She said: I mix these with fragrances. No other fragrance smells better than that.

• Imâm Bukhârî “rahmetullahi alaih” wrote in his book called “**Târih-i Kebîr**” (Great History) as follows: When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” passed on a road, those who past on that road after him, would know that Rasûlullah had past on that road due to its beautiful scent. Is’hak bin Râheweyh said: That beautiful scent was peculiar to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He did not put a fragrance on himself.

A fire could never burn a handkerchief that touched the blessed face of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. One day, a group of people was guest of Enes bin Mâlik “radiyallahu anh”. They ate a meal. After the meal, he said to his female slave: Bring so-and-so handkerchief. His female slave brought a dirty handkerchief. Enes bin Mâlik “radiyallahu anh” put that handkerchief into the fire. After a while, he took the handkerchief out of the fire. The handkerchief did not burn, it was free of the dirt and it was white like milk. When his guests asked: What is this situation? He said: This handkerchief is a handkerchief that Rasûlullah “sall-Allâhu ‘alaihi wa sallam” wiped his blessed face. Whenever it gets dirty, we put it into the fire, it becomes clean and never burns.

• Abu Hureyre “radiyallahu anh” related as follows: A person came to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and said: O Rasûlullah, I will give my daughter in marriage, do help me. Rasûlullah said: There is nothing ready now. Tomorrow morning, bring an open bottle and a stick. In the morning, that person brought a bottle and a stick. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” filled the sweat of his blessed arms into that

bottle. He said: Take this, when your daughter wants to put on fragrance, let her stir the bottle with this stick and put it on her body. It was told that the girl did that and her beautiful scent was sensed all over Medina. The house that the girl was present was called “bayt al-mutayyibin” meaning the house with a beautiful scent.

- Rasûlullah “sall-Allâhu ‘alaihi wa sallam” would go to the toilet but no sign of it would be seen afterward. The earth would crack and take it in. Hadrat Âisha “radiyallahu anha” said: O Rasûlullah, you go to the toilet, but, afterward, no sign from you is seen. He said: O Âisha! Don’t you know that the ground swallows what comes out of the Prophets?

- The power of Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” body was more than everyone else’s. When he invited Rughâne, who was the most powerful wrestler at that time, to Islam, he had wrestled with and defeated him. Rughâne’s father was the wrestler at his time, as well. In the era of nescience, Rasûlullah had defeated him, too. Rughâne’s father wrestled three times. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” defeated him all the three times.

- When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” walked as a pedestrian, no one could reach him. Abu Hurayra “radiyallahu anh” said: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” would walk so fast that it was as if the earth was rolling under his blessed foot. We would walk in trouble, Rasûlullah would walk normally, still, we could not reach Him.

- With the blessed saliva of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” saltwater would turn to fresh ones. Enes “radiyallahu anh” said: “There was a well in the house of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Its water was salty. He added his blessed saliva to the water in that well. The water of the well became fresh. There was no other well the water of which was sweeter than that well.

- A person from Al-Yamama came to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He said: “O Rasûlullah! There is no mosque in our village.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” asked for water. With that water, he washed his blessed face, mouth, hands, and arms and gave that water to the person who had come to him. He said: “Go to your village. Build a mosque. Mix this water with another one and sprinkle it on the land of the mosque. You will have many blessings.” That person went to his village and did as Rasûlullah told him. It became a very beautiful and spacious mosque. The grass that grew there did never become dry, whether

it was winter or summer.

- They brought a bucket of water from a well to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He drank a little from that water and poured the water of his blessed mouth into the bucket. The As’hâb-i kirâm took that water and poured it into the well that they had taken it from. After that, the scent of musk would come from that well constantly.

- Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” blessed eyes would see very well. He would see his front and back. As he saw in the light, he would see in the dark. It has been reported that he would see the eleven stars in the Taurus the Bull.

- The lineage of a community of people who broke Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” blessed molar tooth could never cut molar tooth after that time.

- Wherever the blessed hand of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” touched, goodness and abundance would emerge there. For example, when he touched the udders of a milkless sheep, the udders of that sheep would fill with milk. Ibn Mas’ûd “radiyallahu anh” related as follows: One day, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and Abu Bakr “radiyallahu anh” were passing by the place I was present. I was grazing sheep. He asked: “O my son! Do you have any milk?” I said: “I have, but these sheep are entrusted to me.” From among them, I brought an infertile goat. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” caressed the udders of that goat with his blessed hand and milked a lot of milk from her. He drank it and gave it to Hadrat Abu Bakr, too. Then, I came close to his presence and said: “Teach me the religion”. He caressed my head with his blessed hand and said: “You are small yet, you will learn it.”

- Before and after the Prophethood of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was declared, his majesty, greatness, and grandeur were imprinted on everyone’s eyes and hearts. The polytheists of Quraysh were giving troubles to As’hâb-i kirâm. They used to think of giving troubles to Rasûlullah “sall-Allâhu ‘alaihi wa sallam” when they saw him. However, when they saw him, they respected and served him because of his grandeur. The ones, who saw Rasûlullah suddenly, would fear and start trembling. One day, when a person who came to his presence started trembling, he said: “Don’t tremble, I am not a sultan.”

- Rasûlullah “sall-Allâhu ‘alaihi wa sallam” had the seal of Prophethood

between his two shoulder bones and towards his left shoulder. It was a piece of beauty spot and obvious. It had many hairs on it. Ibnî ‘Umar “radiyallahu ta’âlâ anhumâ” reported that it was written “Lâ ilâhe illallah” by that hairs. In one of his reports, he said that it was written “Lâ ilâhe illallah Muhammadun Rasûlullah”.

• Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” wisdom, comprehension, science and knowledge was so much that it would not be vouchsafed to anybody else. The clearest evidence for this was that no one’s wisdom and knowledge could reach his level of acts, states, manners, words, morals, knowledge, and virtues although he was ummi⁴² and he did not learn anything from anyone. He knew the secrets and news mentioned in Torah, Bible, and other holy books and pages. Whereas, he had not met and talked with the scholars of the people of the book or learned anything from them. He knew the states of previous ummats and wisdom of people of kashf very well. The good examples of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and his very good management of humans, telling the rules of the religion, noble morals, and praiseworthy attributes attest to the perfection of his wisdom and abundance of his knowledge. As a matter of fact, his attributes were above the limits of human beings. He was so perfect with his gentleness, pudicity, generosity, good acts towards people, compassion for all, pity for weak, mercy, fairness, trustworthiness, integrity, forgiveness, courage, loyalty, asceticism, contentment, modesty, humility, loving to visit relatives and with his other high morals and attributes. It was not possible to think of more. Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” superiorities have been explained extensively in the books. We have mentioned here briefly in accordance with the saying of “Little indicates more and drop signifies sea.”

• Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” biggest miracle is Qur’ân al-Karîm. It will remain everlasting till the Doomsday. It will be recited by people and will remain written on the pages. Even, Qur’ân al-Karîm is not a single miracle but thousands of miracles. There are numerous miracles even in its shortest surah, for instance in the surah of Kawthar (Abundance). Even if all people unite, the Arab men of letters come together and help each other, they are incapable of saying its single ayat-i karima. Qur’ân al-Karîm is so high in fluency and literature that none of the eloquent people and men of letters of Arab nations have the power to say something similar to it. Qur’ân al-Karîm’s amazing poetry and astonishing style is more

42 He could not read and write

privileged than all the styles and compositions of the Arabs. None of them resembles it. Neither before nor after it descended, had a wording similar to it among the words of Arabs never been seen.

• One day, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was reciting the Qur’ân al-Karîm. Walîd bin Mughîra, who was one of the most eloquent people among Arabs, heard it and his heart softened. When Abu Jahl saw this state of his, he reproached him. Upon this, Walîd bin Mughîra said: “I swear by Allah, none of you knows the words and poetries of Arabs better than me. The one that Muhammad “sall-Allâhu ‘alaihi wa sallam” recites is not like any of them!”

In one of the Arab ceremonies, the Arab tribes were gathered. Walîd bin Mughîra said: “Unite on a word you will say about Muhammad “alaihihsallam”. Your words should not refute each other. Thus, we will disincline and avoid Arab tribes from him.” Some of them said: “Let’s call him soothsayer.” Walîd bin Mughîra said: “No, I swear by Allah, he is not a soothsayer because there is not any similarity in his words with the character of the words of soothsayers.” They proposed to say that he is insane. Walîd bin Mughîra said: “That cannot be either because there is no sanity or waswasa in him.” When they told to say that he is a poet, he said that he knew all kinds of poetry very well and his words did not resemble poetry at all. They proposed to say that he is a sorcerer. Walîd bin Mughîra said: “No, he is not a sorcerer, either because he does not blow or tie a knot like a sorcerer.” Upon this, Quraishi polytheists said: “You say “no” to all of these, and then what should we say?” Walîd bin Mughîra said: “Let’s say that Muhammad “alaihihsallam” is a sorcerer that drives a wedge between wife and husband as well as siblings and relatives.” They agreed upon this wording. They sat on the road crossings and tried to disincline people from Rasûlullah “sall-Allâhu ‘alaihi wa sallam” with these words.

One of the miraculousness of the Qur’ân al-Karîm is the news that its verses comprehended. It narrates the events of past communities in past centuries and cities and the rules in their religions. Scholars of the people of the book had spent their lives researching and learning these things but could not learn them completely. It is known that scholars of the people of the book came and talked to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Many times, scholars of the people of the book asked questions to Rasûlullah and ayat-i karîmas would descend to answer their questions. They would all confirm, could not have the power to deny.

Qur'ân al-Karîm is a miracle as it also tells about events that will happen in the future and about ghayb (unknown, unseen). Some of these happened. And some of them will certainly take place.

One of the miracles of Qur'ân al-Karîm is that it will be protected till the Doomsday. Allahu Ta'âlâ said [in the 9th verse of the Sûra of Hijr], purporting: **“Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.”** Qur'ân al-Karîm came to us without any change or distortion. Many infidels and atheists, especially Qarmatians struggled to change it. They could not change its single word or even a letter. And it will not be possible to change it till the Doomsday.

One of the miraculous aspects of Qur'ân al-Karîm is that despite many of its opponents it has been protected from any changes for centuries and that this is beyond human capability. Telling news about ghayb and also things that hypocrites and people of the book had hidden is also from the miraculousness of Qur'ân al-Karîm.

One of the miraculous aspects of Qur'ân al-Karîm is this: Those who recite and listen to it are filled with majesty and tingle. It has been reported that one-day Utbe bin Rebîa said to Rasûlullah “sall-Allâhu 'alaihi wa sallam”: “O Muhammad ‘alaihissalam”! The religion you have introduced is opposed to the religion of your nation.” Rasûlullah “sall-Allâhu 'alaihi wa sallam” recited him the ayat-i karimas till the end from the surah of Fussilat explaining the perishment of nations of ‘Aad and Thamud. Filled with majesty Utbe bin Rebîa asked to stop reciting by swearing an oath and extending his hand towards Rasûlullah’s “sall-Allâhu 'alaihi wa sallam” mouth. It has also been narrated as follows: While Rasûlullah “sall-Allâhu 'alaihi wa sallam” was reciting the surah of Fussilat, Utbe was listening in a situation of his head being between his hands. When the verse of prostration was recited, Rasûlullah “sall-Allâhu 'alaihi wa sallam” made a sajda. Utbe did not understand what he was doing and left for home. On the other hand, the polytheists were waiting for listening to Utbe. As he did not come, they went to his house and gathered in front of its door. Apologizing from them, Utbe said: “I swear by Allah, Muhammad ‘alaihissalâm” talked to me with such wording, he recited me such a thing that I have never heard such words. I was incapable of replying, I did not know what to say.”

Many people famous for their eloquence and literature went to Rasûlullah “sall-Allâhu 'alaihi wa sallam” for dispute. They were filled with majesty and fear and they withdrew from dispute and objection. Ibni Muqni', one of

the men of the time famous for his eloquence and literature, tried to arrange a wording to dispute Qur’ân al-Karîm. As he set about this work, he came across a boy. The boy was reciting [the 44th verse of the Sûra of Hud], purporting: **“And it was said, “O earth, swallow your water, and O sky, withhold [your rain]!”...”** When Ibnî Muqni’ heard of this ayat-i karima, he was astonished by the eloquence of the ayat-i karima. He immediately went back, tore up and threw away the words he wrote to dispute Qur’ân al-Karîm. He said: “I have certainly understood that Qur’ân al-Karîm is not words of a human being.” It has been related that Yahya bin Ghazal, one of the famous poets of Andalusia, wanted to write something similar to the Sûra of Ikhlas. He was filled with such majesty and compassion that he immediately repented and withdrew from this work.

One of the aspects of Qur’ân al-Karîm being a miracle is this: The person who recites and listens to it, never gets bored of reciting and listening. As much as he recites and listens to it, his love and enjoyment increase as he recites and listens to it. On the other hand, no matter how literal, fluent, and eloquent the words of human beings are, after reading and listening to them a few times, they become tasteless, start to bore and annoy.

One of the miraculous aspects of Qur’ân al-Karîm is that the knowledge and meanings it includes are very deep. Although it has descended in Arabic language and in accordance with the Arabic language rules, neither Arabs nor anybody else can comprehend it fully. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” knew and comprehended the science and knowledge in it after his Prophethood was communicated to him and Qur’ân al-Karîm was descended. Allahu Ta’âlâ also bestowed upon some of the chosen people to acquaint themselves with the science and knowledge that He included in Qur’ân al-Karîm. There is no end of the truths of Qur’ân al-Karîm. No matter how high levels human being reaches he is unable to comprehend briefly, in other words shortly, the knowledge communicated in Qur’ân al-Karîm. Let alone he can comprehend it extensively. The divine secrets, science, and knowledge in it are infinite. It is such an ocean that its science, wisdom, and knowledge that astonish human being are eternal. It is an obvious nour and a sound basis that there is nothing in the past and future that can invalidate it. It was descended from the rank of Allahu Ta’âlâ Who is all-wise and the most praiseworthy.

• One of the miracles of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” is the great religion of Islam that he communicated. Deeply learned scholars and

ârifis that have attained high grades have confessed that they are completely unable to reach the end of its subtle points and the depth of its secrets.

• One of the continuing miracles of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” is that his blessed words that contain broad meanings and his hadîth sharifs are related and famous with authentic and clear narrations. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said in one of the hadîth sharifs: **“I have been sent as Jawami al-Kalim, namely with ability to explain widest meanings with the shortest expressions, and victorious with awe.”** It has also been told in an authentic hadîth sharif related by Imâm-i Bukhârî as follows: **“Religion and its injunctions will continue until Doomsday.”**

One of the continuing miracles of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” is that radiance spreads from his blessed tomb. The pilgrims that see the radiance like a lightning over his al-Rawdah Munawwarah recites salawât-i sharîfa. Khâje Muhammad Pârisâ “quddise sirruh” wrote in his book of **“Fasl-ul Hitâb” as follows:** After passing away of Rasûlullah, a youngster from the land of Romans came to Medina and said by looking at al-Rawdah Muqaddasa of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”: “I read it in the Bible, and he wrote and recited these couplets, in meaning:

I had visited the grave of Mustafâ

As if he were not at his grave, as if he were talking to me

The radiance of Prophethood shines over his grave

That radiance gives effulgence to the hearts of those who have sound reasoning

[Some of the couplets written by Mawlânâ Hâlid Baghdâdî, a great walî, in his Persian poem collection and recited by him at his visit to Rasûlullah’s blessed tomb are in the 437th page of the Turkish book of **“Fâideli Bilgiler”**. Please read them there!]

SECOND PART: The miracles attesting his Prophethood that took place after Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” passing away:

• Rasûlullah “sall-Allâhu ‘alaihi wa sallam” had given the news that Hadrat Abu Bakr Siddîq “radiyallahu ta’âlâ anh” would be the caliph after him. One day, a woman came to the presence of Rasûlullah. She asked for something. He said: “Come after a while.” The woman said: “O Rasûlullah, what will happen if I cannot find you when I come?” He said: “If you cannot find me, go to Abu Bakr. After me, he shall be the caliph.”

• Rasûlullah “sall-Allâhu ‘alaihi wa sallam” gave several camel-loads of palm date fruits to a person. That person said: “O Rasûlullah! No one will give me such a gift after you.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “There will be someone who will give it to you”. When he asked: “Who is he?” He said: “Abu Bakr will give it.” That person said this to Hadrat Alî “radiyallahu anh”. Hadrat Alî told that person: “Go to Rasûlullah. Ask him who will give it after Abu Bakr”. He went and asked. He said: “‘Umar bin Khattâb”. Upon this, Hadrat Alî told that person: “Go and ask again. Who will give it after ‘Umar bin Khattâb?” He went and asked this to Rasûlullah again. He said: ‘Uthmân and Alî “radiyallahu anhumâ”. When Hadrat Alî heard this, he did not say anything.

• A nomad had brought many swords to Medina in order to sell them. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” bought these swords on account. Hadrat Alî “radiyallahu anh” saw that person and asked him: “What did you do with the swords?” When he said: “I sold them to Rasûlullah on account “, Hadrat Alî said: “If something happens to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, from whom you will take the money for the swords?” That person said: “I do not know. Let me go and ask Rasûlullah” He went and asked. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said to that person: “The person who will pay you the cost of your goods, the person who will pay my debt and who will keep my promise is Abu Bakr.” That person came to Hadrat Alî and told him of these. Hadrat Alî said: “If something happens to Abu Bakr “radiyallahu anh” from whom you will take your money?” That person said: “I did not ask this, let me go and ask.” He went and asked. This time, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “If something happens to me and Abu Bakr, the person who will pay my debt and keep my promise is ‘Umar bin Khattâb.” That person went and told this to Hadrat Alî. Hadrat Alî said: “All right, what will you do if something happens to ‘Umar bin Khattâb “radiyallahu anh”? Upon this, that person went to the presence of Rasûlullah and asked this, too. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “If something happens to me, Abu Bakr and ‘Umar, that means that you have perished.”

• Enes bin Mâlik “radiyallahu anh” related: We were at a house with Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. The door was closed. Someone came and knocked on the door. Rasûlullah said to me: “O Enes, look, who it is.” I came out and looked. The person who came was Hadrat Abu Bakr Siddîq. I came into the house and informed Rasûlullah. He said: “Open the door. Give the glad tidings of Paradise to the person who has come. And

tell him that he will be caliph after me.” Then, another person came and knocked on the door. Rasûlullah said: “O Enes, look at the door. I went and looked. Hadrat ‘Umar-ul Fârûq had come. I informed Rasûlullah of it. He said: “Open the door. Give the glad tidings of Paradise to the person who has come. And tell him that he will be caliph after Abu Bakr.” Later, the door was knocked on again. He said: “O Enes, look, who it is.” I came out of the house and looked. He was Hadrat ‘Uthmân zinnûreyn. I informed Rasûlullah of it. He said: “Open the door, give the glad tidings of Paradise to him and tell him that he will be caliph after ‘Umar bin Khattâb and he will be martyred, let him have patience.”

- Sefîne “radiyallahu anh” related as follows: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was building the mosque. He put one stone and told Abu Bakr “radiyallahu anh”: “Put a stone next to the stone that I put”. Then, he told Hadrat ‘Umar “radiyallahu anh”: “Put your stone next to the stone of Abu Bakr.” Then, he said: “These are my caliphs after me.”

- In the Battle of Hunayn, when the Battle was intensified, Jundeb “radiyallahu anh” came to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He said: “O Rasûlullah, the battle has become too intense, choose one of your Companions, if something happens to you, we shall elect him. If nothing happens, we shall know him as chosen.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “Here is Abu Bakr. If something happens to me, elect him as my caliph. ‘Umar bin Khattâb is my friend. He tells the truth through my tongue. ‘Uthmân bin Affân is from me and I am from him. Alî bin Ebî Tâlib is my brother and company in the world and the Hereafter. “radiyallahu ta’âlâ anhum ajma’in.”

- Sefîne “radiyallahu ta’âlâ anh” conveyed as follows: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “After me, the period of caliphate is thirty years. After that, sultans will rule.” Abu Bakr “radiyallahu anh” was the caliph for two years, ‘Umar “radiyallahu anh” was the caliph for ten years, ‘Uthmân “radiyallahu anh” was the caliph for twelve years and Alî “radiyallahu anh” was the caliph for six years.

- One day, Hadrat Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was on the Mount of Hira together with Hadrat Abu Bakr, Hadrat ‘Umar, Hadrat ‘Uthmân, Hadrat Talha, Hadrat Zubair “radiyallahu ta’âlâ anhum ajma’in”. The Mount was shaken. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” addressed the Mount: “Be still! On you, there is one Prophet, one siddîq and martyrs.”

• Hadrat Âisha “radiyallahu anhâ” said as follows: One day, I said to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”: “Do give the permission that they will bury me next to you after my death.” He said: “How can they bury you next to me, near my grave, there will not be any grave other than Abu Bakr’s, ‘Umar’s “radiyallahu anhumâ” and Isâ bin Meryem’s “alaihissalam” graves.”

• Again Hadrat Âisha “radiyallahu anhâ” related: One day, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” looked at Hadrat ‘Uthmân “radiyallahu anh” and said: “May Allahu Ta’âlâ have mercy on ‘Uthmân, he will be a martyr.” Then, he looked at Hadrat Alî “radiyallahu anh” and Zubair “radiyallahu anh” and said: “You will battle each other! Zubair, you will be rebellious”. Then, he looked at Talha “radiyallahu anh” and said: “May Allahu Ta’âlâ have mercy on the person who will martyr him.”

• Hadrat Âisha “radiyallahu anhâ” related: One day, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “I want one of my As’hâb to come here. I have something to tell him.” I said: “Shall I call Abu Bakr “radiyallahu anh”? He did not say anything. I understood that he had nothing to tell him. I said: “Shall I call ‘Umar “radiyallahu anh”?” Again, he did not say anything. I understood that he was not the person he asked for. Then, I said: “Shall I call ‘Uthmân bin Affân?” “radiyallahu anh”. He said: “Send for him, let him come.” I sent for Hadrat ‘Uthmân “radiyallahu anh”. He came and sat down in the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Rasûlullah told him something. Hadrat ‘Uthmân’s color changed. He told him something more. His color returned to its previous state. When they besieged the house of Hadrat ‘Uthmân, they asked him: “Why do you not fight?” He said: “Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said many things to me. I have the patience for this trouble.” I think that when I sent for Hadrat ‘Uthmân, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said to him that his house would be besieged and he would be martyred.

• Ammâr bin Yâser “radiyallahu anh” narrated as follows: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” told Emîr-ul mu’mînîn Alî “radiyallahu anh”: “O Alî, shall I give you information on unfortunate people who killed the camel of Sâlih “alaihis-salâm”?” One of them is the person who will hit your head with a sword and make your face bloody.”

• Abul-Aswad Du’elî conveyed: I heard from Emîr-ul mu’mînîn Alî “radiyallahu anh”, he said as follows: One day, I went out of Medina. While I put my foot on the stirrup of my horse in order to get on my horse,

Abdullah bin Selâm came suddenly. He said: “Where are you going?” I said: “I am going to Iraq.” He said: “Be cautious! If you go to Iraq, they will hit your head with a sword.” He made an oath and said that he had heard this from Rasûlullah.

Emîr-ul mu’minîn Alî “radiyallahu anh” became sick at Yanbu’. They said: “Why are you staying here? If you pass away, these peasants will not serve at your funeral. If you go to Medina, your brothers will perform your funeral services.” Hadrat Alî “radiyallahu anh” said: “I will not pass away here. Furthermore, I will not pass away unless the blood of my head pours down over my face and beard. Because, Rasûlullah “sall-Allâhu ’alaihi wa sallam” told me so.”

• Emîr-ul mu’minîn Alî “radiyallahu anh” related: Together with Rasûlullah “sall-Allâhu ’alaihi wa sallam”, we had visited a garden. I said: “O Rasûlullah! What a nice garden is this.” He said: “O Alî! Your garden in Paradise will be nicer than this.” In the same manner, we visited seven gardens. At each of them, I said: “What a nice garden is this”. Rasûlullah “sall-Allâhu ’alaihi wa sallam” always replied: “Your garden in Paradise is nicer”. Then, he started crying. I said: “O Rasûlullah! What is the reason that makes you cry?” He said: “I am crying because of the grudge against you in people’s hearts. They will show it after I pass away. I said: “O Rasûlullah! Will the religion continue to exist in safety?” He said: “It will continue to exist in safety.”

• Âisha “radiyallahu anhâ” said: Rasûlullah “sall-Allâhu ’alaihi wa sallam” saw Talha “radiyallahu anh” going to somewhere. He said: “He is a martyr walking on the earth”.

• One day, Rasûlullah “sall-Allâhu ’alaihi wa sallam” told his wives: “From among you, the one who has the camel with the hairy forehead, goes to the place where the dogs of Haw’ab barks at her. Many people will be killed on her right side, and many people will be killed on her left side. She will survive with difficulty.” Hadrat Âisha “radiyallahu anhâ”, in the Incident of Camel, while going to Iraq, reached a body of water which was among from the waters of Banî Âmir. Dogs started barking there. She asked the name of that water. They said: “Haw’ab”. Upon this, Hadrat Âisha “radiyallahu anh” said: “I am going back.” Ibn Zubair “radiyallahu anh” said: “Don’t go back. Allahu Ta’âlâ will make peace between two persons through you.” She said: “No, I will go back. Because, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said that...” and she related what Rasûlullah had told his wives.

• Rasûlullah “sall-Allâhu ’alaihi wa sallam” said, indicating the Incident of Camel: “A group of people will arise. They will perish. They will not attain salvation. Their leader is a woman and she will enter Paradise.”

• Rasûlullah “sall-Allâhu ’alaihi wa sallam” told his wives “radiyallahu ta’âlâ anhunna”: “After me, there will be someone who will help you, he will be trustworthy and with good deeds.” Then, he prayed: “O my Rabb! Make Abdurrahmân bin Awf satiate with the rivers of Paradise.” After the passing away of Rasûlullah, Abdurrahmân bin Awf “radiyallahu anh” sold some of his property for forty thousand dinârs and shared it among the pure wives.

• One day, Emîr-ul mu’minîn Hadrat Alî was talking to Zubair “radiyallahu anhumâ” privately. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said to Hadrat Alî “You are talking to Zubair privately. But, he will do battle against you.” When the Incident of Camel happened, Hadrat Alî “radiyallahu anh” reminded Zubair “radiyallahu anh” of this. Zubair “radiyallahu anh” gave up on battle and he went back. A person came after him and martyred Zubair “radiyallahu anh”. He brought his sword to Hadrat Alî. Hadrat Alî “radiyallahu anh” said: “He who killed Zubair is in Hell.”

• On the day the Trench was dug, Rasûlullah “sall-Allâhu ’alaihi wa sallam” caressed the head of Ammâr bin Yâser “radiyallahu anh” with his blessed hand and said: “A group of rebels will martyr you.” At a time when the Battle of Siffîn became intense, Ammâr bin Yâser “radiyallahu anh” made an oath and said: “Today is the day that Rasûlullah promised to me.” Hadrat Alî “radiyallahu anh” remained silent and did not give any reply. He said the same thing again. Hadrat Alî did not give any reply again. When Ammâr bin Yâser made the third oath and said the same thing, Hadrat Alî said: “Yes, today is that day.” Ammâr bin Yâser recited a takbîr and said: “Today, sweet winds have started. Today, I will rejoin Muhammad alaihis-salâm and his relatives.” Then, he joined the battle. He knocked down several persons from the supporters of Hadrat Muâwiyah “radiyallahu anh”. In the meanwhile, he became thirsty and asked for water. They brought him water mixed with milk. When he saw this water, he said: “Allahu Akbar”. Then, he made an oath and said: “Rasûlullah “sall-Allâhu ’alaihi wa sallam” told me: “A group of rebels will martyr you. Your martyrdom will happen between Jabrâil and Mikâil “alaihimesselâm”. The sign of this is that you will ask for water during that time, they will give you water mixed with milk.”

• Rasûlullah “sall-Allâhu ’alaihi wa sallam” said to Abdullah bin

Amr bin As “radiyallahu anh”: “Give the glad tidings of Hell to Ammar’s killer! In the incident of Siffîn, Ammâr bin Yâser “radiyallahu anh” was martyred. Two people brought his head to Hadrat Mu’âwiyah “radiyallahu anh”. Each of them was saying that he himself had martyred him. Hadrat Mu’âwiyah said: “I will give a bag of silver to the one who martyred him. I am appointing Abdullah bin Amr bin As the arbitrator in order to understand this.” Abdullah bin Amr asked one of those two persons: “How did you kill this?” That person said: “I attacked and killed him.” Abdullah bin Amr told him: “No, you are not the killer of this”. Then, he asked the other person how he killed him. That person said: “We attacked each other. I blew a strong strike. He fell off his horse. He stood on his knees and said: “May the person who will regret between Jabrâil [Archangel Gabriel] and Mikâil [Archangel Michael] “alaihis-salâm” not find salvation”. Then he looked around. I approached and decapitated him.” Upon this, Abdullah bin Amr said to that person: “Take these silver coins and know that you will go to Hell.” That person said: “If we die, alas for us, if we kill, alas for us. He threw the silver coins to the ground and recited the âyat-i karîma of “Innâlillah wa innâ i’laihi râji’ûn.” Hadrat Mu’âwiyah said to Abdullah bin Amr: “What happened?” Upon this, Abdullah bin Amr said: “I bear witness that while the mosque was being built, everyone brought a stone. Ammâr bin Yâser brought two stones. I heard it from Rasûlullah “sall-Allâhu ’alaihi wa sallam”, he said: “O Ammâr! You will be martyred by a group of rebels.” Then, he turned towards me and said: “O Abdullah, give the glad tidings of Hell Fire to the killer of Ammâr.”

• Rasûlullah “sall-Allâhu ’alaihi wa sallam” told Hadrat Alî “radiyallahu anh” “Soon, there will be an incident between you and Âisha “radiyallahu anhâ”. This was an indication of the Incident of Camel. Hadrat Alî “radiyallahu anh” said: “Is this peculiar only to me among the As’hâb?” Rasûlullah said: “Yes, O Alî.” Hadrat Alî said: “Then, I will be the worst of the As’hâb.” He said: “No, you will not be. But, that incident will occur. You will be victorious against her and you will send her to her place again.” As a matter of fact, in the Incident of Camel, Hadrat Alî became victorious. He paid respect to Hadrat Âisha and sent her to Medina.

• Hadrat Alî “radiyallahu anh” sent some amount of gold from Yemen to Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Rasûlullah “sall-Allâhu ’alaihi wa sallam” distributed this gold to the people of Najd. The ansâr and the muhâjirîn “radiyallahu anhum ajma’in” said: “O Rasûlullah! You are

leaving us and distributing gold to the people of Najd.” Rasûlullah said: “I have distributed the gold to them so that they will get along with Muslims.” In the meantime, a person came. His hair and beard were mixed, his body was covered with hairs and his eyes were sunken. He said: “O Muhammad! Fear Allah.” Rasûlullah said: “If I am rebellious, who will obey Allahu Ta’âlâ’s commandment?” Khâlid bin Walîd “radiyallahu anh” said: “O Rasûlullah! Allow me to kill this man.” Rasûlullah did not allow him. That person turned back and went away. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “A community will emerge from the offspring of this person. They will read the Qur’ân al-Karîm. But, it will not descend below their throats. They will kill Muslims. They will not hurt the idolaters. They will leave the religion of Islam like an arrow leaves a bow.” As a matter of fact, the khârijites came from that community. Because of this reason, they have been called Mâriqîn (those who leave the religion).

- Rasûlullah “sall-Allâhu ’alaihi wa sallam” told Esmâ binti Umeys “radiyallahu anhâ”: Three persons from my ummat will have you as a wife. These are Ja’far bin Abî Tâlib, Abu Bakr bin Kuhâfe and Alî bin Abî Tâlib “radiyallahu anhum ajma’în.” Choose one of these that he will be your husband in Paradise.” Esmâ binti Umeys “radiyallahu anhâ” chose Ja’far bin Abî Tâlib “radiyallahu anh”. Because she had married him first by the command of Rasûlullah. After the passing away of Ja’far bin Abî Tâlib, Hadrat Abu Bakr married her. After the passing away of Hadrat Abu Bakr, Hadrat Alî married her “radiyallahu anhum ajma’în.”

- Rasûlullah “sall-Allâhu ’alaihi wa sallam” said to Hadrat Alî “radiyallahu anh”: You will make war against a group of people who apostatize, that is khârijites. Among them, there will be a man whose one hand is a piece of flesh, on whose upper shoulder there is something like the nipple of a woman and hairs like the tail of wild rats on that piece of flesh. When Hadrat Alî “radiyallahu anh” fought against the khârijites and became victorious, he had the described man searched. He could not be found in the first search. Hadrat Alî said: “I do not tell lie and He who informed me of this does not tell lie either. Search again.” They searched again and found the described person’s corpse under the bodies of forty people.

- Rasûlullah “sall-Allâhu ’alaihi wa sallam” told Hadrat Alî “radiyallahu anh”: “You will receive a jâriya from the captives of Banî Hanîfe. You will have a son from her. Name him Muhammad and call him with my epithet.” During the caliphate of Hadrat Abu Bakr “radiyallahu anh”, Al-Yamama

was conquered. Captives were taken from Banî Hanîfe. Hadrat Abu Bakr sent a jâriya named Hawle binti Ja'far bin Kays-il Hanefiyye from the captives to Hadrat Ali. Hadrat Ali's son, named Muhammad, came into the world from her. [Muhammad bin Hanefiyye is this person. He was born in the 21st year of Hegira and passed away in the 71st year of Hegira.]

• A woman from Al-Yamama brought a boy with a wound on his head to Rasûlullah “sall-Allâhu 'alaihi wa sallam”. Rasûlullah applied his blessed saliva on the head of the boy. The wound healed. That kind of wound was never observed on the offsprings of that boy. The same woman brought another boy with a wound on his head to Musaylimah Al-Kazzab, the Arch-Liar who claimed to be a Prophet. Musaylimah applied his saliva on the head of the boy. The boy became completely bald. This illness also went on among his lineage.

• Abu Zer Ghifârî “radiyallahu anh”, during the time of the caliphate of Emîr-ul mu'minîn Hadrat 'Uthmân, migrated from Medina to Rebze and settled down there. Before passing away, he became very ill. His mother was weeping all the time. He asked: “Mom, why are you weeping?” His mother said: “Your passing away is close. We do not have even a piece of cloth to make a shroud at home.” He said to his mother: “Don't be sad about that. One day, we were sitting at the presence of Rasûlullah with a group of people. He said: One of you will pass away in a desert. A Muslim community will be present at his funeral. All the people, except me, that were present at that gathering have passed away. Now, climb that hill and look. The community that Rasûlullah indicated must be coming.” His mother said: “My son, the time of the passing by of the pilgrims has ended. Who will be there now?” When he insisted on her mother to go out and look for them, she climbed the hill and looked. She saw that a group of people on camels was coming. She signaled to them. They came next to her. She said: Rasûlullah's “sall-Allâhu 'alaihi wa sallam” Companion Abu Zer is about to pass away. Come next to him. Those who came said: “May our parents be sacrificed for him” and gathered around him. Abu Zer “radiyallahu anh” told them what Rasûlullah had said. Then he said: “I don't have a shroud. I wish a person who worked as a president or commander or governor gives a shroud to me.” A youngster from Ansâr said: “O uncle! I did not do the works you have said. But, I have two pieces of clothes that my mother spun and wove from flax. Abu Zer “radiyallahu anh” prayed for that youngster, and then passed away. The community who came washed

his corpse and performed his funeral prayer. One of them was Abdullah ibn Mas'ûd "radiyallahu anh", another was Mâlik bin Eshter.

• Abu Hureyre "radiyallahu anh" related: One day, I was sitting with a community at a meeting with Rasûlullah "sall-Allâhu 'alaihi wa sallam". Rasûlullah said: "The tooth of one from among you will be larger than the Mount of Uhud in Hell on the Day of Resurrection." All of those who were present at that meeting passed away. Only Rijâl and I survived. I was scared. I was constantly asking about the situation of Rijâl. Finally, I learned that he had become an apostate and had become obedient to Musaylimah Al-Kazzab. Thus, that fear was relieved from me a little bit.

• In the Battle of Uhud, an arrow was stuck into the chest of Râfi' bin Hudeyj "radiyallahu anh". He came to the presence of Rasûlullah "sall-Allâhu 'alaihi wa sallam" and said: "O Rasûlallah! Do pull out the arrow that is in my chest." Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: "O Râfi', if you wish, I will take the arrow out together with its iron part. If you wish, let its iron remain inside and I will pull the arrow out and I will make a testimony for you on the Day of Resurrection by saying "This is a martyr." Râfi' "radiyallahu anh" said: "O Rasûlallah! Pull the arrow out, let its iron remain inside and make a testimony on the Day of Resurrection." Rasûlullah "sall-Allâhu 'alaihi wa sallam" took the arrow out. The iron of the arrow remained in the body of Hadrat Râfi'. He lived until the caliphate of Hadrat Mu'âwiyah "radiyallahu anh". Then, his wound inflicted again and he passed away due to that wound "radiyallahu anh".

PART VI

The proofs and glad tidings of Prophethood reported by the As'hâb-i kirâm and a'imma-i i'zâm (the noble imâms) "ridwânullahi ta'âlâ alaihim ajma'in":

• Believing that Rasûlullah's "sall-Allâhu 'alaihi wa sallam" Companions "ridwânullahi ta'âlâ alaihim ajma'in" and family members "rahmetullahi ta'âlâ alaihim ajma'in" are superior to and more virtuous than other communities is a religious duty and one of the creeds of Islam. We trust hadîth-i sharîfs and stories that were reported about them by the salaf-i sâlihîn. We believe that they are true. We keep silent; we do not talk about the divisions and wars that occurred among them. 'Umar bin Abdulazîz "rahmetullahi alaih" said as follows: "As Allahu Ta'âlâ did

not smear their blood on our hands, we do not smear our tongues either. We do not talk about their works. We leave them to Allahu Ta'âlâ.” Even though some of them are superior to others, we do not scrutinize their works. We attribute them to their high knowledge and supreme wisdom. For, whatever they did, there is a hidden cause of it and it is suitable for the Sunnah al-Saniyyah⁴³. They are the people of guidance and they do not unite in deviance. Even though they did not unite and opposed each other in some issues, these things happened because of their high ijtihâds, their attachment to The Truth, and their loyalty to their religion. They will not be questioned for these things on the Day of Judgement. On the contrary, they will be rewarded because they did act according to their own ijtihâds. They are the chosen people who are honored by the talks of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and by helping him in the spreading of the religion. Their superiority is declared in the Qur’ân al-Karîm.

Allahu Ta'âlâ says [in the 18th verse of the Sûra of Fath, purporting]: **“Certainly was Allah pleased with the believers when they pledged allegiance to you, under the tree.”**, [in the 29th verse of the Sûra of Fath, purporting]: **“Muhammad (alaihissalam) is the Messenger of Allah; and those with him (As’hâb-i Kirâm) are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating (in prayer), seeking bounty and (His) pleasure from Allah...”**, [in the 100th verse of the Sûra of Tawbah, purporting]: **“And the first forerunners in the faith among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him...”**

Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: **“The stars are the shelters for those who live in the sky. I am the shelter for my companions. My companions are the shelter for my community. You will attain the guidance, whomever of them you follow. Do not speak ill of my companions! If anyone from my community gives alms in gold as large as the mount of Uhud, he cannot get the reward given to my companions for their alms of a mudd amount of barley.”**

In one of the hadîth-i sharîf narrated by Imrân bin Husayn “radiyallahu anh” it is told as follows: **“The best and the most auspicious community of the times and centuries is the community of my century (namely, all of the As’hâb-i Kirâm). After them it is the believers of the third**

43 The Practices of Prophet Muhammad, peace be upon him.

century.” This hadîth-i sharîf was related by Bukhârî, Muslim and Tirmizî “rahimahumullah”. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” also told in a hadîth-i sharîf: **“The Hellfire does not burn the Muslim who saw me or the ones who had seen me.”** This hadîth-i sharîf was related by Tirmizî “rahmatullahi alaihi”. In another hadîth-i sharîf, it was told: **“How happy is he/she who saw me and loves my Companions because they are the most auspicious of you.”** The hearts of the As’hâb-i Kirâm met Allahu Ta’âlâ and they have annihilated in Him. They speak the truth when they speak. They rule justly when they rule. Allahu Ta’âlâ says [in the 181st verse of the Sûra of A’raf, purporting]: **“And among those We created is a community which guides by truth and thereby establishes justice.”** About the virtue of the As’hâb-i kirâm, Abdullah bin ‘Umar “radiyallahu anhumâ” said: “After Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, the most superior one of this nation is Hadrat Abu Bakr. After him it is Hadrat ‘Umar; then Hadrat ‘Uthmân, and then Hadrat Alî.” In the hadîth-i sharîf that was reported by Sefîne “radiyallahu anh”, Rasûlullah “sall-Allâhu alaihi wa sallam” said: “After me, the caliphate is thirty years. Then, there will be rulers.” Abu Dâwûd “rahmatullahi alaihi”, in his booklet called **“Kitâb-i Sunan”**, on the account of Ibn ‘Umar, related as follows: “After the Prophets, the most superior one of the Community of Muhammad is Hadrat Abu Bakr. After him, Hadrat ‘Umar. After him, Hadrat ‘Uthmân. After him, Hadrat Alî. “ridwânullahi ta’âlâ alaihim ajma’in”.” Muhammad bin Hanefiyye said: “I asked my father Hadrat Alî “radiyallahu anh” who is the most auspicious one of this community after Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He said he is Hadrat Abu Bakr. I said: “Who is he after him?” He said: Hadrat ‘Umar. Thinking that he would say Hadrat ‘Uthmân, I did not ask him who he is after Hadrat ‘Umar. I said: “Are you the one after him?” He said: I am one of the Muslims. This has been reported by Bukhârî and Abu Dâwûd “rahimahumullah”.

• Suwaid ibn Ghafila “radiyallahu ta’âlâ anh” related as follows: I said to Hadrat Alî “radiyallahu anh”: I had stopped by a group of Shiites. They were mentioning Hadrat Abu Bakr and Hadrat ‘Umar “radiyallahu anhumâ” and were talking against them. If they did not know what you hide in your heart about these two persons, they would not talk about them like that. Upon these words of mine, Hadrat Alî “radiyallahu anh” said: I take refuge in Allahu Ta’âlâ from hiding such a thing in my heart. In my heart, there is nothing but good thoughts towards them because they are two very close friends and two ministers of Rasûlullah “sall-Allâhu

'alaihi wa sallam". Then, he held my hand and stood up cryingly. Taking his white beard in his palm, sad and worried, he climbed the pulpit. When people gathered, he stood up. He gave a sermon which was short but very eloquent. He said: "What is happening to some people that they are saying inappropriate things about Hadrat Abu Bakr and Hadrat 'Umar "radiyallahu anhumâ" who are the two elders of the Quraysh and like fathers of Muslims and they attribute these words to me?! Those who say these things will be punished. I swear by Allahu Ta'âlâ that these two persons are loved only by the believers. And no one except who is gravely sinful and scum dislikes them. Among you, who can be equal to them? Those who love them have loved me. Those who dislike them have disliked me. I am away from those who dislike them. Know that, in this community, after Rasûlullah "sall-Allâhu 'alaihi wa sallam", the most superior human is Abu Bakr Siddîq "radiyallahu anh". There is no one who served Islam more than him. The most beloved to Rasûlullah "sall-Allâhu 'alaihi wa sallam" is him. Before Allahu Ta'âlâ, in this community, after Rasûlullah, there is no one more valuable, better, more superior person in the world and in the Hereafter than Abu Bakr. After Rasûlullah "sall-Allâhu 'alaihi wa sallam" and Hadrat Abu Bakr Siddîq "radiyallahu anh", in this community, the best human is 'Umar-ul-Fârûq and after him, 'Uthmân Zinnûreyn "radiyallahu anhumâ". After them, it is me. I reject the lies that you have attributed to me about them. In this matter, you have no proof before Allahu Ta'âlâ. I beg forgiveness from Allahu Ta'âlâ for myself, for yourselves, and all other Muslim brothers of mine."

In short, these four persons among As'hâb-i kirâm "radiyallahu anhum ajma'in" are the chosen people, prominent in assisting Islam and greatest of the muhajirs in regard of grace, benefaction and favor, earning reverence and respect of everybody as well as being the Caliphs of Rasûlullah "sall-Allâhu 'alaihi wa sallam". It is impossible to comprehend their greatness with mind. Knowing them superior and higher, paying reverence and respect to them is fully agreed on by ijma (consensus). This is the way of salaf al sâlihîn. Ways apart from these are yielding to nafs, bigotry, bidah, and heresy. We always take refuge in Allahu Ta'âlâ from going astray.

Know that Hadrat Alî "radiyallahu anh" made ijtihâd (interpretation) about the caliphate and he found the truth in his ijtihâd. At that time, there was no other person who was more eligible to the caliphate. Hadrat Mu'âwiyah "radiyallahu anh" was wrong in his ijtihâd.

Ibrâhîm Hanefî “rahimahullahu ta’âlâ” said: When Hasan bin Alî “radiyallahu anhumâ” delivered the caliphate to Hadrat Mu’âwiyah, one of his supporters addressed him: “O the one who has disgraced the believers”. Hadrat Hasan “radiyallahu anh” said: “I am the one who has honored the believers. I heard from my father Alî “radiyallahu anh”, he said: Do not oppose the caliphate of Mu’âwiyah “radiyallahu anh” because, after me, he would shoulder this duty. When you lose him, you will see that heads will be cut off and fall down to the ground.”

Hasan Basrî “rahmetullahi alaih” said: He reports that Hadrat Abu Bakr “radiyallahu anh” said as follows: One day, I saw Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Hadrat Hasan was with him. Once, he was going towards the people and once the people were coming towards him. In the meantime, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: This son of mine is sayyid (superior). It is hoped that Allahu Ta’âlâ will mend the fences between two large communities of Muslims through him.” This was reported by Imam Bukhari.

Know that, the children of the As’hâb-i kirâm “ridwânullahi alaihim aĵma’in” are virtuous and superior because they were brought up by their fathers well. No doubt that the children of Hadrat Fâtima “radiyallahu anhâ” are superior to the children of Hadrat Abu Bakr, Hadrat ‘Umar, Hadrat ‘Uthmân and to the other children of Hadrat Alî who are not from Hadrat Fâtima “radiyallahu anhum aĵma’in” because they are a clean generation and pure lineage from whom Allahu Ta’âlâ had removed any dirt. Allahu Ta’âlâ had made them purified. They are the pure family of the Prophet. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: **“My pure family is like the ship of Noah alaihissalam. Whoever boards on it survives.”**

Jabir bin Abdullah “radiyallahu anh” related as follows: I have heard Rasûlullah “sall-Allâhu ‘alaihi wa sallam” saying as follows while giving the sermon on his camel named Qaswa: **“O People! I am leaving two things for you: The book of Allahu Ta’âlâ and my Ahli Bayt (Prophet’s pure family). If you hold on to them, you will not go astray.”** Again Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: **“Loving Muhammad’s pure family is a mean of crossing the Sirât bridge.”** For, Rasûlullah will be staying on Sirât.

Ibn Mâlik reports from Ismâ’il bin Abdullah bin Ja’far Tayyâr and he reports from Hadrat Alî “radiyallahu ta’âlâ anhum” as follows: Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, looking at the mercy descending from

the sky (that is, the rain), said: “Who will pray for me?” and repeated this word two times. Hadrat Zainab “radiyallahu anhâ” said: I will pray, O Rasûlullah. Upon this, he said: So, pray for Ali, Fâtima, Hasan and Husayn. Then, he took Hadrat Hasan to his right, Hadrat Husayn to his left, Hadrat Ali and Hadrat Fâtima in front of himself. He covered them with a coarse woolen cloth and said: **“Every prophet has a household. These are my household.”** According to another report, he said: **“These are my household. My household is the best one.”** Zainab “radiyallahu anha” said: O Rasûlullah, let me sit down among you. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: **“Stay at your place. You will attain the benefaction inshaAllah.”** It is written about this hadîth-i sharîf in the book of **“Aynul-meâni”**: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” covered himself with that cloth, too. Meanwhile, Archangel Gabriel alaihis-salâm came, and in order to get blessings, he covered himself with that cloth, too. It is said in the book of **“Keshf-us-Sa’lebi”** as follows: Allahu Ta’âlâ said [in the 33rd verse of the Sûra of Ahzâb, purporting:] **“... Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with purification.”**

O my Allah! Rescue us from heretical beliefs and dealing with empty things. Show us the truth of the things as they are. Make our hearts steadfast on the love of the children of Rasûlullah and the As’hâb-i kirâm. Vouchsafe our death on the creed of Ahl as-Sunna wa’l-Jamâ’a. Resurrect us with siddîqs and martyrs on the Day of Resurrection. Without a doubt, You are the Omnipotent.

They asked Imâm Ahmed bin Hanbal “rahmetullahi alaihi” this question: O Imâm, there are not many karâmats that have been reported from the Companions “radiyallahu ta’âlâ anhum ajma’in” of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. However, many karâmats have been reported of the Awliyâ. What is the reason for this? He said: They had such a strong faith that they had no need to be strengthened with *karâmats* and extraordinary states. But, the faiths of others were not at the same level as them. Because of this reason, their faith was strengthened with *karâmats*.

Among the greatest of Awliyâ, Sihâbuddîn Suhrawardî “quddisa sirruh” told: “Allahu Ta’âlâ bestows *karâmats* as rewards upon His beloved servants to strengthen their *yaqins*. There are some servants above them that curtains on their hearts are removed and their inner self reached yaqin and knowledge. These servants do not need wonders and *karâmats*

to strengthen their *yaqin* and knowledge. That's why not much *karâmats* from the Companions of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” have been reported. On the other hand, many *karâmats* were seen from the *Awliyâ* who came later. As a result of the blessing of participating in Rasûlullah's “sall-Allâhu ‘alaihi wa sallam” talks and witnessing the descent of revelation and angels coming and going, As'hâb-i kirâm's “*alaihimurridwân*” inner selves were filled with *nour*. They became as if they saw the Hereafter. They did not pay attention to the world. Their *nafs* (carnal selves) were cleansed and purified. They gave up the traditions that were not compatible with Islam. Their hearts were polished. Because of the high ranks bestowed upon them, it was unnecessary to have seen many *karâmats* from them. Because those who have strong *yaqin* can see Allahu Ta'âlâ's might, that others cannot see, in all elements of the world which is full of wisdom and.

Karâmats of *awliyâ* occur without the will or desire of them. *Karâmats* are of two types: emotional and spiritual. Common people do not know about others but only the emotional *karâmats*. For instance, colloquially *karâmat* is understood as reading one's mind, giving news about things from the past and future, walking on water, flying in the air, going from a place to another in a while, and going out of sight as well as immediate acceptance of prayer. Only people who show these kinds of *karâmats* are called *awliyâ*. It is not looked at if they make religious services and abide by the rules of the religion of Islam and *tasawwuf*. We take refuge in Allahu Ta'âlâ from that kind of belief.

When it comes to spiritual *karâmats*, they are only known by the chosen servants of Allahu Ta'âlâ. Manners such as fully obeying the commandments of Islam, reaching knowledge of Allah, running after beneficial deeds, striving to fulfill his/her duties, having good moral, releasing hatred, jealousy, bad thoughts and other bad habits from heart, giving away the things at hand, leaving ego, fulfilling his/her duties against Allahu Ta'âlâ and being away from negligence in the breathes inhaled and exhaled are the spiritual *karâmats*. There is no *makr* and *istidrâj* in them. All of them seek keeping promises, rightness of objective and submission to fate. Muqarrab angels are together with those people.

There may be hidden *makr* in things that are known and seen as *karamat* by the common people. If those things are *karâmats* their outcomes should lead to the straight path. Otherwise, it is not *karâmat*. When its outcome

is the straight path, it is possible to enjoy the good deeds and reach out to the rewards of religious services and the outcome of the good deeds. If someone wants to show *karâmat* personally, he may be called to account in the Hereafter.

None of the emotional *karâmats* are included in the spiritual *karâmats*. For this reason, not much emotional *karâmats* have been related from As'hâb-i kirâm “*radiyallahu anhum ajma'in*”. However, their spiritual *karâmats* have been reported a lot. In this respect, Awliya-i kirâm could not reach out to their level. Even they have gained effulgence from the walayat candles of As'hâb-i kirâm.

Karâmats of awliya is a reality. This reality was communicated in Qur'ân al-Karîm. Allahu Ta'âlâ says [in the 37th verse of the Sûra of Âl-i 'Imran, purporting: **“...Every time Zachariah entered upon her in the prayer chamber, he found with her provision. He said: “O Maryam, from where is this coming to you?” She said: “It is from Allah. Indeed, Allah provides for whom He wills without account.”**”

Scholars of exegesis have said in the exegesis of this ayat-i karima as follows. Each time Hadrat Zachariah “*salawatullahi wa salamuhhu alâ nabiyyinâ wa alaihi*” entered near Hadrat Maryam he would see winter fruits in summer and summer fruits in winter besides her. It is unanimously declared that Hadrat Maryam is not a Prophet. This ayat-i karima is full evidence against those who deny *karâmat of awliya*. From the hadith sharifs and other news, there are innumerable evidences.

HADRAT ABU BAKR SIDDIQ “*radiyallahu anh*”

All the states and deeds of Emîr-ul mu'minîn Abu Bakr Siddiq “*radiyallahu anh*”, because of his complete obedience to Rasûlullah, the last of Prophets, are the obvious proof and the best witness of the prophethood of Rasûlullah “*sall-Allâhu 'alaihi wa sallam*” and other Prophets. When Rasûlullah “*sall-Allâhu 'alaihi wa sallam*” would migrate from Mecca to Medina, he asked Jabrâil alaihis-salâm who would migrate with him. He replied: Abu Bakr Siddiq “*radiyallahu anh*”. After that day, his noble name became Siddiq Akbar. 'Umar bin Khattâb “*radiyallahu anh*” said: I swear by Allahu Ta'âlâ Who holds myself in His Power that that night (The night when Hadrat Abu Bakr was together with Rasûlullah in the Hegira) is more

auspicious than the entire household of ‘Umar.

Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, while exiting the cave in Hegira, said: O Ebâ Bakr! Glad tidings for you. Allahu Ta’âlâ will appear to all people in general, He will appear to you in particular. Again, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: The superiority of Abu Bakr over you is not because of ritual praying or fasting, it is because of the thing his chest (his heart) is filled with. The hadîth-i sharîfs said about Hadrat Abu Bakr “radiyallahu anh” are far too numerous. Here, we will only mention some of his superior and extraordinary states which constitute evidence for the prophethood of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”.

Ibn Mas’ûd Ansârî “radiyallahu anh” related: Becoming Muslim of Hadrat Abu Bakr “radiyallahu anh” is a glad tiding of the revelation. He said: Before Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” prophethood was declared, one night, in my dream, I saw that a large radiance descended from the sky and fell on the Kâ’ba. That radiance spread to all houses of Mecca. Then, like before, it gathered again and entered my home. I closed the door of the house. In the morning, I told this dream of mine to a Jewish scholar and asked for its interpretation. He said: “The dream you saw is one of the complicated dreams. These kinds of dreams are not credible.” Some time passed. On a journey that I started for trade, I came across the church where Priest Bahîra was. I asked the interpretation of that dream of mine from him. He said: “Who are you?” I said: “I am a person from Quraysh”. He said: “Allahu Ta’âlâ will send a Prophet from among you. You will be his minister in his life and caliph after his passing away.” When the prophethood of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was declared and he started people inviting to the religion, he invited me to Islam too. I said: Every Prophet had proof. What is your proof? He said: “My proof is the dream that you saw. The Jewish scholar replied to you as “this dream cannot be interpreted”. As for Bahîra, he replied to you as “the interpretation is as follows...” I said: “Who informed you of this?” He said: Jabrâîl alaihis-salâm informed me. Upon this, I said “I do not ask for any other proof or witness”. I became Muslim by saying “Ashhadu an lâ ilâha illallah wa ashhadu anna Muhammadan abduhu wa rasûluh”. Upon this event, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “Among the people that I invited to Islam, only Abu Bakr affirmed me at that moment and said: “You are the Messenger of Allah”. He is Siddîq Akbar.”

Emîr-ul mu’minîn Abu Bakr Siddîq “radiyallahu anh” related as

follows: In the era of jâhiliyya (nescience), I was sitting in the shade of a tree. A branch of the tree inclined towards me and reached my head. I was looking at it with astonishment. A voice came to me from the tree. It said: “At so-and-so time, a Prophet will come. You will be the most fortunate of the people beside him.” I said: “Tell me more clearly. Who is that Prophet? What is his name?” A voice came: “He is Muhammad bin Abdullah bin Abdulmuttalib Hâshim.” I said: “He is my friend and a dear fellow of mine. Give the glad tidings to me when he will be informed of his prophethood.” When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” announced that his prophethood was communicated, the voice from that tree said: “O the son of Abu Kuhâfe! Revelation has come to Muhammad “alaihis-salâm”. For the sake of the Rabb (Lord) of Mûsâ (Moses) alaihis-salâm, you will believe in him before everyone else. When it became morning, I went to the presence of Rasûlullah. When he saw me, he said: “O Ebâ Bakr! I invite you to believe in Allahu Ta’âlâ and His Messenger.” I believed immediately, by saying:

“Ashhadu an lâ ilâha illallah wa ashhadu anna Muhammadan abduhu wa rasûluh”. I said: “Allahu Ta’âlâ has sent you on the right path and as an illuminating radiance.”

Again, Emîr-ul mu’minîn Abu Bakr Siddîq “radiyallahu anh” related: “Before Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” prophethood was declared, I had gone to Yemen for trade. I became a guest to an old man at the age of four hundred years and who had read the Holy Books. When he saw me, he said: “I suppose you are from Mecca.” I said: “Yes”. He said: “Are you from Quraysh?” I said: “Yes,” He said: “Are you from the tribe of Banî Tamîm?” I said: “Yes”. He said: “One sign has been left”. I said: “What is it?” He said: “Open your abdomen” I said: “I will not unless you tell me what it is for.” Upon this, he said: “I read in the Holy Books. A prophet will arise from Harem. He will have two helpers. One is young, one is old. The young one is strong and hero, his old helper is thin and there is a mole on his abdomen.” I uncovered my abdomen. He saw a black mole over my belly. He said: “For the sake of the Kâ’be, that old helper is you.” He advised: “Adhere to the guidance and embrace the religion of that Prophet. Keep what Allahu Ta’âlâ has granted to you as a secret.” After finishing my business in Yemen, I went to that old person in order to bid farewell. He gave me several couplets and told me to give them to that Prophet. I returned to Mecca. Rasûlullah’s “sall-Allâhu ‘alaihi wa

sallam” prophethood had been announced. The notables of Mecca came to see me. I asked: “Has a strange event occurred among you?” They said: “There can be no stranger event than this: The orphan of Abu Tâlib claims to be a Prophet. We were waiting for you. Now you have come, you shall oppose him.” I sent them away in a possible way. I asked where Rasûlullah “sall-Allâhu ’alaihi wa sallam” was. They said he was in the of Khadîja-tul-Kubrâ “radiyallahu anhumâ”. I went and knocked on the door. Rasûlullah came out. I said: “O Muhammad “alaihis-salâm”. I could not find you at your house. They say you invite people to a religion other than their forefathers’. He said: I am the Messenger of Allahu Ta’âlâ. I invite you and all people to believe in Allahu Ta’âlâ.” I asked: “What is your proof?” He said: “It is the old man you saw in Yemen.” I said: “Who informed you of this?” He said: “An angel, who had come to Prophets before me too, has informed me.” Immediately, I held his blessed hand and attained the honor of faith by saying: “Ashhadu an lâ ilâha illallah wa ashhadu anna Muhammadan abduhu wa rasûluh”. Then, I went back. There was no one more peaceful than me because I had attained the blessing of faith.”

Emîr-ul mu’minîn Abu Bakr Siddîq “radiyallahu anh” related: “On my death bed, I made an istihâre again about to whom I should leave the caliphate. I asked Allahu Ta’âlâ to inform me of His consent. You know, I don’t want to tell a lie. And no wise person wants to tell lies to Muslims and deceive them and go before Allahu Ta’âlâ with that responsibility. Those who were in the presence said: O the caliph of Rasûlullah! No one doubts your trustworthiness. Tell us your istihâre. Upon this, I told as follows: It was at the end of the night. Sleepiness became heavy, I slept. I saw Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He had put on two white overcoats. I was holding the skirts of those two overcoats. At that moment, those two overcoats started to turn into green and shine. They would catch the glazes of the lookers. There were two persons besides Rasûlullah. Their faces were beautiful and their clothes were luminous. Seeing them was comforting. Rasûlullah “sall-Allâhu ’alaihi wa sallam” greeted me and shook my hand. He put his blessed hand on my chest. The distress within me disappeared at once. He said: O Abu Bakr. We do want to come together with you very much. It is time for you to come to us. I wept so much that those who were at house woke up. They told me that later. I said: O Rasûlullah, will I meet you? He said: No doubt, very little time is left for our meeting. Then, he said: Allahu Ta’âlâ has made you free about choosing the caliphate. I said: O Rasûlullah, you choose. He said: He who deserves the

caliphate is ‘Umar-ul Fârûq, who rules with Islam, who is right and strong. Those who are on Earth and in the sky have consent with him. You two are my ministers in the world, my helpers at my death, and my neighbors in Paradise. Then Rasûlullah greeted me. The two persons who were next to him greeted me, too. I got rid of distress. They said to me: You are siddîq among the angels in the sky and people on earth. I said: O Rasûlullah! May my parents be sacrificed for you. Who are these two persons? I have never seen people like these. He said: These are two distinguished angels, Jabrâil and Mikâil. Then, they went away. When I awoke, my face had been wet with my tears. My household was weeping at my side.

- Hadrat Âisha “radiyallahu anhâ” told as follows: Some said: Let us bury Abu Bakr “radiyallahu anh” among the martyrs. Some said: Let us bury him in the Baqî’ cemetery. I said: Let us bury him in my room, next to Rasûlullah whom he loved so much. While we were talking in this manner, sleepiness overwhelmed me and I slept a little while. I heard a voice, saying: “You made the friend meet his friend”. Then, I woke up. Although they were in the mosque, everyone had heard that voice.

- Abu Bakr Siddîq “radiyallahu anh” had bequested as follows: Bring my coffin to the door of the Rawda of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Say: Assalâmu alaika o Rasûlullah, this is Abu Bakr. He has come to your doorstep. If the permission is granted and the door is opened, bring me in and bury there. If the permission is not granted, bury me in Baqî Cemetery. Upon this bequest, they brought the coffin to the door of the Rawda of Rasûlullah. Before they finished their words, the curtain was opened and the sound of the door was heard and a voice came to our ears: “Make the beloved meet the beloved”.

- One night, guests had come to the house of Abu Bakr “radiyallahu anh”. He was beside Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He came home late. He asked his household: “Did the guests eat dinner?” They said: “We have given them food. In order to eat with you, they have not eaten it.” He became sad and made an oath not to eat that meal. Then, he said: “This oath is from the satan.” He started eating with the guests. The person who conveyed this event said: “We were taking a morsel from the meal, under it, more food would appear. All of us became full. There were three times more food on the plate than before. I do not know their number but many people ate from that meal.”

- While Abu Bakr-i Siddîq “radiyallahu anh” was at his death bed, he

bequested his daughter Hadrat Âisha “radiyallahu anhâ” that he entrusted his two daughters and two sons to her. Hadrat Âisha asked: “I have one sister. Who is the other one?” Abu Bakr “radiyallahu anh” said: My wife is pregnant. I think it will be a girl. Indeed, a girl was born.

HADRAT ‘UMAR-UL FÂRUQ “radiyallahu anh”

Abu Hurayra “radiyallahu anh” related: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “There were saints among the past communities. Even though they were not prophets, Allahu Ta’âlâ would address them. If there is someone like them in this community, he is ‘Umar bin Khattâb.” Abdullah bin ‘Umar’s following saying confirms this meaning: “When the As’hâb-i kirâm said different things about something, the Divine Decree would descend in accordance with the word of Hadrat ‘Umar “radiyallahu anhumâ”. As a matter of fact, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said as follows: **“Allahu Ta’âlâ talks with the tongue of ‘Umar “radiyallahu anh”.**” Again, Abu Hureyre “radiyallahu anh” related: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said as follows: I saw a dream. I was drawing water with a bucket. I drew it as much as Allahu Ta’âlâ wished. Then, Abu Bakr “radiyallahu anh” took the bucket and drew one-two buckets of water. There was a weakness in his drawing. May Allahu Ta’âlâ have mercy on him. Then, ‘Umar bin Khattâb “radiyallahu anh” took the bucket. I have not seen someone who drew water as forcefully as he did. He filled all the ponds with water and he satiated all the people with water. Hadrat Abu Bakr was caliph for two years and four or six months. During his illness that caused his death, he told ‘Uthmân bin Affân “radiyallahu anh” to write:

“Bismillâhirrahmânirrahîm. This is the last promise of the days when Abu Bakr will leave the world and the first promise of the days when he will enter the Hereafter. It is a fact that even the disbeliever and the sinful will believe in and the liar will affirm, I have chosen ‘Umar bin Khattâb as the caliph. I believe that he will certainly rule with justice. Everyone is responsible for his own deeds. I have wished goodness. I don’t know the ghayb (unknown, unseen). Those who oppress will soon know to which returning places they will return.” Then, this writing was submitted to the notables of the As’hâb-i kirâm. They accepted the written things and obeyed them. It is narrated that when the illness of Abu Bakr “radiyallahu anh” became more severe, he addressed people from his window: “O

people, I have given you a promise, I have chosen a caliph, do you consent to him?” They replied “Yes, we consent.”. Hadrat Alî “radiyallahu anh” said: “We will not consent to the caliphate of anyone except ‘Umar bin Khattâb “radiyallahu anh”.” Abu Bakr “radiyallahu anh” said: “May it be auspicious!”

• Ibn Abbâs “radiyallahu anhumâ” told as follows: Allahu Ta’âlâ granted the conquest of Madain to the As’hâb-i kirâm during the caliphate of Emîr-ul mu’minîn Hadrat ‘Umar “radiyallahu anh”. They brought the war spoils. They opened them in the mosque of Rasûlullah. Firstly, Hasan bin Alî “radiyallahu anh” came. He said: “O Emîr-el mu’minîn! Allahu Ta’âlâ has granted a conquest to the believers. Give me my rights from the war spoils.” Hadrat ‘Umar “radiyallahu anh” talked to him complimentarily and he ordered one thousand dirhams to be given to him. They gave him one thousand dirhams. Then, Hadrat Husayn “radiyallahu anh” came. He talked to him complimentarily too and ordered one thousand dirhams to be given to him. They gave him one thousand dirhams. Then, Abdullah bin ‘Umar “radiyallahu anhumâ”, his own son came. He said: “O Emîr-el mu’minîn. Allahu Ta’âlâ has granted a conquest to Muslims. Give me my rights from the war spoils, too. Hadrat ‘Umar talked to him complimentarily too and ordered five hundred dirhams to be given to him. Upon this, Abdullah bin ‘Umar said: “O the emîr of the believers, I fought in the battles with my all power. I swung sword before Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. At that time, Hasan and Husayn “radiyallahu anhumâ” were playing games with children in the streets of Medina. You are giving one thousand dirhams to each of them, but you are giving me five hundred dirhams.”

Hadrat ‘Umar “radiyallahu anh” answered his son as follows: “Yes, it is. Now, show me a father like their father, a mother like their mother, a grandfather like their grandfather, a grandmother like their grandmother, a paternal uncle like their paternal uncle, a maternal uncle like their maternal uncle, a paternal aunt like their paternal aunt, a maternal aunt like their maternal aunt that I will give it to you, too. Their father is Aliyyul Murtedâ, their mother is Fâtima-tuz-Zahrâ, their grandfather is Muhammad Mustafâ “alaihis-salâm”, their grandmother is Khadîja-tul Kubrâ, their paternal uncle is Ja’far bin Abî Tâlib. Their paternal aunt is Ummuhânî binti Abî Tâlib, their maternal uncle is Hadrat Ibrâhîm, son of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Their maternal aunts are Ruqayya and Ummu Gulsum “radiyallahu ta’âlâ anhum ajma’in”, daughters of Rasûlullah “sall-

Allâhu 'alaihi wa sallam”.” When Hadrat Alî heard these words of Hadrat ‘Umar “radiyallahu anhumâ” said as follow: I heard it from Rasûlullah “sall-Allâhu 'alaihi wa sallam”, he said: **“‘Umar is the light of the people in Paradise and the radiance of Islam.”** They came and informed Hadrat ‘Umar of this. Upon this, Hadrat ‘Umar, with a group of people from the As’hâb-i kirâm, went to the house of Hadrat Alî and knocked on the door. When Hadrat Alî came out, he asked: “O Ebel Hasan, did you hear from the blessed mouth of Rasûlullah “sall-Allâhu 'alaihi wa sallam” that he said: **“‘Umar is the light of the people in Paradise and the radiance of Islam.”** He said: “Yes, I heard it.” He said: “Write this down for me.” Hadrat Ali wrote: “Bismillâhirrahmânirrahîm. This is the document from Alî bin Abî Tâlib to ‘Umar bin Khattâb. I heard from Rasûlullah “sall-Allâhu 'alaihi wa sallam”. He reported it from Jabrâîl alaihis-salâm and He, in turn, reported it from Allahu Ta’âlâ. “No doubt that ‘Umar bin Khattâb is the light of the people in Paradise and the radiance of Islam.” Hadrat ‘Umar “radiyallahu anh” took this writing and gave it to one of his sons. He told him: “When I pass away, put this writing in my shroud so that I will meet Allahu Ta’âlâ with this.” No doubt that the virtues of the As’hâb-i kirâm are countless. The tongues are unable to tell their extraordinary states.

• Hadrat Umar “radiyallahu anh”, one Friday, while he was reciting the khutba in minbar, he ceased the khutba and said two or three times: “Yâ Sâriye al-Jabal, al-Jabal (The Mountain).” Then, he continued the khutba and finished it. The congregation said: “Umar “radiyallahu anh” has become insane”. After the ritual prayer, Abdurrahmân bin Awf “radiyallahu anh” came next to Hadrat ‘Umar and said: “O ‘Umar “radiyallahu anh”, what happened to you that you said this word during the khutba. People started talking about you.” Hadrat ‘Umar “radiyallahu anh” said: At that moment, Sâriye “radiyallahu anh”, together with his army, was battling against disbelievers on the skirt of a mountain. The disbelievers were continuously attacking from the front and the back. I saw that situation, could not resist anymore and said that word so that they would give their backs to the mountain and get rid of the evilness of the disbelievers.” The distance between Medina and the place where the battle was fought was one-month long distance. After some time passed, Sâriye “radiyallahu anh” returned to Medina and told the As’hâb-i kirâm: One Friday, we were fighting against disbelievers. We fought from the morning till the time of the Friday prayer. At the noontime, we heard a voice: “Yâ Sâriye al-

Jabal” Upon this, we moved back to the mountain. We fought so much that we killed most of the soldiers of the disbelievers. The remaining ones fled. When those who had said Hadrat ‘Umar had become insane heard these, they said: “These things are being said in order not to belie Hadrat ‘Umar”. They had told the word that Hadrat ‘Umar said in the khutba on that Friday to Hadrat Alî. Hadrat Alî said: “He does not say useless things and he does not do futile things. What he says and does are in accordance with the âyat-i karîmas. Imâm Fahreddîn Râzî “rahmatullahi alaihi” wrote in his “Tefsîr-i kebîr” (Great Exegesis) as follows: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said about Hadrat Abu Bakr Siddîq and Hadrat ‘Umar-ul Fârûq “radiyallahu anhumâ”: **“You two are like my eye and ear.”** As a matter of fact, when Hadrat ‘Umar “radiyallahu anh” became the caliph of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, he saw the situation from the minbar that was so far away.

- Hadrat ‘Umar “radiyallahu anh” had sent an army to one of the Iraqi lands for jihad. One day, while he was sitting in Medina, he suddenly shouted: “Yes, I am here, I am here.” No one understood why he had shouted like these. Finally, the army returned as victorious. The commander started telling Hadrat ‘Umar the victories that they won. Hadrat ‘Umar “radiyallahu anh” told him: “Stop telling these, what happened to the person whom you told forcefully to enter the water.” The commander said: “O Emîr-el mu’mînîn! I had no bad intention in this business. We reached a body of water. We wanted to learn its depth in order to cross it. We made that person take his clothes off and we put him into the water. The weather was cold. He shouted “O ‘Umar! O ‘Umar! “radiyallahu anh”. Then, he passed away due to severe cold. Those who listened to what the commander said understood that the saying of Hadrat ‘Umar “Labbayk, Labbayk” was his reply to the soldier who entered the water and shouted “O ‘Umar! “radiyallahu anh” Where are you?” Hadrat ‘Umar told that commander: “If I knew that it would not be a custom from now on, I would behead you.” He said: “Now, go! Give that aggrieved person’s blood money to his family. Do not do such a thing again.” Then, he said: “To me, killing a Muslim is a bigger issue than killing many others.”

- During the caliphate of Hadrat ‘Umar “radiyallahu anh”, Egypt was conquered. Amr bin Âs “radiyallahu anh” was appointed as governor of Egypt. One day, the people of Egypt came to Amr bin Âs and said: “The Nile River has a custom, if it is not done, its water will recede.” He asked

what that custom was. People said: “When twelve days pass from the current month, we find a girl. We receive her parents’ consent by giving them goods and money. We adorn that girl with beautiful clothes and gold, then, we throw her into the Nile River.” When Amr bin Âs “radiyallahu anh” heard these, he did not accept it, saying: “No such thing is possible in Islam. Islam has abolished wrong customs.” Three months later, the water of the Nile River stopped. The people of Egypt began to migrate from their lands. Amr bin Âs “radiyallahu anh” saw this situation; he wrote a letter and informed Hadrat ‘Umar “radiyallahu anh” of the situation. Hadrat ‘Umar read the letter and wrote a reply, he said: “By not doing their custom, you have done a good thing. I put a piece of paper in my letter. Put that paper into the Nile River.” Amr bin Âs “radiyallahu anh” received that letter. On the paper in the letter, these things were written: From the servant of Allah to the Nile River of Egypt. If you think that you ran previously by yourself, do not run! If Allahu Ta’âlâ, who is the Unique and Qahhâr (The Subduer), makes you run, I pray Allah who is the Unique and Qahhâr, for Him to make you run.” Amr bin Âs “radiyallahu anh” put that paper into the Nile River. The next day, in the morning, the water of the Nile River started to run by rising sixteen yards above. Its water did not stop running as it did before. The people of Egypt got rid of the trouble.

Mentioning the chain of narration that reached him, Imâm Mustaghfirî “rahmatullahi alaihi” said: Mûsâ alaihis-salâm pronounced a malediction over the Pharoah and Allahu Ta’âlâ dried the water of the Nile River. People started leaving their lands. Then, they gathered, went to Mûsâ alaihis-salâm, and begged: “Pray for us so that the water of the Nile runs again.” Thinking that they might have the faith, Mûsâ alaihis-salâm made supplication to Allahu Ta’âlâ. In the morning, they saw that the water of the Nile River was running and its level had increased sixteen yards. Allahu Ta’âlâ gave this karâmat to Hadrat ‘Umar “radiyallahu anh” who is from the community of Muhammad ‘alaihis-salâm.

- One day, an earthquake happened in Medina. Hadrat ‘Umar “radiyallahu anh” hit the ground with the whip in his hand and said: “With the permission of Allahu Ta’âlâ, be quiet.” The earthquake stopped and there no earthquake occurred after that in Medina.

- One day, a fire started in Medina. Hadrat ‘Umar “radiyallahu anh” wrote “O fire! With the permission of Allahu Ta’âlâ, be quiet.” to a piece of flowerpot and threw it into the fire. The fire stopped immediately.

• Eastern Roman Emperor had sent an envoy to Hadrat ‘Umar “radiyallahu anh”. The envoy asked where the house of the caliph was. He thought they would show a palace. They said: “He is out of the city, making sun-dried brick”. The envoy went towards the field. He saw that Hadrat ‘Umar “radiyallahu anh” had placed a brick under his head and was sleeping on the soil. When the envoy saw this, he was amazed: “Everyone in the East and in the West is afraid of this person. But, his state is like this.” Then, a thought came to his mind: “Here is a desolate place. If I kill this person, no one will fear him anymore.” And he drew his sword. At that moment, Allahu Ta’âlâ made a lion appear from the ground. The envoy was startled, due to his fear; he laid his sword on the ground. Meanwhile, Hadrat ‘Umar woke up. He had not seen the lion. He asked the envoy about what happened. He told the situation and became Muslim.

• On the day when Hadrat ‘Umar “radiyallahu anh” was martyred, such darkness covered the Earth that children asked their mothers if the Doomsday started. Their mothers told the children: “No, ‘Umar bin Khattâb “radiyallahu anh” was martyred.” On the day when Hadrat ‘Umar was martyred, the couplets with the following meanings were heard, but the person who said them was not seen:

*Let the crier cry, if they weep about Islam,
They were about to perish, O the past time.
The world and the goodness in it have passed,
Those who believe in the promise have given up the world.
The genie women are crying for you sincerely,
They are scratching their faces like dinars.
They are always wearing black clothes after the events.*

Again genies recited the couplets with the following meanings three days after his martyrdom:

*May Allah make us encounter goodness for the sake of Emir,
On each particle on the Earth, how great is His Power.
When someone gets on the wings of an ostrich,
That time he can reach the goodness that has been missed.*

• One of the karâmats of the two Sheikhs, that is, Hadrat Abu Bakr and Hadrat ‘Umar “radiyallahu anhum” is that Râfidîs who speak ill of them and say immoral words about them are faced with various inflictions and punishments.

Khâje Muhammad Pârisâ “kuddîsa sirruh” wrote in his book (**Fasl-ul-Hitâb**) as follows: Hadrat Alî “radiyallahu anh” said: Some people will see me as superior to Hadrat Abu Bakr and Hadrat ‘Umar “radiyallahu anhumâ”. They have hypocrisy in their hearts. They want Muslims to be divided and oppose each other. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” informed me of them and he commanded that they be killed. They seem Muslim ostensibly. They are the enemies of the religion in fact. According to them, telling lies is good. Their hearts are full of evil. They change the Qur’ân al-Karîm. They interpret it according to their deviant thoughts. They agree among themselves on mischief. They curse the As’hâb-i kirâm “alaihimurridwân”. Allahu Ta’âlâ will not forgive them. Their youth learn these fitnas from their elders. Continuing in this manner, they eliminate the sunnat and spread the bid’ah. At those times, those who obey the sunnat are more valuable than the martyrs, the âbids, and the ghâzîs. The bliss is theirs. No one on earth deserves to be disliked than the Râfidî. The Earth dislikes them. The sky shades them by detesting them. The scholars of the Râfidîs are the vilest and the most harmful people under the sky. The fitna emerges from them and they persist on the fitna. Among the angels in the sky, the scholars of Râfidîs are called the dirtiest and the foulest persons. When they speak ill of the As’hâb-i kirâm “radiyallahu anhum ajma’in”, wisdom leaves their chests. Allahu Ta’âlâ changes the form of Râfidîs and bid’ah holders. When the As’hâb-i kirâm heard these words of Hadrat Alî, they said: “O Emîrel mu’minîn! If we live in that era, what shall we do?” Hadrat Alî “radiyallahu anh” said: “Be like the apostles of Isâ (Jesus) alaihis-salâm. Do whatever Allahu Ta’âlâ commanded you to do. Do what the apostles did regarding obeying His Prophet, loving his Companions, disliking and being enemy towards Râfidîs and be patient. Being of truth and sunnat is better than being of sin and bid’ah.

Abdullah bin Sebe’ said that he deemed Hadrat Alî as superior to Hadrat Abu Bakr “radiyallahu anhum”. When Hadrat Ali heard this false and mischievous word of his, by making an oath, he said: “I will kill him.” When they asked him: “Why will you kill someone who loves you?”, he said: “Of course, I will kill someone who sees me as superior to them. Let

him not be in the city where I am present.” and he exiled him from the city where he was present.

• Imâm Mustaghfirî “rahmatullahi alaihi” wrote in his book (**Delâil-un-nubuwwa**), by narrating from a credible person as follows: We were three people going to Yemen. There was a person from Kûfe with us. That person used to say inappropriate things and spoke ill of Hadrat Abu Bakr Siddîq and Hadrat ‘Umar-ul Fâruq “radiyallahu anhumâ”. Even though we advised him not to do such a thing, he did not give up his opinions. We camped somewhere near Yemen and slept. Then, we got up and performed ritual ablution. We awoke that person too. He said: “Unfortunately, I am leaving you here. While you awoke me, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was at my bedside. He said. “O, sinful person! Allahu Ta’âlâ has made the sinful despicable! You will change your form here.” We said to him: “Alas! Go and perform a ritual ablution.” He got up and sat down. He brought together his legs. We saw that his toes changed into the form of monkey toes. Then, up to his knees, his two feet became like monkey feet. In this manner, his chest, body, head, and face changed and he became completely a monkey. We held him; tied to the saddle of the camel and continued our journey. We reached somewhere when it was almost sunset. Several monkeys had gathered there. When he saw them, he suffered great pain. He broke his rope and went to those monkeys. He turned towards us with those monkeys. We said: “While this was a human being, he used to cause torments and sufferings for us. Now, monkeys have become friends with him.” After a short while, he approached us and sat on his tail. He was looking at our faces and shedding tears. Soon after, the monkeys went away. He went after them, too!

• Imâm Mustaghfirî “rahmetullahi alaihi” related that Alî bin Zayd “radiyallahu anh” had told as follows: “Sa’îd bin Museyyib “radiyallahu anh” told me to send a person to see so-and-so person.” I told him: “Will you tell me of his state?” He said: “No, I will not tell it.” I send someone. Sa’îd bin Museyyib “radiyallahu anh” told about the person whom he wanted to show: That person was saying bad things about some of the As’hâb-i kirâm. Allahu Ta’âlâ has created such a wound on his face that it has covered his entire face and his face has become pitch-black.”

• Again Imâm Mustaghfirî “rahmetullahi alaihi” reported from a decent person: There was a person from Kûfe. He was speaking ill of Hadrat Abu Bakr Siddîq and Hadrat ‘Uthmân Zinnûreyn “radiyallahu anhumâ” and

he was saying inappropriate things. Somehow, we were together with that person during a journey. We gave him advice much but he did not listen to. We told him to keep away from us in that case. He kept away from us. Then, we saw the son of that person. We told him to tell his father to come with us. His son said: “My father’s two hands have become like pig feet.” We went to that man. We told him: “Come with us.” He said: “Something strange has happened to me” and showed his hands. His hands looked like pig feet. Then, he went on the journey with us. We reached a place where there were many pigs. That person suddenly jumped off his animal and mixed with the pigs. He turned into the form of a pig. We could not separate him from the other pigs. We brought his goods and slave to Kûfe!

- An event that Imâm Mustaghfirî “rahmetullahi alaihi” reported from a ghazi is as follows: That ghâzi related: Together with a group of people, we were going to make jihâd. There was a person named Abu Hayyân from the tribe of Banî Tamîm. This person was saying inappropriate things about Hadrat Abu Bakr Siddîq and Hadrat ‘Umar-ul Fârûq “radiyallahu anhumâ”. Our advices were of no use to him. On the way, we paid a visit to a judge. Meaning Abu Hayyân, he said: “Leave this with me.” We left him there and went away. After a while, we saw that he was coming behind us. The judge who we had left him with had given him a piece of clothing and a horse. He shouted to us: “Have you seen this, O the enemies of Allahu Ta’âlâ!” We told him to keep away from us. We were going on one side of the road. And he was going on the other side of the road. At one point, he left the road in order to go to the toilet. While he was sitting, bees attacked him. He asked for help from us. We wanted to help but the bees started attacking us. We gave it up and returned. The bees attacked him again. They tore down his skin and flesh until his bones shined. We shouted: “Who will take the goods of Abu Hayyân from Banî Tamîm.”

- Imâm Mustaghfirî “rahmetullahi alaihi” had narrated from a great person among the salaf as follows: I had a neighbor. He constantly used to say bad words about Hadrat Abu Bakr Siddîq and Hadrat ‘Umar-ul Fârûq “radiyallahu anhumâ”. One night, in my dream, I saw Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. To his right, there was Hadrat Abu Bakr Siddîq and to his left, there was Hadrat ‘Umar-ul Fârûq. I said: “O Rasûlullah! I have a neighbor. He says inappropriate things about these two persons. By doing so, he causes troubles for me, he hurts me much.” Rasûlullah told someone: “Go, kill the neighbor of this person.” In the morning, I went out

of my home in order to tell my neighbor my dream. I saw that there were a crowd and noise in front of the door of that neighbor of mine. I asked what happened. They said: “At night, someone came and killed him.”

• Again Imâm Mustaghfirî “rahmatullahi alaihi” wrote: One of the people of Basra had sold goods to one of the notables of Ahwâz. They told him: “The person you sold goods to is Râfidî. He says inappropriate things about Hadrat Abu Bakr and Hadrat ‘Umar.” The person who sold the goods related what happened after: It would take long to go there and come back. But, I went to the person that I sold the goods. He started saying bad words about Hadrat Abu Bakr and Hadrat ‘Umar. I became very sad and left there. That night, due to my sorrow, I could not eat anything. In my dream, I saw Rasûlullah. I said: “O Rasûlullah! Do you see so-and-so person? What bad things he says about Hadrat Abu Bakr and Hadrat ‘Umar?” He said: “Did what he said make you sad?” I said: “Yes.” He told me to call him here. I called him. He commanded me to make that person lie on the ground. I made the man lie on the ground. Rasûlullah handed me a knife. He said: “Kill him.” I asked three times: “Shall I kill him, O Rasûlullah?” Because, to kill a man was a very difficult thing for me. In my third question, he said: “Shame on you, I tell you to kill him.” Upon this, I killed him. In the morning, I went to tell this dream of mine to that vile person. When I reached his neighborhood, I heard cries coming from his house. I asked what was happening. They said: “They have killed so-and-so person in his bed at night.” I said: I swear by Allah, I have killed him upon the order of Rasûlullah. When the son of that person learned the situation he told me: “Take your rights, I shall bury him in the ground.” I received my goods and went away.

• Imâm Mustaghfirî “rahmetullahi alaihi” related as follows: A person from the salaf told: I had a Râfidî teacher during my childhood time. He would indoctrinate me the Râfidî beliefs. I used to say inappropriate things about Hadrat Abu Bakr and Hadrât ‘Umar. One night, in my dream, it was the Resurrection Day. All people had gathered in the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Two old men were sitting next to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. One after another, everyone was going and greeting them. I came near to the presence of Rasûlullah to greet. One of the two persons who were next to Rasûlullah showed me and said: “O Rasûlullah! What does this person want from us?” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” wanted to hold me. I woke up at that

moment. At that moment, I lost my hair and my beard, my eyebrows, and my eyelashes. I was in that state for four months. I went to all physicians; I could not find a remedy. One day, one of my friends came and said: “What is this state of yours? I heard that the physicians are unable to find a remedy for you.” I understood from this question of his that he meant “Are you in love with one that you have turned into this state because of her love?” I told that friend of mine my situation and my dream. He said: “Subhânallah, why did not you make repentance and begged for forgiveness? So, you do not know the fact that when salât and salâm and other things are recited for the blessed soul of Rasûlullah alaihis-salâm, they are made known to him. Repent immediately!” I performed a ritual ablution; I performed a ritual prayer of two rak’ats. Then, I repented and I prayed Allahu Ta’âlâ. I loved Hadrat Abu Bakr Siddîq and Hadrat ‘Umar-ul Fârûq “radiyallahu anhumâ” greatly and I believed in their superiorities. Within the week, my hair, my beard, my eyebrows, and my eyelashes grew again like before.

- Imâm Mustaghfirî “rahmetullahi alaihi” conveyed that a person from the salafal-salihin had related: “Once, while I was going to Damascus, I performed the morning prayer in a mosque. After the namâz, the imâm pronounced a malediction over Hadrat Abu Bakr and Hadrat ‘Umar “radiyallahu anhumâ”. One year later, again during a journey to Damascus, I performed the morning prayer in the same mosque. This time, the imâm prayed for Hadrat Abu Bakr and Hadrat ‘Umar. I asked the congregation: “You were pronouncing malediction over them last year, now, you are praying for them. What is the reason?” They said: “Do you want to see the imam of the last year?” I said: “Yes, I do.” They took me to a house. There was a dog that shed tears from its eyes. I asked the dog: “Are you the imâm who pronounced malediction over Hadrat Abu Bakr and Hadrat ‘Umar “radiyallahu anhumâ” last year?” He made a sign with his head as if saying “Yes.”

- Again, Imâm Mustaghfirî “rahmetullahi alaihi” related: I was in Medâyin. Whenever I heard that a stranger passed away somewhere, I would buy a shroud for him. One day, a person came to me. He said: “Here, a person from Kûfe passed away. He has no shroud.” I sent my servant to buy a shroud. I went next to the dead person. They had put a piece of brick over his stomach. Suddenly, the brick fell down and the dead person revived. He started shouting: “Woe, Alas for me”. I said: Say “Lâ ilâhe illallah”. He said: “It is of no use anymore. My people were saying bad things about Hadrat Abu Bakr and Hadrat ‘Umar! I was saying bad

things about them and I was cursing them, too! Now, I have perished. They showed me my place in Hell. I have been given life again in order to warn people.” I went out immediately and told this event to my friends.

• Imâm Qayrawāni “rahmetullahi alaihi” wrote in his book (**Bostân**): One from the salaf related: I had a neighbor. He was saying inappropriate things about Hadrat Abu Bakr Siddîq and Hadrat ‘Umar-ul Fârûq “radiyallahu anhumâ”. One night, he went too far. I could not keep myself from fighting him. Sad and sorrowful, I came home. I slept after the night prayer. In my dream, I saw Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. I said: “O Rasûlullah! So-and-so person is telling bad words about your Companions. He asked:” About whom he is saying bad words?” I said: “About Hadrat Abu Bakr and Hadrat ‘Umar “radiyallahu anhumâ”. He said: “Take this knife, go and kill him.” I took the knife. I went and butchered that person. It was as if my hands were smashed with blood. I wiped my hand on the ground. I awoke at that moment. I heard crying sounds from that person’s home. I asked: “What happened?” They said: “So-and-so person died suddenly this night.” I went to his house in the morning. There was a knife scar on his throat.”

• Sheikh-i Aqbar Muhyiddîn Arabî “kuddise sirruh” wrote in his book (**Futuhât-i Mekkiyye**): There is a group of people among those who are beloved slaves of Allahu Ta’âlâ. They are called Rajabî. They are forty people. Their number does not increase or decrease. They do not move in the month of Rajab at all. They cannot stand up and they cannot sit down. They cannot find enough power to move their hands, feet, even eyes. In the first days of the month of Rajab, they are in this state. Day by day, this state of theirs will relieve. When the month of Sha’bân starts, these states of theirs will be removed. Sometimes, these states of kashf remain with some of them and continue to exist for one year. I saw one of the Rajabîs. The state of understanding and seeing the situation of the Râfidîs had remained with him. He would see a Râfidî whom he had not known while that person was in the guise of a pig and he would say to him: “You are a Râfidî, make repentance.” If that Râfidî had made repentance, he would see him in the guise of a human being and he would say: “You truly have repented.” If he saw that person again in the guise of a pig, he would say: “You are telling a lie, you have not repented.” One day, two persons, who were known as members of the Shâfî Madhhab and good people, came to his presence. Although those two persons seemed good, in fact, they were Râfidî. They

had wrong and bad thoughts about Hadrat Abu Bakr and Hadrat ‘Uthmân. That person told these two persons who came to his presence to go out. When they asked its reason, he said: “I see you in the guise of pigs.” Those two persons repented heartily. Upon this, that person said. “You have repented now because at the moment I see you in the guise of a human being.” Those persons were greatly startled at this and they abandoned their false beliefs completely.

HADRAT ‘UTHMÂN ZINNÛREYN “radiyallahu anh”

The epithet of Hadrat ‘Uthmân is Ibn Abdullah, his nickname is Zinnûreyn. This nickname was given to him because he married two daughters of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Rasûlullah, among his daughters, first, married off Hadrat Rukayye to him. After her passing away, he married off Hadrat Ummu Ghulthum to Hadrat ‘Uthmân. He said: **“If I had a third daughter, I would give her in marriage to ‘Uthmân, too. No other human being has been blessed by marrying two daughters of a Prophet.”** Again, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said about Hadrat ‘Uthmân: “He will enter Paradise without reckoning.” Hadrat ‘Uthmân bought the well of Rûme, which was at a distance of half palang from Medina, from Abu Abdullah bin Mendere for thirty thousand silver coins. He had it repaired and endowed it as a waqf to be used by Muslims. In the Battle of Tabuk, the weather was very hot. There was little food and drink. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: Whoever equips this army, he will go to Paradise. When Hadrat ‘Uthmân heard this, he brought ten thousand dinârs. Upon this, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: **“O ‘Uthmân, may Allahu Ta’âlâ forgive your sins in the past and in the future -and according to another report -secret and open sins.”** In a hadîth-i sharîf, it was said about Hadrat ‘Uthmân as follows: **“Know that I am bashful of the person whom angels in the sky are bashful of”.**

Couplet:

**He, who is hostile towards Allah and His Messenger, is, in fact,
hostile towards himself,**

**Those, who are hostile towards bashful Hadrat ‘Uthmân Zinnûreyn,
are shameless themselves.**

Emîr-ul mu'minîn Hadrat 'Umar "radiyallahu anh" was wounded while performing a ritual prayer in the twenty-third year of Hegira and month of Dhul Hijjah by Abu Lu'lu Fîrûz, who was the slave of Mughîre bin Shu'be "radiyallahu anh". They understood that he would become a martyr. Hadrat 'Umar "radiyallahu anh", before his martyrdom, while he was wounded, said: "The persons who deserve the caliphate most are: 'Uthmân, Alî, Zubair, Talha, Abdurrahmân bin Awf and Sa'd bin Abî Waqqâs "radiyallahu anhum ejma'in". Rasûlullah "alaihis-salâm" had passed away while he had consent with them". After the burial of Hadrat 'Umar, these six people gathered in order to choose the new caliph. Hadrat Zubair said: "I pledge allegiance to Alî "radiyallahu anh". Sa'd bin Ebî Waqqâs "radiyallahu anh" said: "I pledge allegiance to Abdurrahmân bin Awf " "ridwânullahi alaihim ejma'in". In the end, they left the task of choosing the new caliph to Abdurrahmân bin Awf. Abdurrahmân bin Awf held the hand of Hadrat Alî and asked: "Will you act in accordance with the Book of Allahu Ta'âlâ and the sunnat of Rasûlullah and the example of the Sheikhayn (Hadrat Abu Bakr and Hadrat 'Umar)?" Hadrat Alî said: "I will, as far as I can" Then, Abdurrahmân bin Awf held the hand of Hadrat 'Uthmân and he asked the same thing. Hadrat 'Uthmân gave the reply that Abdurrahmân bin Awf had wanted. He asked this question to both of them three times and received the same replies each time. Then, he pledged allegiance to Hadrat 'Uthmân and chose him the new caliph. The As'hâb-i kirâm too pledged allegiance to Hadrat 'Uthmân "ridwânullahi alaihim ejma'in". There is no limit for the virtues and karâmets that Hadrat 'Uthmân "radiyallahu anh", the sultan of mildness and bashfulness, has.

• One day, one of the As'hâb-i kirâm "alaihimurridwân" was going to the house of Hadrat 'Uthmân. On the way, he looked at a stranger woman. When he arrived in the house of 'Uthmân "radiyallahu anh", he said: "What happened to you that you have come to my house while you have signs of adultery on your eyes?" According to another report, he said: What happened to one of you that he has come here, having committed adultery on the road. That sahabî said: No one among us committed adultery. Hadrat 'Uthmân "radiyallahu anh" said: Rasûlullah "sall-Allâhu 'alaihi wa sallam" told: **"Eyes commit adultery, too."** Upon this, that sahabî said: O emîr of the believers, is it possible for wahy (revelation) to come after Rasûlullah passed away? Hadrat 'Uthmân said: No, this is not a revelation, this is a true firâset (insight). Rasûlullah said: **"Beware of the firâset of the**

believer. Because, he sees with the light of Allah”. [See the 158th page of the Turkish book (**Kıyâmet ve Ahiret**)]

• Emîr-ul mu'minîn Hadrat 'Uthmân “radiyallahu anh” saw Rasûlullah “sall-Allâhu ‘alaihi wa sallam” in his dream at the night of the day when he was martyred. He said: “O 'Uthmân, you will break your fast tomorrow near us.” In the morning, he banned his slaves from resisting the rebels because he wanted to attain the bliss of martyrdom. Abdullah bin Riyâh and Abu Katâde “radiyallahu anhumâ” related as follows: “We were near Hadrat 'Uthmân “radiyallahu anh” when his house was sieged. When the fight intensified Hadrat 'Uthmân’s slaves held their swords. Hadrat 'Uthman said to them: “Whoever puts his sword in its sheath shall be free.” We went out. While going, we came across Hasan bin Alî “radiyallahu anh”. With him, we went back to Hadrat 'Uthmân. Hadrat Hasan said: “O the emîr of the believers! I will not draw sword against Muslims without your order. You are rightly the caliph. Give the command; I will remove this infliction from you.” Hadrat 'Uthmân told Hadrat Hasan: “O the son of my brother! Go your home. Stay there. Allahu Ta’âlâ’s command will take place, whatever it is. I do not want to shed blood. This night, in my dream, I saw Rasûlullah. He said: “If you make war, you will have the help (of Allah). If you do not make war, you will be a martyr and you will break your fast tomorrow night near me.” I want to make iftar together with Rasûlullah.

The writer of the book (**Fasl-ul Hitâb**) wrote as follows: This situation is the sign of submission to troubles and inflictions at the station of *hullet*. As a matter of fact, when they put Halîlullah Ibrâhîm [Abraham] alaihis-salâm in the catapult and threw him into the fire, Jabrâîl alaihis-salâm came and asked: “Do you have any wish?” He said: “Yes, but it is not from you.” [**Hasbi Allahu wa ni'mal wakeel**] that is, my Allah will suffice for me. He is the best guardian, helper.]

• On the day Hadrat 'Uthmân “radiyallahu anh” was martyred, Juhjân bin Sa’îd Ghifârî snatched a staff, that was a reminiscence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, from Hadrat 'Uthmân. He wanted to break it by putting on his knee. Those who saw that shouted him not to do that. On the knee of that person, in the joint part, illness appeared. He died of that illness within a year.

• One of the credible people related: One day, I was circumambulating the Kâ’ba. A blind person too was making tawâf around the Kâ’ba and was saying: “O my Rabb! Forgive me, but I do not have any doubt that You will

not forgive me.” I said: “Subhânallah! You are saying such things at this place!” Upon this, that blind person told: “On the day when the house of Hadrat ‘Uthmân was sieged, with a friend of mine, we made an oath that if Hadrat Uthmân would be martyred we would slap his naked face. He was martyred and with my friend, I entered the house of Hadrat ‘Uthmân. His head was over his wife’s knee. My friend said to his wife: “Open his face.” His wife asked: “What is your purpose?” He said: “I made an oath to slap his naked face.” The wife of Hadrat ‘Uthmân said: “Do you not know that he had talked with Rasûlullah “sall-Allâhu ’alaihi wa sallam” and he married his two daughters? She also mentioned many virtues of him. My friend became ashamed. He retreated. I did not pay attention to those words. I approached and slapped his face. His wife said to me: “May Allahu Ta’âlâ not forgive your sins. May your hands be paralyzed and may your eyes be blind!” Before going through the door of the house, my hands became paralyzed and my eyes became blind. I do not have any doubt that my sins will not be forgiven either.”

- When Hadrat ‘Uthmân zinnûreyn “radiyallahu anh” was martyred, genies cried on the roof of the mosque of Rasûlullah “sall-Allâhu ’alaihi wa sallam” for three days. They recited elegiac poems for him.

- Adî bin Hâtem “radiyallahu anh” related as follows: On the day when Hadrat Uthmân bin Affân “radiyallahu anh” was martyred, I heard someone saying: Give the glad tidings of relief, comfort, bliss and countless blessings in Paradise and the consent of His Rabb to Ibn Affân.” We looked around us, we could not see anyone.

- When Hadrat ‘Uthmân bin Affân “radiyallahu anh” was martyred due to the turmoil caused by the opponents, he could not be buried for three days. This voice was heard from the unseen: “Bury him. Do not perform his (funeral) prayer, he has attained the forgiveness and his (funeral) prayer has been performed.”

- Three days after, they brought Hadrat ‘Uthmân “radiyallahu anh” to the Baki’ cemetery in order to bury him. They saw a silhouette behind them and became afraid. When the silhouette got closer, they left the funeral and dispersed. Meanwhile, this voice came from the silhouette: Do not be afraid, we have come to be present at the burial with you. Some of those who were present at the burial said, by making an oath, that they were angels.

- A caravan of Hajj, in the Hajj season, went to visit the grave of Hadrat ‘Uthmân “radiyallahu anh”. One of them underestimated him and did not

visit him. While the convoy went and was returning safely, a wild animal entered the convoy and tore down that person. It did not eat his flesh. The people in the convoy understood that it happened to that person because he disrespected Hadrat ‘Uthmân “radiyallahu anh”.

• One day, people were talking about Hadrat ‘Uthmân “radiyallahu anh” before Abu Zer Ghifârî “radiyallahu anh”. He said: “I do not tell anything about him other than good things.” and he related: “One day, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” came out of his house and began to walk. I went after Resûlullah “sall-Allâhu ‘alaihi wa sallam”. He reached somewhere and sat down there. I came near to his presence, I greeted him and sat in front of him. He said: “O Ebâ Zer, why have you come?” I said: “Allahu Ta’âlâ and His Messenger know it better” At that moment, Hadrat Abu Bakr “radiyallahu anh” came and he sat at the right side of Rasûlullah. He told him: “Why have you come?” He said: “Allah and His Messenger know it better” Then, Hadrat ‘Umar “radiyallahu anh” came. He sat at the right side of Abu Bakr “radiyallahu anh”. Rasûlullah ‘alaihis-salâm asked him: “Why have you come?” He said: “Allah and His Messenger know it better” Then, Hadrat ‘Uthmân “radiyallahu anh” came. He sat at the right side of Hadrat ‘Umar. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” took seven or nine pebbles from the ground. He held them in his blessed palm. The stones started saying tasbîh in his blessed palm. I was hearing their sound as if the sound of honey bees. He put the stones to the ground. Their sounds stopped. Then, he handed them to Hadrat Abu Bakr. The stones said tasbîh in his palm too. Then, he also put them to the ground. The sounds of the stones stopped. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” took the stones and handed them to Hadrat ‘Umar. The stones said tasbîh in his palm, too. He also left them to the ground and the tasbîh sounds stopped. Then, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” took the stones and handed them to Hadrat ‘Uthmân. The stones said tasbîh in his hand, too. When he put them to the ground, the tasbîh sounds stopped.

• A person from the Ansâr “radiyallahu anhum” had become a martyr at the day when Musaylimah Al-Kazzab was killed. They were looking for him among the killed. This voice came from one of the dead: “Muhammad “alaihis-salâm” is the Messenger of Allah. Abu Bakr is siddîq. ‘Umar-ul Fârûq is a martyr. ‘Uthmân Zinnûreyn has a soft heart and is compassionate.”

IMÂM ALÎ BIN ABÎ TÂLIB “radiyallahu anh”

Emîr-ul mu'minîn Alî bin Abî Tâlib “radiyallahu anh wa kerremallahu wejheh” is the first of the twelve imâms (who are intermediaries for the effulgence of wilâyet path to reach people in tasawwuf). His epithet is Abul Hasan and Abu Turâb. His name that he loved the most was Abu Turâb. He would rejoice when he was called with this name. One day, Rasûlullah “sall-Allâhu 'alaihi wa sallam” went to the house of his daughter Hadrat Fâtima “radiyallahu anhâ”. When he did not see Hadrat Alî “radiyallahu anh” he asked: Where is the son of my paternal uncle? Hadrat Fâtima “radiyallahu anh” said: Something happened between us. He became sad and went out. He did not make qaylûle beside me. Rasûlullah “sall-Allâhu 'alaihi wa sallam” sent someone to find Hadrat Alî. That person searched and came back. He said Hadrat Alî was making qaylûle in the mosque. Qaylûle means to sleep a little bit before noon. It is sunnat for those who spent some time in the night by worshipping. Rasûlullah “sall-Allâhu 'alaihi wa sallam” went to the mosque. He saw that Hadrat Alî “radiyallahu anh” was asleep. His coat had fallen; his back was smeared with soil. With his blessed hand, he wiped the soil off and said: “Get up O Ebâ Turâb, get up O Ebâ Turâb”.

Hadrat ‘Umar “radiyallahu anh” told: Rasûlullah “sall-Allâhu 'alaihi wa sallam” said: **“For whoever I am the mawlâ, Alî is his mawlâ, too.”** Berâ bin Âzib “radiyallahu anh” related: One day, Rasûlullah “sall-Allâhu 'alaihi wa sallam”, holding the hand of Hadrat Alî “radiyallahu anh”, said: Am I not more lovable than their own selves for believers?” Those who were present there said: Yes, O Rasûlullah, we love you more than ourselves. Then, he said for Hadrat Alî “radiyallahu anh”: **“For whoever I am the mawlâ, Alî is his mawlâ, too! O my Lord, love those who love him, do not love those who do not love him!”**

• The virtues and superiorities of Hadrat Alî “radiyallahu anh” cannot be expressed with telling or writing. Imâm Ahmed bin Hanbel “rahmetullahi alaih” said: No one’s virtues among the As’hâb-i kirâm other than Hadrat Alî bin Abî Tâlib “kerremallahu wejheh” have been heard. Sayyid-ut-tâife Junayd Baghdâdî “quddise sirruh” said: If Hadrat Alî “radiyallahu anh” could find a little opportunity from battles, such things would come to us about tasawwuf that hearts could not bear them. It is written in the book (Sherh-i te’ârruf) as follows: Alî bin Ebî Tâlib “radiyallahu anh” is the

head of wise men. He said things that no one before him had said and no one after him could say even similar ones. For example, one day in minbar he said: “Ask me about the things under the Arsh. My heart is full of knowledge. This knowledge is from the blessed saliva of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, which is in my mouth. He had put his blessed saliva to my mouth. I swear by Allahu Ta’âlâ Who holds myself in His Power that if it were allowed, I would tell the things that are in the Bible and Torah and they would affirm my words. At that gathering, there was a man named Da’leb Yemânî. When he heard these words of Hadrat Alî “radiyallahu anh”, he said: “What is this person talking about? I shall ask a question and make him embarrassed. He stood up and said: “I want to ask something.” Hadrat Alî “radiyallahu anh” said: “If it is for learning, ask, if it is for resistance, don’t ask.” Da’leb Yemânî said: “You have made me compelled to ask,” He asked: O Alî “radiyallahu anh”, have you seen your Rabb. Hadrat Alî said: “I am not worshipping my Rabb whom I have not seen.” Da’leb asked: “How did you see?” Hadrat Alî said: He cannot be seen with eyes on the head. But hearts see with true affirmation. My Rabb is one; He has no partner or similars. He is without place. He is without time. He is not understood with senses. He cannot be compared with the creatures. When Da’leb Yemânî heard these words, he screamed and fainted. After recovering consciousness after a while, he promised to Allahu Ta’âlâ that he would not ask a question to anybody with the intention of testing or resistance. Hadrat Alî said to him: “You should know that Ibn Abbâs “radiyallahu anh” said: Alî “radiyallahu anh” was given the nine-tenth of the knowledge. He has a share in its one-tenth, too.

- Imâm Mustaghfirî “rahmetullahi alaihi” wrote in his book (**Delâil-un-nubuwwa**) as follows: The Eastern Roman Emperor, in the time of Hadrat Umar’s “radiyallahu anh” caliphate, wrote very difficult questions and sent them with an envoy for him to answer them. This event is mentioned in detail in books. Hadrat ‘Umar “radiyallahu anh” read the letter of the Emperor and sent it to Hadrat Alî. Hadrat Alî read it, then, he asked for pen and paper. He wrote the answers to the questions and gave it to the envoy. The envoy asked Hadrat ‘Umar who was the person who wrote down these answers. Hadrat ‘Umar “radiyallahu anh” said: He is the son of the paternal uncle of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, his son-in-law and friend.

- One of the quick and nice replies of Emîr-ul mu’minîn Hadrat Alî

“radiyallahu anh” is that: One day, a group of Jews came and said: “O Muslims! What did you do after the passing away of your Prophet? You drew swords against each other; you even made war against each other.” Hadrat Alî “radiyallahu anh” told them: “O Jews! While your feet had not dried from the sea, you told Hadrat Mûsâ ‘alaihis-salâm”: “Find us gods like others have.”

- They told Emîr-ul mu’minîn Hadrat Alî “radiyallahu anh”: “During the time of Hadrat Abu Bakr and Hadrat ‘Umar “radiyallahu anhumâ” there were no mischief and war among Muslims. However, during Hadrat ‘Uthmân’s and Your “radiyallahu anhumâ” time, there have been suffering, sorrow, turmoil, and wars.” Hadrat Alî “radiyallahu anh” answered this word: “The helpers of Hadrat Abû Bakr and Hadrat ‘Umar were Hadrat ‘Uthmân and I “radiyallahu anhumâ”. It happened like that since Hadrat ‘Uthmân’s and my helpers are you.”

- Hadrat Alî “radiyallahu anh” was born in Mecca, seven years after the Incident of Elephant. Some people said he was born in the Kâ’ba. When Rasûlullah “sall-Allâhu ‘alaihi wa sallam”’s prophethood was made known, Hadrat Alî was fifteen years old. Some people said he was thirteen and some said he was ten years old. Some people say he was nine years old. The first report is the true one. Ibn Jewzî wrote in his book (**Safwe-tus safwe**): “There are four reports about the age of Hadrat Ali when he passed away, which are sixty-three, sixty-five, fifty-seven and fifty-eight.”

- Emir-ul mu’minîn Hadrat ‘Uthmân “radiyallahu anh” was buried three days after he had been martyred. Five days later, people came to Hadrat Alî. For, there was no other person more eligible to be caliph than him then. Hadrat Alî “radiyallahu anh” strove much in order not to accept it. But, in the end, he accepted it, and those who were present paid allegiance to him. Among those who paid allegiance were persons like Huzeyme bin Sâbit, Abul Heysem bin Tihân, Muhammad bin Muslim, Ammâr bin Yâser, Abul Mûsel Esh’arî, Abdullah bin Abbâs “radiyallahu anhum ejma’in” and many others. Hadrat Talha and Hadrat Zubair “radiyallahu anhumâ” paid allegiance, too. Abdullah bin Umar and Sa’d bin Abî Waqqâs paid allegiance on the condition that they would not fight against ahl-i qibla. They mentioned the hadîth-i sharifs on this issue as the reason. In short, the caliphate of Hadrat Alî was realized with paying allegiance. The people of spirituality and history had a consensus about that. There is no limit to the wilayat and extraordinary states of Hadrat Alî “radiyallahu anh”.

- It has been established by true reports that Hadrat Alî would start reciting the Qur’ân al-karîm while he was putting his blessed foot on the stirrup of his horse and he would finish reciting it in its entirety while putting his other foot on the stirrup or -according to a report -when he got upon the horse and sat on the saddle.

- Esmâ binti Umeys related that Hadrat Fâtima “radiyallahu anhumâ” told: “I feared Alî “radiyallahu anh” at my wedding night. Because, the ground was talking to him. In the morning, I told Rasûlullah “sall-Allâhu ‘alaihi wa sallam” of this. Rasûlullah made a sajda. After a while, he raised his blessed head and said to me: “Glad tidings to you O Fâtima! Your posterity will be very pure. Allahu Ta’âlâ made your husband more virtuous than other people. He ordered the ground to inform him of what happens from the East to the West.

- Imâm Fahreddîn Râzî “rahmetullahi alaih” wrote in his book (**Tefsîr-i kebîr**): There was a person named Abdullah Eswed among the people that Imâm Alî “radiyallahu anh” loved. One day, that person stole something. They brought him to the presence of Hadrat Alî. He asked: “Did you do it?” Eswed said: “Yes.” Upon this, he cut off his hand. Eswed went out. While he was going on the way, he came across Selmân-i Fârisî and Ibn Kewâ “radiyallahu anhumâ”. Ibn Kewâ asked: “Who has cut off your hand?” He said: “My hand has been cut off by the emîr of believers, the head of Muslims, the son-in-law of Rasûlullah ‘alaihi-salâm and the husband of Betul.” Ibn Kewâ said: “Do you praise the person who has cut off your hand?” Eswed said: “How can I not praise him? He has cut off my hand rightfully and he has saved me from the Hellfire.” Selmân-i Fârisî “radiyallahu anh” told these words of Eswed to Hadrat Alî. Hadrat Alî called for Eswed. He put the cut off hand on his wrist; covered it with a handkerchief and prayed. At that moment, they heard a sound from the sky. Hadrat Alî “radiyallahu anh” ordered the removal of the handkerchief that he had put on. They removed it and saw that, with Allahu Ta’âlâ’s permission; Eswed’s hand recovered and was like before.

- Emîr-ul mu’minîn Hadrat Alî “radiyallahu anh” had gone to Kûfe. One day, after performing the morning prayer, he said to someone: “Go to so-and-so place. There is a mosque. There is a house near the mosque. In that house, a woman and a man are arguing. Bring them here.” That person went and brought them. Hadrat Alî said to them: “You argued much this night.” That youngster said: “O Emîr-ul mu’minîn! I have married this

woman. But, whenever I wanted to have intercourse with her, a repugnancy occurred in my heart. If I could, I would have sent her away from me completely. She started arguing with me. We were arguing until you sent an order and called us to your presence.” Hadrat Alî said: “There are certain words that it is not necessary for everyone to hear them.” Other people that were there dispersed. Hadrat Alî turned towards that woman, showing the youngster who was her husband, said: “Do you know who this is?” The woman said: “No.” He said: “Let me tell, but you will not deny it.” Then, he said: “Are you not the daughter of so-and-so person?” The woman said: “Yes.” He said: “There was a son of your paternal uncle. You loved each other. Your mother did not consent to your marriage. One night, you went out of your home in order to go to the toilet. The son of your paternal uncle held you and had intercourse. You became pregnant by him. You told this situation to your mother. You kept it a secret from your father. When you would give birth to the child, your mother took you out of your home. You gave birth to a baby boy. You wrapped him in a cloth and left him in front of a wall where people went to the toilet. A dog came and sniffed the child. You threw a stone at it. The stone touched the head of the child and it bled. Your mother tore off a piece from her dress and bandaged head of the child. Leaving the child there, you went away. You did not see him again.” The woman said: “Yes, O Emîr-ul mu’minîn, it happened as such. Except for my mother and I, no one knew this.” Hadrat Alî continued: “That day, in the morning, so-and-so caravan took the child and brought him with them. They raised and trained him. Then, that youngster came to Kûfe with the caravan and he married you.” He told the youngster to open his head. When the youngster opened his head, the mark of the stone wound was seen on it. He said to the woman: “This youngster is your son. Allahu Ta’âlâ has protected you from committing harâm! Now, take your son and go.”

• The people of Kûfe told Emîr-ul mu’minîn Hadrat Alî: “The Euphrates has flooded. Our crops have been damaged. Pray Allahu Ta’âlâ that its water will recede a little. Hadrat Alî entered his house. The people were waiting outside. Soon after, he went out. He had put on the cardigan of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, he had worn his robes, he had put his turban on his head, he had held his staff. He asked for a horse. He got upon it and went to the side of the Euphrates River. People followed him on foot. He got off his horse when he reached the riverside and performed a ritual prayer of two rak’ats. Then he held the staff, he mounted the bridge.

Hadrat Hasan and Hadrat Husayn “radiyallahu anhumâ” were near him, too. He signaled to the water with his staff. The water decreased a little bit. He said: “Is this enough?” The people said: “Let it decrease a little more.” He signaled with his staff the second time. The water decreased a little. He asked again: “Is this enough?” They wanted it to decrease a little more. He signaled the third time and the water decreased a little more. The people said: “O the emîr of believers, this is enough.”

• Jundeb bin Abdullah el-Ezdî “radiyallahu anh” related: I was near Hadrat Alî “radiyallahu anh” at the battles of Jemel and Siffin. I did not doubt that Hadrat Alî was right. We reached Nehrevân and camped there. Meanwhile, a doubt came to my heart. I was telling that all the people who were our opponents were scholars and distinguished people and killing them was a very severe act. In the morning, I left the ranks of the soldiers. I had some water in one canteen. At someplace, I positioned my spear and hanged my shield on it. I sat down in the shadow of the shield. I saw that Emîr-ul mu’minîn Hadrat Alî “radiyallahu anh” came suddenly. He said: “Do you have any water with you?” I gave him the water that was in my canteen. He took it and went to a far place. He disappeared. Then, he appeared again. He had performed a ritual ablution. He came and sat down in the shadow of the shield. At that moment, a horseman came and asked about Hadrat Alî “radiyallahu anh”. I said: “O Emîr-el mu’minîn! This horseman wants to see you.” He said: “Call him, let him come.” I called him. He came to his presence and said: “O Emîr-el mu’minîn! The opponents passed across Nehrevân and they blocked the water.” Hadrat Alî “radiyallahu anh” said: “It is impossible. They cannot have passed across it.” That person said: “I swear by Allahu Ta’âlâ that I did not come here before I saw their banners on the other side of the water. Hadrat Alî said: “Wallahi they did not pass across it. How they can pass across it while the place where they will fall down and their blood will shed is here.” Then, he started waiting. I too was waiting. I said to myself: “Alhamdulillah, I have attained a criterion. I will understand the situation of Hadrat Alî “radiyallahu anh” with this criterion. He is either a liar hero or he has a reason communicated by Allahu Ta’âlâ or His Messenger alaihis-salâm.” I decided to fight against Hadrat Alî if the opponents had passed across the river, and to fight against the opponents if they had not. I passed through the soldiers and saw that the opponents had not passed across the river. Their flags were standing at the same place. At that moment, Hadrat Alî

“radiyallahu anh” touched my back and said: “Come on, do your own task. I started fighting and killed one of the opponents. Then, I killed another one. I rode my horse towards another one and attacked him. I wounded him and he wounded me, too. Both of us fell to the ground. Later, I realized that my friends took me away. When I awoke, the battle was over.

- When Hadrat Alî “radiyallahu anh” began to fight a battle, he said: “The soldiers of the opposition, unless they are killed and become less than ten persons, cannot pass from here! As for my soldiers, less than ten persons of them will be martyred.” At the end of the battle, nine persons from the opposition survived. Nine persons from the soldiers of Hadrat Alî became a martyr.

- Emîr-ul mu’minîn Hadrat Ali said to someone: “You will get hanged from so-and-so palm date tree at so-and-so place.” What he said did occur exactly.

- Hajjâj bin Yûsuf called for Kumeyl bin Ziyâd “radiyallahu ta’âlâ anh”. Kumeyl bin Ziyâd did not go, and ran away. Hajjâj dismissed his relatives and close friends from their jobs. Upon this, Kumeyl bin Ziyâd said: “In any case, I am old. It is not the right thing for him to deprive my relatives from their jobs because of me.” He came to Hajjâj. Hajjâj said: “My purpose was to capture you.” Kumeyl bin Ziyâd told Hajjâj: “I have become old. Do whatever you want to me. The place where we will go to is the presence of Allahu Ta’âlâ. If you kill me, you will be called to account. Emîr-ul mu’minîn Hadrat Alî “radiyallahu anh” had told me: “Your murderer will be Hajjâj”. Hajjâj had Kumeyl bin Ziyâd “radiyallahu anh” decapitated.

- One day, Hajjâj said: “I want to attain the love of Allahu Ta’âlâ by killing one of the friends of Abu Turâb, that is, Hadrat Alî “radiyallahu anh”. The person who met and had a conversation with him most often is his slave Kanber. He called for Kanber “radiyallahu anh”. When he came, he asked: “Are you Kanber?” He said: “Yes, it is me.” He said: “Are you the servant [slave] of Alî bin Abî Tâlib?” He said: “I am the slave of Allahu Ta’âlâ. Emîr-ul mu’minîn Alî “radiyallahu anh” is my benefactor. Hajjâj asked: “Will you abandon his path?” Kanber said: “Show me a path, a religion, which is better than his.” Hajjâj said: “I want to kill you. Tell me how you want to be killed?” Kanber “radiyallahu anh” said: “Kill me how you want. In turn, I will kill you on the Day of Judgment. Hadrat Alî “radiyallahu anh” had already told me: “O Kanber! You will be killed

unjustly. “Hajjaj gave the command; they killed Kanber “radiyallahu anh”.

- Emîr-ul mu’minîn Hadrat Alî “radiyallahu anh” told Berâ bin Âzib “radiyallahu anh”: “They will martyr my son Husayn “radiyallahu anh”. Then, you will be alive. You will not help him.” Hadrat Husayn “radiyallahu anh” became a martyr. Berâ bin Âzib “radiyallahu anh” said: “Emîr-ul mu’minîn Hadrat Ali told the truth. Hadrat Husayn was martyred. I did not help him.” He regretted it.

- On one of his journeys, Emîr-ul mu’minîn Hadrat Alî stopped at Kerbelâ. He looked around, wept, and went on his journey. He said: This is the place where their camels would be collapsed and they would be killed.” His companions asked him: “O Emîr-el mu’minîn! Where is here?” He said: “Here is Kerbelâ. Here, a group of people will be killed. They will go to Paradise without being questioned. They could not understand the meaning of this word at that time. It was understood when the Kerbelâ incident happened and Hadrat Husayn was martyred.

- Hadrat Alî “radiyallahu anh” asked for soldiers from Kûfe. After a lot of protests, they sent them. Before the coming of the soldiers, Hadrat Alî “radiyallahu anh” said: “Twelve thousand people are coming.” One of the As’hâb-i kirâm said: “I stood at the place where the soldiers passed. I counted them one by one. They were exactly twelve thousand people.”

- While going to the Battle of Siffîn, the soldiers of Hadrat Alî “radiyallahu anh” needed water at a camp place. Even though they ran around, they could not find water. Hadrat Alî diverted his companions from the road a little. A church in the desert was seen. They asked water from those who were at the church. They said there was water two parasangs away. His companions said to Hadrat Alî: If you allow us, we shall go. Probably we will reach the water before our energy is finished. Hadrat Alî said: There is no need to go there. Then, he turned his mule towards the qibla. He showed somewhere and said: Dig here. They dug a little bit. They unearthed a big rock. They could not remove the rock despite all efforts. Hadrat Alî said: Water is under this rock. Strive and remove it. They tried much. But they could not remove the rock. When Hadrat Alî saw this situation, he dismounted his mule. He folded his arm sleeves. He injected his blessed fingers under the rock, forced, and removed it. He threw it away. There came out very pure, sweet, and cold water. They drank it. They took it with themselves. Hadrat Alî put the rock to its place again. He told them to cover it with soil. The priest of the church located there saw this

situation. He immediately came out of the church and went to Hadrat Alî. He said: “Are you a Prophet?” He said: No, I am the caliph of the Messenger Prophet Muhammad Mustafâ “alaihis-salâm”. The priest said to Hadrat Alî: Give me your hand, I shall become Muslim. The priest became Muslim by saying: “Ashhadu en lâ ilâhe illallah wa ashhadu enne Muhammaden abduhu we Rasûluhu wa enneke wasiyyu Rasûluhu”, that is, I bear witness that you are the heir of the Messenger. Hadrat Alî “radiyallahu anh” said to the priest: “Until this age, you lived on your own religion. Now, what is the reason that you have converted into our religion?” The priest said: “O the leader of the believers, this church was built for the person who would lift that rock. We read in our books and heard from our scholars that there is a spring here. There is a rock on it. Only a Prophet or his heir can lift it. When I saw that you lifted it, I attained my wish. And I found the thing that I have been looking for, for years. When Hadrat Alî “radiyallahu anh” heard these words, he wept. His beard became wet with his tears. Then, he said: “Praise be to Allahu Ta’âlâ that He has not made me one of those who have been forgotten. He made me one of those who were mentioned in His Book. That priest joined the army of Hadrat Alî and fought against the people of Shâm a lot and attained the bliss of martyrdom. Hadrat Alî led his funeral prayer and he prayed Allahu Ta’âlâ for his forgiveness. He would say: “He is my friend” when he was mentioned.

• Habbe-i Urnî “radiyallahu anh” was one of the companions of Emîr-ul mu’minîn Hadrat Alî “radiyallahu anh”. He related as follows: During the days of his battles against Hadrat Mu’âwiyah “radiyallahu anh”, Emîr-ul mu’minîn Hadrat Alî camped near a church. A person came and said: “Asselâmu alaike yâ Emîr-el mu’minîn.” Hadrat Alî said: “Wa alaikesselâm”. That person said: “I am Shem’un bin Yuhennâ. I am the owner of this church. We have a book. We have inherited it from the time of Îsâ alaihis-salâm. If you want, I will read it. Hadrat Alî said: “Read it” That person started reading. In the book, the attributes of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and his community were written. In the end, it was written: “Near this church, a person who causes the people of the East who were the closest to the Prophet to embrace the faith, the religion and who fights the people of the West, will camp. According to him, the world is lighter than the windblown sand at a vehement stormy day. According to him, to die on the path of Allah and to die with His love, are easier than drinking water of a thirsty person. He who helps him will attain the consent of Allahu Ta’âlâ and he who dies while fighting at his side will become a

martyr. Then that person said: That Prophet has been sent. I do believe in that Prophet. When you came and camped here, I came to your presence that I will be near you all the time, whether you are dead or alive. Upon these words of his, Hadrat Ali and those who were near him wept. Then, Hadrat Ali said: Hamd be to Allahu Ta'âlâ that He did not make me one of those who are forgotten. He mentioned to me in His Book. Habbe-i Urnî continued his words as follows: Hadrat Ali told me: "Let this person stay with you." He called for him at the prenoon and dinner meals. That person became a martyr at a vehement time of the battle at Leyle-tul-Harîr. Hadrat Ali "radiyallahu anh" led his funeral prayer, he descended him to the grave and said: "This is a person who loves the Ahl-i Bayt."

• Ibn Abbâs "radiyallahu anhumâ" related as follows: On the Day of Hudaybiyyah, Rasûlullah "sall-Allâhu 'alaihi wa sallam" started out towards Mecca. Muslims became thirsty. They could not find water anywhere. Rasûlullah camped at Jahfe. He said: "Among you, who, with several persons, can go to the so-and-so well, fill the containers with water and bring them to us? The Messenger of Allah gives the glad tidings of Paradise to him." A person stood up and said: "I will go." Rasûlullah "sall-Allâhu 'alaihi wa sallam" sent several persons from watermen with him. Selemetubni Ekwâ "radiyallahu anh" says: "I was together with them. We reached a place close to that well. There were trees. We heard many sounds through the trees and saw movements. A fire without wood was being seen. We were very afraid. We could not dare to pass over the trees. We returned and came to the presence of Rasûlullah "sall-Allâhu 'alaihi wa sallam". He said: "They were a group of genies. They made you afraid. If you went, as I had said previously, they would not make any harm to you." Another person stood up and said: "Let me go, O Rasûlullah!" He went together with the watermen. When they reached the wooded place, they also became afraid and returned. Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: "If you went, as I had previously said, you would not be harmed at all." Meanwhile, the night started. Thirst of the As'hâb-i kirâm increased so much.

Rasûlullah "sall-Allâhu 'alaihi wa sallam" called Hadrat Ali "radiyallahu anh" to his presence. He told: "Go with water carriers and bring water from that well." Selemetubni Ekwâ relates: We hung our containers on our backs. We held our swords. Hadrat Ali was going in front and was reciting a poem with the meaning of: "I take refuge in Allahu Ta'âlâ Who is Rahmân from going back by fearing the noises of genies and the fire that they show in

order to spread fear.” When we reached the woodland, we too heard sounds and saw movements. We were overwhelmed by fear. We were saying to ourselves: “Alî “radiyallahu anh” too will go back like those two persons.” Hadrat Alî turned towards us and said: “Walk after me. Do not be afraid of what you see. No harm will come to you from them.” Even though there was no wood in the area surrounded by the trees, large fires started there. Some decapitated heads appeared. They were making terrifying sounds. We were extremely afraid. Hadrat Alî “radiyallahu anh” passed by those decapitated heads. He told us: “Come after me. Do not look around. And do not be afraid even a bit.” We followed him and reached the well. We had a bucket. Berâ bin Mâlik “radiyallahu anh” drew several buckets of water. Then, the rope of the bucket broke. The bucket fell into the well. From the deep of the well, laughing sounds came. Hadrat Alî “radiyallahu anh” said: “Who will go and bring one more bucket from the soldiers?” They said: “None of us can dare to pass through those trees.” Upon this, Hadrat Alî “radiyallahu anh” tied a rope around his waist and descended into the well. Laughter sounds were coming from the well and they were increasing more and more. When Hadrat Alî descended half of the well, he slipped and fell into the well. The uproar was heard from the well. Sounds as if a human being was being strangled were heard. At that moment, the voice of Hadrat Alî was heard. He was saying: “Allahu Akbar! Allahu Akbar! I am the slave of Allahu Ta’âlâ and brother of Rasûlullah! Hang your water containers down. We hung our water containers into the well. He filled all of them with water. He tied their mouths. And he carried them upward one by one. We took one container each. Hadrat Alî took two containers. We went. When we came to the area among the trees, we did not hear and see the sounds and the movements that we heard and saw before. None of them was there. When there was a short time left to come out of the trees, we heard a majestic voice. He was reciting some couplets that were praising Rasûlullah “sall-Allâhu ’alaihi wa sallam” and Hadrat Alî “radiyallahu anh”. Hadrat Alî was going in front of us and he was reciting a poem. When he came to the presence of Rasûlullah, he told him what happened one by one. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “The voice that you heard while returning was the voice of Abdullah, who was the genie that killed Mus’ir, the devil of the idols on the Hill of Safâ.”

• Allahu Ta’âlâ sent the sun back two times for Hadrat Alî “radiyallahu anh” after it set. One of them was at the time of Rasûlullah “sall-Allâhu

’alaihi wa sallam”, the other one was after his passing away.

Ummu Seleme, Esmâ binti Umeys, Jâbir bin Abdullah and Abu Sa’îd-il Hudrî “radiyallahu anhum ejma’in” related: One day, Rasûlullah “sall-Allâhu ’alaihi wa sallam” was sitting at his home, beside Hadrat Alî “radiyallahu anh”. At that moment, Jabrâil alaihis-salâm brought revelation. Due to the weight of the revelation, Rasûlullah “sall-Allâhu ’alaihi wa sallam” put his blessed head on the knee of Hadrat Alî. He stayed this way until the sunset. Hadrat Alî had not performed the late afternoon prayer. He performed it while sitting by making signs. Rasûlullah “sall-Allâhu ’alaihi wa sallam” lift his blessed head. He said: O Alî, did you perform the late afternoon prayer. He said: O Rasûlullah, I have performed it where I am sitting by making signs. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: Make a supplication that Allahu Ta’âlâ sends the sun back, you perform your prayer in its due time and by standing. Hadrat Alî “radiyallahu anh” made a supplication. The sun came back and he performed the late afternoon prayer in its due time. Esmâ binti Umeys “radiyallahu anhâ” said as follows: At the time of sunset, a sound like the sawing sound was heard from the sun. This event had been mentioned before. However, it has been mentioned here again because there are two different accounts.

- After the passing away of Rasûlullah “sall-Allâhu ’alaihi wa sallam”, while going to Babel Emîr-ul mu’minîn Hadrat Alî “radiyallahu anh” wanted to cross the Euphrates River. It was the time of the late afternoon ritual prayer. He and some of his companions performed the late afternoon ritual prayer. Others were busy transferring the animals through the water. In the meanwhile, the sun set. They missed the late afternoon ritual prayer. They said many things about that issue. When Hadrat Alî “radiyallahu anh” heard these words, he prayed Allahu Ta’âlâ so that He would bring the sun back. Allahu Ta’âlâ accepted his prayer and sent the sun back. Those who had not performed their late afternoon ritual prayers did perform their ritual prayers and the sun set again. In the meanwhile, a terrifying sound came from the sun. The As’hâb became afraid greatly. They started reciting tasbîh, tahlîl, and istighfâr.

- Hadrat Alî “radiyallahu anh” asked a person, who was bringing news about him to Hadrat Mu’âwiyah “radiyallahu anh”, why he had done so. That person denied it. Hadrat Alî said: “Will you make an oath?” That person made an oath. Hadrat Alî said: “If you have made a false oath, may Allahu Ta’âlâ make your eyes blind.” Within one week, that person’s eyes

became sightless. They would lead him by holding his walking stick. He could never see his way.

• Imâm Mustaghfirî “rahmetullahi alaihi” related a similar incident in his book (**Delâil-un-nubuwwa**): One day, Hadrat Ali “radiyallahu anh” asked something to someone in Rahbe. That person did not tell the truth. Hadrat Ali said: “You are lying.” That person said: “No, I am not”. Hadrat Ali said: “I will pronounce a malediction over you if you are lying. Do you accept that Allahu Ta’âlâ will make you blind?” That person said: “Do pronounce.” Upon this, Hadrat Ali pronounced a malediction over that person. His eyes became sightless even before he went out of Rahbe.

• One day, Emîr-ul mu’minîn Hadrat Ali “radiyallahu anh” made an oath and said to those who were in the mosque: Whoever heard Rasûlullah “sall-Allâhu ’alaihi wa sallam” saying: **“He who loves me, loves Ali, too”**, let him bear witness. Twelve people bore witness. One person, even though he was present in the speech of Rasûlullah “sall-Allâhu ’alaihi wa sallam” when he said this hadîth-i sharîf, did not bear witness. Hadrat Ali “radiyallahu anh” asked that person: O so-and-so, why did you not bear witness even though you heard this hadîth-i sharîf? That person said: I was old, I have forgotten it. Hadrat Ali said: O my Rabb! If this person is lying, make a whiteness appear on his skin that his turban will not veil. The person who reported this event said: I swear by Allah that I saw that person. A whiteness had appeared between his two eyes. Zayd bin Arkam “radiyallahu anh” said: That day I was present in that gathering or a gathering like that. I was among those who had heard that hadîth-i sharîf. But, I hid it, I did not bear witness. Allahu Ta’âlâ removed the light of my eyes. They said that Zayd bin Arkam “radiyallahu anh” always regretted that he had not bore witness, he would always beg for forgiveness from Allahu Ta’âlâ.

• One day, Emîr-ul mu’minîn Hadrat Ali “radiyallahu anh” climbed the minbar and said: I am Allahu Ta’âlâ’s slave. I am Rasûlullah’s “alaihis-salâm” brother and inheritor. I am the person married to the woman who is the superior one of the women in Paradise. May Allahu Ta’âlâ send inflictions to he who claims the same things! A person who was present in that gathering said: “No one will like the words of someone who says he is Allah’s slave and Rasûlullah’s brother. Who believes this?” Before standing up, he lost his mind and became insane. Those who were present there asked if something similar had happened to him before. His people

said no. Everyone understood that he had turned into this state because he had a bad thought about Hadrat Alî.

- At the battle of Siffin, one day, Emîr-ul mu'minîn Hadrat Alî “radiyallahu anh” shouted: O Ebâ Muslim, where are you? Hadrat Ali’s son, Muhammad bin Hanefiyye “radiyallahu anh” said: Dad, Abu Muslim is at the rear ranks. Hadrat Alî said: “O my son! I don’t mean Abu Muslim Hawlânî. I mean Abu Muslim that will be the commander of this army. He will come from the east with his black flags and will make many battles. Allahu Ta’âlâ will spread his religion through him. Glad tidings to those who are with him in spreading the religion and those who strive to keep the heads of the tyrants down.”

- Emîr-ul mu'minîn Hadrat Alî “radiyallahu ta’âlâ anh” asked the people of Kûfe to help Muhammad bin Abu Bakr “radiyallahu anh”. But, they did not accept it. Hadrat Alî “radiyallahu anh” prayed: “O my Rabb! Make them inflicted with such a person that he will have no compassion towards them.” According to another report, he said: “Make them inflicted with a person from Thaqif” That night, Hajjâj was born. Hajjâj tormented the people of Kûfe so much.

- One day, Hadrat Mu’âwiyah “radiyallahu anh” said: “I wish we knew when we would pass away.” Those who were near him said: “We cannot know that.” Hadrat Mu’âwiyah “radiyallahu anh” said: “I will learn this from Alî. Because what is uttered by him is true.” He sent for three persons whom he trusted. He told them: “Go to Kûfe. When there is one day’s journey left for Kûfe, enter Kûfe successively. Tell them I have passed away. But, all of you tell the same thing about my disease, my death time, the place of my grave and the person who led my funeral prayer.” Those three persons set out. When there was one day’s journey left for Kûfe, one of them went in first. They said: “Where are you coming from?” He said: “I am coming from Damascus.” They asked: “What is the news from Damascus?” He said: “Hadrat Mu’âwiyah “radiyallahu anh” has passed away.” They brought him to the presence of Hadrat Alî “radiyallahu anh”. Hadrat Alî did not give credit to what he said. On the second day, the other person entered Kûfe. They asked him about the same things that they asked the first person. He said the same things that the first person had said. They conveyed this news to Hadrat Alî. But he did not pay attention. On the third day, the third person entered Kûfe. When he said the same thing that previous persons had said, no one doubted about the passing away of

Hadrat Mu'âwiyah “radiyallahu anh”. However, Hadrat Ali said: “No, he has not passed away.” He showed his blessed head and said: “Until my face is bloodied with the blood of this, Mu'âwiyah “radiyallahu anh” will not pass away.” Those three persons themselves brought this news to Hadrat Mu'âwiyah. Hadrat Mu'âwiyah understood that he would pass away after Hadrat Alî and this happened.

- Hadrat Alî “radiyallahu anh”, in one of his khutbas, indicated the Baghdâd incident and said: It is as if I am seeing one of the sons of Abbâs is being killed like camels which were brought to a sacrifice place are slaughtered.” Those who listened to it said: “Is it not possible to prevent this?” He said: “Alas for he who has abandoned the commandments of Allahu Ta'âlâ and who has been interested in the world excessively and who has suffered a loss.” Then, in that khutba of his, he said: “If I want, I can tell you their names, epithets, attributes and the places where those persons will be killed.”

- In one of his sermons, Hadrat Alî “radiyallahu anh” indicated Abdurrahmân bin Muljem, who was his killer, and said that he would kill him. Once, he saw Abdurrahmân bin Muljem in the mosque of Kûfe and recited this couplet, meaning:

Prepare for death, it is coming to you,

Do not start crying, when death comes to you.

Then, he called Ibn Muljem and asked him: “In the era of nescience or during your childhood, did you have any nickname?” He said: “I do not know.” He said: Did you have a Jewess milk mother who called you “O evil person” or “O Salih’s infertile camel”? Ibn Muljem said: “I did have.” Hadrat Ali did not say anything more, he stopped speaking.

- One day, Hadrat Alî “radiyallahu anh” said: “Last night, I saw Rasûlullah “sall-Allâhu 'alaihi wa sallam” in my dream. I said: “O Rasûlullah! What are these troubles and animosities that have reached me from your ummat?” He said: “Pray for them.” I prayed: “O my Rabb! Give me in return better than them and send them someone worse than me.” That day, his prayer was accepted and he was martyred.

- Hadrat Husayn “radiyallahu anh” related: When my father Emîr-ul mu'minîn Hadrat Alî “radiyallahu anh” passed away, we heard a voice. It was saying: “Leave this servant of Allahu Ta'âlâ to us. You do exit.” We exited. We heard a voice from the house. It was saying: “Muhammad “sall-

Allâhu 'alaihi wa sallam" passed away. His guardian was martyred, too. From now on, who will protect this ummat?" Another one was replying: "Whoever follows his path and adopts His morals, he will be the protector of this ummat." Then, the voices stopped. We entered the house. We saw that Hadrat Alî "radiyallahu anh" was washed and shrouded. We performed his funeral prayer and buried him.

- Hadrat Alî "radiyallahu anh" had bequeathed his sons Hadrat Hasan and Hadrat Husayn "radiyallahu anhumâ" in his last will: "When I pass away, put me on a white mattress and bring me to Gazbin. You will find a white stone there. You will see that light radiates from that stone. Dig there. You will find a prepared place. Bury me there." The things he mentioned were seen exactly and his last will was carried out.

- They had prepared the grave of Hadrat Alî "radiyallahu anh" at the same level as the ground. One day, Hârûn Rashîd was hunting and went towards Ghazbin. The gazelles ran towards Gazbin and hid there. Even though they sent hunter birds and hunting dogs there, they were unable to approach the gazelles and came back. They asked the reason for this from some old people in Ghazbin. The old people said: "We heard from our grandfathers that the grave of Hadrat Alî "radiyallahu anh" was here." When Hârûn Rashîd heard that, he accepted it. Every year during his life, he came and visited there.

- Some of the inflictions that befell those who were against Hadrat Alî "radiyallahu anh" was written by Imâm Mustaghfirî "rahmetullahi alaih" in his book of **"Delâil-un-nubuwwa"**: Firâs bin Amr had a headache at the time of Rasûlullah "sall-Allâhu 'alaihi wa sallam". Rasûlullah touched him between his two eyes. At the place where his blessed hand touched, hair like hedgehog hair grew. His headache stopped. When the Kharijites moved against Hadrat Alî "radiyallahu anh", Firâs bin Amr took the side of the Kharijites. The hair on his head fell and a vehement headache started. They said: "This happened to you because you attacked Hadrat Alî "radiyallahu anh"". Firâs bin Amr "radiyallahu anh" repented. That hair on his head grew again and his headache stopped.

- A pious person related as follows: "One night, in my dream, I saw that the Judgment Day had come and they had been gathering all people in order to take their accounts. I went towards the Sirât Bridge and crossed over the Sirât Bridge. I saw Rasûlullah "sall-Allâhu 'alaihi wa sallam" near the Kawthar pond. Hadrat Hasan and Hadrat Husayn "radiyallahu anhumâ"

were distributing water to people. I went near them so that they would give water to me too. They did not give water to me. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “They do not want to give you water.” I said: “Why? O Rasûlullah” He said: “You have a neighbor. He curses Alî “radiyallahu anh” and says bad words about him but you do not prevent him.” I said: “O Rasûlullah! I do not have the power to kill him. I am afraid that he will kill me.” Rasûlullah “sall-Allâhu ‘alaihi wa sallam” gave me a knife and said: “Go and kill him.” In my dream, I went and killed my neighbor. I returned and said: “O Rasûlullah! I have carried out your order.” That time, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” turned towards Hadrat Hasan and said: “O Hasan! Give water to this person.” Hadrat Hasan gave me water. I took the cup of water from his hand. But, I do not remember whether I drank it or not. Then, I woke up. I performed a ritual ablution and performed prayers until it was morning. In the morning, several people were talking: “They killed so-and-so person at his bed at night.” The men of the judge came and took several innocent neighbors away. I was saying to myself: “Subhânallah! What a dream it was that it has come true!” Then, I went to the judge and said: “I killed that man. Those you have caught are innocent.” The judge was startled, he said: “What are you saying? I said: “I saw a dream. Allahu Ta’âlâ made it true. What is my sin?” I told the judge about my dream. The judge said to me: “May Allahu Ta’âlâ give you good rewards. You are innocent and those whom we caught are innocent, too.”

- Alî bin Zayd “radiyallahu anhâ” related: Sa’îd bin Museyyib “radiyallahu anh” showed me a person. He said: “Go and see that person.” I told him: “Tell me his situation, I will see him.” He said: “He is such a person that he tells inappropriate things about Hadrat Alî and Hadrat Uthmân “radiyallahu anhumâ”, who are among the companions of Rasûlullah ‘alaihis-salâm. I prayed to Allahu Ta’âlâ and said: “O my Rabb! Show me a sign if Hadrat ‘Uthmân and Hadrat Alî “radiyallahu anhumâ” are valuable and credible before You. That person’s face became black.

- There was a person in Medina. He was saying bad words about Hadrat Alî “radiyallahu anh”. Sa’d bin Mâlik “radiyallahu anh” pronounced a malediction over him. That person had tied his camel outside of the mosque. He had entered the mosque and sat down among the congregation. His camel jumped up and entered the mosque. It suppressed that person under its chest so much that he died.

• Abu Abdullah Muhammad bin Qayyim Jawziyye, in his book of **“Kitâbur-rûh”** narrates from the book of **“Kitâb-ul-menâmât”** by Ibn Ebidunyâ. And he had reported from an old Qurayshi man. That old man related: “In Damascus, I saw a man whose half face was black. He would always cover that part of his. I asked him why his face was like this. He said: “I gave a promise to Allahu Ta’âlâ that I will tell my situation to anybody who asks about it.” and he started telling. He said: “I used to say very bad words about Hadrat Alî “radiyallahu anh”. One night, in my dream, a person came and said: “Are you telling bad words about me?” and he hit one part of my face with something. In the morning, I saw that that side of my face had become black.”

• Husayn bin Alî “radiyallahu anhumâ” related: The governor of Medina, Ibrâhîm bin Hishâm al-Mahzûmî gathered us around the minbar every Friday and told inappropriate things about Hadrat Alî “radiyallahu anh”. Again, one Friday, the mosque was full. I was sitting next to the minbar. I had fallen asleep. In my dream, I saw that the grave of Rasûlullah “sall-Allâhu ’alaihi wa sallam” opened. He told me: “O Ebâ Abdullah! Do you not feel sad because of the words of this person?” I said: “Yes, I feel sad.” He said: “Open your eyes and see what Allahu Ta’âlâ will make to him.” I opened my eyes. He was saying inappropriate things about Hadrat Alî “radiyallahu anh” again. Suddenly, he fell off the minbar and died.

IMÂM HASAN BIN ALÎ **“radiyallahu anhumâ”**

• Emîr-ul mu’minîn Hadrat Hasan bin Alî “radiyallahu anhumâ” is the second of the twelve imâms. His epithet is Abu Muhammad. His nickname is Taqî and Seyyid. He was born in Medina, in the middle of the month of Blessed Ramadan, in the third year of the Hegira. Jabrâîl alaihis-salâm brought his blessed name wrapped with the silk of Paradise to Rasûlullah “sall-Allâhu ’alaihi wa sallam” as a present.

Esmâ binti Umeys “radiyallahu anhâ” related as follows: “I was the midwife of Hadrat Hasan and Hadrat Husayn “radiyallahu anhumâ”. When Hadrat Hasan was born, Rasûlullah “sall-Allâhu ’alaihi wa sallam” honored the place. He said: “Bring my son, O Esmâ”. I gave him to Rasûlullah. He recited adhân to his right ear and iqâmet to his left ear. He asked Hadrat Alî “radiyallahu anh”: “What name have you given to my son?” Hadrat

Alî said: “O Rasûlullah, I will not name him before you.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “I will not name my son before my Rabb, either.” In the meantime, Jabrâîl alaihis-salâm came immediately. He said: “Yâ Rasûlullah! Allahu Ta’âlâ is greeting you and He said that You “sall-Allâhu ’alaihi wa sallam” and Alî “radiyallahu anh” are like Mûsâ (Moses) “alaihis-salâm” and Hârûn (Aaron) “alaihis-salâm”. Name your son like the name of the son of Hârûn “alaihis-salâm”. His name is Shenber. Its meaning is Hasan in Arabic.

One year later, when Hadrat Husayn “radiyallahu anh” was born, Rasûlullah “sall-Allâhu ’alaihi wa sallam” honored the place again. I gave Hadrat Husayn “radiyallahu anh” to him. He put him on the ground and started weeping. I said: “Why are you weeping O Rasûlullah”. He said: “A group of cruels will martyr this son of mine. Do not tell that to Fâtima.” He asked Hadrat Alî “radiyallahu anh”: “Which name have you given to my son?” They talked to each other as they had talked while giving a name to Hadrat Hasan “radiyallahu anh”. Jabrâîl alaihis-salâm came. He said: “O Muhammad “alaihis-salâm”. Name your son with the name of the other son of Hârûn (Prophet Aaron) “alaihis-salâm”. His name was Shenberre. It means Husayn in Arabic.”

Hadrat Husayn “radiyallahu anh” would look like Rasûlullah “sall-Allâhu ’alaihi wa sallam” very much from his feet upto his chest. Hadrat Hasan “radiyallahu anh” would look like Rasûlullah “sall-Allâhu ’alaihi wa sallam” very much from his chest upto his head. One day, Hadrat Abu Bakr “radiyallahu anh” lifted Hadrat Hasan “radiyallahu anh” upto his shoulders. He said, by making an oath: He does not look like Alî “radiyallahu anh”, he looks like Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Hadrat Alî “radiyallahu anh” smiled.

Hadrat Hasan “radiyallahu anh” performed Hajj on foot twenty five times. The youth would drag his mount alongside him. One day, Rasûlullah “sall-Allâhu ’alaihi wa sallam” climbed the pulpit. Hadrat Hasan “radiyallahu anh” was in his arms. He was looking at the congregation and Hadrat Hasan in turn. He said: **“This son of mine is Sayyid. Soon, Allahu Ta’âlâ will make peace between two Muslim armies through him.”** Hadrat Mu’âwiyah “radiyallahu anh” knew that Hadrat Hasan “radiyallahu anh” did never approve mischief among Muslims and that wanted wholeheartedly emergence of no mischief. When Hadrat Alî “radiyallahu anh” became a martyr, Hadrat Mu’âwiyah “radiyallahu

anh” agreed with Hadrat Hasan “radiyallahu anh” secretly. He made an agreement with him that if something happened to Hadrat Mu’âwiyah, Hadrat Hasan “radiyallahu anh” would be the caliph after him. Hadrat Hasan “radiyallahu anh” climbed the pulpit and said: “O Muslims! I never like mischief. Today, I have made peace with Mu’âwiyah “radiyallahu anh”. I have left this work, that is, the caliphate to him. If it is his right, his right have reached him. If the caliphate is my right, for the goodness and welfare of the community of Muhammad “alaihis-salâm”, I have given up my right to him. O Mu’âwiyah “radiyallahu anh”! Allahu Ta’âlâ has made you the governor (the caliph) because of some good thing that He knows you have or because of some bad thing that He sees. Allahu Ta’âlâ said [in the 111th verse of the sûra of Anbiyâ, purporting:] **“... And I know not; perhaps it is a trial for you and enjoyment for a time.”**” and then he climbed down the pulpit. One of those who were present there said to Hadrat Hasan “radiyallahu anh”: “O the shame of Muslims. Have you taken an oath of allegiance to Mu’âwiyah “radiyallahu anh”, have you given up the property to him?” Hadrat Hasan “radiyallahu anh” said: “Allahu Ta’âlâ showed the kingdom of Bani Umayya sultans to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. When he saw that they were climbing up his pulpit consecutively, it offended Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” feelings. Upon this, Allahu Ta’âlâ sent the ayat-i karimas of [the 1st verse of the sûra of Kawthar, purporting]: **“Indeed, We have granted you, [O Muhammad], al-Kawthar.”** and [the 1st and 3rd verses of the sûra of Qadr, purporting]: **“Indeed, We sent the Qur’an down during the Night of Decree. ... The Night of Decree is better than a thousand months.”**” The meaning of a thousand months is the ruling time of the Bani Umayya sultans. The ruling of Bani Umayya sultans took a thousand months. The person who reported this event said: “I have calculated their ruling time. It is eighty-three years four months.” When Hadrat Hasan “radiyallahu anh” left the caliphate to Hadrat Mu’âwiyah, Hadrat Mu’âwiyah “radiyallahu anh” said: “O Ebâ Muhammad. By leaving the caliphate to me, you have made such a noble thing that no one could do.”

- Abu Hureyre “radiyallahu anh” related as follows: “One night, Hasan bin Alî “radiyallahu anhumâ” was in the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Rasûlullah loved him greatly. He told him: “Now, go to your mother.” I said: “Let me bring him.” Rasûlullah said: “No, you do not go.” At that point, a flash of lightning shined in the sky suddenly. Hadrat

Hasan “radiyallahu anh” walked in the light of that lightning and went to the house of his mother.

- Hadrat Hasan “radiyallahu anh” was going to Mecca on foot in a Hajj season. His blessed feet swelled up. His slave said: “Sir, please ride the animal until the swelling of your feet disappears.” He did not accept it and said: “At the accommodation place ahead, you will see a black person. He has some amount of oil with him. Buy that oil from him, without arguing with.” His slave said: “May my parents be sacrificed for you, we have not seen such a person in any accommodation place who has such a thing. How will it be here?” They reached an accommodation place. A black person was seen there. He said: “That’s the person I mentioned. Go, buy oil from him, give him its money, too.” The slave went to that person and asked for oil. That person asked: “For whom you are buying this oil?” He said: “I am buying it for Hasan bin Alî “radiyallahu anh”. The black person said: “Bring me to him. I am his slave.” When that person came to the presence of Hadrat Hasan “radiyallahu anh”, he said: “I am your slave. I do not want money. Only, my wife is suffering from childbirth pains. Pray for her to give birth to a sound and healthy boy.” Hadrat Hasan “radiyallahu anh” said to him: “Go to your house. Allahu Ta’âlâ has given you a son as you wanted. That person went to his house and saw that he had a flawless son.

- One day, Hadrat Hasan “radiyallahu anh” went for a journey with one of the sons of Zubair “radiyallahu anhum”. During the journey, they stopped at a dry orchard of palm dates. They laid down a cushion under a palm date tree for Hadrat Hasan “radiyallahu anh”. They laid down a cushion under a tree for the son of Zubair “radiyallahu anh” too. The son of Hadrat Zubair said: “I wish there were date fruits on these trees so that we would eat them.” Hadrat Hasan “radiyallahu anh” said: “Do you want fresh dates?” He answered: “Yes.” Upon this, Hadrat Hasan “radiyallahu anh” outstretched his hands and prayed. His lips were moving. But, what he said was not understood. At that point, a palm date tree became green suddenly, it got leaves and gave fresh dates. A cameleer who was there with them said: “This is magic.” Hadrat Hasan “radiyallahu anh” said: “This is not magic. It happened with the accepted supplication of the son [grandson] of the Prophet.” Those who were present there ate those date fruits and became full.

- Hadrat Hasan’s “radiyallahu anh” stories, knowledge, worship, generosity, courage and other high morals, his compassion have been

written often and they have been related to authentic reports. Here, we have written them in short.

Hadrat Hasan “radiyallahu anh” was martyred by poisoning. When he would pass away, Hadrat Husayn “radiyallahu anh” was near his bedside. He said: “O my brother! Whom do you think has poisoned you?” Hadrat Hasan asked: “Do you ask this in order to kill him?” Hadrat Husayn “radiyallahu anh” said: Yes. Hadrat Hasan said: “If I suspect someone, Allahu Ta’âlâ will give a torment to him more severe than anyone’s. If there is no one whom I suspect, I do not want an innocent person to be killed because of me.” It is well known that he was poisoned by his wife, Ja’dê. He passed away in the first days of the month of Rabî’ ul-awwal in the fiftieth year of Hegira.

IMÂM HUSAYN BIN ALÎ “radiyallahu anhumâ”

Hadrat Husayn “radiyallahu anh” is the third one of the twelve imâms and father of the imâms. His epithet is Abu Abdullah. His nicknames are shehîd and sayyid. He was born in the fourth year of Hegira, on the fourth of the month of Sha’ban, in Medina. Rasûlullah “sall-Allâhu ’alaihi wa sallam” named him Husayn “radiyallahu anh”. This was mentioned before.

There was such a shining radiance on the blessed face of Hadrat Husayn “radiyallahu anh” that, if he sat down somewhere in a dark night, people would see the road in the light of the radiance shining from his blessed forehead and face. His body from his blessed chest down to his feet completely resembled Rasûlullah “sall-Allâhu ’alaihi wa sallam”. As a matter of fact, Hadrat Hasan’s “radiyallahu anh” body from his blessed chest up to his head resembled Rasûlullah sall-Allâhu ’alaihi wa sallam”. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: **“Husayn is from me and I am from Husayn, Allahu Ta’âlâ loves those who love Husayn.”**

Ibn Abbâs “radiyallahu anh” related as follows: Rasûlullah “sall-Allâhu ’alaihi wa sallam”, after performing each fajr (morning) prayer, would turn his blessed face towards the As’hâb-i kirâm “radiyallahu anhum ejma’in”. Everyone who saw his blessed face would be free of their sorrow, sadness, they would be pleased. One day, after the morning prayer, he did not turn his blessed face and summoned Hadrat Alî “radiyallahu anh”. Two of them exited the mosque together. The As’hâb-i kirâm could not understand where

and why they went. The two of them, together, went to the house of Hadrat Fâtima. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: O Alî, you stay at the door, prevent those who come from entering. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” went in. In the meantime, Hadrat Husayn had been born. Angels came in order to congratulate. Hadrat Abu Bakr “radiyallahu anh” could not wait. He went to the house of Hadrat Alî. He came to the door and said: Where is Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. When Hadrat Alî said that He is in, he said: Let me go in. Hadrat Alî said: Rasûlullah is busy. When Hadrat Abu Bakr asked: Did he order you for me not to come in? Hadrat Ali said: No, but four hundred twenty-four thousand angels have come. Hadrat Abu Bakr was startled at this word and started waiting. Then, Hadrat ‘Umar came. Hadrat Alî told him the same things. Then, Hadrat ‘Uthmân and other As’hâb-i kirâm “radiyallahu anhum ej’ma’in” came. Hadrat Alî told them the same things, too. After a while, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” exited the house and ordered Hadrat Alî to let all the As’hâb in. Firstly, Hadrat Abu Bakr and then all the As’hâb-i kirâm went in the house. They greeted Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. They mentioned the words of Hadrat Alî about the number of angels. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” asked Hadrat Alî how he knew the number of the angels. Hadrat Alî “radiyallahu anh” said: The angels were coming group by group. Each of them was speaking with a separate language and they were telling their numbers. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “May Allahu Ta’âlâ increase your reason O Alî.”

• Ibn Abbâs “radiyallahu anhuma” related as follows: “One day we were sitting at the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” with a community from As’hâb-i kirâm “radiyallahu anhum ejma’in”. A person came and gave an apple to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Rasûlullah was holding the apple in His blessed hand. Hadrat Hasan and Hadrat Husayn “radiyallahu anhuma” were there. They were looking at the apple. Rasûlullah did not want to give the apple to one of them and upset the other. At that moment, Jabrail alaihissalam came and said “O Muhammad “alaihissalam”, order them to wrestle, and you will give it to the one who wins.” Rasûlullah ordered them to wrestle and they started wrestling. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was saying “Hold o Hasan.” I said, “O Rasûlullah are you supporting Hasan?” He said, “Here Jabrail alaihissalam says hold to Husayn, too.” According to an account, Hadrat Fatima was present there, as well. She said “O Rasûlullah, do you

say hold to the elder or younger?” He said, “Here Jabrail alaihissalam says hold to Husayn.” The wrestling prolonged and nobody could win. Jabrail alaihissalam brought one more apple from Paradise. It gave an apple to each one of them and made them happy.”

- It was related that one-day Rasûlullah “sall-Allâhu ’alaihi wa sallam” asked Jabrâîl alaihissalam: “How do you come from the skies to here?” He said: “Under my wing, there is a prayer. On it, Hasan and Husayn are written. I take power from these two names.”

- One day, Hadrat Husayn “radiyallahu anh” was near Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He wanted to go to his mother. The weather was rainy. Rasûlullah “sall-Allâhu ’alaihi wa sallam” made a supplication. The rain stopped until Hadrat Husayn reached his house.

- One day, Rasûlullah “sall-Allâhu ’alaihi wa sallam” was performing a ritual prayer. He heard a child crying. He finished his ritual prayer quickly and went out. They asked the reason for this. He said: “I heard a child crying. I thought he was Husayn.” Then, he said: “O my Allah! Do not forgive the one who makes Husayn cry.”

- Ummu Hâris “radiyallahu anhâ” related as follows: “One day, I went to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. I said: “O Rasûlullah! I saw a dream. I was afraid.” He said: “What did you dream?” I said: “They cut off a piece from your blessed body and added it to my side.” He said: “What you dreamed is good. Fâtima will have a son and he will stay with you.” After a while, Hadrat Husayn “radiyallahu anh” was born.

- It has been related that one day Rasûlullah “sall-Allâhu ’alaihi wa sallam” had put Hadrat Husayn on his right lap and his son Hadrat Ibrâhîm on his left lap. Jabrâîl alaihis-salâm came and said: “Allahu Ta’âlâ will not let you have these two together, He will take one of them. Choose one of them.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “If Husayn passes away, I will feel sorrow and Alî and Fâtima will feel sorrow. If Ibrâhîm goes away, I will be the person who will feel sorrow the most. I prefer my own sorrow over their sorrow.” Three days later, Hadrat Ibrâhîm passed away. Each time Hadrat Husayn “radiyallahu anh” came to Rasûlullah “sall-Allâhu ’alaihi wa sallam”, he would say to him: “Welcome, O the person for whom I sacrificed my son Ibrâhîm.”

- Ummu Seleme “radiyallahu anhâ” related as follows: “One night, Rasûlullah “sall-Allâhu ’alaihi wa sallam” was at my home. He went out

and after a long while, he came back. His blessed hair was untidy and dusty. He was holding something in his blessed hand. I said: “O Rasûlullah! What is this situation that I see you in this state? He said: “This night, they brought me to a place called Karbalâ in Iraq where Husayn and a group of his sons will be martyred. I have collected their blood. What I hold is that.” He gave the thing that was in his blessed hand to me and he said: “Keep this well”. I took it, it was red soil. I filled it into a bottle and closed its opening tightly. When Hadrat Husayn “radiyallahu anh” started the expedition to Iraq, I would take that bottle out every day, I would look at it and weep. On the morning of the tenth day of the month of Muharrem, I saw that the soil in the bottle had turned into fresh blood. I understood that they had martyred Hadrat Husayn and I wept a lot. But, I kept quiet in order to prevent turmoil by the enemies. The news of his martyrdom came. He had been martyred that day. It was Saturday, the Ashûre Day, the tenth of the month of Muharrem, in the sixty-first year of Hegira. Hadrat Husayn “radiyallahu anh” lived for fifty-seven years and five months.

• Hadrat Âisha “radiyallahu anhâ” related: “One day, Rasûlullah “sall-Allâhu ’alaihi wa sallam” was with Jabrâil alaihis-salâm. Hadrat Husayn “radiyallahu anh” came in. Jabrâil alaihis-salâm asked: “Who is this?” Rasûlullah said: “He is my son (grandson)” and he embraced him. Jabrâil alaihis-salâm said: “The time of the martyrdom of this is near.” Rasûlullah “sall-Allâhu ’alaihi wa sallam” asked: “Who will martyr this?” Jabrâil alaihis-salâm said: “Your ummat will martyr him. If you want, I will inform you of the place where he will be martyred.” He indicated the direction of Karbalâ and took some red soil. He showed it to Rasûlullah “sall-Allâhu ’alaihi wa sallam” and said: This soil is from the soil of the place where he will be martyred.”

• Imâm Zeynel’âbidîn “rahmetullahi alaihi” related: “While Hadrat Husayn “radiyallahu anh” was going to Kûfe, at every place we camped, he talked about Yahyâ bin Zekeriyâ “alaihis-salâm”. One day he said: “One of the low and worthless things of the world is that they brought the blessed head of Hadrat Yahyâ “alaihis-salâm” as a gift to a worthless woman who was from Banî Isrâil!”

• Sa’îd bin Jubeyr “radiyallahu anh” reported from Ibn Abbâs “radiyallahu anhumâ” as follows: A revelation came to Rasûlullah “sall-Allâhu ’alaihi wa sallam” from Allahu Ta’âlâ: “I have made seventy thousand people perish due to the killing of Yahyâ bin Zekeriyâ “alaihimesselâm”. For your son

[Hadrat Husayn], I will make two times seventy thousand people perish.”

- There is no one among Hadrat Husayn’s “radiyallahu anh” killers and their friends that died without befalling a calamity or being wretched. Abdulmelik bin Umeyr related: I saw Ubeydullah bin Ziyâd in Kûfe, he was sitting in a palace. The blessed head of Emîrul mu’minîn Hadrat Husayn “radiyallahu anh” was in front of him! Then, I saw the decapitated head of Ubeydullah bin Ziyâd in front of Muhtâr. I saw the head of Muhtâr in front of Mus’ab, son of Zubair. I saw the head of Mus’ab in front of Abdulmelik bin Merwân. All of these events occurred in a short time, within a century.

- A credible person related as follows: “They brought the decapitated heads of Ubeydullah bin Ziyâd and his friends to the mosque of Kûfe. I was there, too. Those who were present shouted: “It has come! It has come!” I saw that a snake came. It moved between the heads and it went into the nostril of Ubeydullah bin Ziyâd. After staying there a little bit, it came out and disappeared. Then, people shouted again: “It has come! It has come!” That snake came again. It did like before. This happened over and over.”

- It has been reported that Shemr bin Ziljûsh found some gold among the goods of Hadrat Husayn “radiyallahu anh” and took them. He gave some of it to a goldsmith in order to make it an ornament for his daughter. When the goldsmith put the gold into the fire, the gold smelt and disappeared. When Shemr heard of this, he called the goldsmith and gave the remaining gold to him and asked him to put it into the fire before himself. When the goldsmith put that gold into the fire, it smelt and disappeared again. There was nothing left.

- It has been reported that those unfortunate persons had slaughtered and cooked several camels of Hadrat Husayn “radiyallahu anh”. It became so sour that none of them could eat even a morsel. Wâhib “radiyallahu anh” related as follows: They slaughtered the camel that carried the blessed head of Hadrat Husayn, too. Its meat was bitterer than the well-known bitter agave plant. They threw the meat into the fire and burned it.

- A trustworthy person related as follows: “I asked someone from the tribe of Tay: “You heard that genies were crying for Hadrat Husayn “radiyallahu anh”, is that right?” He said: “Yes, everyone from this tribe heard it. Whoever you ask, he will tell it.” I said: “I want to hear it from you.” He said “They were saying as follows” and recited a couplet with the meaning:

***Everywhere is illuminated by the light of his forehead that
Rasûlullah caressed***

***His father is Alî, his grandfather is superior to and more auspicious
than every grandfather.***

One of the unfortunate people who martyred Hadrat Husayn “radiyallahu anh” was climbing the pulpit in Medina as if giving good news. That night, a voice was heard in Medina. However, the owner of the voice was not seen and it was reciting the poem with this meaning:

***O ignorant murderers who martyred Husayn,
May those heralded with punishment be a lesson to you.***

***Those in the sky utter maledictions over you,
Every group, all Prophets and angels.***

***O those accursed by the tongue of Prophet Dâwud (David),
Isâ bin Meryem (Jesus, son of Mary) utters maledictions over you, too.***

A veteran who fought in the Roman Lands said: I saw a couplet written in one of the churches of the Romans, meaning:

***How can those who martyred Husayn expect intercession
From his grandparent on the Day of Resurrection***

The veteran who saw that couplet said: I asked who had written this. They said they did not know.

This poor person [Lami’î Chelebi] has translated this couplet by writing a similar one, purporting:

***On the Day of Punishment, how can one expect from the Intercessor
They did torment to His family this way***

***How can those dare to ask for the beverage of kewther
The sons of Murtazâ were killed in their hands without water.***

• Zayd bin Arkam “radiyallahu anh” related: Ibn Ziyâd had brought the blessed head of Hadrat Husayn “radiyallahu anh” and ordered it to be shown around all the neighborhoods of Kûfe. I was looking out of the

window of my home. When it came near to me, I heard his blessed head was reciting the ninth âyat-i karîma of the sûra of Kahf, purporting: **“Or have you thought that the Companions of the Cave and the Companions of Inscription were, among Our signs, a wonder?”** When I heard this, I got goosebumps. I shouted: “I swear by Allah, this is your head, o son of Rasûlullah! Your situation is very strange.”

- It has been narrated that Ma’mer and Zuhri “rahimahumallah” were in the presence of Abdulmelik. Welid asked them: “Which one of you knows the situation of the stones of Quds on the day when Hadrat Husayn was martyred?” Zuhri “rahmetullahi alaihi” told, saying that that news reached him: Under every stone they displaced, they saw fresh blood. A person related as follows: On the day when Hadrat Husayn was martyred, blood rained. Everything of ours was smeared with blood. The sky seemed to be blood-color to us for days.

It has been reported from Abdullah bin Abbâs “radiyallahu anhumâ”: A stone with writings on its four sides had been found three hundred years before the Prophethood of Rasûlullah “sall-Allâhu ’alaihi wa sallam” was made known.

On its one side, this had been written:

***How can those who martyred Husayn expect intercession
From his grandparent on the Day of Resurrection***

On its one side, it was written:

If one sows good, he will harvest happiness.

On its one side, it was written:

He who sows evil will harvest regretfulness.

On its one side, it was written:

No doubt that there is a river of milk in Paradise for Ali, Hasan and Husayn “radiyallahu anhum”.

- Muhammad bin Riyâh related as follows: “I saw a blind person. People had gathered around him, they wanted to understand the reason of his blindness. That blind person told: We were ten friends together on the day when Hadrat Husayn “radiyallahu anh” was martyred. However, I did

not shoot an arrow at him, I did not draw a sword against him and I had no consent with martyring him. After Hadrat Husayn “radiyallahu anh” was martyred, I came home, I performed the night ritual prayer and I went to bed. In my dream, I saw a man. He came to me and said: “Get up, give an answer to Muhammad alaihis-salâm”. Even though I said: “I have no problem with him.” He held me and brought to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. I saw Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He was sitting in an open field sadly. In his presence, an angel with a sword of fire in his hand was standing. I approached his presence and greeted him. He did not reply to my greeting. After waiting a long time, Rasûlullah “sall-Allâhu ’alaihi wa sallam” raised his blessed head and said to me: “You disrespected me, you killed my honor and you did not observe my rights”. I said: “O Rasûlullah! I did not shoot an arrow at him and I did not do anything.” He said: “Yes, you are telling the truth. However, you were among the murderers.” Then, he said: “Come closer.” I came closer. There was a basin in front of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. It was full of blood. He said: “This is the blood of Husayn, my son.” He applied my eyes with that blood. When I awoke, the light of my eyes was gone, I had become blind!

• Yûnus bin Yahyâ reported from his father and his father reported from his grandfather: I saw a man in Mecca. His limbs had been misshapen. He was saying: “O people! Bring me to the sons of Muhammad “sall-Allâhu ’alaihi wa sallam”” Several people went next to him and said: “What do you want?” He said: “I am so-and-so person.” They said: “No, you are lying. The person you have mentioned has healthy limbs and he has a beautiful face. Your face is black and your limbs are ill. He said: I swear by Allahu Ta’âlâ that I am so-and-so person. Let me tell, listen!” and he said: “We had camped at some place. When Hadrat Husayn “radiyallahu anh” sat down at a place for a need, I saw a belt that was given as a gift when he married Shehr-i Bânû, daughter of the shah of Persians. I would ask for it. But, I was afraid of his majesty, I could not ask for it. We came to Kerbelâ. That affliction happened, they martyred him. They had left the bodies of the martyrs behind. We were returning to Kûfe. Suddenly, I remembered that belt. I returned and went to the place where the martyrs were. The blessed head of Hadrat Husayn was cut off. It was on the ground and in blood. I wanted to unbuckle and take his belt. He lifted his right hand and stroke me so vehemently that I thought my limbs had fallen apart. Then, he held me it with his blessed hand. I put my foot on his

blessed chest and I pulled the belt much but his fingers did not open. Then, I took my knife out and I cut his blessed fingers. Then, he held it with his left hand. I cut it too. At that moment, I saw that several horsemen were coming ahead. Very nice fragrances were coming to my nose. I saw them. I said: (Innâ lillah wa innâ ileyhi râjiûn). The coming persons were looking for survivors among the martyrs. I laid flat and became weird due to fear. A person was coming in front and He was saying “I am Muhammad Rasûlullah “sall-Allâhu ’alaihi wa sallam”” A man behind him was saying “I am Hamza bin Abdulmuttalib”. One of them was saying “I am Ja’far Tayyâr”. Another one was saying “I am Alî bin Abu Tâlib”. Another one was saying “I am Hasan bin Alî”. Another one was saying “I am Fâtima-tuz-Zehrâ”. All of them came and wept for Hadrat Husayn. They were saying: “O our dear son and the light of our eyes! Shall we weep for your cut head or hands, wounded body or captured sons? If they martyred you, why did they cut your hands?” Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “Bring the head of my beloved son.” At that moment, I saw that the head of Hadrat Husayn “radiyallahu anh” was in his hands. He put the blessed head on his body. I saw that Hadrat Husayn got up and sat down. Rasûlullah embraced him, he wept and said: “O my son! They martyred you while you were thirsty and hungry. If they had given food and water to you, Allahu Ta’âlâ would feed and water them at the hunger and thirst day.” Then, he said: “O Husayn! I know who martyred you. But, who did cut your hands?” Hadrat Husayn “radiyallahu anh” showed me and said: The man who hides among the killed has cut them. He told me: “Stand up o bandit! Give an answer to Rasûlullah “sall-Allâhu Ta’âlâ alaihi wa sallam”. I got up and went to his presence. He said: “O the enemy of Allahu Ta’âlâ, why did you cut the hands of my beloved son?” I said: “O Rasûlullah! I did not try to martyr him.” He said: “Cutting his fingers is worse.” Then, he prayed: “O the enemy of Allah! May Allahu Ta’âlâ change your form.” After that, I have found my limbs changed. Those who listened to these accursed that person.

- Wâqidî “rahmetullahi alaihi” reported as follows: “After cutting off the blessed head of Hadrat Husayn “radiyallahu anh”, Shimir the accursed put it into a bag and brought it to his house. He put the bag onto the ground and put a leather bag on it. When his wife came out of the house in the night, she saw that a radiance was ascending from that leather bag towards the skies. When she approached it, she heard a sound from its underneath. She immediately went to her husband Shimir, told him of the situation and

asked him what there was. The accursed Shimir said: It is the head of a Khârijî. I am bringing it to Yezîd. He will give me a lot of goods. His wife asked: “What is his name?” When he said: “It is Husayn bin Alî”, his wife screamed, fainted and fell. When she awakened, she said to his husband: “O the person who is worse than a Zoroastrian! Did not you fear Allahu Ta’âlâ? You hurt Rasûlullah “sall-Allâhu ’alaihi wa sallam” in his grave. You beheaded the light of the eye of Rasûlullah. Then, weeping, she left Shimir’s presence. When Shimir slept, she took the blessed head of Hadrat Husayn, kissed it and brought it to her room. She invited other women, too. They closed the doors and wept together. When it was late in the night, she felt drowsy and she slept. In her dream, she saw that her house parted and everywhere was covered in a radiance. In a white cloud, two ladies came. They took the head of Hadrat Husayn and wept. She was told that these two ladies were Hadrat Khadijeh and Hadrat Fâtima “radiyallahu anhumâ”. Then, a person whose face was luminous like the moon came. She was told that this person was Muhammad alaihis-salâm. On his right side, there were Hadrat Hamza, Ja’far Tayyâr and other Ashâb-i kirâm. They wept and kissed the head of Hadrat Husayn. Hadrat Khadijeh and Hadrat Fâtima came to the wife of Shimir and said: You have many rights on us. What do you want? She said: If you accept, let me be with you in Paradise. They said: May Allahu Ta’âlâ correct your deeds. We are waiting for you. The wife of Shimir woke up and told her dream to the other women there. In the morning, her husband Shimir came and asked for the blessed head of Hadrat Husayn. His wife did not give it. She said: “I cannot live with you anymore. Divorce me.” Shimir divorced her. But, she did not give the blessed head again. She said: “I die but I will not give it.” Shimir killed the woman and took the blessed head of Hadrat Husayn. Hadrat Husayn was martyred on Friday, the tenth of the month of Muharram, in the sixty-first year of Hegira.

Some of the imâms of the Ahl-i Bayt have been told about. Even though the other ones did not see Rasûlullah “sall-Allâhu ’alaihi wa sallam”, it is necessary to mention the kerâmats and superior states of that golden chain after their grandfathers. The scholars, ârifis and ahl-i yaqîn have called them the golden chain because of their honor and high degree. After mentioning the stories of the twelve imâms, the stories of some of the As’hâb-i kirâm will be told.

IMÂM ZEYNEL'ÂBIDÎN ALÎ BIN HUSAYN “radiyallahu anh”

• He is the son of Hadrat Husayn “radiyallahu anh”. He is the fourth of the twelve imâms. His name is Alî, his epithet is Abu Muhammad and Abul Hasan. His nicknames are Sejjâd and Zeynel'âbidîn. He was born in Medina in the thirty-third year of Hegira. His mother, Shehr-i Bânû was the daughter of the then Persian Shah and she was one of the grandchildren of Nûsh-i Rewân-i âdil. [She is the daughter of the last Sasanid ruler Yezdegerd. See the 1126th page of the Turkish book (**Se'âdet-i Ebediyye**)]. The passing away of Imâm Zeynelâbidîn occurred on the eighteenth of the month of Muharrem in the ninety-fourth year of Hegira. It has also been said that he passed away in the ninety-fifth year of Hegira.

The reason why he was called Zeynel'âbidîn: One night, he was performing a ritual prayer of tahajjud. The satan wanted to take the form of a dragon and make him busy. When he did not pay any attention, it bit one of his toes. Even though his toe had great pain, he did not stop his ritual prayer. When Allahu Ta'âlâ made it known to him that the dragon was the satan, he hit it and said: “Keep away, o accursed!” The satan left him and went. When he got up in order to complete his worship, a person whom he did not see called him three times as: “You are Zeynel'âbidîn”, that is, the ornament of the worshippers.”

Whenever he performed a ritual ablution, his face would turn yellow, his body would start trembling. When they asked him about the reason for this state of his, he would say: “Do you know to whose presence I will go?” One day, while he was performing a ritual prayer, his house started burning. He was at sajda (prostration in ritual prayer). They cried: “O grandson of Rasûlullah “alaihis-salâm”, fire has started, fire has started.” He did not raise his head from the sajda. Finally, the fire stopped. They asked: “What is the reason that you did not pay attention to this fire and what is the thing that made you unaware of it?” He said: “It is to think about the fire of the Hereafter, the fire of Hell.” His karâmats and extraordinary states are innumerable.

• Zuhri “rahmetullahi alaihi” related as follows: “Due to the order given by Caliph Abdulmelik bin Merwân, they had tied the feet of Zeynel'âbidîn Alî bin Husayn “radiyallahu anh” with heavy obstacles and his hands and neck with chains. They had appointed sentinels in order to watch him. I

asked for permission to see him. I said I would greet him and bid farewell. They allowed me. I went to his presence. He was in a tent. When I saw him in that situation, I wept. I said: "I wish I were in your place now and you were in safety." He said: "O Zuhri, do you think that I am bound with these bindings and I am restless? If I want, I will be free of these bindings. But, when such torment is made to you and people like you, if the torment of Allahu Ta'âlâ is remembered, these will be seen as easy. Then, he freed his hands and feet from the chains and said: "I will be free before I go a distance of two-days journey." Four days passed. Suddenly I realized that the sentinels who had been charged with watching him were walking around Medina and they were looking for him. Some of those sentinels said: We stopped somewhere and all of us encircled him, without sleeping, we watched him till the morning. In the morning, we could not see him in the mahmil. Zuhri continued his words: "Then, I went to Abdulmelik bin Merwân. He asked me of Zeynel'âbidîn "radiyallahu anh". I told him what I knew. Abdulmelik bin Merwân said: They brought Zeynel'âbidîn Alî bin Husayn here to me. He said to me: "What has happened between you and me?" I told him to stay with me. He said, "I will not stay here" and left. I could not say anything due to the fear of him and his grandeur."

While Zuhri "rahmetullahi alaih" talked about him, he would weep and say: "He is Zeynel'âbidîn."

• One of those who are credible said: "One day, I went to the house of the Zeynel'âbidîn Alî bin Husayn "radiyallahu anhumâ". When I reached his door, I stopped in order to call him. He came out. I greeted him, he replied to my greetings. We went to a wall. He said to me: "Do you see this wall?" I said: "Yes, I see it." Upon this, he said: "One day, I was sitting just in front of this wall, leaning against it. A person with a beautiful garment and a beautiful face came before me. He looked at me and said: "O Alî bin Husayn! I see that you are sad. If your sadness is about the world, sustenance is ready. Good or bad, everyone will eat his sustenance." I said: "No, I don't feel sad for the world. The world is like what you have said." He said: "If your sadness is about the Hereafter, it is a true promise and Allahu Ta'âlâ will give His verdict there." I said: "My sadness is not for the Hereafter, too. The Hereafter is like what you have said." He said: "So, for what you are upset?" I said: "I am afraid of the fitna of the son of Zubair." He said: "O Alî! Have you ever seen anyone who feared Allahu Ta'âlâ but Allahu Ta'âlâ did not suffice for his work?" I said: "No." Then, that person

disappeared. They informed me that he was Khidr “alaihis-salâm” and he told the truth.”

- The person who related the above incident said again: “One day, I had gone to Zeynel’âbidîn “radiyallahu anh”. A group of sparrows came and lighted around us, and then they flew. He said: “Do you know what these tiny sparrows said?” I said: “No, I do not know.” “They ask for their sustenance of today from Allahu Ta’âlâ Who gives their sustenance.””

- One night, from the direction of the Baqî’ cemetery, a voice was heard: “O those who do not value the world and who yearn for the Hereafter”. But, no one saw who the speaker was. This word was for Zeynel’âbidîn “radiyallahu anh”.

- One day, Zeynel’âbidîn “radiyallahu anh” had gone out to the desert together with his sons and a group of his servants. They prepared breakfast. A gazelle came and stopped near them. Zeynel’âbidîn “radiyallahu anh” called the gazelle and said: “I am Alî bin Husayn bin Ali bin Abî Tâlib. My mother (grandmother) is Hadrat Fâtima “radiyallahu anhâ”, who is the daughter of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Come, eat with us for a while.” The gazelle came and ate with them. Then, it left. One of his servants said: “Call the gazelle again, let it come.” He said: “If you promise not to touch it, I will call it.” All of them promised not to touch it. Again, he said the same things and called the gazelle. The gazelle came and started eating with them. One of those who were present at the meal board touched the gazelle with his hand. The gazelle became afraid and went away. Zeynel’âbidîn “rahmetullahi alaihi” said: “If you do not keep my word and if you do not keep your promise, I will not talk to you.”

- One day, a camel was lazy on the road, it was not walking. Zeynel’âbidîn “radiyallahu anh” made it collapse. He showed his whip and staff, he said: “Walk fast or I will beat you with these.” After that, the camel started walking fast and it did not become lazy again.

- One day, they were sitting in the desert. A gazelle came near them, she made sound by hitting her feet against the ground. People asked Imâm Zeynel’âbidîn what the gazelle was saying. He said: A person from Quraysh caught the baby of this gazelle. She says she did not nurse her baby since yesterday.” They called that Qurayshi person. He said: You caught the baby of this gazelle. Bring that baby so that she will nurse it. The baby will be yours again. The Qurayshi brought the baby of the gazelle. The gazelle nursed her baby. Imâm Zeynel’âbidîn “radiyallahu anh” asked that person

to set free the baby of the gazelle. He set it free. The gazelle went with her baby, by making sounds. Those who were there asked what the gazelle was saying. He said: She is praying by saying “May Allahu Ta’âlâ give you the good and the auspicious.”

- At the night when Imâm Zeynel’âbidîn “radiyallahu anh” would pass away, he asked for water from his son Muhammad Bâqir “radiyallahu anh” in order to perform a ritual ablution. They brought the water. He said: “In this water, an animal has died.” In the light of a candle, they looked attentively. There was a dead mouse in the water. They brought water again. He performed a ritual ablution and he said: “Now, my passing away is near.” He spoke his last will.

- Imâm Zeynel’âbidîn “radiyallahu anh” had a camel. He got upon it and went to Mecca. There was no need to hit it, therefore, his whip was kept hanging in the saddle. After returning to Medina, Imâm Zeynel’âbidîn passed away. That camel of his came to the grave, put its chest over the grave and moaned. Imâm Muhammad Bâqir “radiyallahu anh” said to the camel: “May Allahu Ta’âlâ bless you, get up!” The camel did not get up. Upon this, he said: “Don’t try to get it up, the camel will die here.” Three days later, the camel died there.

- After Hadrat Husayn “radiyallahu anh” was martyred, Muhammad bin Hanefiyye “radiyallahu anh” came to Imâm Zeynel’âbidîn “radiyallahu anh” and said: “I am your paternal uncle. I am older than you. I am more suitable to the imâmat [being the imâm] than you are. Give me the weapon of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Imâm Zeynel’âbidîn “radiyallahu anh” said: “O my dear uncle! Fear Allahu Ta’âlâ. Do not ask for something that you do not have a right on.” When he insisted, he said: “Let us go to a judge.” Muhammad Hanefiyye “radiyallahu anh” asked: “Who is that judge?” He said: “It is the Hajar al Aswad”. Together, they went to the Hajar al Aswad. He said: “O uncle! Ask about who is more suitable for the imâmat.” Muhammad bin Hanefiyye “radiyallahu anh” asked. No reply came. Imâm Zeynel’âbidîn “radiyallahu anh” lifted his arms, he prayed Allahu Ta’âlâ that He makes the Hajar al Aswad talk. Then, he told to the Hajar al Aswad, “Tell, who is suitable for the imâmat after Hadrat Husayn “radiyallahu anh”.” The Hajar al Aswad spoke and said clearly that the imâmet was deserved by Zeynel’âbidîn after Hadrat Husayn “radiyallahu anh”.

- During the tawâf (circumambulation) around the Ka’be, a man’s and a woman’s hands stuck to each other at Hajar al Aswad. Even though

they tried much, they could not separate their hands. At that point, Imâm Zeynel'âbidîn “radiyallahu anh” came there. He touched them with his blessed hand. Their hands separated immediately and each of them went to their own way.

- Abdulmelik bin Merwân wrote a letter and sent it to Hajjâj secretly: “Beware of killing the sons of Abdulmuttalib. The relatives of Abu Sufyân had been excessive in this. Their rulership ended quickly.” This situation was made known to Imâm Zeynel'âbidîn “radiyallahu anh”. He wrote a letter to Abdulmelik bin Merwân: “You wrote a letter to Hajjâj on so-and-so day and at so-and-so hour. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” informed me that this thing you did has caused the consent of Allahu Ta’âlâ, He has made your rulership established with you, and your sultanate time has extended a little more.” He gave the letter to a servant of his and sent him with his own camel. Abdulmelik bin Merwân received the letter. When he saw that the date on the letter was the same as the date of his letter, he believed that the mentioned was true. He loaded gifts as much as the camel could carry and sent them to Imâm Zeynel'âbidîn “radiyallahu anh”.

- Minhâl bin Amr related: I had gone to Hajj. I visited Zeynel'âbidîn Alî bin Husayn “radiyallahu anh”. He asked me about Huzeyme bin Kâhil al-Esedî. I said to him that he was alive when I was in Kûfe. He lifted his arms and prayed: “O my Allah! Make Huzeyme taste the heat of iron and fire. I returned to Kûfe.” Muhtâr bin Ebî Ubeyd had started off before. I had a friendship with him. I reached him. We continued on the journey together. He stopped somewhere on the road. He was waiting for someone. In the meantime, they brought Huzeyme. Muhtâr bin Ebî Ubeyd said: “Praise be to Allahu Ta’âlâ that I have captured you.” Then, he called for an executioner. He gave the order. They cut off the hands and feet of Huzeyme. He wanted them to make a fire. They brought a load of reeds and threw Huzeyme into the fire. That foul man burned. I said Subhânallah when I saw that situation. Muhtâr asked me why I had said so. I told him the prayer of Zeynel'âbidîn “radiyallahu anh”. He asked me if I heard it myself. I said: “Yes, I heard it.” Muhtâr immediately performed a ritual prayer of two rak’ats and made a long sajda. Then, he stood up. Then, we continued the journey. While passing by our house, I said to Muhtâr bin Ebî Ubeyd: “Come, let us eat at my house.” He said: “O Minhâl! Although you say that Allahu Ta’âlâ has accepted the prayer of Zeynel'âbidîn Alî bin Husayn “radiyallahu anh” you also say “let’s eat”. Today, I am fasting as gratitude for it.”

IMÂM MUHAMMAD BÂQIR “radiyallahu anh”

He is the son of Imâm Zeynel’âbidîn “radiyallahu anh”. He is the fifth of the twelve imâms. His name is Muhammad. His epithet is Abu Ja’far. His nickname is Bâqir. He was given that nickname because he had intricate knowledge. His mother was Fâtima, daughter of Hadrat Hasan “radiyallahu anh”. He was born in Medina, on Friday, the third of the month of Safer, the fifty-seventh year of Hegira, three years before the martyrdom of Hadrat Husayn “radiyallahu anh”. He passed away in Medina in the one hundred and fourteenth year of Hegira. His blessed grave is near the graves of his forefathers in the Bakî’ cemetery.

- Imâm Muhammad Bâqir “radiyallahu anh” related as follows: One day, I went to the house of Jâbir bin Abdullah “radiyallahu anh”. I entered the house and greeted him. He replied to my greetings. His eyes had become sightless. He asked: “Who are you?” I said: “I am Muhammad, the son of Zeynel’âbidîn.” He said: “O my son! Come near to me.” I went closer. He held my hand and kissed it. He bowed in order to kiss my foot, too. I retreated. He said: Rasûlullah “sall-Allâhu ’alaihi wa sallam” has greeted you. I asked: “How can it be?” He said: “One day, Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “O Jâbir, you will live until you see Muhammad bin Alî bin Husayn, who is one of my sons. Allahu Ta’âlâ has given him nour and wisdom. Tell him my greetings.” In another report, he said: “You will live until you see Muhammad Bâqir, who is one of the scholars with deep knowledge in religious sciences and from the sons of Husayn. Tell him my greetings.” Several days after talking to him, Jâbir bin Abdullah “radiyallahu anh” passed away.

- A person, who was one of the credible ones, related: “With Muhammad Bâqir “radiyallahu anh”, we visited the house of caliph Hishâm bin Abdulmelik. He said: “This house will be ruined, its soil will be transferred from here and its stones will remain open.” At that time, I was astonished by these words of Muhammad Bâqir “radiyallahu anh” and I thought who can demolish the house of Hishâm. After Hishâm passed away, his son Welîd ordered the demolition of that house. They carried its soil to another place. I saw that its stones remained open.”

- Again the same person related: We were together with Muhammad Bâqir “radiyallahu anh”. Zayd bin Alî “radiyallahu anh” visited us and then

left. Muhammad Bâqir “radiyallahu anh” said about him as follows: “They will martyr him, carry his head around and they will bring it here and put it to a reed. I was startled again. Because there was no reed in Medina. Then, I saw that they brought the blessed head of Zayd and they brought a reed.”

- Imâm Ja’far Sâdiq, son of Imâm Muhammad Bâqir “radiyallahu anhumâ” related: My father told me: “When I pass away, you wash me. Because an imâm cannot be washed by someone other than another imâm.” Besides, he said: “Abdullah, your brother, will claim to be imam, too. Do not intervene with him. Because his life will be short.” When my father passed away, I washed his body. My brother Abdullah claimed to be imâm. But, as my father told, his life was short.

- Feyz bin Matar related as follows: I went to the presence of Imâm Muhammad Bâqir “radiyallahu anh” in order to ask how one could perform a ritual prayer on the mahmil⁴⁴. Before I said anything, he said: “Rasûlullah “sall-Allâhu ’alaihi wa sallam” would perform a ritual prayer on his animal, wherever it went towards.”

- A person related: One day, I asked for permission to come to the presence of Imâm Muhammad Bâqir “radiyallahu anh”. He said: “There are several persons from your brothers. Wait a moment. “ After a short while, twelve persons came out. They were wearing narrow clothing. They greeted and passed by me. Then, I came in. I said that I did not know those who came out of his presence and I asked him who they were. He said: “These are your brothers from genies. As you come and ask about harâm and halâl, they come and ask, too.”

- Ja’far-i Sâdiq, the son of Hadrat Muhammad Bâqir, “radiyallahu anhumâ” said: One day, my father had said: “There are no more than five years left in my life.” When he passed away, I calculated. Exactly five years had passed.

- A person related: Together with Imâm Muhammad Bâqir “radiyallahu anh”, we were on the road between Mecca and Medina. He was on a mule. I was on a donkey. At one point, a wolf descended the mountain. He came close. He put its front paws on the saddle of the mule and said something. Muhammad Bâqir “radiyallahu anh” listened, then he said: “Walk, go away! I did what you have said.” He turned towards me and said: “Do you

44 That is, he wanted to ask about performing namaz on the two chests called mahmil (litter) that are on an animal.

know what the wolf said?” I said: “Allahu Ta’âlâ and His Resûl “alaihis-salâm” and Rasûlullah’s son know better.” He said: “The wolf said that his female had a pain. He said: “Do pray that she will get recovered and none of my offspring will attack none of your friends.” I said that I prayed.

- A person from the salaf related: I was in Mecca. I wanted to see Muhammad Bâqir “radiyallahu anh” greatly. I set for the journey and went to Medina. At night when I reached Medina, it was raining intensely and there was grave cold. At the midnight, I went to the door of the house of Muhammad Bâqir “radiyallahu anh”. I was thinking if I should knock on his door or wait for the morning. At that moment, I heard the voice of Muhammad Bâqir “radiyallahu anh”. He was saying to his jâriya: “Open the door for so-and-so person. This night, he has been caught by rain and he is cold.” The door was opened, I entered the house.

- A person related as follows: One day, I went to the house of Muhammad Bâqir “radiyallahu anh” in order to visit him. Even though he let others come in, he did not allow me. I became very sad and returned to my home. I could not sleep that night. I was engrossed. I told myself: “To whom should I go? If I go to the group of Murjîe, they have such and such wrong words. If I go to a group of Qaderiyye, they have such and such wrong thoughts. If I go to the group of Zaydiyye, they say such things...” I was thinking about the false and deviant ideas of each of them. While I was thinking these, the adhan (prayer call) for the morning prayer started. At that point, my door was knocked at. I went out and said to the person who came: “Who are you?” He said: “I am the envoy of Muhammad Bâqir “radiyallahu anh”. He is calling you. I put on my clothing and went immediately. When I came to the presence of Muhammad Bâqir “radiyallahu anh”, he said: “O so-and-so person, why are you turning to Murjiyye, Qaderiyye, Zaydiyye and Hârûniyye? Turn to us.”

- Again, a person related: I was between Mecca and Medina. Suddenly, I saw a silhouette away. It was appearing some time, then it was disappearing. When it came close, I saw that it was a boy who was around seven or eight years old. He greeted me. I responded to his greeting. I said: “Where are you coming from?” He said: “I am coming from Allahu Ta’âlâ.” I said: “Where are you going?” He said: “I am going to Allahu Ta’âlâ.” I said: “What is your food?” He said: “It is taqwâ”. I said: “Who are you?” He said: “I am a person from Arabs.” I said: “Explain it more.” He said: “I am from the Quraysh.” I said: “Explain it more.” He said: “I am Hashimite.”

I said: “Explain it more.” He said: “I am one of the descendants of Hadrat Alî.” Then, he recited this poem in meaning:

*We are on such a pool of blessings,
We get sustenance from it greatly and we become happy.
No one attained what the Prophets attained,
The person, whom we bless, will not remain in desperation.*

Then, he said: “I am Muhammad (Bâqir) bin Zeynel’âbidîn Alî bin Husayn bin Alî bin Abî Tâlib. Then, he disappeared. I could not understand if he ascended the sky or hid in the Earth.

- A person related as follows: I asked Imâm Muhammad Bâqir “radiyallahu anh” what were the rights of a believer on Allahu Ta’âlâ. He turned his face towards another direction. I asked again. He did not answer. When I asked the third time, he said: “The rights of a believer on Allahu Ta’âlâ are that when he says “Come” to that palm date tree, that palm date tree comes.” I saw that the palm date tree he had indicated started coming. He said to the palm date tree: “Stay at your place. With this word of mine, I did not mean your coming.”

- A person related as follows: I went to the house of Muhammad Bâqir “radiyallahu anh”. I knocked on the door. A young jâriya opened the door. I touched my hand to the jâriya and said: “Tell your master that there is so-and-so person at the door.” At that moment, I heard a voice from inside, saying: “Come in, may you be left without mother.” I came in and said: “I have not done something bad to her!” He said: “You are telling the truth. But, do you think that these walls are a curtain for us like they are a curtain for you? Otherwise, what will be the difference between us? Never do such a thing again.”

- Habbâbe-i Vâlîbiyye came to visit Muhammad Bâqir “radiyallahu anh”. He asked: “Why do you come so rarely?” He replied, “There is a whiteness on my head, it makes me busy.” When he said “Show where it is.” Habbâbe showed the whiteness on his head. He put his blessed hand on the whiteness on his head. The whiteness disappeared. Then, he said “Give him a mirror to look at his head.” Habbâbe took the mirror and looked at it. The whiteness on his head had disappeared.

• A person related as follows: Together with Imâm Muhammad Bâqir “radiyallahu anh”, we were at the masjid of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. In those days, Imâm Zeynel’âbidîn “radiyallahu anh” had passed away. While we were there, Dâwud bin Suleymân and Mensûr Dewânîkî came to the masjid. Dâwud bin Suleymân came to the presence of Imâm Muhammad Bâqir “radiyallahu anh”. Mensûr Dewânîkî sat down at a far place. Imâm Muhammad Bâqir asked: “Why has Mensûr not come near us?” Dâwud bin Suleymân submitted an excuse. Upon this, Hadrat Imâm Muhammad Bâqir said: “Before long, Mensûr will be the governor. He will rule over the East and the West. His life will be long and he will have treasures and jâriyas that no one before him has had. Dâwud bin Suleymân went to Mensûr Dewânîkî and told these to him. Upon this, Mensûr Dewânîkî came to the presence of Imâm Muhammad Bâqir. He said: “I could not come to your presence due to your greatness and majesty.” Then, he said: “You said some things about me.” He said: “Yes, what I said is correct.” Mensûr Dewânîkî asked: “Will our property be greater than yours?” He said: “Yes.” He said: “After me, will my property be inherited by my sons?” He said: “Yes, it will be.” He asked: “Will our property and rulership be more or will Benî Umeyye’s be more?” He said: “Your property and rulership will be greater. So much so that, like children play with a ball, your sons will play with this property. I had heard this from my father.” When he attained the indicated property and rulership, Mensûr Dewânîkî was startled with those words of Imâm Muhammad Bâqir “radiyallahu anh”.

• Abu Basîr, whose eyes were sightless, related as follows: One day, I said to Imâm Muhammad Bâqir “radiyallahu anh”: You are one of the descendants of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. He said: “Yes, I am.” I said: “Rasûlullah is the inheritor of all the Prophets.” He said: “Yes, he inherited their knowledge.” I said: “Yoo receive an inheritance from the knowledge of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, too. He said: “Yes.” I said: In that case, do you have the power to revive the dead, make the blind see, heal the leprosy disease and give the news about the food and goods in the houses.” He said: “Yes, with the permission of Allahu Ta’âlâ, I have it.” Then, he said: “Come close to me.” I came close to him. He rubbed his blessed hand on my face and my eyes started seeing. I saw the mountains, the deserts, the Earth and the sky. Then, he rubbed his blessed hand on my face again. My eyes became sightless again. He said to me:

“Do you want for your eyes to see in the world and be questioned in the Hereafter, or do you want for your eyes not to see and to enter Paradise without giving account. I preferred not seeing in the world and entering Paradise without being questioned.

• A person related as follows: We were in the lecture of Imâm Muhammad Bâqir “radiyallahu anh” with around fifty people. At that time, a palm date fruit seller from Kûfe came. He turned toward Imâm Muhammad Bâqir and said: “In Kûfe, so-and-so person says there is an angel near you and that angel informs you about who is believer, disbeliever, your friend or your enemy.” Imâm Muhammad Bâqir “radiyallahu anh” asked that person: “What is your job?” He said: “I sell wheat.” He said: “You are lying.” When he said: “From time to time I sell barley, too.” He said: “You have lied again. Your job is selling palm date fruits” That person said: “Who told you so?” He said: “The angel who informs me of my friend and foe told me.” Then, he said: “You will die of so-and-so disease.” Once, I went to Kûfe. I asked about that person. They said: “Three days ago, he died of the disease that Imâm Muhammad Bâqir had said.”

• A person related one of the kerâmats of Imâm Muhammad Bâqir “radiyallahu anh” as follows: One day, together with Imâm Muhammad Bâqir, we were going to Medina on horseback. We went for a while and came across two persons. He showed those persons and said: “These are thieves, catch them.” His servants caught those two persons and tied them. He said to another person: “Climb that mountain, bring whatever you find in the cave there.” That person went and brought two suitcases. They were full of clothing. They found another suitcase in another place. Imâm Muhammad Bâqir “radiyallahu anh” said: “The owner of the two suitcases is waiting, he is ready. The owner of the third one will come later.” We reached Medina. The owner of the two suitcases had accused several people whom he had suspected. The judge was reprimanding them. Imâm Muhammad Bâqir said: “Do not accuse and reprimand these persons. The thieves are here.” He showed the two people whom he had caught on the road. The hands of the thieves were cut off. The two suitcases were delivered to their owner. One of the thieves whose hand had been cut off said: May hamd be to Allahu Ta’âlâ that the cutting off of my hand and my repentance has occurred through the grandson of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. Imâm Muhammad Bâqir “radiyallahu anh” told him: “Your hand has gone to Paradise twenty years before you.” That person died twenty years after the cutting off of his hand. Three days later, the

owner of the third luggage came, too. Imâm Muhammad Bâqir told that person: “In your luggage, there are one thousand dinars that belong to you, one thousand dinars that belong to someone else. Besides, there are pieces of clothing like those pieces of clothing.” That person said: “If you tell me the name of the person whose one thousand dinars are in the luggage, I will have faith and become Muslim.” He said: “That person’s name is Muhammad bin Abdurrahmân. He is a pious person who performs ritual prayer often and gives alms much. At the moment, he is outside waiting for you.” The owner of that bag was a Christian. When he heard these, he became Muslim by saying: “I believe that there is no god but Allah and Muhammad “alaihis-salâm” is His slave and Messenger.”

- Abu Basîr said as follows: Imâm Muhammad Bâqir “radiyallahu anh” said. “I know such a person that when he goes to a seaside, he knows all the animals and their generations in that sea.”

- A person related as follows: With a group of people, we had entered the corridor of the house of Imâm Muhammad Bâqir “radiyallahu anh”. We heard that someone was reading something Syriac and weeping. We thought that he was one of the People of the Book. We entered the house and saw that there was no one except Imâm Muhammad Bâqir. When we asked this to him, he said: “I was reading the supplication of so-and-so Prophet. It made me weep.”

- It has been reported: Once, Ibn Ukâshe al-Esedî came to the presence of Imâm Muhammad Bâqir “radiyallahu anh”. His son, Ja’far Sâdiq, was near him. Ibn Ukâshe “radiyallahu anh” said: Ja’far’s marriage time has come. Will you make him marry?” There was a sealed money bag in front of Imâm Muhammad Bâqir. He said: “A slave trader will come from somewhere soon. He will camp at so-and-so place.” When we went to his presence another time, they informed us that the trader whom he had talked about came. He gave that money bag, which was full of dinârs, and said: “Buy a jâriya with this.” We went to the trader. He said that he had sold all his jâriyas but there had been two very beautiful jâriyas left. We said: “Let us see them.” He brought them and we liked one of them. We said: “How much money do you want for her?” He said: “Seventy gold coins”. We said: “Decrease the price a bit.” He said: “I don’t accept any price less than seventy dinars”. We gave him the money bag. We said: “Take the gold coins which are in this money bag. We do not know how many are in it.” There was a man with white hair and white beard. He said: “Count the gold”. The trader said: “I will not give

her if it is less than that.” The man with a white beard insisted. We opened the money bag and counted. There were exactly seventy gold coins. We bought the jâriya and brought her to the presence of Imâm Ja’far Sâdiq. Ja’far Sâdiq, his son, was there, too. We told him about the event with the trader. He thanked Allahu Ta’âlâ. Then, he asked the jâriya. “Are you a virgin or a widow?” When the jâriya said she was virgin, he asked: “No jâriya can run away from the jâriya seller, how could you run away from him?” The jâriya said: “Whenever my seller came next to me and wanted to have intercourse with me, an old person with a white beard came, slapped him, and kept him away from me. This happened several times.” Then, Imâm Muhammad Bâqir told his son Ja’far Sâdiq: “Take this jâriya and leave.” Ja’far Sâdiq “radiyallahu anh” married that jâriya. She gave birth to his son Mûsâ Kâzim “radiyallahu ta’âlâ anhum ejma’in”.

• One day, Imâm Muhammad Bâqir “radiyallahu anh” was sitting with a group of people in Medina. Suddenly, he bowed his blessed head. After staying so for a while, he raised his head and said: One will come to see this Medina. With his army of four thousand strong, he will kill many people in three days. You will be harmed by him greatly. This event will happen next year. You must know certainly that these words of mine are true. Beware of this! The people of Medina did not believe these words. Only a small group of people and the Sons of Hâshim believed. Because the Sons of Hâshim knew that every word of Imâm Muhammad Bâqir “radiyallahu anh” was true. One year later, Imâm Muhammad Bâqir and those who believed his words, together with their families, went out of Medina. Then, Nâfi’ bin Ezrâk, with his army, came to Medina. He killed many people as Imâm Muhammad Bâqir had said. After this incident, the people of Medina said: “Every word of Imâm Muhammad Bâqir “radiyallahu anh” is true. We believe his every word. We do not disobey him whatever he says. Because he is one of the Ahl-i Bayt of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He never tells a lie.”

IMÂM JA’FAR SÂDIQ “radiyallahu anh”

Imâm Ja’far Sâdiq “radiyallahu anh” is the sixth of the twelve imâms. His epithet is Abu Abdullah. It is also said that his epithet was Abu Isma’îl. The most well-known one of his nicknames is Sâdiq. He is the son of Imâm Muhammad Bâqir. His mother is Ummu Fermûde. Ummu Fermûde is the

daughter of Qâsim bin Muhammad, grandson of Hadrat Abu Bakr. The mother of Ummu Fermûde is Esmâ binti Abdurrahmân bin Abî Bakr-is-Siddîq “radiyallahu anhum ejma’in”. Because of this reason, Jâfar Sâdiq “radiyallahu anh” said: Abu Bakr Siddîq has brought me to the world two times. With this word of his, he indicated his affiliation to him via both lineage and spiritual sides. Because, in tasawwuf, he has two paths. One of them is through his father Imâm Muhammad Bâqir, to Imâm Zeynel’âbidin, to Hadrat Husayn, and it reaches Hadrat Alî. [This is the **path of Wilâyat**]. His second path is through his mother’s father Qâsim bin Muhammad bin Abî Bakr, to Selmân Fârisî, and it reaches Hadrat Abu Bakr Siddîq. [This is the **path of Nubuwwat**]. As a matter of fact, the word Hadrat Îsâ “salewatullahi alâ nebiyyinâ wa alaihi” said, “unless one is born two times” [that is, unless one reaches the degree of wilâyat, one cannot find a way to the spiritual world.] is an indication of this meaning.

Ja’far Sâdiq “radiyallahu anh” was born in Medina in the eightieth year of Hegira. According to another report, he was born on Monday, the twenty-seventh of the month of Rebî’ul-ewwel, in the eighty-third year of Hegira. He passed away in the one hundred forty-eighth year of Hegira in the middle of the month of Rajab on Monday in Medina. His grave is in the Baqî’ cemetery, near the graves of his father Muhammad Bâqir, his grandfather Imâm Zeynel’âbidîn and his paternal uncle Hasan bin Alî “ridwânullahi tealâ alaihim ejma’in”. May Allahu Ta’âlâ increase the rewards of that highly valuable persons in that graveyard that He gives favors to and He has made honored.

Ja’far Sâdiq “radiyallahu anh” is one of the greatest and savants of the Ahl-i Bayt. The knowledge and effulgences that had been poured into his heart are so great that the knowledge and science that was reported from him is beyond the mind’s comprehension. Ja’far Sâdiq “radiyallahu anh” said: Our knowledge is *ghâbir* and *mezbûr*. It is *nuket* in hearts. It is *nakr* in ears. We have red *jafr*, white *jafr* and Hadrat Fâtima’s “radiyallahu anh” book. Also, we have a book that compiles everything that people need. Upon this, he was asked to explain these words. He said: *ghâbir* is the knowledge about the future, the *mezbûr* is the knowledge about the past. *Nuket* in the hearts is the inspiration. *Nakr* in the ears is the talk of the angels; their talks are not heard and their bodies are not seen. The Red *jafr* is a container in which there is the weapon of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Until the Ahl-i Bayt takes the command over us, this container will not appear. White *jafr* is a container in which there are Torah

of Mûsâ alaihis-salâm, Bible of Îsâ alaihis-salâm, Psalms of Dâwud alaihis-salâm and the books that Allahu Ta'âlâ had sent before these. In the book of Hadrat Fâtima, there are the names and the words of the rulers that will come until Doomsday. When it comes to the Book, its length is seventy yards, Rasûlullah “sall-Allâhu 'alaihi wa sallam” dictated it personally to Hadrat Ali. I swear by Allah, Hadrat Ali wrote everything that people will need until Doomsday in it, even wounding ransom, hitting one or a half whip, and it has been reported that he said: “Before losing me, ask me about things that no one will be able to tell you after me. In short, the facts, wise and delicate words that were uttered by his blessed tongue are well known among the people of *kashf* and *yaqîn*. They are written in the books of the greatest scholars and the distinguished ones. They are so many that they are innumerable and uncountable. In this book, his superior states, extraordinary things, *kashf* and karâmats have been mentioned shortly.

- Caliph Mensûr said to Rebi': Let Imâm Ja'far Sâdiq come to me. They called him. When he came, caliph Mensûr said: If I don't kill you, may Allah kill me! With some tricks, you want to cause mischief and to shed the blood of Muslims. Ja'far Sâdiq “radiyallahu anh” made an oath and said: “I have not done such a thing and I do not want to do it either. If you heard such a thing, it is a liar's word. May Allahu Ta'âlâ protect, I cannot do the thing that you said. Yûsuf alaihis-salâm was oppressed, he pardoned them. Eyyûb alaihis-salâm was inflicted trouble, he had patience. Suleymân alaihis-salâm was bestowed with many things, he thanked. These are prophets and your lineage reaches them.” When Mensûr heard these, he said: “You are telling the truth. Let us go upstairs.” and invited him to his room. Then, he said: “These words of mine were said by so-and-so person.” They sent for that person. When he came, he asked him: “Did you hear these from Ja'far Sâdiq himself?” That person said: “Yes, I heard them from himself.” He said: “Will you make an oath?” He said yes and made an oath in that manner: “Billahillezî lâ ilâhe illâ hû âlimulghaybi wa shehâdeti”: I swear by Allah Who knows everything, concealed or obvious, and Who there is no god but Himself.” Ja'far Sâdiq “radiyallahu anh” said to that person: “Make an oath in that manner: “Beraytu min hawlillahi wa kuwwetihî welteje'tu ilâ hawlî wa kuwwetî lakad fe'ale kezâ wa kezâ Ja'far wa kezâ wa kezâ kâlê Ja'far. (Let me leave the force and power of Allah and take refuge in my own force and power that Ja'far said so-and-so things and did so-and-so things.) At first, that person did not want to make an oath in this manner. But, later, he made the oath and he fell and died at

that moment. Caliph Mensûr said: “Throw the dead body of this person out by holding his foot.”

• Rebi’ relates: When Ja’far Sâdiq “radiyallahu anh” came to the presence of Caliph Mensûr, he was moving his lips, reciting something. Mensûr’s anger disappeared slowly. He even asked him to come near, treated him pleasantly with a smiling face. When he left there, I asked Ja’far Sâdiq “radiyallahu anh”: The caliph was mad at you. When you came and moved your lips, his anger calmed down slowly. Which prayer were you reciting? He said: “I was reciting the prayer of my grandfather Hadrat Husayn “radiyallahu anh”. It is: “Yâ uddetî inde shiddetî wa ghawsî inde kurbetî uhrusnî biaynikelletî lâtenâmu wa ekfinî bi ruknike ellezî lâ yerâmu” [O my support when in difficulty and o my true helper when in trouble! Protect me with your everlasting seeing and suffice for me with your endless force and power!] Rebi’ said: “I memorized this prayer. Whenever an infliction befell me, I would recite this prayer and I would be free from it. Then, I asked: “Why did you get the person who died make an oath other than his own?” He said: “When a slave of Allahu Ta’âlâ remembers Him with unity and greatness, Allahu Ta’âlâ looks at that slave of His with mercy and protection and He delays his punishment. I offered an oath as you heard to that person and as you see, Allahu Ta’âlâ gave his punishment quickly.

• Caliph Mensûr ordered his doorman to kill Ja’far Sâdiq “radiyallahu anh” when he would come, before coming to the caliph’s presence. One day, Ja’far Sâdiq came to the place where Mensûr was present, he entered the place and sat down. The doorman entered the place, he saw him next to Caliph Mensûr and became startled. After a while, Ja’far Sâdiq “radiyallahu anh” left there. Mensûr called his doorman. He said: “What did I order to you?” The doorman made an oath and said: “I saw Ja’far Sâdiq only when he was next to you. I did not see him entering or going out of the place.”

• One of the close men of Caliph Mensûr related as follows: “One day, I had gone to Mensûr. I saw that he was worried. I asked: “O emîr-el mu’mînîn! Why are you worried?” He said: “I have killed many people from the Ahl-i Bayt. But, I have left their leader alive.” I asked: “Who is that person?” He said: “He is Jâ’far bin Muhammad”. I said: “He is busy with worshipping Allahu Ta’âlâ. He never attaches importance to the world.” He said to me: “You want him to be the caliph. But, he will not be. I want to set free my heart from dealing with him this night latest. “ Then, he called the executioner. He said to the executioner: “I will call Ja’far

Sâdiq here.” He ordered the executioner to kill Ja’far Sâdiq when he put his hand on his head. Then, they called Ja’far Sâdiq “radiyallahu anh”. While he was going to Mensûr, I was near him. He was moving his lips. I did not understand what he was reciting. I looked at the palace of Mensûr, it was shaking as if it was a boat on a rough sea. I saw Mensûr, he met Hadrat Ja’far Sâdiq on barefoot, his head was uncovered, and he was shaking. He held his arm and seated him in his throne. Then, he asked: “O the grandson of Rasûlullah! Why have you come?” Hadrat Ja’far Sâdiq said: “You have called me. I have come.” Mensûr said: “What do you want? Order!” Ja’far Sâdiq “radiyallahu anh” said: “Do not send for me unless I wish, I will come when I want.” Then, he left. Then Mensûr slept until midnight. He missed his ritual prayers. When he woke up, he made qadâ of them. He called me to his presence and said: When Ja’far Sâdiq came to me, I saw a giant dragon. It had opened its mouth. One of its lips was on the ground, the other one was on the ceiling of my palace. It said to me clearly: “If you harm Ja’far Sâdiq “radiyallahu anh”, I will swallow you and your palace.” When I said: “This is sorcery.” It said: “Don’t talk like that. This is one of the peculiarities of the prayer of ism-i a’zam. That prayer has come from Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. With this prayer, whatever he wished, it would come true.”

• Ibn Jewzi “rahmetullahi alaih” in his book named (**Safwe-tus safwe**) reports from Leys bin Sa’d: In a Hajj season, I was in Mecca. After performing the late afternoon prayer, I climbed the mount of Abu Kubeys. Someone was praying there. Until he became breathless, he said: “Yâ Rabbî, Yâ Rabbî”. Then, until he became breathless, he said: “Yâ Rabbâhu, yâ Rabbâhu”. Then, until he became breathless, he said: “Yâ Rabbî, Yâ Rabbî”. Then, again until he became breathless, he said: “Yâ Allah, yâ Allah”. Then, he started saying “Ya Hayy, yâ Hayy” and he continued until he became breathless. Then, until he became breathless, he said: “Yâ Rahîm, yâ Rahîm.” Then, until he became breathless, he said: “Yâ Erhamerrâhimîn”. He did this seven times. Then, he said: “O my Allah! I wish for grapes and those two clothes of mine have become old.” As soon as his prayer finished, I saw that a basket full of grapes and two pieces of clothes have been put beside him. However, it was not the season of grapes. When he started eating the grapes, I said: “I am a shareholder in these grapes.” When he asked: “Why?” I said: “While you were praying, I was saying âmîn (amen).” He said: “All right, come here.” I came near and

we ate the grapes together. The grapes were seedless. I ate until I became full. I had not eaten such grapes before. Despite our eating, the grapes in the basket had not diminished. Then, he said to me: “Take whichever one you like from these two pieces of clothes.” I said: “I do not need it.” He said: “In this case, turn your face, I will put on them.” I turned my face. He put on one of the clothes like a shirt and the other one as a cloak. He took his old clothes and walked. I followed him. We reached the location of Sa’y. There, someone met him and said: “O the grandson of Rasûlullah “sall-Allâhu ’alaihi wa sallam”, put a garment on me. May Allahu Ta’âlâ put a garment on you in return.” He gave his old clothes in his hand to him. I reached that person and asked: “Who is the person that gave you these clothes?” He said: “He is Ja’far bin Muhammad “radiyallahu anh”.” Then, I looked much for Hadrat Ja’far Sâdiq in order to listen to hadîth-i sharîfs from him. But, I could not find him.

- Dâwud bin Alî bin Abdullah bin Abbâs killed one of the slaves of Imâm Ja’far Sâdiq “radiyallahu anh” and he took his property. Hadrat Ja’far Sâdiq went to Dâwud and told him: “You have killed my slave and you have encroached on my property. You will be sorry if I pronounce a malediction over you.” Dâwud bin Alî made a mockery of him by saying: “Are you threatening me with a malediction?” Jâ’fer Sâdiq “radiyallahu anh” went to his home and spent all night by worshipping. Before the dawn, they heard that he pronounced a malediction over Dâwud bin Alî. Within one hour, Dâwud bin Alî was killed.

- Abu Basîr related: I had gone to Medina. I had a jâriya of mine with me. In the morning, I went out in order to go to the public bath to perform a ghusl ablution. I saw that a group of people was going to visit Imâm Ja’far Sâdiq “radiyallahu anh”. I joined them. We went and came to the presence. Looking at me, he said: “O Ebâ Basîr, don’t you know that one cannot come to the presence of Prophets and their sons while one is junub?” I said: “I have come in this state not to be deprived of visiting you.” Then, I repented for doing this and I went out.

- A person related: I had a friend. Caliph Mensûr had imprisoned him. In a Hajj season, after the late afternoon prayer at Arafât, I saw Hadrat Ja’far Sâdiq. He asked me about the situation of my friend who was in prison. I said: “He is still in prison.” At that moment, he lifted his hands and prayed for my friend. After a short while, he made an oath and said: “They released your friend on the day of Arafa, after the late afternoon prayer.”

• A person related: I had bought a garment in Mecca. I was planning to keep it until my death so that it should be a shroud for me. When we went to Muzdelife from Arafat, I lost that garment and I became very sad. In the morning, when I went to Minâ, I sat in Masjid-i Hif. Meanwhile, a person came and said: Hadrat Ja'far Sâdiq is calling you. I went and greeted him and I sat down in his presence. He said to me: "If you want, I shall give you a garment, it shall be your shroud after your death." I said: "It will be good. As a matter of fact, a garment of mine has been lost." His servant brought a garment. It was exactly like my garment that I had lost. He said: "Take it and entrust it to Allahu Ta'âlâ."

• A person related: One day, while Imâm Ja'far Sâdiq "radiyallahu anh" was walking in Mecca, a woman and her children were crying together. There was a dead cow in front of them. Hadrat Ja'far Sâdiq asked: "What is this?" The woman said: "We were living by the milk of this cow. Now, she is dead. We do not know what to do." Ja'far Sâdiq "radiyallahu anh" said to the woman: "Do you want that Allahu Ta'âlâ will resuscitate this cow?" The woman said: "As if this infliction is not enough, you are making a mockery of me?" He said: "No, I am not." He touched his blessed foot to the dead body of the cow. The animal revived and stood up. In the meanwhile, Hadrat Ja'far Sâdiq mixed with the crowd and disappeared. The woman could not understand who he was.

• Again, a person related: Together with Hadrat Imâm Ja'far Sâdiq, we were going to Hajj. We stopped under a dry palm date tree. He moved his blessed lips. I could not understand what he was reciting. Then he turned his face towards the palm date tree and said: "Feed us with the sustenance of His slaves that Allahu Ta'âlâ has entrusted you." The tree bent towards Hadrat Ja'far Sâdiq. There were fresh date fruit clusters hanging from it. He said

to me: "Come, eat these date fruits by saying Basmala." I ate those date fruits. I had never eaten such sweet and beautiful date fruits so far. There was a peasant there. When he saw this, he said: I have never seen such magic in my life. Ja'far Sâdiq "radiyallahu anh" said to that peasant: We are the inheritors of the Prophet "sall-Allâhu 'alaihi wa sallam". There is no magician or soothsayer among us. We pray and Allahu Ta'âlâ accepts our prayer. If you wish, I shall pray that Allahu Ta'âlâ turns you to a dog's form. The peasant said ignorantly: "Do pray." He prayed. At that moment, the peasant's form changed to a dog's form. He went towards his home.

Hadrat Ja'far Sâdiq told me to follow him. I went after him. He entered his home. He wailed his tail near his children. His children chased him away with a stick. I went to the presence of Hadrat Ja'far Sâdiq and told him about the situation. Then, that dog came, too. He was rolling on the soil and shedding tears from his eyes. Ja'far Sâdiq "radiyallahu anh" pitied him and prayed. He returned to his previous form. He said to him: "Do you believe now what I said to you?" The peasant said: "One thousand times, one thousand times."

• A person related as follows: Together with a group of people, we were present at the lecture of Hadrat Ja'far Sâdiq. I asked: Allahu Ta'âlâ said to Ibrâhîm alaihis-salâm [in the 260th âyat of the Sûra of Baqarah, purporting: **"...Take four birds and commit them to yourself. Then [after slaughtering them] put a portion of them on each hill; then call them - they will come [flying] to you in haste..."**] These birds were of the same or different species? Upon my question, Jâfar Sâdiq "radiyallahu anh" said: Do you want me to show those birds to you? We said: "Yes, we do." He said: "O peacock." A peacock bird came. He said: "O crow." A crow came. He said: "O pigeon." A pigeon came. Then he said: "O hawk." A hawk came. He ordered the cutting off the heads of those four birds. They tore down them and mixed their flesh together. They left their heads. He lifted the head of the peacock, he said: "O peacock." We saw that the flesh and the bones of the peacock separated from the parts of the other birds suddenly and united with their own head, it revived and turned into its previous state. The other three birds revived the same way, too.

• Again, it was said as follows: A person brought ten thousand coins to Hadrat Ja'far Sâdiq. He said: "I am going to Hajj. With this money, buy a house for me, so that I will live in that house with my family when I return from the Hajj." When that person returned from Hajj, he went to the presence of Hadrat Ja'far Sâdiq. Hadrat Ja'far Sâdiq "radiyallahu anh" told him: "I have bought a palace in Paradise for you. The first of your neighbors is Rasûlullah "sall-Allâhu 'alaihi wa sallam", the second is Hadrat Alî "radiyallahu anh", the third and the fourth are Hadrat Hasan and Hadrat Husayn "radiyallahu anhumâ". I have written a document for this. When that person heard it, he said: "I do consent this." When he went to his home, he became ill. He showed the document that Hadrat Ja'far Sâdiq had written and said: "If I die, put this document in my grave." When he passed away, they put that document in his grave. The next morning they

found the document on his grave. On the back of the document, it was written: “Ja’far bin Muhammad “radiyallahu anh” kept his word; he kept his promise.”

• A person asked Hadrat Ja’far Sâdiq to pray for him so that Allahu Ta’âlâ gives him a lot of property and he makes Hajj many times. Jâfer Sâdiq “radiyallahu anh” prayed for that person: “O my Rabb! Give this person property enough to perform Hajj fifty times.” That person performed Hajj fifty times. When he was going for Hajj for the fifty-first time, while he was performing a ritual bath in the place called Juhfe, a flood came and he passed away there.

They martyred Hadrat Zayd “radiyallahu anh” and they hanged him from a gallows tree. Hakîm bin Abbâs recited two couplets which spoke ill of Hadrat Alî and Hadrat Zayd. When Hadrat Jâ’fer Sâdiq heard these couplets, he raised his arms and prayed: “O my Allah! Make one of your dogs assault that person who is lying in his words.” The sons of Umeyye sent Hakîm bin Abbâs Kelbî to Kûfe. While he was on the road, a lion attacked and tore apart him. When Hadrat Imâm Jâ’fer Sâdiq was notified of this event, he made a sajdah and said: “Praise be to Allahu Ta’âlâ that He fulfilled His promise to us.”

IMÂM MÛSÂ KÂZIM BIN JA’FAR “radiyallahu anhumâ”

He is the son of Hadrat Ja’far Sâdiq “radiyallahu anh”. He is the seventh of the twelve imâms. His epithet is Abul-Hasan and Abu Ibrâhîm. Some reported other epithets belonging to the twelve imâms. His nickname is Kâzim. He was given this nickname because he was a very gentle, mild-tempered person and he would forgive those who harmed him and he kept his anger under control. His mother was Humeyde-i Berberiyye and she was a female slave. He was born at Ebwâ’, between Mecca and Medina, on the 23rd of the month of Safer, one hundred twenty-eighth year of Hegira. It was Sunday. Caliph Mehdî bin Mensûr was the first person who brought them from Medina to Baghdad. When brought to Baghdad, he imprisoned him. While Imâm Mûsâ Kâzim “radiyallahu anh” was in prison, one night, Mehdî bin Mensûr saw Hadrat Alî “radiyallahu anh” in his dream. Hadrat Alî recited the 22nd âyat-i karîma of the Sûra of Muhammad, purporting: **“So would you perhaps, if you turned away, cause corruption on earth**

and sever your [ties of] relationship?” Rebi’, the minister of the caliph Mehdi related: Mehdi called me. When I came in, I saw that he was reciting this âyat-i karîma with a beautiful voice. He said to me: “Go immediately, bring Mûsâ bin Ja’far “radiyallahu anh” here.” When I brought him, Mehdi hugged him and made him sit down next to himself. Then, he told him his dream. He said: “Can you assure me that you shall not march on my sons and me?” Mûsâ Kâzim “radiyallahu anh” said: “I swear by Allah, I will not do such a thing and I will not see doing such a thing suitable for my glory.” Mehdi said: “You are telling the truth.” Then, he turned towards me and said: “Give these people one thousand gold and make preparation for their voyage. Let them go to Medina.” I made the preparations immediately. Fearing that something might stop us, I sent off them at night.

• Imâm Mûsâ Kâzim “radiyallahu anh” stayed in Medina until the time of Caliph Hârûn Reshîd. When Hârûn Reshîd became caliph, he brought them to Baghdad and he imprisoned them. He passed away in Baghdad, in prison on Friday, the twenty-fifth of the month of Rajab, in the one hundred and eightieth year of Hegira. His blessed grave is in Baghdad. Some say that Yahyâ bin Hâlid Bermekî, by the command of Hârûn Reshîd, gave poison to him in palm date fruits in order to martyr him. On the day he was poisoned, Mûsâ Kâzim “radiyallahu anh” said: “Today, they have poisoned me. Tomorrow, my body will turn yellow. Then, half of my body will turn red. The following day, it will be black. I will pass away then.” What he said did happen exactly.

His virtues, extraordinary states, and stories are numerous. Worshippers, valuable and distinguished people of his time said that many karamats and extraordinary states were seen with him.

• In credible books, it is related that Shaqîq Belhî “quddise sirruh” told this: “I was going to Hajj. I stopped by Fârisiyye. I saw a handsome youngster with wheatish skin, in a woolen cloak, a turban on his head, and clogs on his feet. He was sitting alone at a separate place, away from people. I told myself: This must be a sufi. He must have wanted to be a burden on the shoulders of Muslims in this manner. I shall go and complain about this to him. When I approached him, he addressed me with my name by saying “O Shaqîq!” and he recited the 12th âyat-i karîma of the sûra of Hujûrat, purporting: **“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin...”** Then, he stood up and went somewhere. I told myself: This person must be a pious person, he

knew my name and what was in my heart. In order to ask for him to absolve from his rights over me, I went after him. I could not catch him, however fast I walked. When I went to another place of accommodation, I saw him again. He was performing a ritual prayer and all his limbs were trembling. Tears were coming down from his eyes. I waited for the completion of his ritual prayer so that I would go and ask for the absolution of his rights. When he finished his ritual prayer, I approached him. He told me “O Shaqîq” and recited the 82nd âyat-i karîma of the Sûra of Tâhâ, purporting: **“But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.”** Then, he left me and went away. I said to myself: “This youngster must be one of the ebdâls. The second time, he knew my name and what was in my heart. Then, I saw him at another accommodation place.” He was next to a well. He wanted to extract water by a bucket with a short rope. His bucket fell into the well. He outstretched his arms and prayed: “O my Allah! You are my Lord! You are the one who gives me power when I am thirsty or hungry. O my Allah! There is no one except You that will bestow them upon me. Bestow water and food upon me. The water of the well rose. He outstretched his hand and filled his bucket with water. He performed a ritual ablution and performed a ritual prayer of four rak’ats. Then, he went towards a dune, he put some sand in his bucket. He shook it and drank it. I approached him and I saluted him. He received my salutation and replied to me. I said: “Make me eat the remnants of the blessings that Allahu Ta’âlâ has bestowed upon you.” He said: “The blessings of Allahu Ta’âlâ come to us all the time, openly or secretly. Trust Allahu Ta’âlâ.” and he gave his bucket to me. There were roasted wheat and sugar in it, I drank it. I filled up with food and water. I had never drunken anything that was more delicious than that. I did not see him again until I reached Mecca. I saw him at a midnight in Mecca. He was performing a ritual prayer. He was moaning and weeping in complete awe. This continued all night. When the due time of the morning prayer started, he performed the morning ritual prayer. He circumambulated the Kâ’be and went out. I followed him, too. I saw that there were his servants behind him. People gathered around him. I asked who this person was. They said: He is Mûsâ Kâzim bin Ja’far bin Muhammad bin Ali bin Husayn bin Alî bin Abî Tâlib “radiyallahu anhum ejma’in”. I said: “I saw so-and-so strange states from this person on the way.” They said: “These states are not weird and strange for this sayyid.”

• Hârûn Reshîd had given nice clothes to Alî bin Yaktîn. Among those clothes, there was a very nice piece of clothing that was woven with black silk threads and with gilt. As Alî bin Yaktîn loved Mûsâ Kâzim “radiyallahu anh” very much, he added some more presents and sent all the clothes to him. Mûsâ Kâzim accepted all the presents except that nice shirt. He sent that shirt back and said Alî bin Yaktîn would need it one day. One day, Alî bin Yaktîn became angry at one of his slaves and he expelled him. That slave went to Hârûn Reshîd. He said: “Sir, Alî bin Yaktîn deems Mûsâ Kâzim “radiyallahu anh” as imâm. He sent many things to him. He gave even the shirt with silk threads and gilt that you had sent to him.” Hârûn Reshîd became angry at this news. He sent for Alî bin Yaktîn. He asked: What did you do to the shirt that I gave to you? Alî bin Yaktîn said: “I keep that shirt.” Hârûn Reshîd said: “Bring it immediately.” Alî bin Yaktîn sent one of his slaves and said: “Go to so-and-so room in my palace. Ask for its key from so-and-so jâriya. There is a chest in that room. Open its lid, you will see a sealed box within it. Bring that box here.” His slave went immediately and brought the box. They opened the box and saw that shirt in it. Nice fragrances had been put on it. When Hârûn Reshîd saw this, his anger calmed down. He said to Alî bin Yaktîn: “Send this shirt to its place. Don’t worry. From now on, I will not pay attention to the words that are said about you.”

• One of those who love Imâm Mûsâ Kâzim “radiyallahu anh” related as follows: “Caliph Mehdi had called Imâm Mûsâ Kâzim “radiyallahu anh” to Baghdad for the first time. Mûsâ Kâzim told me to buy some things in order to prepare for the journey. He looked at my face. He said: “I see that you are so sad, what happened?” I said: “How can I not be sad? You are going to an oppressor. It is not known what will happen to you.” He said: “Don’t be afraid. I will come back in so-and-so month and on so-and-so day. Wait for me at the evening time.” I counted the months and days. The day he had indicated came and there was a little time left for the sunset. I could not see anyone coming. The satan brought a *waswasa*⁴⁵ to my mind. I feared that doubt would appear in my heart. I was in great suffering. At that moment, I saw a silhouette on the road, from the direction of Iraq. Mûsâ Kâzim “radiyallahu anh” was coming in front, riding a mule. He called me “O so-and-so!” I said: “Yes, Sir, O son of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He said: “Your heart did almost fall into doubt, did it not?” I

45 Waswasa are evil suggestions insinuated by the devil.

said: “Yes, it would be like that.” He said: “Alhamdulillah, I have escaped from that oppressor. They will bring me once again. That time, I won’t be able to escape.”

- A person related: I was staying in Medina for a temporary period and I was living in a rented house. I was going to the lectures of Mûsâ Kâzim “radiyallahu anh”. One day, it rained very heavily. I put on ihrâm and went to the presence of Hadrat Mûsâ Kâzim. I greeted him. He replied to my greetings. He said: “O so-and-so, your house has collapsed over your goods.” I went to the house immediately. As he said, the house had collapsed. I found workers to take my goods out of the debris. They took all my goods out. Only a water container did not come out. In the morning, I went to the presence of Mûsâ Kâzim “radiyallahu anh”. He asked: “Is any of the goods lost?” I said: “Only a water container that I used in order to perform ritual ablution is lost.” He bowed his blessed head for a while. Then, he raised his head and said: “I suppose that you have forgotten it somewhere. Go and ask about it to the *jâriya* who is the owner of the house. Tell her: “You have taken the water container, bring it to me.” She will bring it. I returned and went to the *jâriya*. I said: “I had forgotten the water container in the toilet. You had taken it. Bring it so that I perform a ritual ablution.” She went and brought it immediately.

- Again, a person related as follows: When they brought Mûsâ Kâzim “radiyallahu anh” to Basra, we got on a ship near Medâyin and sat down together. There was another ship behind us. There was a lot of noise in that ship because they were carrying a bride. He asked me: “What is this crowd?” I said: “They are carrying a bride.” After a while, we heard outcries from that ship. Mûsâ Kâzim “radiyallahu anh” asked: “What is this outcry?” I said: “While the bride was trying to take a handful of water, her golden bracelet fell into the water. They are crying because of this.” Hadrat Mûsâ Kâzim demanded the ships to stop. When the ships stopped, he went to the side and recited something. Then, he said: “Tell their captain to enter the water and take the bracelet out.” We saw that the bracelet was staying somewhere close to the surface of the water. The captain entered the water and took the bracelet out.

- A person related as follows: “One of the friends gave me one hundred dinârs (gold) and wanted me to bring them to Imâm Mûsâ Kâzim “radiyallahu anh”. I had some dinars, too. When I reached Medina, firstly, I performed a ritual bath. I washed my dinârs and the dinârs given by that

person. I sprinkled musk over them. I counted the dinârs of that person. It was ninety-nine. I counted them again. It was ninety-nine. I added one of my dinârs to them and put them into the purse. At the night, I went to the house of Mûsâ Kâzim “radiyallahu anh”. I said: “May my life be sacrificed for your sake, I have some presents for you.” He said: “Bring them.” Firstly, I put my own dinârs in front of him. Then, I said: “Your so-and-so friend sent presents to you with me.” He said: “Bring them.” I put the purse in front of him. He said: “Pour the content of the purse onto the ground”. I poured them. He dispersed those dinârs with his blessed hand and took out the dinâr that I had added. He said: “That person calculated these dinârs by taking their weight into account, not their number.””

• A person related as follows: “Alî bin Yaktîn and another person said to me: “Go to Kûfe, be a companion to so-and-so person. Buy two animals and bring those presents and letters to Hadrat Mûsâ Kâzim.” I went to Kûfe and found the aforementioned person. We bought two sheep and set for the journey. We camped somewhere near Medina. We were eating. Meanwhile, we saw Mûsâ Kâzim “radiyallahu anh”. He was coming on a mule. We stood up and greeted him. He said: “Bring the things that are with you.” We brought them and gave him the letters, too. He took out some letters and said: “These are the replies to the letters that you have brought. Go back. May you be protected by Allahu Ta’âlâ.” We said: “We have no food left. Medina is in a short distance. If you permit, we shall go to Medina, visit Rasûlullah “sall-Allâhu ’alaihi wa sallam” and return after buying some food. “He said to us: “Is there something left from your food?” We said: “Yes, there is.” and we brought the remnants. He touched them with his blessed hand and said: “This will suffice for you until Kûfe. May Allahu Ta’âlâ protect you, go back.” We went back. That food sufficed for us until Kûfe.”

IMÂM ALÎ RIDÂ “radiyallahu anh”

Imâm Alî Ridâ is the son of Imâm Mûsâ Kâzim. He is the eighth of the twelve imâms. His epithet is Abul Hasan, like his father’s. His father said that he had transmitted his epithet to him. His nickname is Ridâ. They said to his father: “Do you call your son Alî with the nickname of Ridâ because Caliph Me’mûn is content with him?” He said: “No because Allahu Ta’âlâ and His Messenger “sall-Allâhu ’alaihi wa sallam” are content with him.”

Thus, he was given this nickname. Because, as those who follow him are content with him, his opponents are content with him, too.” His father Mûsâ Kâzim “radiyallahu anh” would say: “Call my son Ridâ”. He would call him O Ebel-Hasan. He was born in Medina, on Thursday, the eleventh of the month of Rebîul-âkhir, the one hundred fifty-third year of Hegira which was five years after the passing away of his grandfather Ja’far Sâdiq “radiyallahu anh”. Other reports are available about his birthdate, too. He passed away in Tûs on Friday, the twenty-first of the month of Ramadân, in the two hundred third year of Hegira. His blessed grave is at the qibla side of the grave of Hârûn Reshîd.

His mother was a jâriya and her well-known name was Nahîme. Nahîme was the jâriya of Hamîde, who was the mother of Mûsâ Kâzim “radiyallahu anh”. Hamîde saw Rasûlullah “sall-Allâhu ‘alaihi wa sallam” in her dream. Rasûlullah told her in her dream: “Give Nahîme to your son Mûsâ. Soon, they will have a son who will be the most superior of humans in his time.” The mother of Imâm Alî Ridâ “radiyallahu anh” told as follows: “I had no difficulty when I was pregnant with him. When I slept, I would hear the voices of tasbîh and tahlîl from my stomach. Fear and awe would cover me. When I woke up, I would not hear any voice. When Alî Ridâ was born, he put his hands on the ground and raised his head towards the sky. As if one who speaks and prays, he was moving his blessed lips.”

• One of the distinguished pupils of Mûsa Kâzim, the father of Imâm Alî Ridâ, “radiyallahu anhumâ” related as follows: One day, Mûsâ Kâzim “radiyallahu anh” asked me if any Western traders had come. I said: “I do not know.” He said: “He must have come.” We got on horses and went together. We found a Western trader. He showed us seven jâriyas. He did not accept any of them. He said: “Show us one more.” The Western person said: “There is a jâriya, she is ill.” She did not show her. The next day, Hadrat Mûsâ Kâzim sent me and he said: “Buy that jâriya at whatever price he asks for.” I went. The trader said: “I will not give her for less than that amount.” I said: “I have bought her at that price.” He said: “I have sold her.” He asked: “Who was your friend who came yesterday?” I said: “He is a person from the sons of Hâshim.” He asked: “From which tribe?” I said: “I do not know more than this.” I did not give a reply. The trader told me: “I will tell you something. I bought this jâriya at the farthest city of the Western lands. A woman who was from People of the Book (Jews and Christians), showed her and asked: “Whom does she belong to?” I said: “I

have bought her for myself.” She said: “No, this is not the kind that will be yours. She will be at the side of the best human in the world.” After I listened to what the trader told, I brought that jâriya to Hadrat Mûsâ Kâzim. From that jâriya, Imâm Alî Ridâ “radiyallahu anh” came to the world.

• Mûsâ Kâzim “radiyallahu anh”, the father of Imâm Alî Ridâ, related: In my dream, I saw Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Emîr-ul mu’minîn Hadrat Alî “radiyallahu anh” was in His presence, too. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: O Alî, this son of yours looks with the radiance of Allahu Ta’âlâ. His words are with wisdom and his deeds are correct every time. He does not make a mistake, he is a scholar. He is full of knowledge and wisdom.”

The stories and virtues of Imâm Alî Ridâ “radiyallahu anh” are well-known and have been written in books. From among his countless virtues and stories, we will mention several of them here shortly, like a drop of water from a sea.

• Caliph Me’mûn made Imâm Alî Ridâ “radiyallahu anh” successor to himself. When he wanted to talk to Me’mun, the servants and the gatekeepers would meet him. They would remove the curtain that was hung on the door of Me’mun’s place. Imâm Alî Ridâ “radiyallahu anh” would come in. In fact, these servants were against him. One day, they agreed among themselves that they would not meet him and they would not remove the curtain. Imâm Alî Ridâ came. All of them were sitting. Helplessly, they jumped, met him and removed the curtain. They said: “What have we done?” They promised not to meet him and not to remove the curtain. One day, Imâm Alî Ridâ “radiyallahu anh” came again. The gatekeepers and the servants stood up and they greeted him. But, they acted slowly removing the curtain. In the meantime, Allahu Ta’âlâ sent a wind. The wind removed the curtain before them. Imâm Alî Ridâ went in. The wind ceased. When he was going to go out, the wind blew again and it removed the curtain. When the gatekeepers saw this situation, they said: **“No one can dishonor the person who was honored by Allahu Ta’âlâ.”** and afterward, they continued their usual way of conduct.

• Da’bel bin Alî al-Huzât, who was one of the most well-known poets and eloquent persons of his time, related: I wrote the eulogy of Medâris-ul-âyat. At that time, Imâm Alî Ridâ “radiyallahu anh” was the heir of Me’mûn in Khorasan. I recited the eulogy in his presence. He liked it very much and told me not to recite that eulogy near anyone without his

permission. Caliph Me'mûn heard that I wrote the eulogy. He called me to his presence. After inquiring about my well-being, he said: "Recite the eulogy of Medâris-ul-âyat." I begged his pardon and said that I could not recite it. He asked for the reason. I said that Imâm Alî Ridâ "radiyallahu anh" told me not to recite this eulogy near anyone without his permission. Upon this, they called Imâm Alî Ridâ "radiyallahu anh". Me'mûn told him: "O Ebel Hasan! I wanted Da'bel to recite the eulogy of Medâris-ul-âyat, he did not recite it." Imâm Alî Ridâ told me to recite it. I recited the eulogy. Caliph Me'mûn liked it very much. He gave me fifty thousand silver coins as a reward. Imâm Alî Ridâ "radiyallahu anh" presented to me around this amount of silver coins, too. I said to Hadrat Imâm Alî Ridâ: "Sir, I wish you give me one of your clothes, let that clothes be my shroud." He gave me one of the shirts he put on and a very nice towel. He said: "Keep them, with them, you will be shielded against inflictions."

I was going to Iraq. Bandits stopped us, they robbed our caravan. Only an old shirt remained on me. Especially, I was very sad because they had taken the shirt and the towel that Imâm Alî Ridâ "radiyallahu anh" had presented to me. I had not felt so sad about anything. I was thinking that Imâm Alî Ridâ "radiyallahu anh" had told me "Keep them, with them, you will be shielded against inflictions." At that time, I saw that one of the bandits had got upon my horse and he had put on my raincoat. He stopped near me. He was waiting for the gathering of the entire caravan. He started reciting the eulogy of Medâris-ul-âyat and weeping. I was very startled that a bandit loved the Ahl-i Bayt of Rasûlullah "sall-Allâhu 'alaihi wa sallam". I asked him "Who said this eulogy?" with the intention that he would give back the shirt and the towel given to me by Imâm Alî Ridâ. He said: "This is not your business. What do you have to do with this eulogy?" I said: "I asked because of this: I have a secret. I will tell it to you." He said: "This eulogy has been said by Da'bel bin Alî, one of the poets of the family of Muhammad (Ahl-i Bayt) "sall-Allâhu 'alaihi wa sallam."" I said: "I swear by Allah that I am Da'bel and I wrote this eulogy." He did not see it possible, called the people of the caravan, and asked them. They testified, saying: "This person is Da'bel." Upon this, the bandits gave the goods that they took from the caravan back. Then, they guided us through dangerous places. The people of the caravan and I got rid of that infliction and were shielded against it with the barakat of the shirt and the towel that Imâm Alî Ridâ "radiyallahu anh" presented and with the permission of Allahu Ta'âlâ.

The translation of the eulogy of Medâris-ul âyat that was written by Da'bel bin Alî el-Huzâi is as follows:

*When I remember the places that we stayed in Arafât,
I shed tears from my eyes drop by drop.*

*I have missed those days, my patience has decreased,
Everywhere in this land has become quiet and desolate.*

*The madrasas, where once âyats had been recited, are deprived of it,
Now, the place where revelation had descended has become desolate.*

*The Ahl-i Bayt is without anyone, the masjid of Hif in Minâ,
The Kâ'be and Arafât have become lonely and the masjid of Nabî.
These lands are the lands of Alî, Husayn, Jâ'far,
The land of Hamza and Sajjâd whose knee had been swollen due to
worshipping.*

*The tyrants would never make cruelty in these lands,
Now, all days and years are passing in cruelty.*

*These lands are the places of Abdullah and Fâdil,
They are the pure descendants of the Messenger Rasûl.*

*These lands are places of piety where ritual prayers are performed,
They are the lands of fasting, purity, favor, good deed.*

*Many times descended Archangel Jibril to these lands,
He brought greetings and praise from Allah to Rasûlullah.*

*They are the places where the revelation descended, the knowledge sourced,
They are the lands where the truth and right were learned.*

*While Ahmed Mukhtâr was travelling in these lands,
This is the land where the first revelation did come to him.*

*Where are their first settlers? The seperation has spread us away,
Now, they are in foreign lands, they have already passed away.*

*They are the relatives, custodians of Rasûlullah,
They are the most superior, the most auspicious ones of the greatest.*

*They are the ones who feed people during famines,
They are the ones who are honored with blessings due to this.*

*Our ritual prayers are not acceptable without salawâts,
It is not acceptable if we do not pray for them in our ritual prayers.*

*They are the leaders of the justice on the true path,
They are the causes of being free from mistakes and deficiencies.*

*O my Rabb, increase the guidance and foresight in my heart,
Always increase my wish to do favors to them.*

*These lands, the land of Rasûlullah, are deserted, lonely,
Look at the land of Ziyâd, it is in wealth entirely.*

*The domes of the land of Rasûlullah are collapsed,
The palaces of the family of Ziyâd are fortified.*

*The household of the sons of Rasûlullah are in captivity,
The family of Ziyâd lives in safety.*

*Blood pours down from the necks of the sons of Rasûl,
The family of Ziyâd wears jewelry on their feet.*

*The family of Rasûlullah stays in dry deserts,
The family of Ziyâd lives in glass palaces.*

*O the household of Rasûl and those who are the source of knowledge,
Salutations to you at every breath.*

*I have lived my life safe because of you,
I hope to save my belief with the love of you.*

According to some reports, this eulogy has fifty couplets. The blessed graves of the Ahl-i Bayt have been mentioned, too. While Da'bel bin Alî al-Huzâi was reciting this eulogy of his to Imâm Alî Ridâ "radiyallahu anh", when he came to the couplet:

*There is a grave in Baghdad which belongs to an entirely pure person,
Haqq Ta'âlâ protects him in chambers.*

Imâm Alî Ridâ "radiyallahu anh" said: O Da'bel, let me add one couplet to this part. Let your eulogy end with this couplet, and he added this couplet:

*In Tûs too, there will be a desolate grave,
The pain of being abroad will be placed far in the hearts.*

Upon this, Da'bel, the poet asked: "O the grandson of Rasûlullah "sall-Allâhu 'alaihi wa sallam". Whose grave is this?" He said: That grave that remains abroad is mine. Because of this, Tûs will be a place visited by those who love the Ahl-i Bayt. Whoever visits my grave in that desolate land, he will be present near me on the Day of Judgment as being forgiven.

• A person from Kûfe related: I was going to Khorasân from Kûfe. My daughter gave me a garment and said: "Sell this, buy a ring with a precious stone for me." When I reached the city of Merv, the servants of Imâm Alî Ridâ "radiyallahu anh" came. They said: "Sell the garment you have to us. One of the servants of Imâm Alî Ridâ "radiyallahu anh" passed away. We will make it a shroud for him." I said: "I do not have the garment." They went and came back. They said: "Our master is greeting you. He said your daughter had given you a garment, you would sell it and buy a ring. Here it is, we brought the money." I sold the garment to them. Then I told myself: "I will go and ask several questions to the imam. Let us see what answers he will give." I wrote down several questions on a piece of paper. On the morning, I went to the door of Imâm Alî Ridâ "radiyallahu anh". Due to

the crowd, neither I could ask any questions nor I was able to see him. I was amazed. While I was waiting to ask my questions, a servant came out. He called me by my name. He extended a written paper and said: “On this paper, there are answers to your questions.” I took it and looked at it. The answers to my questions were written.

- A person from the people of Benâj related as follows: I saw Rasûlullah “sall-Allâhu ‘alaihi wa sallam” in my dream. He had honored Benâj and was sitting in the mosque where the pilgrims were camping. I went to his presence and greeted him. There were seyhanî palm date fruits in a container that was made from palm date leaves. He gave me a handful of them. I counted them. There were seventeen date fruits. I interpreted that as I had seventeen years left in my lifespan. Twenty days later, I heard that Imâm Alî Ridâ came to that mosque. At once, I ran to his presence. As I saw in my dream, he sat at the place where Rasûlullah “sall-Allâhu ‘alaihi wa sallam” sat down. There was a dish full of palm date fruits. I greeted him. He called me and gave me a handful of palm date fruits. I counted them, they were seventeen fruits. I said: “O the grandson of Rasûlullah. I want a bit more palm date fruits.” He said: “If Rasûlullah “sall-Allâhu ‘alaihi wa sallam” gave more, I would give more, too.”

- One of his students related: Ziyâd bin Salt said to me: “Ask for permission from Imâm Alî Ridâ for me to enter his presence. I hope that he will make me wear a piece of clothing from his own clothes and he will give me some silver coins from the ones that were

minted in his name. His student went to his presence. Before starting talking in order to ask for permission, he said: “Ziyâd bin Salt wants to come in. He expects that I will give him a piece of clothing and some silver coins that were minted in my name. Let him come.” Ziyâd bin Salt came to his presence. He gave him a piece of clothing and thirty silver coins.”

- On the road to Kirman, bandits stopped a merchant. They filled his mouth with snow. Because of this reason, the merchant had difficulty in speaking. He went to Khorasân. He learned there that Imâm Alî Ridâ “radiyallahu anh” was in Neyshabur. He said to himself: “He belongs to the Ahl-i Bayt-i Nabawî. He is a grandson of Rasûlullah alaihis-salâm. I shall go to his presence, he will tell me medicine for my tongue.” That night, he saw Imâm Alî Ridâ “radiyallahu anh” in his dream. He went to his presence and asked for medicine for recovery. He said: “Mix cumin, thyme and salt with water. Rinse your mouth with that water three times, you will recover.”

When he woke up, he did not give importance to the dream he saw. He went to Neyshabur. Imâm Alî Ridâ had gone out of the city, he had been staying at the camp place. The merchant went to his presence and told him of his situation. But, he did not tell him his dream. Imâm Alî Ridâ “radiyallahu anh” told the merchant: “I did mention your medicine in your dream.” The merchant said: “O grandson of Rasûlullah, I want to hear it from you, too.” Upon this, he said: “Mix some cumin, thyme and salt with water. Rinse it within your mouth two or three times. You will get recovery.” The merchant prepared this medicine and used it and he got recovery.

- One day, Imâm Alî Ridâ “radiyallahu anh” looked at a person. He said: “O the slave of Allahu Ta’âlâ! Bequeath what you wish, prepare for the thing that no one could rescue.” That person passed away three days later.

- Abu Ismâ’îl Sindhî related: I went to the presence of Hadrat Imâm Alî Ridâ. I did not know even one Arabic word. Therefore, I greeted him in the Sindhi language. He replied to my greeting in the Sindhi language. I asked some questions. He answered all of them in the Sindhi language. Then, I said: “I do not know the Arabic language. Pray that Allahu Ta’âlâ will reveal the Arabic language to me.” He rubbed his blessed hand on my lips. I started speaking Arabic immediately.

- A person related: I was going to Hajj. My jâriya had prepared two items of thick clothing. When the time of ihrâm came, I doubted if it was permissible to use them as ihrâm. As a precaution, I wore another ihram. When I reached Mecca, I wrote a letter to Hadrat Imâm Alî Ridâ. With the letter, I sent some presents, too. But, I forgot to ask if it was permissible to use those thick clothes that my jâriya had prepared for ihrâm. After a while, the answer to the letter came. It was written that ihrâm with those thick clothes was permissible and there was no drawback in this regard.

- A person related: One day, we were sitting in front of a wall together with Imâm Alî Ridâ “radiyallahu anh”. We were chatting. Suddenly, a sparrow came and threw itself in front of him. It started singing. It seemed in pain. Imâm Alî Ridâ “radiyallahu anh” said: “Do you know what this sparrow is saying?” I said: “Allahu Ta’âlâ, His Messenger and the grandson of Rasûlullah (you) know it better.” He said: “The sparrow is saying that there is a snake in this house and it will eat its babies. Get up, enter the house and kill the snake.” I entered the house. A snake was wandering around. I killed it.

• A person related: My wife was pregnant. I went to the presence of Hadrat Imâm Alî Ridâ. I told him to pray that I would have a son. He said: “Your wife is pregnant with two children.” While I was leaving there I thought: “I will name one of them Muhammad and the other one Alî.” Hadrat Imâm Alî Ridâ sent for me. He said: “Name one of them Alî, and one of them Ummu Amr.” The children were born. One of them was a boy, the other one was a girl. I named them Alî and Ummu Amr. One day, I asked my mother: “Whose name is Ummu Amr?” She said that it was her mother’s name.

• A person related: In Khorosân, I heard it from Hadrat Imâm Alî Ridâ “radiyallahu anh”. He said: “They are calling me to Medina. I gathered all my children and told them not to cry for me. Then, I distributed twelve thousand silver coins to them. I said: “From now on, I will not be able to come back to you.”

• Me’mûn offered the caliphate to Imâm Alî Ridâ “radiyallahu anh”. He did not accept it. This demand continued for two months. In the end, it turned into a threat. Thus, he accepted it. Imâm Alî Ridâ “radiyallahu anh” wrote an inscription. At the end of that inscription, he wrote: The books of *jifr* and *jâmia* shows the opposite of this. But, this thing happened unavoidably. He recited the 9th âyat-i karîma of the sûra of Ahqâf, purporting: “... **I do not know what will be done with me or with you...**” and the 57th âyat-i karîma of the sûra of An’âm, purporting: “... **The decision is only for Allah. He relates the truth, and He is the best of deciders.**” He said: “I have obeyed the order of the caliph. May Allahu Ta’âlâ protect you and me.”

• Abussalt related: “One day, I was in the presence of Hadrat Imâm Alî Ridâ. He said to me: “That dome you see is the tomb of Hârûn Reshîd. Bring me soil from its four sides. I went and brought it. He smelled the soil and said: “Soon, they will dig a grave for me here. A stone will be seen. They will bring all the picks of Horasan to extract it. But, they will not be able to extract it.” Then, he said: “Bring soil from so-and-so place.” I went and brought it. He pointed out there and said: “Dig my grave here. Part the middle of the grave, do not put me in it. Let my grave be deep and build a stone coffin. Let it be two zra’s and one handspan. Allahu Ta’âlâ enlarges it as much as He wishes. Then he said: “Wetness will be seen at the head-side of my grave. Recite the prayer that I taught to you. Water springs out of there. The tomb will be filled with water. You will see small fish in the water. I am giving you this bread. Divide it into tiny pieces and throw them

to the water. Those fish will eat all the pieces. Then, a large fish will come. It will eat all the small fish, then it will disappear. Then, put my body into the water. Recite the things that I taught to you. The water will lessen and then will remain no more. Caliph Me'mûn too will see these." Then, he said: "Tomorrow, I will go to Caliph Me'mûn. When I come out, don't talk to me if my head is covered, talk to me if it is uncovered. In the morning, he was waiting after wearing his clothes. The servant of Me'mûn came and called him. He went to Me'mûn. There were fruits in dishes before Me'mûn and he was eating from the grape bunch that he was holding. When he saw Hadrat Imâm Alî Ridâ, he jumped out of his place, hugged him, kissed between his eyes and seated him beside himself. Me'mûn gave the grapes in his hand to Hadrat Imâm Alî Ridâ and said: "Did you see any grapes as nice as these?" He replied: "The delicious grapes are in Paradise." Me'mûn said: "Do eat from these grapes?" Imâm Alî Ridâ "radiyallahu anh" said: "Excuse me." Me'mûn insisted: "What is your excuse? You are incriminating us." Upon this, he ate some from the grape bunch. Some said he ate several pieces from the grape bunch. Then, he put the grapes down and he got up. When Me'mûn asked: "Where are you going?", he said: "I am going to the place you have sent me." He came out, with something covering his blessed head. We did not talk to him. He went to his home and upon his order, his door was locked. He lied down on his bed. I was staying in the house. I was sad. In the meanwhile, a youngster who greatly looked like Imâm Alî Ridâ "radiyallahu anh" came in. He had a handsome face. He smelled musk. I ran to him. I said: "The door has been locked. From where have you entered?" He said: "The person who brought me from Medina in one hour let me in. He said to me: "While I was going next to the father of Hujjetullah Muhammad bin Ali, you too come in." When Imâm Alî Ridâ "radiyallahu anh" saw him, he got up. He hugged him and kissed him between his two eyes. He put his face on the face of his father too and they talked in private. I could not understand their words. Then, I saw a bubble whiter than snow on the lips of Imâm Alî Ridâ. Then, he put his hand between the clothes and the chest of Hadrat Imâm Alî Ridâ. He took out something like a sparrow and swallowed it. Imâm Alî Ridâ "radiyallahu anh" became unconscious and passed away.

Muhammad bin Ali "radiyallahu anh" said to me: "O Abussalt! Get up, bring water and wood from the storeroom. I said: "There is no water and wood there. He said: "Do what I have said." I went there, found water and

wood, and brought them. I said: “Let me help you in washing him.” He said: “There is one who helps me.” He himself washed the corpse. Then, he said to me: “In the storeroom, in a cabinet, there are shroud, scent, and fragrance. Bring them.” I went and brought them. He shrouded him. He said: “Bring a coffin.” I wanted to have it made by the carpenter. He said: “There is one in the storeroom.” I went and looked. I saw a coffin there which I had not seen any similar one before. I took and brought it. He put the corpse in the coffin and performed a ritual prayer of two rak’ats. Before he finished his ritual prayer, the coffin rose up, the ceiling of the house parted, it ascended through there. I said to Hadrat Muhammad bin Alî: “What will we do if Caliph Me’mûn comes now?” He said: “Be calm! The coffin will come after a little while. When a Prophet dies in the East and His heir in the West, Allahu Ta’âlâ gathers their souls and bodies together.” Before he finished his words, the ceiling of the house parted, the coffin descended. He put the corpse of Imâm Alî Ridâ “radiyallahu anh”. He laid him down on his bed. It was as if things like preparation and shrouding had not been done. Then, he said: “Open the door.” I opened the door. Me’mûn and his servants were at the door. They came in. All of them were in sorrow, they were crying and tearing their hair out. Me’mun was saying: “O our master, what happened to you? O my master, what happened to you?”

Then, they were busy with preparation and shrouding. They started digging his grave. I was present there while his grave was being dug. All the things that Hadrat Imâm Alî Ridâ had said did occur. When Me’mûn saw the water and the fish in his grave, he said: “He is showing karamats in his death as he showed them in his life.” One of the close men of Me’mûn said to him: “Do you know what this indicates?” and continued his words: “This indicates: “O sons of Abbâs. Even though your rulership is great and continues a long time, it is like small fish. When your death time comes and the end time of your works approaches, Allahu Ta’âlâ makes one of us attack you and He annihilates you.” Me’mûn said: “You are telling the truth.”

After the burial of Imâm Alî Ridâ “radiyallahu anh”, Caliph Me’mûn told me to teach him the things that I recited in the grave. I told him that I forgot them. Indeed, I had forgotten them. Upon this, he ordered my imprisonment. I stayed in prison for one year. I was very bored and I prayed: “O my Rabb! For the sake of Muhammad ‘alaihis-salâm and for the sake of his pure Ahl-i Bayt, save me. I had not completed my supplication yet, Imâm Alî Ridâ “radiyallahu anh” came in. He said: “Are you suffocated,

O Abussalt?” I said: “Yes, I swear by Allahu Ta’âlâ, I feel suffocated.” He touched the ties with which I was tied by his blessed hand. He said: “Stand up, go out.” All the ties got untied. He held my hand and we went out. The prison guards saw me. But, they could not say anything. Then, Hadrat Imâm Alî Ridâ said to me: “Walk, may you be under the protection of Allahu Ta’âlâ. You will not come across Me’mûn and he cannot find you.” Up to this time, I have not seen Me’mûn.

IMÂM TAQÎ MUHAMMAD BIN ALÎ “radiyallahu anh”

His name is Muhammad bin Alî. He is the ninth of the twelve imâms. He is the son of Imâm Alî Ridâ “radiyallahu anh”. His epithet is Abu Ja’far. Since his epithet and name is similar to Imâm Muhammad Bâqir “radiyallahu anh”, he was also called Abu Ja’far, the second. His nickname is Taqî and Jewâd. His mother was a jâriya who was called Hayrzâne or Reyhâne. He was born on Friday, on the tenth of the month of Rajab, in the one hundred ninety-fifth year of Hegira, in Medina. He passed away on Tuesday, the sixth of the month of Zilhijje, in the two hundred twentieth year of Hegira. His grave is in Baghdâd, behind the grave of his grandfather Mûsâ Kâzim “radiyallahu anh”.

Imâm Muhammad Taqî “radiyallahu anh” had such good manners and knowledge at a young age that Caliph Me’mûn admired him and gave him his daughter Ummu Fadl in marriage and sent her to Medina. Me’mûn used to send one thousand dirhams to him every year.

• Imâm Muhammad Taqî “radiyallahu anh” was eleven years old when his father passed away. In a district of Baghdâd, he was standing in the road with his friends. While Caliph Me’mûn was going hunting, he passed from that road. All the children ran away from the road. Imâm Muhammad Taqî “radiyallahu anh” stayed where he was. Me’mûn came and looked at him for a while. Allahu Ta’âlâ had given affection towards him to the hearts. The caliph asked him: “Your friends have drawn away from the road. Why have you stayed?” He said: “The road is not narrow that it will enlarge when I drew away. I am not a criminal that I will fear you and run away either. I have a good opinion of you that you will not hurt anyone innocent.” Me’mûn liked his beautiful face and sweet words very much. He asked: “What is your name?” He said: “It is Muhammad.” He asked: “Whose son are you?”

He said: “I am the son of Imâm Alî Ridâ “radiyallahu anh”.” Me’mûn mentioned his father’s name by wishing mercy for him from Allahu Ta’âlâ and said that he had consent towards him. Then, he kept going on his way. When he moved away from the city, he released one of the peregrine falcons that were with him towards a lake for hunting. The peregrine disappeared from sight. After a while, it descended from the sky. It brought a small fish in its claws. The fish was not dead yet. Me’mun was startled. He took the fish in his hand and they returned. Again, they were passing through the road on which Imâm Muhammad Taqî “radiyallahu anh” and his friends were present. All the children ran away from the road. Muhammad Taqî “radiyallahu anh” did not leave his place. Me’mûn came to him and asked: “O Muhammad! What is in my hand?” He said: Allahu Ta’âlâ created a small fish in the sea. The peregrines of the ruler and the caliph hunted it. I have been informed of this by the descendants of the household of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. Me’mûn was startled and he looked at the face of Imâm Muhammad Taqî more, and he said: “You are truly the son of Imâm Ridâ “radiyallahu anh”.” He increased his presents and help to him.

- Ummu Fadl who was the daughter of Caliph Me’mûn and wife of Imâm Muhammad Taqî “radiyallahu anh” wrote a letter to her father and complained that Imâm Muhammad Taqî wanted to have a jariya and another wife. Me’mûn wrote a reply to her and said: “While I was giving you to Imâm Muhammad Taqî, I did not make harâm what Allahu Ta’âlâ made halâl for him. From now on, do not write a letter of complaint to me on this subject.”

- Imâm Muhammad Taqî “radiyallahu anh” said: The day past by justice by an oppressor is heavier than the day past by the oppressed being subject to cruelty. When the ignorants become many, the scholars become strangers among them. Having patience with the infliction is an infliction for the doer of the evil deed. The least punishment for one who expects help from and who loves the fâjir is to be deprived of it. Two persons are eternally ill: He who makes a diet even though he is healthy and he who does not make a diet even though he is ill.

- Caliph Me’mûn married her daughter Ummu Fadl to Imâm Muhammad Taqî “radiyallahu anh” and sent her to Medina. Towards the evening, they reached Kûfe. They stayed there and entered a mosque. In the courtyard of the mosque, there was an Arabian cherry tree that had not produced fruits yet. Hadrat Imâm Muhammad Taqî asked for an ewer of water. Under

that tree, he performed a ritual ablution and a ritual prayer. After the ritual prayer, he came next to the trunk of the tree. The tree had produced fresh fruits. They were seedless and very sweet. The people who were present there ate those fruits in order to be blessed.

• A person from the salaf related as follows: I was in Iraq. I heard that a person in Damascus was chained and imprisoned because he was claiming to be a prophet. I went to prison. I gave some things to the watchmen and went to that person. He had not lost his conscience and mind. I told him to tell me what had happened to him. He related: “I was worshipping in the mosque where they say the blessed head of Hadrat Husayn “radiyallahu anh” had been buried in Damascus. Suddenly, I encountered a person. He told me to get up. I got up. We walked a little. I found myself in the mosque of Kûfe. That person asked: “Where is this place?” I said: “It is the mosque of Kûfe.” He started performing a ritual prayer. I too started performing a ritual prayer. When the ritual prayer was over, he went out of the mosque. I went out of the mosque, too. We walked for some time. I found myself in the mosque of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. I greeted the Rawda-i Rasûl “sall-Allâhu ‘alaihi wa sallam”. That person started performing a ritual prayer there, too. I started performing a ritual prayer, too. When the ritual prayer was over, he went out of there. I went out of there, too. We walked for some time. We reached Mecca. We circumambulated the Kâ’be and we went out of there. That person disappeared. I found myself in the mosque in Damascus, where I had been worshipping. I was startled. I could not understand who that person was. The next year, at the same time, that person took me with him and made me walk the same places again. When he would leave, I asked: “For the sake of Allahu Ta’âlâ who created these things that I saw, who are you?” He said: “I am Imâm Muhammad Taqî bin Ali.” In the morning, I told this event to the people that I know. The governor of Damascus heard these. They caught me and sent me to prison, saying that I was claiming to be a prophet.”

I wrote a letter to the governor of Damascus and explained this situation. The governor wrote on the back of the letter: “The person who took that person from Damascus to Kûfe in one night, let him rescue him from our prison.” This word hurt me much and I became gravely sad. I went to prison in order to tell the situation to that person. I saw that the governor’s men were in a hurry and trouble. I asked what happened. They said: “The person who was imprisoned for claiming a prophet is lost. We don’t know

if the ground took him in or the birds of the sky preyed him.”

- When Caliph Me'mun passed away, Imâm Muhammad Taqî “radiyallahu anh” said: “Our salvation is after thirty months.” After thirty months passed, he passed away, too.

- A person related: I went to the presence of Imâm Muhammad Taqî “radiyallahu anh” and said: “So-and-so pious woman prays for you and asks for a piece of clothing from you in order to make it a shroud for herself.” He said: “That pious woman does not need a piece of clothing anymore.” I could not understand the meaning of this word. Then, I learned that that pious woman had passed away thirteen or fourteen days ago.

- A person related: We would set out for a journey with a friend. In order to bid farewell, we went to Imâm Muhammad Taqî “radiyallahu anh”. He said: “Don’t start today. Be patient. Go tomorrow.” When we left his presence, my friend said: “My loads have already gone. I will start out today and he started out. At the night, the creek he camped near flooded and he was drowned in the flood.”

IMÂM HÂDÎ ALÎ BIN MUHAMMAD “radiyallahu anh”

He is the son of Imâm Muhammad Taqî “radiyallahu anh”. He is the tenth of the twelve imâms. His name is Alî. His epithet is Abul Hasan. He was called “Abul Hasan, the third” too. His nickname is Hâdî. He is known with the nickname of “Askerî”. His mother is a jâriya. Some people say his mother is Ummu Fadl, who is the daughter of Caliph Me'mûn. He was born in Medina, in the two hundred and fourteenth year of Hegira, on the thirteenth of the month of Rajab. He passed away in Sermenray county of Baghdad, at the end of the month of jemâziyêlâkhir, on Monday, in the two hundred and fifty-fourth year of Hegira. His grave is in his palace in Semenray. Some people say that it is in the Kum land. But, this is not true. In the Kum land, there is the tomb of Fâtima “radiyallahu anhâ” who is the daughter of Mûsâ Kâzim “radiyallahu anh”. Mûsâ Kâzim “radiyallahu anh” said about this daughter of his: “Whoever visits Fâtima will go to Paradise.” This word of his was narrated by Imâm Alî Ridâ “radiyallahu anh”.

- One of the stories of Imâm Hâdî “radiyallahu anh” is as follows: One day, he went to a village around Sermenray. A villager wanted to see him. They said: “He went to so-and-so village.” The person who was

looking for him went to that village and came to his presence. Imâm Hâdî “radiyallahu anh” asked that villager: “What do you want?” The villager said: “I am one of those who love Hadrat Alî “radiyallahu anh”. I have a lot of debts. They are long overdue, but I could not pay them. I don’t know anyone except you that will save me from this burden of debt.” Hadrat Imâm Hâdî told that villager: “Do not be worried at all.” He hosted the villager that night. In the morning, Imâm Hâdî “radiyallahu anh” told the villager: “I will tell you something. You will do it exactly.” The villager said: “I will not do anything contrary to your word.” For the villager, he wrote on a paper: “The debt of the so-and-so person is my debt.” The amount that he wrote was more than the amount that the villager owed. He gave the paper to the villager and said: “I will return to Sermenray soon. While I sit among a group of people, bring this paper to me. Ask for your debt and talk with me harshly.” The villager said: “As you order, sir.” He took the paper and went away. Imâm Hâdî “radiyallahu anh” returned to Sermenray. While he was sitting among a group of people, including the men of the caliph and other ones, that villager came. He took the paper out and demanded his debt from Imâm Hâdî “radiyallahu anh”. Hadrat Imâm Hâdî apologized speaking very gently and promised to pay his debt on so-and-so day. The caliph Mutewekkîl heard this situation. He sent thirty thousand silver coins to Hadrat Imâm Hâdî. The villager came on the promised day. He gave the thirty thousand silver coins to the villager and said: “Pay your debt with this. Spend the remaining amount for your house.” The villager said: “O the grandson of Rasûlullah! I was content to one-third of this money. However, Allahu Ta’âlâ knows better how much He will send.”

- Caliph Mutewekkîl had become ill. A boil had appeared on his body. It caused intense pain and high temperature. Physicians could not find medicine. He was almost about to die. His mother made a vow: “If Mutewekkîl gets recovery, I will send many goods from my assets to Hadrat Imâm Hâdî.” One day, Feth bin Hâkân, one of the close aides of Caliph Mutewekkîl, said: “Let us ask a medicine from Imâm Hâdî “radiyallahu anh”, too”. They sent a person and had him ask about the medicine from Imâm Hâdî. Hadrat Imâm Hâdî said: “Put so-and-so thing on the boil. It will be beneficial, with the permission of Allahu Ta’âlâ.” When this news reached the presence of Mutewekkîl, those who were there laughed and made a mockery. Feth bin Hâkân said: “Let us try it. It won’t be any harm.” They put the thing that

Hadrat Imâm Hâdî had said on the boil. The apnea cracked and the pus in it went out. When Caliph Mutewekkîl's recovery was heard by his mother, she put ten thousand dinârs in a money bag, she sealed the mouth of the bag with her own seal and sent it to Hadrat Imâm Hâdî.

Several days after Caliph Mutewekkîl got complete recovery, a person complained about Imâm Hâdî "radiyallahu anh" to the caliph, saying that he had great wealth and numerous weapons. The caliph ordered his Minister Sa'id to enter the house of Imâm Hâdî at midnight and bring him the money and weapons that he would find there. Minister Sa'id related: I took a ladder with me. I went and climbed the roof of his house. I entered the house through the chimney. It was dark, I could not know where I should go. At that moment, I heard the voice of Imâm Hâdî "radiyallahu anh". He said: "O Sa'id! Wait for a little, they will bring a candle." When the candle was brought, I descended. Hadrat Imâm Hâdî had a wool garment. He had a woollen skullcap, too. He was sitting towards the qibla on a mat prayer rug. He said: "O Sa'id! These are the rooms. Search them." I searched the rooms. Contrary to what I was told, there was no money or weapon. Only, the money bag that the mother of caliph Mutewekkîl had sent was staying there. Its opening was sealed. There was another sealed money bag beside it. Hadrat Imâm Hâdî told me to look at the prayer rug too. I removed the prayer rug. There was a sheathed sword under it. I took the money bags and the sword. I brought them to Mutewekkîl. When caliph Mutewekkîl saw the money bag that was sealed with the seal of his mother, he wondered and asked about it. They told him about the event. Caliph Mutewekkîl put a money bag of golden coins too and commanded me to bring them back completely. I went before Hadrat Imâm Hâdî and said: "Sir, it was very difficult for me to enter your house without permission. However, I was commanded to do so." Upon this, he recited the 227th âyat-i karîma of the sûrah of Shu'ârâ, purporting: **"...Those who commit injustice will soon know to which end they will be turned."**

- Caliph Mutewekkîl invited Imâm Hâdî "radiyallahu anh" from Medina to Iraq. When he reached Sermenray, they made him camp at a bad place called Hân-ussaâdiq. Salîh bin Sa'id was one of those who loved Hadrat Imâm Hâdî. He came to his presence and said: "My master, may my life be sacrificed for your sake, these people want to hide your value and quench your nour. Because they have made you camp at such a bad place." Imâm Hâdî "radiyallahu anh" said: "O Ibn Sa'id! Are you still at

this degree?” Then, he made a sign with his blessed hand. Sâlih bin Sa’îd said: At that time, I saw palaces in beautiful gardens, rivers, khouris and servants of Paradise staying in a row like pearls. I was startled.” He said to me: “O Ibn Sa’îd! Where ever we are, these are with us. We are not at this bad camp place.”

- A person related: “My wife was pregnant. I requested from Hadrat Imâm Hâdî to pray for me to have a son. He said: “You will have a son. Name him Muhammad.” I had a son and named him Muhammad.

- Again a person related: “My wife was pregnant. I asked for prayer from Imâm Hâdî “radiyallahu anh” that my child would be a son. He said: “There are many daughters who are more auspicious than a son”. I had a daughter.”

- A person complained to Imâm Hâdî “radiyallahu anh” about the severe maltreatment of the judge of Kûfe. He told him: “Endure for two months more.” That judge was dismissed from his office two months later.

- Caliph Mutewekkil had various birds in his home. Due to the sounds of the birds, he could not understand what the people at his presence were saying. Those who came could not understand the words of Mutewekkil either. When Imâm Hâdî “radiyallahu anh” came and entered the house, the birds would be silent and when he went out, they would start singing again.

- An illusionist had come from India. He was making strange shows. Mutewekkil sent for him and said: “If you can embarrass Imâm Hâdî Alî bin Muhammad by showing a trick, I will give you one thousand dinârs.” The illusionist said: “Okay. I will do it. But, bring me a meal and several sheets of dough and make me sit down next to him.” They did what he said. Imâm Hâdî wanted to take a piece of bread. The illusionist did something. The bread flew away from him. He did this trick three times. Those who were present there laughed. In the room, there was a picture of a lion on a divan cushion. Hadrat Imâm Hâdî indicated that picture of a lion and said: “Catch this”. That picture became a live lion. It jumped and swallowed the illusionist. Then, it entered the cushion and took the form of the picture again. Mutewekkil requested much from Imâm Hâdî “radiyallahu anh” in order to bring the illusionist back but he did not accept. He said: “I swear by Allahu Ta’âlâ that you will not be able to see the one who made the enemies of Allah attack the friends of Allah.” Then, he left there. After this event, no one could see that illusionist again.

• One day, Imâm Hâdî “radiyallahu anh” was present in the wedding feast of one of the children of the caliph. Everyone was sitting in observing manners. However, a youngster was showing discourtesy, he was talking too much and laughing too much. Hadrat Imâm Hâdî said to him: “O youngster, you are laughing excessively and becoming oblivious of remembering Allahu Ta’âlâ. However, you will be in the grave three days later. When the youngster heard these words, he gave up misbehaving. Then, they ate their meals and dispersed. The next day, that youngster became ill and three days later he passed away.

• Again, they were at a wedding feast. A person from the people of Samîra was saying empty words, he was not showing necessary respect to Hadrat Imâm Hâdî. Imâm Hâdî “radiyallahu anh” said: “Some grave news will come from this person’s home. He will not be able to eat these meals.” When the meal was ready, that person washed his hands and was about to eat the meal. At that moment, his servant entered cryingly. He said to that person “Your mother has fallen down from the roof. She is about to die. Go now. See her before she dies.” That person got up and went out without eating.

IMÂM ASKERÎ HASAN BIN ALÎ **“radiyallahu anhum”**

He is the son of Imâm Hâdî Alî bin Muhammad “radiyallahu anhum”. He is the eleventh of the twelve imâms. His name is Hasan. His epithet is Abu Muhammad, his nicknames are Zekî, Hâlis and Sirâj. He is known with his nickname “Askerî”. His mother was a jâriya. Her name was Sewsan. According to other reports, his name was different and Imâm Hâdî named him Hadîs.

Imâm Askerî “radiyallahu anh” was born in Medina in the two hundred thirty-first year of Hegira. Some people say his birth was in the two hundred thirty-second year of Hegira. He passed away in Sermenray in the two hundred sixtieth year of Hegira. His grave is next to his father’s grave. He had countless karâmats and extraordinary states.

Muhammad bin Alî bin Ibrâhîm bin Ja’far related: We were in financial difficulty. One day, my father told me: “My son, let us go to the presence of Imâm Askerî Hasan bin Alî “radiyallahu anh”. Because they say that he

is very generous. Have you ever seen him?” I said: “No, I have never seen him.” Then, we set out in order to go to the presence of Hadrat Imâm Askerî. While we were on the way, my father said: “If Hadrat Imâm Askerî gives us five hundred silver coins we will buy a piece of clothing with two hundred silver coins, wheat flour with two hundred silver coins and our other needs with one hundred silver coins.” I said: “If he gives me three hundred silver coins, I want to buy a piece of clothing with one hundred silver coins, food with one hundred silver coins, and a donkey with one hundred silver coins and go to Kuhistan.” We reached Imâm Askerî’s “radiyallahu anh” door. Without talking to anyone, a servant came out. He called us by saying our names: “Let Alî bin Ibrâhîm and his son Muhammad enter”. We entered and greeted Hadrat Imâm Askerî. He said to my father: “So far, why have you not come?” My father said: “I did not want to come to your presence while I was in this state.” When we left his presence and went out, a servant reached us. He gave a money bag to my father and said: “There are five hundred silver coins in this.” Then, he gave me a money bag, too. He said: “There are three hundred silver coins in this. One hundred silver coins for clothing, one hundred silver coins for food, one hundred silver coins for the donkey. But, do not go to Kuhistan, go to so-and-so place.” I went to the place that he told me. I got married that day and owned two thousand dinârs.

- A person related: My father was a veterinarian. He looked after the animals of Hadrat Imâm Askerî. Caliph Musteîn had a mule. None of its keepers could ride it, they could

not even put a saddle on it. One of the close friends of the Caliph said: “Someone should take this mule to Imâm Askerî Hasan bin Alî “radiyallahu anh”. Either he will train it and make it rideable, or the mule will make him perish.” The Caliph sent for Hadrat Imâm Askerî. When he came through the door of the palace, they took the mule out to the yard. Imâm Askerî “radiyallahu anh” approached the mule and he rubbed his blessed hand against the chest of the mule. The mule sweated. Then, he went to the Caliph Musteîn. The caliph showed respect to him. He seated him near himself. Then, he said: “Bridle this mule.” In turn, Hadrat Imâm Askerî told my father to bridle the mule. When the caliph told him to bridle the mule himself, he put off the taylesan on his head and bridled the mule. Then, he came and sat down at his place. The Caliph said: “Saddle this mule also.” Again, when Imâm Askerî “radiyallahu anh” told my father to saddle the mule, the caliph said: “Saddle it yourself.” He got up and saddled the mule.

This time, the caliph said: “Please do ride it.” Hadrat Imâm Askerî mounted the mule and rode it in the yard of the palace. The mule was not unruly at all. Then, he dismounted the mule. When the caliph asked: “What do you think of the mule?” He said: “I have never seen a better one before.” The caliph gave that mule as a present to Hadrat Imâm Askerî. He, in turn, told my father to hold and take away the mule. My father took the mule away. The mule was not unruly at all.

- A person related: I complained about poverty in the presence of Imâm Askerî “radiyallahu anh”. He had a whip in his hand. He dug the ground with it. He unearthed gold bullion. Its value was five hundred dinârs. He gave it to me.

- Again, a person related: I was an inmate in the prison. I wrote a letter to Hadrat Imâm Askerî and complained about the narrowness of the prison and the weight of the chains that I was tied with. I would also write that I had financial difficulty. But, I felt ashamed to write this. He wrote in his reply to my letter that I would perform the early afternoon prayer that day at my home. That day, they released me at midday and I performed the early afternoon prayer at my home. Then, I saw that a servant of Hadrat Imâm Askerî brought me a letter and one hundred dinârs. In the letter, it was written: Whenever you need something, ask for it, do not feel ashamed! You will attain the thing that you ask for, with the permission of Allahu Ta’âlâ.

- A person related: I wrote a letter to Imâm Askerî “radiyallahu anh” and asked about a matter. I would ask him also about the solution for a kind of fever illness. I forgot to write about it. In his reply that he wrote to me, he mentioned that I would also ask about the fever illness but I forgot it. He wrote the 69th âyat-i karîma of the sûrah of Anbiyâ, purporting: **“O fire, be cool and safe towards Ibrâhîm”**. He ordered me to hang it on the neck of the fever patient. I did as he commanded. The patient got recovery.

- A person related: I was sitting in the presence of Imâm Askerî “radiyallahu anh”. A youngster with a beautiful face came in. I wondered who this person was. Imâm Askerî “radiyallahu anh” said: “This youngster is the son of Ummu Ghanîm. He has a stone that was sealed by all of my grandfathers with their rings. He has come so that I too seal that stone.” Then he said to that youngster: “Give me the stone”. When the youngster took the stone out and gave it to him, he pressed his ring against a surface of the stone that was without seal and that was smooth. The seal appeared. I saw clearly that it was written “Hasan bin Ali”. After that youngster left, I

asked: “Do you always see this person?” He said: “I swear by Allahu Ta’âlâ that I have long wanted to see him. He has come now and I have seen him. I have not seen him before. They told me to go and I have come.”

• A person related: I wrote a letter to Imâm Askerî “radiyallahu anh” and asked the meaning of “mishkât”. My wife was pregnant. I asked him to pray and I asked him to give a name to the child. He wrote in the reply to the letter: “Mishkât is the blessed heart of Muhammad alaihis-salâm.” He did not write anything about the state of my wife and child. Only, at the end of the letter, he wrote: “May Allahu Ta’âlâ give you a great reward and then a son.” My child was born dead. After that, I had a son.

IMÂM HUIJET MUHAMMAD BIN HASAN **“radiyallahu anhum”**

He is the son of Imâm Askerî Hasan bin Alî. He is the twelfth of the twelve imâms. His name is Muhammad. His epithet is Ebul Qâsim. His nicknames are Huijet, Kâim, Mehdî, Muntazir and Sâhibuzzemân. The group of Imâmiyye, who called him Huijet, believes that he was the last one of the twelve imâms and he disappeared in Sermenray under the ground in the two hundred and sixty-fifth or the two hundred and sixty-sixth year of Hegira and he did not appear again even though his mother waited for him.

His mother Ummi was a jariya. It has been reported that his mother’s name was Saykal, Sevsen, Nevjis, or some other name. He was born in Sermenray, on the twenty-third of the month of Ramadân in the two hundred and fifty-eighth year of Hegira. Some said that he was born in the middle of the month of Sha’bân in the two hundred and fifty-fifth year of Hegira.

• The maternal aunt of Imâm Askerî Abu Muhammad Zekî “radiyallahu anh” related as follows: One day, I had gone to Imâm Askerî “radiyallahu anh”. He said: “My dear aunt. Stay this night at our house. Allahu Ta’âlâ will give us an inheritor, a son, who will take our post.” I said: “From whom, you will have a son? There is no sign of pregnancy with your wife Nerjis.” He said: “My dear aunt, Nerjis will not suffer the burden of pregnancy. It will be known only at the time of birth.” I stayed there that night. When midnight was over, I got up and performed a ritual prayer of tahajjud. Nerjis too got up for the tahajjud. I said to myself: “The morning is near. Birth signs that Abu Muhammad mentioned have not been seen yet.” In the meanwhile, Abu Muhammad Imâm Askerî addressed me from

his room: “My dear aunt, do not hurry! Go to the room where Nerjis is present.” I went. Nerjis met me. Her body was trembling. I embraced her. I recited the sûrahs of Ikhâlâs, Qadr and âyet-al qursî. Nerjis’ child who would be born too was reciting in her belly. Then, the room was enlightened. I saw that the child was born, he was lying on the ground. I picked him up immediately. At that moment, Imâm Askerî addressed from his room: “My dear aunt, bring my son to me.” I wrapped the child and brought him. He took the child, he brought his blessed tongue to his mouth and said: “Speak with the permission of Allahu Ta’âlâ.” The child said: “Bismillâhirrahmânirrahîm” and recited the fifth âyat-i karîma of the sûrah of Kasas, purporting: **“But we wanted that we grant favors to those who were fallen to the ground weakly. We make them leaders, we make them take the place (of others).”** At that moment, green birds surrounded us. Imâm Askerî “radiyallahu anh” summoned one of them. He said: “Hold this and keep it until the command of Allahu Ta’âlâ reaches.” I asked what those birds around us were. He said what we saw as a bird was Archangel Jabrail and others were angels of mercy. Then, he said: “Bring the child to his mother.” He recited the 13th âyat-i karîma of the sûrah of Kasas, purporting: **“...Thus, we gave him back to his mother so that she would be happy, have no trouble and would know that the promise of Allah is true. Yet again, many do not know (this).”** I brought him to her. When he was born his funicle was cut off and he was circumcised. On his right arm, it was written the eighty-first âyat-i karîma of the sûrah of Isrâ, purporting: **“...The truth has come, the false has fallen and waned. As a matter of fact, the false is bound to collapse.”** When he was born, he sat down on his two knees and raised his index finger. Then, he sneezed and said “Alhamdulillah”.

- Another person related: One day, I was in the presence of Imâm Askerî “radiyallahu anh”. I asked: “After you, who will be your successor, who will replace you?” He went to his room. He came with a cute boy of three years, shining like the full moon in his arms. He said: “If you were not a valued person before Allahu Ta’âlâ, I would not show you this son of mine.” The name of this is like the name of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and his epithet is like Rasûlullah’s epithet. The world which is full of oppression will be filled with justice at his time.”

- Another person related: One day, I was in the presence of Abu Muhammad Imâm Askerî “radiyallahu anh”. I saw that there was a room

on his right side. There was a curtain at its door. I said: “After you, who will be your inheritor that will carry out your duties?” He told me to remove the curtain at the door of that room. I removed the curtain. A child with a luminous face came out of it. There was a mole on his right cheek. His hair was longish. He came and sat next to Imâm Askerî’s knees. Imâm Askerî told him to enter that room until a moment. While he was entering the room, I was looking at him. Then, he told me to get up and see who was in the room. Upon the command of Imâm Askerî, after the child entered the room, I went and looked into the room. There was no one.

• Again, a person related: Caliph Mu’tedid sent for me and two other persons. He said that Imâm Askerî Hasan bin Alî “radiyallahu anh” had passed away. He ordered us to go to Sermenray, to demolish his house and bring the heads of those whoever we find in the house. We went to Sermenray. We reached the house of Imâm Askerî “radiyallahu anh”. It was a very nice and clean house as if it was newly built. There was a curtain in the house. We removed the curtain. We encountered a cellar. We saw a sea that was behind the cellar. A person with a beautiful face was performing a ritual prayer on a mat he had laid down on the sea. He did not pay any attention to us. One of my two friends, who were with me there, wanted to go forward a little. But, he sank into the water. I held his hand and saved him. Our other friend wanted to go forward, too. He sank into the water, as well. We could save him with difficulty. I was startled because of this situation. I said: “O the owner of the house! We could not know where we have come. We wish forgiveness from Allahu Ta’âlâ and we do apologize to you.” He did not pay any attention to us. We returned and came to Caliph Mu’tedid. We told him the incident exactly. The caliph said: “Keep this secret. Do not tell it to anyone. Otherwise, I will have your heads decapitated.”

The Imâmiyye group of the Shiites attributes two types of disappearance to Imâm Hujjet. They say: “The first one is his disappearance from his birth till the end of his being imâm. The second one is his long disappearance, that is, his disappearance from the end of his being imâm till the time when Allahu Ta’âlâ has decreed to make him appear again. Imâm Hujjet “radiyallahu anh” has two envoys during his short disappearance. They are intermediaries between Imâm Hujjet and people in regard to meeting their needs and answering their questions.” They say that being envoy has ended with a person named Alî bin Muhammad. This person passed away

in the three hundred and twenty-sixth year of Hegira. It has been narrated that Muhammad bin Hasan Askerî “radiyallahu anh” wrote this to Alî bin Muhammad six days before his passing away: Bismillâhirrahmânirrahîm. O Alî bin Muhammad! May Allahu Ta’âlâ give you many rewards. You will die within six days. Finish your works and do not enjoin your post to anyone in your will! Because the time for your complete disappearance has come. Being imâm will emerge again with the permission of Allahu Ta’âlâ. This will happen after the darkening of the hearts with the desire to live long for worldly ambitions and the filling of the Earth with evil things. That time, someone among those who follow me will come. Whoever says that he has seen him, before the emergence of Dejjâl or the shout, he is a liar and slanderer. He wrote: “Lâ hawle welâ quwwete illâ billahil aliyyil azîm” and Alî bin Muhammad passed away six days later by not making any will. From that time, the long disappearance has started till the time when Allahu Ta’âlâ wishes.” This group has many stories about Imâm Hujjet during the short disappearance.

Another event that the group of Imâmiyye relates is as follows: A wound appeared on a person named Ismâ’îl from the people of the county of Halle. All the physicians in Baghdad were unable to heal him. They said: “The remedy of this is to remove it with a medical operation. There is no other way. But, there is a great danger in removing the wound, too. Because it is near his veins. If the vein is cut, he will die.” That person said: “When I lost my hope of the physicians, I went to the Meshhed-i sharîf in Sermenray. After visiting the graves of the imâms, I entered the cellar (The place where it is said Imâm Hujjet disappeared). I prayed to Allahu Ta’âlâ, I begged Him and I wanted remedy for the sake of the imâms. I spent the nights by performing ritual prayers. I stayed there for days. One day, I performed a ritual bath on the coast of Tigris. I put on clean clothes and went to the Meshed-i sherîf. I saw four horsemen there. They had girded themselves with swords. One of them was holding a spear. One of them had put on a cardigan. I thought that they were from the people of Meshhed. When they came next to me, they greeted me. I replied to their greetings. The person who was holding a spear stood on the right side of the person who had put a cardigan on. The other two persons stood on his left side. The person with the cardigan said to me: “Do you want to go to your homeland, to your family tomorrow?” I said: “Yes.” He said: “Come closer. Let me see your wound.” I came near to him.

He put his hand on the wound and squeezed it. I felt pain greatly. Then, the person who was holding a spear told me: “You have been saved, O Ismâil.” I was amazed by how he knew my name. I said: “Inshaallah, both of us and you have been saved.” The person who was holding a spear said, indicating the person with a cardigan: “This is the imâm”. I ran at once, embraced him and I kissed his blessed knee. Then, he went. I went after him. He told me to go back. I said: “I never want to leave you.” He said: “Go back, there is no permission.” I said again: “I do not want to leave you.” The person who was holding a spear said: “Are you not ashamed? The imâm told you to go back. You are opposing him.” Being helpless, I stopped. He went for a while. Then, he turned his blessed face towards me and said: “When you reach Baghdad, Muntasir, the caliph will send for you. You shall not accept anything from him ever.” I stayed there until they disappeared from the sight. Then, I went to Meshed. I asked about those four horsemen. They said: “They are chosen, honorable people of this land.” I said: One of them was the imâm. They asked: “Was the imâm the one who was holding a spear or the one who had put a cardigan on?” I said: “The one who had put on a cardigan was the imâm.” They said: “Did you show him your wound?” I said: “Yes, I showed it. He squeezed it with his blessed hand.” and I opened my right upper leg and showed it. There was no sign from the wound. Suddenly, I was startled. I opened my left upper leg in order to check if the wound was on it. There was no sign. When people saw this state of mine, they besieged me in order to show respect to me. They tore my shirt apart. I would almost die due to the crowd. The servants of the Meshhed saved me. Then, I went to Baghdad. This news spread in Baghdad. People besieged me there in order to show respect to me, too. I would almost perish again. They brought me to the caliph Muntasir. He asked me about the event. I told it to him one by one. He gave me one thousand dinars. I said: “I won’t receive it. For, the imâm told me not to receive anything from you.” Muntasir wept. Then, I left him. I did not accept anything from him.

In the book of “**Jâmi’ul-usûl**”, it is written that Ibn Mas’ûd “radiyallahu anh” reported about the Doomsday and the signs of the Doomsday as follows: Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: **“If there was only one day left in the life of the Earth, Allahu Ta’âlâ would make that one day longer and make one whose name is like my name and whose father’s name is like my father’s name appear from**

among my Ahl-i Bayt appear. As it was full of oppression previously, he would fill the earth with justice.” [See the 62nd page of the book (Se’âdet-i Ebediyye)]

Again, it is written in the book of “Jâmi’ul-usûl”: Abu Ishak “radiyallahu anh” reported: Hadrat Alî “radiyallahu anh” said by looking at Hadrat Hasan “radiyallahu anh”: “This son of mine is sayyid. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “Soon, there will come a person from the descendants of this. His name will be like the name of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. His body and face will look like him, too. However, his morals will not be at the same degree of his.” Then, he mentioned the anecdote that he would fill the earth with justice. Abu Dâwud “rahmetullahi alaih” told this. But, he did not mention the anecdote.

Muhyiddîn Arabî “rahmetullahi alaih”, the author of the book of “Futuhât-ul Mekkiyye” gave this information while mentioning Mehdî “alaih irrahme”: There will be three hundred sixty men of Allah “eyyedekellahu we iyyânâ” near Mehdî. They will be perfect and very wise. Allahu Ta’âlâ will create a caliph on Earth. While Earth would be full of injustice previously, he will fill it with justice. Even if the world has only one day of lifespan left, Allahu Ta’âlâ will prolong that day until that person from the lineage of Rasûlullah appears. That person is one of the grandsons of Hadrat Fâtimâ “radiyallahu anhâ”. His name is the same as the name of Rasûlullah, his epithet is the same as the epithet of Rasûlullah. His grandfather is Hasan bin Alî “radiyallahu anhumâ”. He will be paid allegiance to in the Kâ’be, between Hacer-ul Aswad and maqâm-i Ibrâhîm. His body will look like Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam”. However, his morals will not be at the same level. No one can reach the level of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” as to nature, morals. Because, Allahu Ta’âlâ said [in the 4th verse of the sûrah of Qalam, purporting]: **“And indeed, you are of a great moral character.”** People of truth, ârifîs who have *kashf* and shuhûd, will pay allegiance to him. Men of Allah will accept his invitation and they will help him. They will assist him in dealing with the burden of country and in the responsibility that Allahu Ta’âlâ will make him shoulder. Allahu Ta’âlâ will make his slaves whom He hid from others and whom He made knowing the truths by the way of *kashf* and shuhûd, ministers, helpers to him. He will make good decisions by consulting them. Because they are

ârifis who know the truth. Allahu Ta'âlâ will make Mehdî “alaihirrahme” know everything as much as needed. Because he will be a caliph to whom the truth is made known. He will understand the talks of animals. His justice will spread among humans and genies.

Sheikh Alâuddeyle Ahmed bin Muhammad Semnânî “kuddise sirruh” told as follows while mentioning dervishes and qutbs: Muhammad bin Hasan al-Askerî “radiyallahu anhu wa an âbâihilkirâm” is one of the pure Ahli Bayt imams. He has reached the rank of qutbiyat. While he was hiding, he entered the circle of dervishes. He improved level by level until being the most superior person. At that moment qutb was Alî bin Huseyn al-Bagdâdî. He was buried in a place called Sunizeyh after passing away. Muhammad bin Hasan al-Askerî led his funeral prayer “radiyallahu anhumâ”. He sat on his post, in other words, succeeded him. He passed away after staying nineteen years in the rank of qutb. Osmân bin Ya'qûb and his disciples performed his funeral prayer. He was buried in Madina. Osmân bin Ya'qûb al-Juwaynî al-Khorasânî succeeded him.

When ‘Uthmân bin Ya'qûb al-Juwayni passed away in Persia, his funeral prayer was led by Ahmed Kuchuk, who was one of the grandsons of Abdurrahmân bin Awf “radiyallahu anh” and assumed his place. There was no tomb over his grave. No one but them knew the grave. They would visit it every year.

In the conveyed hadith-i sharîf and the word of Hadrat Alî “radiyallahu anh”, it has been stated that Mehdî “alaihirrahme” will come in the Last Age and he will fill the world that would be full of oppression with justice. The name of Mehdî will be Muhammad, his father’s name will be Abdullah. He will be a descendant of Hadrat Alî “radiyallahu anh”. His epithet will be the same with the epithet of Hadrat Husayn “radiyallahu anh”, that is, Abu Muhammad.

Hamd is to Allahu Ta'âlâ that He made it possible for me to tell about and declare some words, extraordinary states and karâmats of the twelve imâms “radiyallahu anhum ejma’in”. We will mention states of some of the As'hâb-i kirâm “alaihimurridwân” again. The twelve imâms “radiyallahu anhum ejma'in” are very great in perfection and virtue and being awliyâ. They have been guide in truth. However, one should not think that all karâmats and high degrees are only for the twelve imâms. Among the Ahl-i Bayt, many great people have come. For example, one of them is Imâm Muhammad Idrîs Shâfi'î. Some of them have become

famous, some of them not. Hadrat Molla Abdurrahmân Jâmî talked about some of the well-known persons who came after them in his book of **“Nefehât-ul-uns”**, in the subject of sufi degrees. Great people who came after them, for example, Ibrâhîm Sa’d Alewî, Sayyid Abdulqâdir Gheylânî **“kuddise sirruh”** are among them.

Lami’i Chelebi who translated the book of **“Shawâhid-Un Nubuwwa”** from Persian said that Sayyid Muhammed Mehdî Misbâh-ul-Harem Ali bin Sayyid-ul-Harem Abdullah bin Sayyid Jalâleddîn Bukhârî **“kaddesellahu rûhahu”** who was the fruit of the garden of Prophethood, the light of the lamp of the Turkic-Islamic guild, sultan of the religion and the world, the inheritor of Prophets, emigrated to Anatolian and settled down in Bursa at the end of the Hegira year of seven hundred. He married Hundî Hâtun, the daughter of Ottoman Sultân Bâyezid Khân. He passed away in eight hundred thirty-two. His blessed grave is in Bursa. He is being visited by many people from far and near to get effulgence. This poor Lami’i Chelebi caught a cold somehow in the evening when I was writing his dhikr sharif shortly. I woke up at midnight. My tonsils were swollen, I could not bear swallowing my saliva. I used some medicine but they did not help. Sitting at that position for a long time, I had fallen asleep. In my dream, one person was caring for my throat. I could not see him. Someone asked me **“Do you know who is caring your throat?”** I said, **“I don’t know who he is.”** He said Sayyid Muhammad Bukhârî **“kuddise sirruh”**. I could not see that person, either. I woke up in that situation. I did not have any pain in my throat, it recovered. Being astonished, I thought whether my sore throat was in my dream, maybe I dreamed. My servant realized that I woke up and he asked me **“How is your throat sir?”** I understood that a karamat of Hadrat Emir took place. Indeed, karamats and extraordinary states of that Hadrat are famous and set tongues wagging that words fail to explain them.

Lami’i Chelebi, translator of **“Shawâhid-Un Nubuwwa”**, mentions about his tutor Sayyid Ahmad Bukhârî **“kuddise sirruh”** who ordered him to translate this book as follows:

Hadrat Sayyid Ahmad Bukhârî is one of the latter great awliyas. Our time was honored by his guidance. Our land was happy with his steps. He was a big blessing for the people of Istanbul. Common people and notables, everybody ran for his religious conversation gatherings. Those who came to his presence with full sincerity attained their desires and

became a servant consented by Allahu Ta’ala. For, he was a guide of the ways of tasawwuf and commander of the land of truth. By the kindness of Allahu Ta’ala, he was equipped with good manners and graces. He was the qutb of guidance and gaws of awtad.⁴⁶ His way was on abiding the sunnat saniyya. He grew up on the principles of abandoning giving value to the seen, acting with determination, making dhikr constantly, seclusion from people, solitude in the crowd, journey homeward, conscious breathing, and watching his steps. That’s why, hearts of his pupils, pure and loyal persons who were in his high dervish lodge were enlightened by attaining divine affection and they turned away fully from worldly goals. Each of them annihilated their egos and reached the status of giving everything at their hands. In compliance with Allahu Ta’âlâ’s statement [in the 29th ayat-i karima of the sûrah of Fath, purporting] “...**Their significance is the marks of prostration on their faces...**” whoever visited his presence would see his high manners and good morals, submission and dignity and would understand that he was one of the loved ones by Allahu Ta’ala.

If this poor (Lami’î Chelebi) wrote his karamats and extraordinary states that I have witnessed personally and heard from the trustworthy people who love him since the day I bowed before Hadrat Sayyid Ahmad Bukhârî’s doorstep, it would be a big book. However, as he would not consent writing those in his time, I wrote his states shortly. For, the goal is to attain his consent. My attempt to translate this book of “**Shawâhid-Un Nubuwwa**” and paying attention to add from other respected books were a result of obeying my tutor’s indications, assistance, and orders. My preparation for this book was with the spiritual assistance of my tutor. Do not think that this poor person made it.

46 Awtad: four columns, great awliyas

POETRY

*Today, Master Shahinshah is your sheikh in the rank of wilayat,
 He is the head of Naqshibandi in the Tarik Hajegan.
 In performing the religious commandments, reviving the picture of tariqat,
 In showing the secrets of truth, you think the hodja is himself.
 It is His kindness and benefaction that make the sultans slave,
 It is His rope of love that attracts disobedients to me.
 Talking about the Beloved, the way of consent of knowledge,
 There is a fire that erupted outside, all spirits are like harmel seed.
 Whoever looks at you, tongue of the beloved burst fire,
 All the world flowed to Him if the slave is the Master.
 Not only yard of destiny but also public property belong to Melik-ul Haq,
 Absolute space without a place is the route of an agile horse.
 If the world takes the pleasure of the Lover, who will be startled from
 conversation,
 Wisdom of eloquence together with truth is sugar and dessert.
 They say that the state suffices for me, who is this wholehearted Lâmiî,
 He is a slave of Master in the Tarik Naqshibandi.
 It is the time if you are guided and reach out the target,
 This confused person is aggrieved for years in this path.*

SOME OF THE AS'HÂB-I KIRÂM “alaihimmurridwân”

SA'ÎD BIN ZAYD “radiyallahu anh”

Sa'îd bin Zayd ibn Amr bin Fudayl is one of the ten companions (ashara-i mubashshara). He is one of the ten Companions who were given the glad tidings of Paradise by Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. [He was the husband of Hadrat Umar’s sister, Fâtima “radiyallahu anhâ”. He passed away in 51 H.] It is reported that one woman came to a place where some of the As’hâb-i kirâm were present and said: “Sa’îd bin Zayd “radiyallahu anh” took my land and built a building there. Tell him to give my land back. Otherwise, I will go to the mosque of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and I will complain about him.” The As’hâb-i kirâm conveyed these words of the woman to Sa’îd bin Zayd “radiyallahu anh”. Sa’îd said: “I heard from Hadrat Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, he said: **“If a person takes a land of one hand span, Allahu ta’âlâ dispels him from seven-fold land.”** However, this poor man saw that this hadîth-i sharîf was narrated from Sa’îd bin Zayd in the book of “Kitâb-i Meshâriq” as follow: **“If a person takes a place of one hand span unjustly, on the day of Resurrection, that land will be hung on his neck until that person sinks into the depth of seven layers of earth.”**

Sa’îd bin Zayd “radiyallahu anh” told the sahabî who conveyed the words of the woman to him: “Tell that woman to take the land that she claims right.” Then, he pronounced a malediction over that woman: “O my Allah! If that woman is telling a lie, if she is slandering me, make her eyes sightless! May she die as blind!” They conveyed these words to that woman. The woman demolished the house of Sa’îd bin Zayd and started building a house for herself. Before long, her eyes became sightless. At nights, she would wake up her female slave, holding her hand, she would go the place she wanted with her. One night, she could not wake up her servant. She went out alone. She fell into a well. They found her dead in the well in the morning.

ABBÂD BIN BESHÎR AND USEYD BIN HUDAYR **“radiyallahu anhumâ”**

Enes “radiyallahu anh” related as follows: Abbâd bin Beshîr Ansârî and Useyd bin Hudayr Ansârî, at a very dark night, were in the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. When they went out, radiance emitted from one of their walking sticks. They went in the light of it. When they started to go in separate directions, radiance emitted from both of their walking sticks. Each of them went in the light of the radiance that emitted from his own walking stick.

AMMÂR BIN YÂSER **“radiyallahu anhumâ”**

Emîr-ul mu’minîn Hadrat Alî “radiyallahu anh” related: We were on a journey. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” sent Ammâr “radiyallahu anh” to bring water. The satan took the form of a black slave prevented him from taking water. Ammâr “radiyallahu anh” held the satan and knocked him down. The satan said: “Release me. I will not prevent you.” But, when he released, he prevented him again. Ammâr “radiyallahu anh” held him and knocked him down. The satan said: “Release me. I will not hinder you.” This time, he kept his word. Ammâr “radiyallahu anh” took the water. Before he came to the presence of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: “Even though the satan took the form of a black slave and prevented Ammâr from taking water, Allahu Ta’âlâ gave the victory to Ammâr.” We informed Ammâr of this. He said: “If I knew that that black slave was the satan, I would kill him. But, I wanted to bite his nose. I felt a bad smell and released him.”

ALÂ’ BIN HADREMÎ **“radiyallahu ta’âlâ anh”**

He was among Muhâjirs. He was Rasûlullah’s “sall-Allâhu ‘alaihi wa sallam” governor in Bahrain. Abu Hureyre “radiyallahu anh” related: I saw three strange situations of Alâ’ bin Hadremî “radiyallahu anh” that I had not seen with others. The first: Once, we had gone to the sea coast. He said to us: “By reciting the name of Allahu Ta’âlâ, enter the sea.” We recited the name of Allahu Ta’âlâ and entered the sea. Except for the soles of our

camels, we did not get any wet. The second: When we passed the sea and reached the desert, we became very thirsty. We had no water. We said this to Alâ' bin Hadremî "radiyallahu anh". He performed a ritual prayer of two rak'ats and prayed. At once, a cloud over our heads emerged. It was at the size of a shield. So much rain came down from that cloud that everyone was satiated with water and they filled their containers. The third is when Alâ' bin Hadremî "radiyallahu anh" passed away, we performed his funeral ritual prayer and buried him. We had put bricks over his grave. Then, I remembered that we had forgotten to untie the ties of his shroud. In order to untie them, we removed the bricks and opened the grave. We could not find him within the grave.

It is reported that a small pebble had entered the ear of a person in Basra. He would be restless at days and he would not be able to sleep at night. They asked the remedy for this from one of the As'hâb-i kirâm "alaihimurridwân". He advised them to recite the supplication of Alâ' bin Hadremî "radiyallahu anh". He said: "He would recite this supplication in the sea and in the desert. The inquisitive person said: "May Allahu Ta'âlâ give you mercy, what is that supplication?" He said: "That supplication is: "Yâ Âlî, yâ Azîm, yâ Halîm, yâ Alîm". When that person recited this supplication, the piece of stone in his ear leaped out and struck the wall across by making a sound.

ABU EMÂME BÂHILÎ "radiyallahu ta'âlâ anh"

He is Rasûlullah's "sall-Allâhu 'alaihi wa sallam" last companion who passed away in Damascus. [See the 252nd page of the (Turkish) book (**Eshâb-i Kirâm**)!] It has been reported from him: Rasûlullah "sall-Allâhu 'alaihi wa sallam" sent me to a tribe in order to invite them to Islam. That tribe did not accept my invitation. I was thirsty. I asked for water from them. They did not give it and said: "We will not give you any water until you die of dehydration." I had a coat made of strong coarse wool cloth. I covered my head with it; I lied down and slept in the heat of the sun. In my dream, a person brought a beverage with a glass chalice in his hand. No one has ever seen such a beautiful chalice and no one has ever drunk such a nice beverage. He gave it to me. I took and drank it. When it was finished I woke up. I swear by Allahu Ta'âlâ that after drinking that sherbet, I never felt hunger or thirst again.

It has been reported from his jâriya: Abu Emâme “radiyallahu anh” loved very much giving alms. He would collect gold, silver and foods he received, when a poor person came, he would give them to that person. One day, a poor person came. There were three dinars in the house. He gave one of them to that poor person. Another poor person came. He gave one of the dinars to him. Then, another poor person came. He gave the remaining one dinar to him. I said: “There is nothing left for us in the house.” Then, he lay down on the mattress and slept there. When the adhan was recited at the noontime, I awoke him. He went to the mosque. He was fasting. In order to prepare a meal for him in the evening, I borrowed some money. In the evening, I prepared his meal and lighted the candle. I saw that there were dinârs at the place where he had slept at the noontime. I counted, there were three hundred dinârs. I said to myself: “He must have given the alms thinking that these dinârs are available.” After the night prayer, he came home. When he saw the meal that I prepared, he thanked Allahu Ta’âlâ, looked at me, and smiled. After eating the meal, I brought the dinârs. I said: “You had left these here.” He cried and said: “What a shame, what is this?” I said: “I do not know, I have found them here.” He cried more loudly.

KHÂLID BIN WELÎD **“radiyallahu ta’âlâ anh”**

Abu Bakr “radiyallahu anh” related: In the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam”, Khâlid bin Welîd “radiyallahu anh” was mentioned. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “He is a sword from among the swords of Allahu Ta’âlâ. He has made him counter the disbelievers.”

During the caliphate of Abu Bakr “radiyallahu anh”, he sent Khâlid bin Welîd “radiyallahu anh” to Hîre. The people of Hîre sent a person named Abdulmesih to him as an envoy. As a gift, they sent some poison which would show its effect within an hour, too. When Khâlid bin Welîd “radiyallahu anh” asked the envoy “What is this?”, he said: “This is a poison that affects within an hour.” Khâlid bin Welîd “radiyallahu anh” put that poison into his palm and recited the prayer: “Bismillâhi wa billahi Rabbissemâi wal ardi. Bismillâhillezî lâ yedurru ma’asmihi dâun” and he drank that poison. It did not harm him. Abdulmesih, the envoy went back to his people. He said: “Make peace with him. For, he has drunk the poison

that shows its effect within an hour, he has not experienced any harm. This thing cannot be done by anyone other than them.”

It is reported that while Khâlid bin Welfîd “radiyallahu anh” was walking among his soldiers, he saw that a person was carrying a leather bag of wine. He asked, “What is this?” That person said: “It is vinegar.” Khâlid bin Welfîd “radiyallahu anh” prayed: “O my Rabb! Make this vinegar.” That person brought that leather bag of wine to his friends. When they drank it, they understood that it was vinegar. They said: “Shame on you. What is this that you have brought?” That person said: “I was bringing wine. On the way, I saw your commander. He said: “What is this?” I said: “It is vinegar.” He prayed three times: “O my Allah! Make this vinegar.” Allahu Ta’âlâ accepted his supplication.

ABDULLAH BIN ‘UMAR BIN KHATTÂB “radiyallahu ta’âlâ anhumâ”

He is the oldest son of Hadrat ‘Umar “radiyallahu anh”. Before reaching puberty⁴⁷, he believed in Islam in Mecca, then, he migrated to Medina together with his father. He was among the âlîms and zâhîds of the As’hâb-i kirâm. He emancipated one thousand slaves.

In Mecca, during Hajj, while stones of Jemre were being hurled, in the crowd of people, something pricked between his two toes. It became a wound and it swelled and because of this reason, he passed away in Mecca in the seventy-third or seventy-fourth year of Hegira at the age of eighty-four.

It has been related: On a journey, he saw that people had gathered and asked about its reason. They said: “Here is a lion. It prevents people from crossing the way.” Abdullah bin ‘Umar “radiyallahu anh” dismounted his animal. He walked towards the lion. He pushed away from the lion. According to another report, he drove the lion away from the road by slapping it. Then he said: I heard from Rasûlullah “sall-Allâhu ‘alaihi wa sallam”: **“If human beings feared only Allahu Ta’âlâ and not anything that assaulted them, nothing would assault them.”**

47 Puberty: the age of being responsible of observing religious rules

ABDULLAH IBN ABBÂS “radiyallahu anhumâ”

He is one of the imâms, great scholars of the As’hâb-i kirâm “alaihimurridwân”. He was born at the valley of Sha’b, where the sons of Hâshim were under siege three years before Hegira. When Rasûlullah “sall-Allâhu ’alaihi wa sallam” passed away, Abdullah ibn Abbâs “radiyallahu anh” was thirteen years old. He said that he saw Rasûlullah “sall-Allâhu ’alaihi wa sallam” two times and he saw Jabrâîl alaihis-salâm two times and Rasûlullah prayed that Allahu Ta’âlâ would give wisdom to him. He passed away in the sixty-eight year of Hegira in Tâif at the age of seventy-one.

Meymûn Mihran related as follows: I was present at the funeral of Abdullah bin Abbâs “radiyallahu anhumâ” in Tâif. They placed his corpse on the musalla⁴⁸ in order to perform his funeral prayer. A white bird came, it entered the shroud and disappeared. Even though they searched for that bird much, they could not find it. After burying him and covering his grave, I heard a voice. I did not see who was speaking. He was reciting [the 27th-30th âyat-i karîmas of the sûrah of Fajr], purporting: **“O reassured soul, return to your Lord well-pleased and pleasing to Him and enter my righteous servants and enter My Paradise.”**

It has been related that one day while going to the masjid Abdullah ibn Abbâs “radiyallahu anhumâ” saw a woman on the way. He felt an inclination to that woman in his nafs. Upon this, he made a supplication “O my Rabb! You gave my eye as a blessing. But, I am afraid it will be a misfortune. Make my eyes unsee.” His blessed eyes were closed, he could not see. His nephew would accompany him to the masjid and make him sit next to a column. Then, that child used to go to play. When he needed something, he would send for and call the child. One day, the child was occupied with a game and he did not come. Being concerned about dirtying around he said: “O my Rabb! You gave my eye as a blessing. As I was afraid it will be a misfortune, I wanted from you to close, and you closed them. But now, I am afraid of dirtying my clothes and the masjid.” His eyes were opened and he started to see. He went home. The person who narrated this said that he had seen him in both situations, seeing and unseeing.

48 Musalla: The stone where the coffin is placed for funeral prayer

IMRÂN BIN HASÎN “radiyallahu anh”

He passed away in Basra in the fifty-third year of Hegira. Ibn Sîrîn “rahmetullahi alaihi” said that among the As’hâb-i kirâm in Basra, there was no person older than Imrân bin Hasîn “radiyallahu anh”. He suffered stomach pain for thirty years. Some offered to sear with fire. He did not accept it. Two years before his passing away, he accepted it. They seared and he became well. After this, he said: “Previously, I was seeing nour. I was hearing sounds. The angels would greet me. After I was seared, those did not happen.” He repented much and he begged for being pardoned. He said to Mutrif bin Abdullah that Allahu Ta’âlâ bestowed those things upon him again.

HAMZÂ BIN AMR ESLEMÎ “radiyallahu anh”

It was reported that in one of the expeditions, Hamza bin Amr Eslemî “radiyallahu anh” was together with Rasûlullah “sall-Allâhu ’alaihi wa sallam”. On a very dark night, the camels were scared and all goods fell down. Hamza bin Amr Eslemî’s “radiyallahu anh” fingers illuminated like the light. They found the goods that fell down and loaded them to the camels.

SELMÂN FÂRISÎ “radiyallahu anh”

He is from Isfehân. His epithet is Abu Abdullah. Emîr-ul mu’minîn ‘Umar “radiyallahu anh” appointed him as the governor of Medayn. He passed away at the time of the caliphate of Hadrat ‘Uthmân “radiyallahu anh”. The scholars of prophetic biography said Selmân Fârisî “radiyallahu anh” had a long lifespan, and his lifespan reached the time of the custodian of Hadrat Îsâ alaihis-salâm and he lived for two hundred and fifty years or more. Enes “radiyallahu anh” narrated as follows: Rasûlullah “sall-Allâhu ’alaihi wa sallam” said in a hadîth-i sharîf: **“The previous ones are four persons. I am the previous one of Arabs, the leader of them. The previous one of the Romans is Suheyb. The previous one of the Persians is Selmân. The previous one of the Abyssinians is Bilâl.”** In another

hadîth-i sharîf, he said: “Selmân is from us. He is from the Ahl-i Bayt.”

It has been related as follows: When the passing away of Selmân Fârisî “radiyallahu anh” approached, he gave some musk to his wife and told her: “Put it in water and sprinkle it around my head. Persons, who are neither human nor genie, will come next to me.” His wife said: “I did as he said, then, I exited. I heard a voice from inside: Assalâmu alaikum, O friend of Rasûlullah. I entered. He had passed away. He looked like asleep in his bed.”

Sa’îd bin Museyyib “rahmetullahi ta’âlâ alaihi” related from Abdullah bin Selmân “radiyallahu anh” as follows: Selmân Fârisî “radiyallahu anh” said to me: “O my brother, whoever passes away the first from us, let him show himself to the alive one. I asked: Can this be possible? He said: Yes, it can. Because, when the soul of the believer leaves its body, it can go wherever it wishes. The soul of the disbeliever is imprisoned in the sijjîn. Selmân Fârisî “radiyallahu anh” passed away. One day, while I was sleeping for qaylûle, in my dream, I saw Selmân Fârisî coming. He greeted me. I greeted him in return and I said: How have you found your place? He said: It is good. Make tawaqqul, what a good thing tawaqqul is. And he repeated these words three times.

TUFEYL BIN AMR DÛSÎ “radiyallahu anh”

He related: After Rasûlullah “sall-Allâhu ’alaihi wa sallam” declared his Prophethood, I went to Mecca. Some of the Quraysh polytheists came to me and said: O Tufeyl, you have come to our city. From among us, Muhammad “alaihis-salâm” has appeared and caused division among us. His words are magical. He separates brother from brother, wife from husband. We fear that your people will hear these words. Never speak to him. Do not go next to him, do not listen to his words. They emphasized this so strongly that I decided not to go next to him ever, not to talk to him, not to listen to his words. I would put cotton in my ears when I entered Masjid-i Harâm so that I would not be able to hear his words. One morning, I entered Masjid-i Harâm. I saw that Rasûlullah “sall-Allâhu ’alaihi wa sallam” was performing a ritual prayer somewhere near the Kâ’be. I stayed somewhere near him. Allahu Ta’âlâ must have desired it that I heard Rasûlullah’s words. They were extremely beautiful words. I told myself: I am a poet and I am a clever person. I know good and bad words. I shall go next to him. If he says

good things, I shall accept them. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” turned towards his home and went away. I went after him. When he entered his home, I too entered the house. I said: O Muhammad “alaihis-salâm”! Your people have warned me against hearing your words so strongly that I had put cotton in my ears not to hear them. Allahu Ta’âlâ must have desired it that I heard your beautiful words. Inform me of them. He informed me of Islam and recited the Qur’ân al-Karîm. I swear by Allah, I had never heard a more beautiful word than it. Saying kelime-i shehâdet, I became Muslim. Then, I said: O Rasûlullah “sall-Allâhu ‘alaihi wa sallam”! My people do listen to me. I want to go and invite my people to Islam. Do pray that Allahu Ta’âlâ will give an extraordinary thing to me and this sign will help me invite my people to Islam. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” prayed: O my Rabb! Give proof, give an extraordinary thing to this. Then, I set out in order to go to my people. When I approached them, a nour started radiating between my two eyes like a candle. It was emitting radiance around. I prayed: O my Allah! Transfer this sign to another part of me, other than my face. I fear that my people, seeing this situation, will say that: This change has happened to his face because he has left our religion. That nour went to the end of my whip. It was emitting light like a hanging candle. I stayed among my people and invited them to Islam as long as there were few people remained disbeliever. Then, I returned to Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. I said: O Rasûlullah! Pronounce a malediction over my people because they commit adultery so often. He prayed: O my Allah! Give guidance to the people of Dûs. He told me to return to my people and invite them to Islam. I went back and continued to invite my people to Islam.

When Rasûlullah “sall-Allâhu ‘alaihi wa sallam” migrated to Medina, the Battles of Badr, Uhud and Trench were made. With a group of Muslims, we went to Rasûlullah “sall-Allâhu ‘alaihi wa sallam” at the Battle of Khayber. Until the conquest of Mecca, I was near Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. After the conquest of Mecca, he sent me to demolish an idol named Zilkefeyn. I went, demolished that idol and came back. After that, I was near Rasûlullah “sall-Allâhu ‘alaihi wa sallam” until he passed away.

It has been related as follows: After the passing away of Rasûlullah “sall-Allâhu ‘alaihi wa sallam” there were people apostatizing from the Arabs. Tufeyl bin Amr “radiyallahu anh” went to jihad to Yemâme direction

with a group of Muslims. He saw a dream on the way. He told his dream to his friends as follows. They shaved my head. A bird flew out of my mouth. A woman saw me and put me inside her stomach. My son searched for me a lot but could not find. His friends said may it be for good on Allah's will. He interpreted his own dream as follows. Shaving my head means I will give my head, I will be martyred in this holy war. The bird which flew out of my mouth is my soul. The woman who put me inside her stomach is the earth. My son searching for me a lot but could not find indicates that he wanted to be a martyr in this holy war very much but he could not be a martyr.

Tufeyl bin Âmir “radiyallahu anh” became a martyr in the battle of Al-Yamama. His son Amr got many wounds. But, he recovered his health later on. He too became a martyr in Yermuk during the caliphate of Hadrat ‘Umar “radiyallahu anh”.

SAFÎNA “radiyallahu ta’âlâ anh”

He was the slave of Ummu Salama “radiyallahu anhâ” who was one of the Pure Wives (of Rasûlullah “alaihis-salâm”). She emancipated him on the condition that he would serve Rasûlullah as long as Rasûlullah “sall-Allâhu ‘alaihi wa sallam” was alive. Safîna “radiyallahu anh” told Ummu Salama “radiyallahu anhâ”: Even if you had not made this condition, I would already serve Rasûlullah “sall-Allâhu ‘alaihi wa sallam” as long as I was alive.” It has been related that he served Him for ten years. He would say to those who ask his name: “I won’t say my name. Rasûlullah has given me the name of Safîna.” When he was asked why his name was Safîna, he said: “One day, we went on a trip with Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and the As’hâb-i kirâm. The things with him must have caused him difficulty that he told me: “Lay your rug on the ground.” He put all the goods on that rug. Then, he said to me: “Carry these things. You are Safîna.” That day, they put a camel-load on me. They had counted seven sets of goods. I never felt it was heavy.

He related: One day, I was on a boat. Due to the waves of the sea, the boat was torn down. I was able to hold on a piece of wood. The waves threw me to a forest. There was a lion. I said: O Ebel Hâris (Lion)! I am Sefine, the slave of Rasûlullah “sall-Allâhu ‘alaihi wa sallam”. The lion bowed down, came and rubbed himself on me. Then, he showed me the

way. When we set out, he was making soft sounds. I understood that he was bidding farewell to me.

HASSÂN BIN SÂBIT **“radiyallahu ta’âlâ anh”**

It has been related that Jebele-i Ghassânî, who was a member of the Jafna family, had renegaded and went to Roman Emperor. He had sent gifts to Hassân bin Sâbit “radiyallahu anh” via the envoy of Hadrat ‘Umar “radiyallahu anh”. Hassân bin Sâbit “radiyallahu anh” came to the door of Hadrat ‘Umar. He came in and saluted Hadrat ‘Umar. He said: O the Emîr of the believers! I smell the scent of the gifts of the family of Jafna. Hadrat ‘Umar “radiyallahu anh” said: Yes, Jebele-i Ghassânî has sent you some gifts. The person who reported this event said: I do marvel at and I do not forget how Hassân bin Sâbit understood that those were the gifts of the family of Jafna even though he had no clue of the event.

AMR BIN MURRETIL-JUHENÎ **“radiyallahu ta’âlâ anh”**

After he became Muslim, he requested permission from Rasûlullah “sall-Allâhu ’alaihi wa sallam” to go to his tribe and invite them to Islam. He went to his tribe and invited them to Islam. Except for one person, his entire tribe became Muslim. That person who did not have faith said: “O Amr! May Allahu make your life wretched. You want us to give up our idols and to abandon the religion of our ancestors.” Amr “radiyallahu anh” said: “May Allah make the life of the liar among the two of us wretched.” That person’s lips and mouth were divided into pieces and fell down. He could not taste the food he ate. Then, his eyes became blind, he lost his ability to talk and he died at this state.

IHBÂN **“radiyallahu ta’âlâ anh”**

When he was about to pass away, he said: “Shroud me with two pieces of clothing.” When he passed away, they shrouded and buried him with two pieces of clothing and a shirt. In the morning, they saw that that shirt

was on a tree on which pieces of clothing were left. They doubted if that shirt belonged to him or another person. They found the tailor who sewed that shirt and asked him. The tailor made an oath and said: “This shirt is the shirt that was on Ibhân “radiyallahu anh” when he was buried.”

ABU KURSÂFE **“radiyallahu ta’âlâ anh”**

Rasûlullah “sall-Allâhu ’alaihi wa sallam” had put a piece of clothing on Abu Kursâfe “radiyallahu anh”. People would come to him in order to receive his prayers, he would pray for them and ask for abundance from Allahu Ta’âlâ. Those who came would see the effect of that prayer on themselves.

Abu Kursâfe “radiyallahu anh” is from Asqalan. His son Kursâfe had gone to Roman Land for jihâd. At every morning prayer time, he would call his son: “O Kursâfe! Ritual prayer, ritual prayer!” from Asqalan. His son Kursâfe would reply to him from Roman Lands: “Yes, dad!” When his friends asked: “To whom you are giving these replies?” he said: “My father is waking me up for the ritual prayer.”

Abu Kursâfe “radiyallahu anh” related: I heard from Rasûlullah “sall-Allâhu ’alaihi wa sallam”: If a person, before going to sleep, comes to his bed and recites the sûrah of Tabaraqa (Mulk), then says the supplication of “Allahumme Rabbul Hilli wal-Harâm wa Rabbul Beledil-harâm wa Rabbul-mash’aril harâm bi kulli âyatin enzeldenâ fî shahri ramadâne belligh rûhi Muhammadin minnî tahiyyeten wa salâmâ”, Allahu Ta’âlâ sends two angels and they make that greeting reach Rasûlullah. As for Rasûlullah “sall-Allâhu ’alaihi wa sallam”, he says: “From me, say greetings to the son of so-and-so person, may Allahu Ta’âlâ’s mercy and baraqat be upon him.”

ENES BIN MÂLIK ANSÂRÎ **“radiyallahu ta’âlâ anh”**

His epithet is Abu Hamza. He served Rasûlullah “sall-Allâhu ’alaihi wa sallam” for ten years. When Rasûlullah migrated to Medina, Enes bin Mâlik was ten years old. He is the last one of the Ashâb-i kirâm “alaihimurridwân” who passed away in Basra. Muhammad bin Sîrîn “rahimehullâh” washed his body in his funeral.

Rasûlullah “sall-Allâhu ’alaihi wa sallam” prayed for Enes bin Malik

to have a lot of property and children, long life, and for his forgiveness. He said: My palm date trees produced fruits two times a year. I had ninety-eight or one hundred children. [It is said in the book (**Se'âdet-i Ebediyye**), in the 1035th page, the second volume, the 17th letter: While Abdullah bin Zubair “radiyallahu anhumâ” was caliph, there was a plague disease. Eighty-three children of Enes bin Mâlik “radiyallahu anh” died.] I have had such a long life that people called me “life”. I greatly hope that I will attain the forgiveness that was mentioned in the fourth part of the supplication. It was related that he passed away while he was ninety-nine, one hundred, one hundred three or one hundred seven years old.

It is related that the person who cultivated the farm fields of Enes bin Mâlik “radiyallahu anh” told him that the land was dry and it needed water. He performed a ritual ablution and a ritual prayer of two rak'ats and made supplication. A cloud came and covered the fields. It was a summer day. It rained so much over his fields that they were saturated with water. Then, he sent his servant and said: “Go and see where it has rained.” The servant went and saw and brought the news: “The rain did not go over the limits of your land.”

SÂBIT BIN KAYS “radiyallahu ta'âlâ anh”

Sâbit bin Kays “radiyallahu anh” related: We had gone to a sariyya. We saw the spies of the enemy and started running. The horse of one of our friends stumbled. He fell from his horse on his thigh. His thigh was broken. Its bones were fractured like palm date fruit stones. We wanted him to get upon a horse, it was not possible. He said: “Kill me.” Helplessly, we left him behind. We went for one day and one night. Suddenly, we saw that that friend of ours reached us. His leg recovered completely. It got recovery as if the event had happened one year before. That person said: A person on a white horse came next to me. He rubbed his hand against my thigh and told me to recite the 129th âyat-i karîma of the sûrah of Tawbah, purporting: **“But if they turn away say, “Sufficient for me is Allah; there is no deity except Him. On Him, I have relied, and He is the Lord of the Great Throne.””** I recited it, my thigh healed.

TEMÎM-I DÂRÎ “radiyallahu ta’âlâ anh”

When Rasûlullah “sall-Allâhu ’alaihi wa sallam” returned from the battle of Tabuk, Temîm-i Dârî came with a group of people from Dâriyîn and he became Muslim.

It is related that while Hadrat ‘Umar “radiyallahu anh” was caliph, a fire started in Hurre in Medina. Hadrat ‘Umar went to Temîm-i Dârî and told him: “Now, get up, let us go near to that fire.” Even though he said: “O Emîr-el mu’minîn! Who am I? Hadrat ‘Umar “radiyallahu anh” insisted much. Upon this, he got up and went with him to the place where the fire started. The person who related this incident said: “I went after them. I saw that Temîm-i Dârî “radiyallahu anh” made a sign with his hand to the fire. Until he expelled the fire to a narrow passage, he drove and followed the fire. Hadrat ‘Umar “radiyallahu anh” was saying: **“He who sees is not like he who does not see.”** [He is one of the four persons who recited the Qur’ân al-Karîm from its beginning till its end in one rak’at of ritual prayer.]

ZAYD BIN HÂRIJE “radiyallahu ta’âlâ anh”

Nu’mân bin Bashîr “radiyallahu anh” related as follows: Zayd bin Hârije “radiyallahu anh” was one of the healthy people of Medina. An illness appeared in his throat and he passed away between the time of early and late afternoon prayers. I laid him down and put a cover over him. Then, I went to the mosque and performed the late afternoon prayer and the evening prayer. A person came and said: “Now, get up. Zayd bin Hârije is talking after he passed away. I went next to him urgently. A group of people from Ansâr had gathered around him. I sat near him. He was talking or some other person was talking through him. I heard him saying: “‘Umar “radiyallahu anh” was the most hot-blooded one of the people. While he was working on the path of Allah, he did not fear pains and troubles which befell him and he did not become tired. He prevented the strong from oppressing the weak.” Then, he talked about Hadrat ‘Uthmân “radiyallahu anh” and told the fitna and turmoil that would appear towards the end of his caliphate. Then, he said some things about Paradise and Hell and the states of those who are in them and he became silent. I asked the people who were present there: “What did he say before I came?” They said: “He gave

information on the states of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and Hadrat Abu Bakr “radiyallahu anh”.”

JÂRIYE ZÂIDE **“radiyallahu ta’âlâ anhâ”**

She is the jâriya of Hadrat ‘Umar “radiyallahu anh”. It has been related: One day, Zâide “radiyallahu anha” came to the presence of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and greeted him. Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: “O Zâide! Why do you come to me intermittently. Your state is good, I like you. She said: “O Rasûlullah! Today, I experienced a strange thing. Because of that reason, I came to your presence.” When he asked: “What is that event?” She told: “In the morning, I went to collect wood. I collected a bunch of wood, tied them and put them on a stone. At that moment, I saw a horseman between the earth and the sky. He greeted me and said: “Say greetings to your master, your prophet and tell him that Ridwân, the guardian of Paradise said: Glad tidings that His community will enter Paradise as three groups. One group will enter it without being taken into account. One group’s questioning will be easy. One group will enter it with his intercession.” After he said these, he ascended to the sky. He complimented me between the earth and the sky.

When he saw that I was carrying the wood that I collected with difficulty, he said: “O Zâide, put the wood on the rock.” He said to the rock: “Bring that wood with Zâide to the house of ‘Umar “radiyallahu anh”.” The rock moved and brought the wood to the door of the house of Hadrat ‘Umar “radiyallahu anh”. Rasûlullah “sall-Allâhu ’alaihi wa sallam” stood up, he went to the door of Hadrat ‘Umar with her. He saw the track that the rock caused while it did come and go. He said: “Praise be to Allahu Ta’âlâ. While I am in the world, Ridwân has given the glad tidings that my community will be forgiven and he has made a woman from my community reach the degree of Meryem “radiyallahu anhâ.”

A WOMAN SAHÂBÎ FROM ANSÂR **“radiyallahu ta’âlâ anhâ”**

Enes bin Mâlik “radiyallahu anh” related: A youth from the Ansâr had become ill. We visited him. He had a mother who was too old and blind. While we were there, the youth passed away. We covered his face and said

to his mother: “May Allahu Ta’âlâ give you rewards and patience because of this infliction.” She asked: “Has my son passed away?” We said: “Yes, he has passed away.” She said: “O my Rabb! You know that I follow Your and Your Prophet’s path. You help me during my times of difficulty. Remove today’s infliction from me.” We had not gone out yet. We saw that the youth who had died revived, he removed the cover that we put on his face and got up. We ate together.”

PART VII

THE STATES THAT OCCURRED UNTIL THE DEGREE OF THE TÂBÎ’ÎN, TEBE-I TÂBÎ’ÎN AND SOFIYYA

REBÎ’ AND REB’I BIN HARRÂSH “radiyallahu ta’âlâ anh”

Reb’i bin Harrâsh told: We were four brothers. Rebî’ would make ritual prayers more than us and he would fast on hot days. He passed away. We covered his face. We sent someone in order to buy a shroud from the market place. We were standing near him. We saw that he opened his face and said: “Asselâmu alaikum”. We said: “Wa alaikesselâm, are you talking after you have died?” He said: “Yes, after you, I met my Rabb. I did not find my Rabb angry. He met me with soft basil and silk. Pay attention! Rasûlullah “sall-Allâhu ’alaihi wa sallam” is waiting for my funeral ritual prayer! Hurry up! Do not let me be late.” They informed Hadrat Âisha “radiyallahu anhâ” of this. She said: I heard from Rasûlullah “sall-Allâhu ’alaihi wa sallam”: “Among my community, the person who talks after his death is the good one of the tâbî’în.”

Rebî made an oath not to laugh until knowing his place would be Paradise or Hell. The person who washed his body after his passing away said he was constantly smiling.

A person from the salaf related: I had a Christian neighbor. He passed away. While Christians were washing his body, he sat upright and told: “Call Muslims to come here.” When we heard this news, we went to him. He said: “Ashhedu en lâ ilâhe illallah wa ashhedu enne Muhammeden

abduhu wa Rasûluh”. Then, he passed away again. We washed his body. We performed his funeral ritual prayer and buried him in a Muslim cemetery.

ABU MUSLIM HAWLÂNÎ

“rahmetullahi alaihi”

Hadrat Abu Muslim Hawlânî did not say anything worldly. He would leave the place where people talking about the world were present. One day, he saw that a group of people gathered in the mosque. He thought they must be talking about the Hereafter. He went to them and sat there. One of them said: “My slave has returned from commerce, he has brought a great profit.” Another one said: “I have prepared four slaves. I will send them on a journey to so-and-so place.” Abu Muslim looked at them and said: “Your situation is similar to that person. A person is alone on the way in heavy rain. He looks for somewhere in order to take shelter. He sees a large building and a large door. He says: “I shall enter through that door and stay there until the rain stops.” When he goes through the door, he sees that the building has no ceiling! As for me, I have sat near you in order to get benefit from you. However, you are the people of the world.”

It has been narrated as follows: Eswed-i Anesî claimed prophethood in Yemen. He sent for Abu Muslim Halwânî “rahmetullahi alaihi”. He told him: “Do you testify that I am the Prophet of Allah?” He said: “No.” He said: “Do you testify that Muhammad “alaihis-salâm” is the Messenger of Allah?” He said: “Yes, I do.” He asked the same things several times and received the same answers. Eswed-i Anesî gave an order to throw him into a large fire. They started the fire and threw him into it. The fire did not burn him. They told Eswed-i Anesî: “Send him to another place from here. He does not believe in you and he breaks the beliefs of those who believe in you.” Eswed-i Anesî told him to go out of Yemen. He went to Medina. Meanwhile, Rasûlullah “sall-Allâhu ‘alaihi wa sallam” had passed away and Hadrat Abu Bakr “radiyallahu anh” had become the caliph. Abu Muslim Halwânî “rahmetullahi alaihi” entered the mosque and performed ritual prayer there. Hadrat ‘Umar “radiyallahu anh” saw him. He went to him and asked: “Which people do you belong to?” When he said: “I am from the people of Yemen”, he asked: “What did the person whom the false prophet threw into the fire do?” He said: “He was Abdullah bin Sewb”. Hadrat ‘Umar made an oath and said: “He is you.” He said: “Yes, I am.” Hadrat ‘Umar “radiyallahu anh” embraced him and wept. He took him

to Hadrat Abu Bakr “radiyallahu anh”. He made him sit down between him and Hadrat Abu Bakr. He said: “Hamd be to Allahu Ta’âlâ that we could see the thing that had been done to Ibrâhîm Halîlurrahmân (Prophet Abraham) “alaihis-salâm” while he had been alive, was done to a person who is among the community of Muhammad “alaihis-salâm”.

It is reported that Abu Muslim Hawlânî “rahmetullahi alaihi” had a jâriya. One day, that jâriya said: “Sir, I have been adding poison to your meals for a long time. You are not suffering any harm.” When he asked: “Why are you adding it?” She said: “I am young. You neither let me come close to your bed nor do you sell me.” Abu Muslim Hawlânî “rahmetullahi alaihi” said: “At every meal, I recite the prayer of “Bismillâhi hayrulesmâi Bismillâhi lâ yedurru ma’asmihî dâun Rabbul ardi wessemâi”.

Whenever Abu Muslim Hawlânî went to Roman Lands for making jihâd, when they met a large river, he would go before people, he would cross that river by saying the name of Allahu Ta’âlâ, and those who followed him would cross it, too. He would say: “If any of your goods is washed away, let me know.” A person, deliberately, threw a bag to the water. He went to him and said: “The water has washed away my bag.” Abu Muslim Hawlânî “rahmetullahi alaihi” told that person: “Follow me.” They went a little. They saw that the bag was attached to a tree. He said to that man: “Now, take your bag.”

It has been reported that Abu Muslim Hawlânî, went to the market place with some money in order to buy flour. A beggar asked for something from him and he insisted greatly. In order to be free from that beggar, he went towards another direction. The beggar encountered him again. Finally, he gave the money that he had brought in order to buy flour to the beggar. He went to a carpenter’s shop and filled the flour bag with wood chips. He tied up the mouth of the bag and brought it to his house. He put it somewhere without his wife knowing it. His wife opened the bag and saw that there was flour. She made dough and cooked bread. After a while, Abu Muslim Hawlânî came to the house reluctantly. His wife brought the bread and the meal that she cooked. After eating, he asked: “From what did you make that bread?” His wife said: “I made it from the flour that you brought.” Abu Muslim Hawlânî did not say anything to his wife. He did not tell her the situation.

When Abu Muslim Hawlânî entered his home, he would recite the takbîr, saying Allahu akbar. His wife would meet him by saying takbîr and she would

serve him. One day, a woman came to his wife and said: “If your husband speaks out against Mu’âwiyah “radiyallahu anh”, I will give him a servant and I will help you out greatly, you will live easily.” That evening, when Hadrat Abu Muslîm Hawlânî came to his home, he recited the takbîr. His wife gave up her usual habit, she did not meet him with takbîr and she did not serve him, either. He understood that a person had made mischief. He prayed: “O my Allah! Make the eyes of the person who made mischief to my wife blind.” The mischief-maker woman was sitting in her house and there was a candle before her. Suddenly, she said to those who were near her: “The candle has gone out.” They said: “No, it has not. It is burning.” The woman said: “So, my eyes have become blind.” Then, she understood that her eyes had become blind due to the prayer of Abu Muslim Hawlânî. She went to his presence and said that she was sorry for what she did and she asked him to pray. Abu Muslim Hawlânî “rahmetullahi alaihi” prayed: “O my Allah! If this woman tells the truth, make her eyes see.” The eyes of the woman started seeing again.

Gazelles would visit Abu Muslim Hawlânî “rahmetullahi alaihi”. Children would ask for him to pray that gazelles stopped there to touch their hands to them. Abu Muslim Hawlânî would pray and Allahu Ta’âlâ would stop the gazelles. The children would touch them with their hands.

ÂMIR BIN ABD-I KAYS **“rahmetullahi alaihi”**

He would take the money that he would distribute to the poor by tying it up to the end of his coat. He would definitely give it to any poor person who asked for something from him. When he returned to his home, he would leave the money bag in front of his family. They would count the money in it. Even though he distributed the money much, it would remain the same. It would never decrease or increase.

Âmir bin Abd-i Kays “rahmetullahi alaihi” was the guest of a group of people one day. While he was about to leave, they filled his water container with milk. On the way, he said to himself: “This milk is for drinking. What shall I do if I need to perform a ritual ablution?” and went back. He went to the people of whom he was a guest and said: “Do take your milk and fill my container with water.” They filled his container with water. Whenever he wanted to perform a ritual ablution, he would find water in that container and whenever he wanted to drink, there would be water in the same container.

Whenever he began to perform a ritual prayer, the satan would take the form of a snake and enter his shirt and leave it through its sleeve. There was no change in Hadrat Âmir bin Abd-i Qays. When they said to him: “Why don’t you keep this snake away from yourself?” he said: “I feel shame towards Allahu Ta’âlâ from fearing anyone except Him. I am not aware of the snake’s entering and leaving my shirt.”

ZÂDÂN-I KINDÎ **“rahmetullahi alaih”**

He is from Kûfe and one of the Tâbi’în. One day, he said: “O my Rabb! (O my Lord!) I am hungry.” Through the window of his home, a large loaf of bread descended next to him.

ZERÂRE BIN ÛFÎ **“rahmetullahi alaih”**

He was one of the Tâbi’în and from Basra. One day, while he was leading a congregation in the ritual prayer in the mosque, when he recited the âyat-i karîmas [the 9th and 10th verses of the sûrah of Muddaththir] purporting: **“(And when the trumpet is blown) That Day will be a difficult day for the disbelievers - not easy.”** he fell down and passed away immediately.

SA’ÎD BIN MUSEYYIB **“rahmetullahi ta’âlâ alaih”**

A governor was appointed to Medina. Zeynel’âbidîn Alî bin Husayn, Qâsim bin Muhammad, Sâlim bin Abdullah “radiyallahu anhum” and a group of people from the Quraysh went to see the governor. The governor asked them: “Who is Sa’îd bin Museyyib among you?” Zeynel’âbidîn Alî bin Husayn “radiyallahu anh” replied: “He does not leave the mosque. He does not go to the commanders.” The governor said: “You are the grandson of Hadrat Alî “radiyallahu anh”. Qâsim is the grandson of Hadrat Abu Bakr “radiyallahu anh”, Sâlim is the grandson of Hadrat ‘Umar “radiyallahu anh”. You come, why does Sa’îd bin Museyyib not come?” He made an oath and said: “I will behead him.” He repeated this word of his three times.

Zeynel’âbidîn Alî bin Husayn “radiyallahu anh” said: “Because of this reason, that gathering became very unpleasant for us. When we went

out, I went to Sa’id bin Museyyib “radiyallahu anh” and told him of the situation. I told him: “Go to Mecca, with the intention of umrah.” He said: “I do not have a sincere intention for umrah.” I said: “Go to one of your brother’s house.” He said: “They call me from this mosque five times a day, what will I do with it? It has not been a time that I have not obeyed this call.” I said: “In that case, sit down in another mosque. Because, if they look for you, they will come to this mosque first.” He said: “I am used to worshiping in this mosque. I will not leave here.” I asked: “O my brother! Are you not afraid even a bit?” He said: “Allahu Ta’âlâ knows that I do not fear anything except Him. But, firstly, I pray that the middle part of this prayer of mine is hamd and praise to Allahu Ta’âlâ, salât and selâm to Muhammad alaihis-salâm, Allahu Ta’âlâ makes that governor forget me.” After a while, that governor was dismissed from the office and he went to Damascus. While his servant was making preparation for him to perform a ritual ablution on the way, he said: “Wait a minute.” Then, he said: “While I was near Zeynel’âbidîn Alî bin Husayn, Qâsim bin Muhammad and Sâlim bin Abdullah, I had made an oath to behead Sa’id bin Museyyib. From that time until today, I have not remembered it. Shame on me, I have disgraced myself.” His servant said: “What Allahu Ta’âlâ wished for you is better than what you wished for yourself.”

Sa’id bin Museyyib “radiyallahu anh” related: During the days of Harra, Yazîdîs had attacked Medina and martyred most of the Muhâjirîn and the Ansâr “radiyallahu anhum”. In the mosque of Rasûlullah “sall-Allâhu ’alaihi wa sallam”, there was no one except me. When a due time of ritual prayer started, a prayer caller’s voice would be heard from the rawda-i sharîf⁴⁹. I would start performing the ritual prayer. The people of Damascus would enter the mosque, show me and say: “Look at this crazy old man.” [Sa’id bin Museyyib is one of the greatest of the tâbi’în and one of the Fuqahâ-i seb’a⁵⁰, that is, one of the great seven scholars of Medina.]

SA’ID BIN JUBEYR “radiyallahu ta’âlâ anh”

He is one of the Tâbi’în and from Kûfe. He was a scholar of fiqh, pious, and a virtuous person. He was martyred by Hajjâj when he was forty-nine years old in the ninety-fifth year of Hegira. [He is one of the four persons

49 Noble grave of Rasûlullah

50 Seven alfaquins

who recited the entire Qur'ân al-Karîm in one rak'at of ritual prayer.]

It has been reported: Hajjâj sent one of his close aides together with ten persons for Sa'id bin Jubeyr "radiyallahu anh". While they were going to call him, they came to a church of a priest. They asked that priest about Sa'id bin Jubeyr. The priest showed them the way. They went and found Sa'id bin Jubeyr "radiyallahu anh" making sajda. They greeted him. He raised his head from the sajda, finished his ritual prayer and replied to their greetings. They said: "Hajjâj summoned you. He praised and thanked Allahu Ta'âlâ. He eulogized Rasûlullah "sall-Allâhu 'alaihi wa sallam". Then, he set out with them in order to go to Hajjâj. They reached the place where the priest that they had talked before was. The priest told them to come up to the church because there were lions, wild goats and carnivorous animals around the church. Sa'id bin Jubeyr "radiyallahu anh" did not go up to the church. The priest said to him: "I think you want to flee." He said: "No, I don't want to flee. I never want to enter a place where polytheists are present." When the priest told him that wild animals would tear him apart, he said: "Allahu Ta'âlâ has the power to protect me from the evil of them." When the priest said to those ten persons: "Take a word and promise from him", he said: "I have given my word to my Rabb, I will not go from here until morning." The priest said to the others: "You go up and prepare your bows. Protect this pious slave of Allahu Ta'âlâ from wild animals tonight." In the night, they saw that a wild animal approached Sa'id bin Jubeyr. It rubbed itself against him, and then went away. It stayed at a place behind. Then, a lion approached him. It rubbed itself against him and without doing anything, it too left and went away. The priest who saw this situation came down in the morning. He received information about the religion of Islam from Sa'id bin Jubeyr "radiyallahu anh" and asked about the practices of Rasûlullah "sall-Allâhu 'alaihi wa sallam" and he became Muslim.

It has been narrated that Sa'id bin Jubeyr "radiyallahu anh", before being martyred by Hajjâj" prayed: "O my Rabb! After me, do not make it possible for Hajjâj to kill any other person." After this prayer, Hajjâj lived for approximately fifteen days. In these last fifteen days, Hajjâj would say: "What did I have to do with Sa'id bin Jubeyr? Every time I lie on my bed, he holds my foot and pulls it."

Sa'id bin Jubeyr "radiyallahu anh" had a rooster. He would crow every night, he would awake Sa'id bin Jubeyr for the tahajjud prayer. One night, for some reason, he did not crow and Hadrat Sa'id bin Jubeyr did not get up

for the tahajjud. In the morning, he felt very upset because of this event and told the rooster “May Allahu Ta’âlâ make you soundless.” After that, that rooster never crowed. His mother saw this situation. She warned her son Sa’îd bin Jubeyr: “Never pronounce a malediction over someone”.

When they decapitated Sa’îd bin Jubeyr “radiyallahu ta’âlâ anh” and martyred him, his head fell down to the ground. He said two times loudly and one time with a low voice “Lâ ilâhe illallah”.

UWAIS-I QARNÎ “radiyallahu ta’âlâ anh”

During his caliphate and in the Hajj season, Emîr of the believers Hadrat ‘Umar “radiyallahu anh” said to people “Stand up!” and then he said, “People of Kufe apart from Murâdîs can sit down.” Then he said, “Murâdîs can sit down except the person from Qarn.” A person named Unais from Qarn remained standing. This person was the paternal uncle of Uwais-i Qarnî. Hadrat ‘Umar asked him if he knew Uwais. Unais said, “There is no one among us more illiterate, crazier and needier than him.” Hadrat ‘Umar “radiyallahu anh” cried and said: I heard from Rasûlullah “sall-Allâhu ’alaihi wa sallam”. He said, “People equivalent to the number of Rabi’a and Mudar tribes will enter the paradise with the intercession of Uwais.” Herem bin Hayyân “radiyallahu anh” told as follows: When I received this news I went to Kufe only with the aim of seeing Uwais-i Qarnî. One day, I reached the riverside of Euphrates. I saw that Uwais-i Qarnî was making ritual ablution there. I recognized him. Because they have described him to me. I greeted him, he replied to my greeting. I wanted to hug him, he did not accept. I said “May Allahu Ta’ala show mercy and forgive you, O Uwais, how are you?” As I loved him a lot, I began to cry. He cried, too. When we stopped crying, he said to me “May Allahu Ta’ala make your life long O Herem bin Hayyân! How are you? Who has shown me to you?” I said “Allahu Ta’ala made me reach you.” He said: “Lâ ilâhe illallahu subhâne Rabbinâ in kâne va’dû Rabbinâ le mef’ûlâ” (There is no god but Allah. Glory be to my Lord. When Allah wills, it happens.) Then I asked him “How did you know my and my father’s names? I haven’t seen you before.” He said “Allahu Ta’ala The All-Knowing and The All-Aware informed me.” After sermonizing a little bit more, he said “Muhammad alaihissalâm passed away. Abu Baqr Siddik, the caliph of Rasûlullah, “radiyallahu ta’âlâ anh” passed away. Hadrat ‘Umar, the friend of Abu Baqr

Siddik, “radiyallahu ta’âlâ anh” passed away.” I said “May Allahu Ta’ala show mercy to you. Hadrat ‘Umar is still alive, he has not passed away.” He said “Yes, he passed away, too. Allahu Ta’ala has informed me of his death.” After that he sermonized and prayed for *khayr* a little bit more. He said “Assalâmu alaïke wa rahmetullahi wa barakâtuhu. We cannot meet from now on.” and he left. I went with him a few steps but he did not allow. I looked behind him cryingly until he entered among the districts of Kufe. Then, I wanted to see him a lot. But I could not even hear any news about him. However, I used to see him in my dreams each week one or two times.

It has been narrated that Uwais-i Qarnî “rahmetullahi alaihi” went to Azerbaijan for a battle. He passed away there. His friends wanted to dig a grave for him. They found a ready grave, its marble prepared next to a stone. Then, they wanted to enshroud him. They found a natural shroud in the wardrobe. They enshrouded him with that shroud and buried him in the grave they had found ready. It has been stated in the Turkish book of “**Se’âdet-i Ebediyye**” (**Endless Bliss**) on the page of 1189: “He was found next to Hadrat Alî “radiyallahu anh” in the Battle of Siffin. He was martyred on the year of H. 37 [657 CE].”

MEYMÛN BIN SHEYB “rahîmehullahu ta’âlâ”

He has told as follows: During the time of Hajjaj, I was going to the Friday congregational prayer. I thought to myself why should I perform the Friday congregational prayer behind this tyrant. I was hesitant. Finally, I decided to go to prayer regularly. I heard a voice from a corner of the house. It was reciting ayat-i karima (the 9th of surah of Jumu’ah [Friday]) purporting: **“O the believers! When [the adhan] is called for the prayer on the day of Friday, proceed to the remembrance of Allah...”**

One day, I wrote a letter. An idea popped into my mind. If I had written that, the letter would be nice, but it was a lie. If I had not written that, it would be right but my letter would be unattractive. I doubted to write or not to write that part. Finally, I decided not to write. A voice was heard from a corner of the house. It was reciting ayat-i karima (the 27th of surah of Ibrahim) purporting: **“Allah keeps firm those who believe by the true, firm word both in the life of this world and in the Hereafter...”**

SILATUBN-U USEYM **“rahmetullahi ta’âlâ alaih”**

A reliable person related as follows: We went to Kabul for a battle. We stayed at a place at night. I said to myself: “I will follow tonight what Silatubn-u Useym is doing. Everybody is talking about his worship. Let’s see how it is.” After performing the isha prayer, he slept. Then, everybody fell asleep. That night, he woke up and entered an oak forest and I entered after him, too. He made a ritual ablution and started to perform a ritual prayer. I saw that a lion came near him. I climbed a tree as I was afraid. Silatubn-u Useym did not care about the lion at all and he did not take it into account even as much as a mouse. When he prostrated, I thought that the lion would tear apart him at that moment. He finished his prayer and nodded. He turned his face to the lion and said “Go away O the predacious animal! Search for your sustenance somewhere else.” The lion turned and went away and while going away it roared such a way that I thought the mountains are splitting. He continued to pray until the morning.

The same person again related: We had approached the enemy. The commander ordered the soldiers not to leave their positions. The mule of Silatubn-u Useym got lost with its load. He stood up and started performing a ritual prayer. Then, he said: O my Rabb! I do take an oath in order for you to send the mule with its load. After a short while, his mule came with its load and stood next to him.

He related as follows: One day, I was going around Ahwâz. I became very hungry. I looked for food in order to buy it. But, I could not find any. I prayed Allahu Ta’âlâ and asked for food. I fell asleep on the animal. A sound came to my ears. I woke up and saw that a turban had fallen down and there was something in it. I opened and looked at it. There was a container that was woven with palm date trees. It was full of fresh dates. I ate until I became full. At that season, there were no dates anywhere. Then, I took the remaining ones of the dates with me and I continued to go. On the way, I came across a priest. I told him about the situation. The priest asked for some dates from me. I gave him some. After a long time passed, one day, I paid a visit to that priest. At the place where he was, there had grown very beautiful palm date trees. The priest said to me: “These palm date trees have grown from the dates that you gave to me.”

HEREM BIN HAYYÂN

“rahmetullahi alaihi”

He passed away on a summer day when the weather was very hot. When they put him into the grave, a piece of cloud came and it rained only over his grave. It did not rain beyond his grave. People said green plants grew on his grave that day.

UMAR BIN ABDUL’AZÎZ

“rahmetullahi ta’âlâ alaihi”

His epithet is Abu Hafs. His mother is the daughter of Âsim, Hadrat ‘Umar bin Khattâb’s “radiyallahu anh” son. His caliphate period was two years, five months, and fifteen days. He passed away at the age of thirty-nine, on the tenth of the month of Rajab, in the Hijri year of one hundred and one.

Emîr-ul mu’mînîn ‘Umar bin Khattâb “radiyallahu anh”, while he was walking around in Medina in one night, at a time towards the dawn, came near a house. In the house, a mother was telling her daughter to get up and add water into the milk. The girl said: “This is not the right thing to do. Caliph ‘Umar “radiyallahu anh” has banned this. His messenger announced this.” Her mother said: “Get up, here is neither ‘Umar “radiyallahu anh”, nor his messenger. He is not seeing us.” Her daughter said: “I swear by Allahu Ta’âlâ, I cannot do this. While I am among people, I obey the orders of Hadrat ‘Umar. I will not disobey his orders when no one sees me, too.” Hadrat ‘Umar “radiyallahu anh”, on the morning of the night that he heard this conversation, said to his son Âsim: “Go to so-and-so house. There is a girl. If she is not engaged to someone, marry that girl. Allahu Ta’âlâ will give you a blessed child from her.” Âsim went and married that girl. From that woman, the mother of ‘Umar bin Abdul’azîz, Ummu Âsim came to the world. Abdul’azîz bin Merwân wanted to marry Ummu Âsim, daughter of Âsim. He said to his deputy: “Bring four hundred dinârs from my halâl property. I want to marry the daughter of Âsim who is a member of a pure family.” Then, he married the daughter of Âsim and from this wife of his, ‘Umar bin Abdul’azîz came to the world.

Sufyân Sewri said: The caliphates are five: Hadrat Abu Bakr, Hadrat ‘Umar, Hadrat ‘Uthmân, Hadrat Alî and ‘Umar bin Abdul’azîz “radiyallahu anhum ejma’in”.

Ribâh bin Ubeyde “rahmetullahi alaihi” related: When ‘Umar bin

Abdul'azîz was the governor of Medina, an old person had taken his arm. I found it strange and told myself: "Who is this old man that is taking the arm of the Caliph?" The governor 'Umar bin Abdul'azîz performed a ritual prayer and went to his home. I too followed him and entered his house. I said: "May Allahu Ta'âlâ give the good to our commander. Who was that old man who took your arm?" He said: "O Ribâh! Have you seen him?" I said: "Yes, I have." He said: "That person you saw was my brother Khidir "alaihis-salâm". He informed me that I would be the caliph soon and I would act justly.

It is reported that when 'Umar bin Abdul'azîz became the caliph, shepherds in the mountains said which pious man became the caliph. They asked the shepherds: "How do you know that a pious person has become the caliph?" They said: "Wolves and lions do not attack our sheep anymore. They keep away and they do not cause any harm." As a matter of fact, a person said: I had gone to the sahara during the caliphate of 'Umar bin Abdul'azîz. I saw that wolves were walking among sheep and they were doing no harm to them."

One of the governors of 'Umar bin Abdul'azîz wrote a letter to him and said that his city was in ruins and if the caliph could reserve some money, he would re-build it. In his reply, 'Umar bin Abdul'azîz wrote: "Surround your city with a wall that is made from justice and clean its roads from injustice, this is the re-building of your city."

When his death approached Umar bin Abdul'azîz said: "Make me get up, I shall sit down." They made him get up and he said: "O my Allah! I am that person whom You have given commands but I have committed mistakes. You have prohibited me, I have become rebellious. However, I am saying: Lâ ilâhe illallah. Then, he raised his head. He started to look attentively." They asked: "You are looking very attentively." He said: "A community has gathered. They are neither humans nor genies." Then, he passed away.

It has been reported that when Umar bin Abdul'azîz "rahmetullahi alaihi" was buried, a paper descended from the sky over him. On the paper, Basmala and "This is an assurance from Allahu Ta'âlâ to Umar bin Abdul'azîz." was written.

Muhyiddîn-i Arabî "quddise sirruh", in his book of "**Futuhât-i Mekkiyye**" wrote as follows: For certain people, the spiritual caliphate has been added on their apparent caliphates. 'Umar bin Abdul'azîz is one of them.

AMR BIN UTBE **“rahmetullahi alaih”**

He is one of the greatest of the Tâbi'în. He is from Kûfe. He made an agreement with his friends. He would do the services of the people who accompanied him. One day, it was very hot. He had gone to graze sheep. One of those who liked him went after him. Amr bin Utbe “rahmetullahi alaih” was asleep and a piece of cloud was shading him. When he woke up, that friend of his said: Glad tidings to you. He said: Do not tell this situation to anyone.

When he went for a holy war, he would protect the sheep of his friends. A cloud would cast a shadow over him. He would perform the ritual prayer and animals would protect him by walking around him.

He said: I have asked for three things from Allahu Ta'âlâ. He has bestowed two of them on me. I hope He will bestow the third one, too. Firstly, I asked from Allahu Ta'âlâ not to make me fond of the world. It has become the same for me whether I do own the worldly possessions or not. It has not changed me. The second one, I asked for strength and power to perform the ritual prayer. He has bestowed it on me. The third one, I wished He would make me attain the blessing of martyrdom. I hope He will bestow this on me, too.

MUTRAF BIN ABDULLAH SHEBHÎZ **“rahmetullahi alaih”**

While he was on the way with a group of his friends, at a dark night, radiance emitted from the end of the whip of one of them. Thus, they saw their way.

A person had slandered him. He prayed: “O my Rabb! If this person is lying, destroy him.” That person died immediately. The wife of the dead person asked for help from the then governor Ziyâd. The governor asked: “Did he hit him with something?” They said: “No.” The judge said: “What can we do? The supplication of a pious slave was in accordance with the will (of Allahu Ta'âlâ).”

MUHAMMAD BIN MUNKEDIR **“rahmetullahi alaih”**

It has been reported that Muhammad bin Munkedir was on a journey with a group of mujâhids. One of them said: “I want fresh cheese.”

Muhammad bin Munkedir “rahmetullahi alaiḥ” said: “Pray to Allahu Ta’âlâ. He has the power to give you fresh cheese on this road.” All of them prayed. After going a while, they saw a closed woven basket. It was full of fresh cheese. One of them said: “There should be honey with this cheese so that we will eat it with the cheese.” Muhammad bin Munkedir said: “He who has given the cheese has the power to give the honey, too.” Then, they prayed all together. They walked for a while. They saw a container at the crossroads. It was full of honey. They dismounted their mounts; they ate the cheese and the honey together. [See the 845th page of the (Turkish) book “Se’âdet-i Ebediyye”!]

ABDULLAH BIN EBI JA’FAR **“rahmetullahi alaiḥ”**

We were going to Constantinople (Istanbul) in order to make holy war. Our ship was wrecked. Waves dragged us to rock. We were five people. Allahu Ta’âlâ would make a leaf grow on that rock for each of us every morning. We ate it. It would take the place of food and water. This situation continued until a ship came and took us from there.

EYYÛB SAHTIYÂNÎ **“rahmetullahi alaiḥ”**

He was one of the greatest of the tâbi’în who lived in Basra. [He passed away in 131 H. [748 A.D.]] Hasan-i Basrî “rahmetullahi alaiḥ” had said: “The greatest of the youngsters of the people of Basra is Eyyûb Sahtiyânî.”

Abdulwâhid bin Zayd related: “Together with Eyyûb Sahtiyânî “rahmetullahi alaiḥ”, we were on the mount of Hira. I was very thirsty. I was so thirsty that he understood my situation from my face and said: “What happened to you?” I said: “I fear that I will die of thirst.” He said: “Can you keep it a secret whatever I do?” I said: “I will keep it secret.” He made me take an oath not to tell anyone while he was alive. He hit his foot against the mount of Hira. Water came out. I drank it until I was satiated and I took some water with me. I did not tell this to anyone while he was alive.

SÂLIM BENÂÎ **“rahmetullahi alaih”**

He is from Basra. He attended the lectures of Enes bin Mâlik “radiyallahu anh” for forty years. He performed fasting constantly. He used to read the Qur’ân al-Karîm from its beginning till its end every night and day. A group of people who visited his grave at a pre-dawn time said that they had heard the recitation of the Qur’ân al-Karîm from his grave.

Sâlim Benâî “rahmetullahi alaih”, one day, asked Hamîd-i Tawîl: “Have you heard that anyone except Prophets has performed a ritual prayer in his grave?” When he said: “No, I have not heard it.” He prayed: “O my Rabb! If You grant someone performing ritual prayer in his grave, grant this to Your slave Sâlim.”

A trustworthy person related: I swear by Allahu Ta’âlâ, Who there is no god but Him, I put Sâlim Benâî in his grave. Hamîd-i Tawîl was near me. We put the bricks over the tomb. One of the bricks fell down into the grave. We saw that Sâlim Benâî was performing a ritual prayer in the grave. I said to Hamîd-i Tawîl “Do you see that?” He said to me: “Be silent!” When we completed his burial, we went to his daughter and asked her: “What was his deed? What did you see?” She said: “He would use the nights best by making ritual prayers for fifty years. When it became pre-dawn time, he would say: “O my Allah! If You grant any slave of Yours performing ritual prayer in his grave, grant it to me, too.” It is not suitable for Allahu Ta’âlâ’s generosity not to accept his prayer.”

ABU HALÎM HABÎB BIN SÂLIM RÂÎ **“rahmetullahi alaih”**

He had attained the opportunity of talking with Selmân Fârisî “radiyallahu anh”. He had sheep. He would graze them along the Euphrates. He lived in seclusion, away from people.

A person from sheikhs related: One day, I stopped by him. He was performing a ritual prayer and wolves were grazing his sheep. I told myself: I shall visit this old person, I will see his greatness. I waited. When he finished his ritual prayer, I saluted him. He said: “O son, why have you come?” I said: “I have come for a visit. He said: May Allahu Ta’âlâ give you wellbeing.” I said: “Sir, I see that wolves and sheep are together.” He said: “It is so because the one who shepherds the sheep is together with Allahu Ta’âlâ.” He had a

wooden cup. He put that cup under a stone. From the stone, two fountains, one milk, and the other one honey started to flow. I said: “Sir, how have you attained this degree?” He said: “I have attained it by being obedient to Muhammad Mustafâ “sall-Allâhu ’alaihi wa sallam”.” Then he said: “O son, even though Musa’s community opposed him, the hâre stone gave them water. After being obedient to Muhammad “sall-Allâhu ’alaihi wa sallam”, who has a higher rank than Mûsa, will stone not give me milk and honey?” I said: Give me advice. He said: **“Do not make your heart a box of greed and your stomach a cup of harâm!”** Human beings perish because of these two. Those, who pay attention to these two, attain salvation.

HASAN BASRÎ “rahmetullahi alaihi”

He is among the greatest ones of the tâ’biîn. He was born two years before the end of the caliphate of Hadrat ‘Umar “radiyallahu anh”. He saw one hundred twenty or one hundred thirty persons from the As’hâb-i kirâm. He passed away in the month of Rajab in the one hundred and tenth year of Hegira, at the age of eighty nine.

It is written in the book of **“Kût-ul-Kulûb”** as follows: Hasan Basrî “rahmetullahi alaihi” is one of the greatest of the tâbi’în. He saw seventy persons from those who participated in the Battle of Badr. He saw three hundred persons from the As’hâb-i kirâm. He was born in Madina in the twentieth year of Hegira, two years before the end of the caliphate of Hadrat ‘Umar “radiyallahu anh”. His mother was the jâriya of Ummu Seleme “radiyallahu anhâ”, the wife of Rasûlullah “sall-Allâhu ’alaihi wa sallam”. When he cried, Hadrat Ummu Seleme would embrace and nurse him. His speech, mild temper, dignity, calmness looked like Rasûlullah’s “sall-Allâhu ’alaihi wa sallam” greatly. He would say such things in the knowledge of tasawwuf that similar things could not be heard from anyone else. When they asked: “From whom did you receive this knowledge?”, he would say: “I received it from Huzeyfet-ibni Yemânî “radiyallahu anh”.” They asked Huzeyfet-ul-Yemânî: “From whom did you receive this knowledge?” He said: “This is a special gift and present of Rasûlullah “sall-Allâhu ’alaihi wa sallam” to me. Because everyone would ask Rasûlullah “sall-Allâhu ’alaihi wa sallam” about the good deeds. I would ask him about evil. I would ask these because of my fear, in order to learn the evil and keep away from it. I understood that when I learned evil

things and kept away from them, I would not miss the good ones.

Some of the good words of Hadrat Hasan Basri are as follows. He said: “If a slave wants to abandon his own desires and only to meet Allahu Ta’âlâ, he should eat less, put on clothes just enough to cover himself, put his head for sajda and be busy with worshipping. He should weep for what he has said, ask for the mercy of Allahu Ta’âlâ and run away from the torment of Allahu Ta’âlâ.”

Don’t laugh. Because when He takes the account of our deeds, you do not know whether Allahu Ta’âlâ will not say: “I do not accept any one of your deeds.”

Human beings leave the world while longing for three things: He is not satisfied with what he has accumulated. He cannot attain what he expects for. He does not procure good provisions for the Hereafter journey in front of him.

When ‘Umar bin Abdul’azîz “rahmetullahi alaihi” became caliph, he wrote a letter to Hasan Basrî “rahmetullahi alaihi”. He said: “Send me a person who will help me in religious affairs.” He wrote a reply: “The person whom I will send you can be of two types: He will either love the world and he will not advise you. Or, he is a man of Allah. His purpose is to attain the consent of Allahu Ta’âlâ. He does not talk to you. But, you choose noble persons. Even if they cannot observe the rules of the religion completely, they preserve the rights of people. Those who are noble and pure in their origins do not make faults.”

One of the Khârijîs would come to the presence of Hadrat Hasan Basrî and cause pains for those who were there. Finally, one day, they said: “This Khârijî causes pain for us, but you do not tell the caliph of him.” Hadrat Hasan Basrî did not say anything. One day, while he was sitting with his friends, he saw that person coming again. He prayed: “O my Allah! You know the pains he caused for us. Prohibit him from us with something that You wish.” That person fell down to the ground immediately. They lifted him in order to bring it to his house. He died before he could reach his family.

TÂWUS BIN KEYSÂN **“rahmetullahi ta’âlâ alaihi”**

His epithet is Abu Abdurrahmân. He is from Yemen. He bequeathed his son to do these things: “When I died and you put me in the grave, look at

my grave. If you cannot see me in my grave, thank Allahu Ta'âlâ. If you see me in my grave, say: "Innâ lillah and innâ ileyhi râjiûn". The person who related this said: "I heard from the son of Tâwus bin Keysân. When he put him in the grave, he looked and could not see him in his grave, he became very delighted with this."

ABDULLAH BIN MUTIR **"rahmetullahi ta'âlâ alaih"**

His epithet is Abu Reyhâne. He is one of the Tâbi'în. He had got on a ship and he was sewing something. His needle fell into the sea. He said: "O my Rabb! I swear by You that You give my needle back to me." His needle was seen in the sea. He reached and took it. They say that when the sea started waving he said: "O sea, you are a powerless creature. Be calm." The sea became clear like oil and it calmed.

GHURZ BIN WEBRE EL-ÂBID-I KÛFÎ **"rahmetullahi ta'âlâ alaih"**

He lived in Jurjân and Behamât. His grave is well known and it is visited. He gained knowledge from Mâlik bin Enes "radiyallahu anh". They asked her female slave from where he got his sustenance. She said: "Whenever I asked for something from him, he would say: It is at the so-and-so window. I would go and take the thing that I asked for from there."

It has been said that a person of the people of Jurjân related this: "In my dream, I was walking around the cemetery of Jurjân. All of those who were in the graves had worn white clothes, they were sitting down." I asked them: "What happened to you that you all have put on white clothes?" They said: "As Ghurz bin Webre has come here, they have made us put on white clothes."

MÛRIK EL-ACLÎ **"rahmetullahi ta'âlâ alaih"**

He is one of the Tâbi'în and from Basrah. He would always find his sustenance and his food and drinks needed at his bedside.

HABÎB BIN ÎSÂ AJEMÎ **“rahmetullahi ta’âlâ alaih”**

His epithet is Abu Muhammad. He was a member of the people of Persia. He lived in Basrah. He was pious and obedient. His prayers were acceptable.

He was seen in Basrah on the day of tarwiyah⁵¹ and in Arafat on the day of eve⁵².

He himself related: I was breaking my fast every day with one piece of dry palm date fruit. My wife would prepare that date fruit for me every day. One day, I looked for that palm date fruit but could not find it. I became very sad. Suddenly, I saw that a person came. He handed me one palm date fruit. I ate that palm date fruit.

He would keep his money bag empty. When he took it in his hand, it would be full of money. [He passed away in 120 H. (739 A.D.)]

SUFYÂN BIN SA’ÎD ES-SEWRÎ **“rahmetullahi ta’âlâ alaih”**

He is from Kûfe. [He was born in Kûfe in 95 H. [713 A.D.]] A trustworthy person whose epithet was Abu Abdullah related: One night, towards the dawn, I was sitting by the Zemzem well. An old person came. He passed through the door of the Zemzem well. He had covered his face with a cover. He took out zemzem from the Zemzem well with a bucket and he drank it. I drank the remaining part. It was almond paste. I had not drunk anything more delicious than it, up to that time. Then, I returned and looked. That old person had gone away. Another night towards the dawn, I sat there again. The same person came again. He drew zemzem water with a bucket and drank it. I drank the remaining part. It was honey sherbet. When I turned back and looked, that old man had left. Another night towards the dawn, I had sat at the same place. That person came in the same manner again. With a bucket, he drew zemzem and drank it. I drank the remainder. It was milk mixed with sugar. This time, I tightly held the garment of that person and asked by making an oath: “For the sake of Kâ’be, who are you?” He said: “If you do not tell anyone as long as I am alive, I will tell you who I am.” I said: “I will tell no one.” He said: “I am Sufyân bin Sa’îd Sewrî.”

51 Tarwiyah: A day before the eve.

52 Eve: A day before the Eid.

Sufyân bin Sa'îd passed away in the house of one of his friends in Basrah. The owner of that house said: My son had a nightingale. Sufyân-i Sewrî "rahmetullahi alaihi" said: "Why do you imprison this bird? I wish you released it." I said: "This bird belongs to my son. Let him give it to you as a present and you will release it." He did not accept his gift, he bought the bird for one dinâr from my son and released it. The bird was going around outside in the daytime and it would come to the house where Sufyân-i Sewrî was present at night. When he passed away, the bird followed his funeral, came to his grave and sang in agony. Then, it would go to his grave constantly. Some nights, it would stay there. Sometimes, it would come to the house. Finally, they found that nightingale dead near the grave of Sufyân Sewrî. They buried it at the side of his grave.

While washing the corpse of Sufyân-i Sewrî "rahmetullahi alaihi" they saw that on his corpse it had been written, "Allah will suffice for them". He passed away in Basrah in the year one-hundred and sixty-one of Hegira. [He has books named "**Jâmi'ul-kebîr**", "**Jâmi'us-saghîr**" and "**Ferâiz**".]

SHEYBÂN-I RÂÎ

"rahmetullahi ta'âlâ alaihi"

He was a shepherd. On Fridays, he would draw a line around the place where his sheep were present and then go to ritual prayers. Until he came back, The sheep would not go out of the line that he drew.

Once, he needed to perform ghusl [ritual bathing]. He could not find water in order to perform the ghusl. A piece of cloud came. It rained. He performed the ghusl with that water. Then, the cloud went. They had imprisoned him in a room and they had shut its door tightly. Then, when they opened the door, they could not see him inside.

Sufyân-i Sewrî "rahmetullahi alaihi" related: We were going to Hajj with Sheybân-i Râî. While going on the road, a lion appeared before us. I said to Sheybân: "Do you see the one who is coming against us? It has blocked our way." He told me not to fear and called the lion. The lion came, wailing its tail like a dog. He held the ear of the lion and pulled it. I said: "What fame is this." Sheybân said: "O Sewrî, if I did not know being famous is a bad thing, I would not carry my things myself. I would load them on this lion and make it carry them until Mecca."

ABDULLAH BIN MUBÂREK “rahmetullahi alaihi”

He is from the people of Merv. He was born in Horasan in 118 H. He passed away in a land near the Euphrates, named Hey’et, in 181 H. [797 A.D.]. His grave is there. In his time, the good attributes that were not gathered in any other scholar were gathered in him. He was a scholar of fiqh, a man of great knowledge, a pious person. He knew the knowledge of the sunnet-i seniyye. He memorized the entire Qur’ân al-Karîm. He was a scholar in all sciences. He had such great courage and bravery that heroes would envy him. He was a literary man in poetry. He was very generous in giving away the things he received. Sufyân-i Sewrî “rahmetullahi alaihi” said: “I strove much in order to be like Abdullah bin Mubârek ‘rahmetullahi alaihi’ for three days in a year. I did not have the power to do it.”

Fudayl bin Iyâd “rahmetullahi alaihi” said: “I swear by Allahu Ta’âlâ Who is the owner of the Kâ’be that those two eyes of mine have not seen anyone like Abdullah bin Mubârek ‘rahmetullahi alaihi’.”

A blind person went to the presence of Hadrat Abdullah bin Mubârek and said: “Do pray for me that Allahu Ta’âlâ makes my eyes see again.” He stood up and prayed. That person’s eyes immediately started seeing. A person from the salaf said: “I saw that person both when his eyes were sightless and after they started seeing.”

At his death bed, Abdullah bin Mubârek “rahmetullahi alaihi” said to his servant: “No doubt that I will pass away this night. Take those books of mine and throw them to the river.” The servant took the books and went. But, he spared to throw them to the river and came back. He said to his servant: “Have you thrown the books to the river?” He said: “Yes, I have.” “What signs have you seen?” When he replied: “I have not seen any sign.” He said: “You have not thrown them! Now, throw them and come.” The servant related: “When I brought the books and threw them to the river, I saw nour ascended from the river of Hane towards the sky. When I returned to his presence and was asked what I did, I said: I saw nour ascending from the river towards the sky.” He said: “Yes, you have now done what I said to you.” Then, he said: “I will pass away this night. Wash my corpse, shroud me with the clothes that I used as ihrâm. Do bury me before people start gathering.” We carried out his last will exactly. When I took his corpse out, I saw a small boat in the distance on the river. A group of people

disembarked that small boat and came to us. They said: “Alhamdulillah, we have reached in time for the funeral.” We performed the funeral prayer then buried him. I asked the people who disembarked the boat: “Have you heard this death news?” An old man who was in the position of their leader said: “In my dream, I was told that a person around here passed away. They told me that whoever would be present in his funeral prayer, Allahu Ta’âlâ would make him attain Paradise. We immediately rented this boat and reached in time for the funeral prayer. [He would say: (What are the good manners? The scholars have described it in various ways. To me, it is one’s knowing one’s own nafs.) (It is better to pay one’s rights of one coin than to give one thousand coin alms. Working and earning do not invalidate tawaqqul.)]

ABU MU’ÂWIYAH EL-ESWED **“rahmetullahi alaih”**

A credible person related: I had visited Abu Mu’âwiyah “rahmetullahi alaih” in Tartous. His eyes had lost their sight, he could not see. I saw a Qur’ân al-Karîm hanging on the wall. I said: “May Allahu Ta’âlâ have mercy with you. Why is this Qur’ân al-Karîm there, even though your eyes are sightless?” He said: “I will tell you something, on the condition that you will not tell it, anyone, as long as I am alive.” He said as follows: “Whenever I want to read the Qur’ân al-Karîm, my eyes start seeing, I read it. When my reading finishes, they become sightless again.” Those who saw this situation said: “When he opened the Qur’ân al-Karîm, his eyes would start seeing, when he closed the Qur’ân al-Karîm, his eyes would become blind.”

One person from the superiors related: We were on a journey. We camped somewhere. We saw a dead body of a white snake. (Thinking that it may be a genie) we said: “This can be a Muslim (genie).” We poured some water on it and buried it. That night, we heard a voice. But we could not see who was talking. They were saying to us: “May Allahu Ta’âlâ have mercy with you. We saw the thing that you have done for that Muslim. If you want, we will teach you medicine so that you will use it for your and other’s treatment. If you want, we shall meet your water needs and graze your camels.” We wanted our water needs to be met and our camels to be grazed. They said: “Wherever you camp, hang your water canisters on the necks of your camels. When your camels return from grazing, you will see

that your canisters on their necks are full of water.” We camped at a place. We hung our water canisters on the necks of our camels and we released them. In the evening, the camels came as they were full. The canisters that we hung on their necks were full of water. On that voyage of ours, the same thing happened everywhere that we camped.

Allahu Ta’âlâ has vouchsafed to write shortly the high stories and superior states of great scholars and dignitaries “ridvânullahi alaihim ejma’in ilâ yevmiddîn” who have reached the rank of *yaqin*. It is no doubt that karamats and extraordinary states of those great people are so much and well-known that those things explained are a sample from their virtues and superior states. It is impossible to appreciate them with those explanations. Even if the mind bird of those who are intellectually gifted flies for a hundred years, it will not reach that high rank with that arm and wing. Even if the comprehension and intellect of people struggle for a thousand years, they cannot understand the rank of those dignitaries and cannot enter that field with this understanding. Let alone the extraordinary states that emerged from them will not fit into the books. Those who lived together with their states can understand them.

Lami’i Chelebi, translator of “**Shawâhid-Un Nubuwwa**”, explains the great heroic deeds of the Ottoman army that went to conquer Morea in the addition he made to this section. He has related the following event that occurred during this conquest in which he participated: When Morea was conquered many wars of prisoners were captured from the enemy. The prisoners were telling with dismay, astonishingly, and excitedly among themselves that during the war the Turks were passing through the sea on horses continuously, they climbed up the castle and flew, and landed on the towers. This incident was famous among themselves. This kind of extraordinary states are karamat, it is a blessing from Allahu Ta’âlâ to His beloved slaves. These states observed in this ummah are from the miracles of Rasûlullah “sall-Allâhu ’alaihi wa sallam” and evidence of his Prophethood.

SUPPLICATION OF TAWHEED

O Allah, O Allah. Lâ ilâhe illallah Muhammadun Rasûlullah. O Rahmân, O Rahîm, o afuwu o Kerîm, fa'fu annî warhamnî o erhamerrâhimîn! Teveffenî muslimen wa elhiknî bissâlihîn. Allahummagfirli wa li-âbâi ve ummehâtî wa li âbâ-i ve ummehât-i zevcetî ve li-ecdâdî ve ceddâtî wa li-ebnâi wa benâtî wa li-ihvetî wa ehavâtî wa li-a'mâmî wa ammâtî wa li-ahvâlî wa hâlâtî wa li-ustâzî Abdulhakîm-i Arvâsî wa lil mu'minîne wal mu'minât yevme yekûmulhisâb. "Rahmetullahi ta'âlâ alaihim ajma'in."

EPILOGUE (LAST SECTION)

Karamats of awliya and ahlullah are likewise the miracles of Rasûlullah "sall-Allâhu 'alaihi wa sallam". Again, calamities and punishments inflicted on those who oppose Rasûlullah "sall-Allâhu 'alaihi wa sallam", who misbehave against and who are lax toward Islam are also in kind of His miracles. Some of these incidents are:

A Christian person had become Muslim. He recited the Sûrah of Baqara and the Sûrah of Âl-i Imrân and wrote the wahy (âyat-i karîmas) that came to Muhammad "alaihis-salâm" by his order. Then, he became an apostate. He abandoned Islam and returned to his previous religion. He would say: "Muhammad "alaihis-salâm" does not know anything except I wrote down." When he died, they buried him. In the morning, they found his body out of the grave. The ground did not accept him and it expelled him. They said: "The Companions of Muhammad "alaihis-salâm" must have done this thing." Because of this reason, they dug a deep grave and buried him again. The next morning, the ground expelled him again. The third time, they dug a grave as deep as they could prepare and they buried him. In the morning, they saw that the Earth did not accept and expelled him. Then, they understood that this had not been done by humans. They left him as such.

Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: **"Since angels have consent with those gaining knowledge, they spread their wings on the ground."** When a profane person heard this, he said: "I will break the wings of those angels!" and he put iron nails under his clogs. He went towards the gathering of knowledge of Mâlik bin Enes "radiyallahu anh". While going there, he was hitting the ground with his iron nailed clogs and saying:

“I am breaking the wings of the angels.” In the meanwhile, he fell to the ground suddenly and could not stand up. They brought him to his home. A painful illness appeared on both feet and they amputated his feet. His legs remained paralyzed until he died. The person who reported this event said: “I had seen that person previously. He was walking fast like a gazelle. Then, I saw that his legs remained paralyzed until the end of his life.”

Ibn Mende Isfêhânî “rahmetullahi alaih”, author of the book of “**Esmâ-i Sahabî**” and who had many other books, and who was one of the imâms in the knowledge of hadîth, related: “I had gone to one of the scholars of hadîth in Damascus in order to learn hadîth-i sharîf. There was a curtain in front of him. His face was not being seen. I sat down. He started reciting hadîth-i sharîf behind the curtain. I wondered why he had a curtain in front of him. He finished reciting hadîth-i sharîf. He recognized that I was Ibn Mende. He said: “O Ebâ Abdullah. Do you know the reason of my sitting behind a curtain?” I said: “No, I don’t know.” He said: “You are a man of knowledge and you are dealing with the knowledge of hadîth. Let me tell it to you.” and told as follows: “One day, I was in the presence of one of my teachers who was an imâm in the knowledge of hadîth. He recited the hadîth-i sharîf in which Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: **“He who raises his head before the imâm does, is he not afraid that Allahu Ta’âlâ may turn his head into a donkey’s head?”** He reported this hadîth-i sharîf through various chains of narrators. It must have been due to evilness in my personality, a doubt appeared in my heart: How could this be possible? That night, I slept. When I woke up in the morning, my head had turned into a donkey head. Because of this, I have been deprived of gatherings of knowledge. When students of knowledge come to me, I talk to them behind a curtain like this. As I know your degree in religion and knowledge, I revealed this secret to you. Only, do not tell anyone this secret as long as I am alive. Tell it after I pass away so that people will take a lesson and be well mannered while listening to hadîth-i sharîf and they do not bring doubt to their hearts. I promised Allahu Ta’âlâ, I made an oath that I would not tell this anyone. Then, that person removed the curtain and showed himself to me. His body was the body of a human being and his head was the head of a donkey. I did not tell anyone about this situation while he was alive. Allahu Ta’âlâ is the One who knows the truth of everything best.

Imâm Mustaghfirî “rahmetullahi alaih” conveyed that a person from

the salaf had related as follows: I was on a journey. There was a funeral at a place. They were digging a grave for him. I went to them so that I could help them. At that moment, an old person with a nice fragrance whose hair and beard had whitened had come there on a white animal. He asked: “Whose funeral is this?” They said: “It is the funeral of a Muslim.” He asked: “Does this person have any relatives?” They showed a person and said: “This is his slave.” He asked the slave: “Did your master become the president of any people or did he do anything peculiar to sultans?” The slave said: “I do not know that. However, this person did usurp the war spoils. The white-haired old man said: “Do not perform the funeral prayer of this person.” We got up in order to perform his funeral prayer. That old man turned away from us. He went away. We could not see him again. We put the dead in the grave. We forgot a pickax in the grave. The slave said: “I had taken that pickax as an entrustment. I would have given it after the burial.” In order to take the pickax, we opened the grave. We saw that the person who we buried was sitting in the grave. The ring of the pickax was around his neck. We left him at that state. We informed the owner of the pickax of the situation. He saw this state that we saw, too.

Again, Imâm Mustaghfirî “rahmetullahi alaihi” narrated from a person as follows: “At one of the days of Hajj, I was walking around in a district of Mecca. I saw that the people of Mecca had gathered somewhere. I went there, too. The Earth was swallowing a black person. The people were trying to prevent him from sinking into the Earth. But they could not prevent it. They lost their hope. The people said: “What bad deed did you commit that you deserved this punishment?” Tell us so we will not do it.” The black person did not answer. The Earth swallowed him up to his hips. He was crying. The people insisted and said: “What bad deed did you commit to deserve this punishment? Tell it so that it will be cautionary advice and lesson for others.” That person did not give any reply again. When he was in the Earth up to his chest, he said: “I had the custom to catch, slaughter and eat the pigeons of the Hâram al-sharîf.

Imâm Mustaghfirî “rahmetullahi alaihi” reported: A group of people was going to Hajj. They reached Hâram and camped at a place there. A gazelle came next to them. One among them caught the gazelle from its leg. His friends told him to release it, but, he laughed and he did not release it. Due to its fear, the gazelle urinated and defecated. Then, he released it. That person slept at the noontime. A snake came and lied down on his

stomach. His friends shouted at him: “Do not move, there is a snake over your abdomen.” The snake did not leave its place until that person soiled his clothing by defecating and urinating due to his fear. Thus, he suffered the punishment of what he had done to the gazelle.

Again, Imâm Mustaghfirî “rahmetullahi alaihi” related: A group of people had stopped in the shade of a tree in the Hârem al-sharîf. They had no bread or food. One of them took his bow and arrows and hunted a gazelle. They started a fire and cooked the meat of the gazelle. From the underneath of every pot that they cooked the meat in, a large fire came out and burned them. The fire did not harm their clothes, goods or the tree that they sat in its shade.

The punishments that the group of Mu’tezîle suffered:

Imâm Mustaghfirî “rahmetullahi alaihi” conveyed from a person from the salaf: “I had a neighbor. He had memorized the Qur’ân al-Karîm. One day, while we were discussing with that person, he said: “If the Qur’ân al-Karîm is not a created thing, may Allahu Ta’âlâ erase its verses from my heart!” When he slept at night, Allahu Ta’âlâ erased the verses of the Qur’ân al-Karîm from his heart. When he got up in the morning, he had forgotten even what the Qur’ân al-Karîm was. When they told him: “Recite the Qur’ân al-Karîm. He would move his tongue. He would make a sound in his mouth. But, no one understood what he said. His family and relatives felt ashamed of this state of his. Finally, they strangled him and he died.”

Imâm Mustaghfirî “rahmetullahi alaihi” conveyed that a person from the salaf had related: “The father of my mother did not believe in the torments in the grave. He did not give up this opinion of his, even though he was told to do so many times. One night, I had slept in the same room with him. At night, he awoke me suddenly in pain. He said: “Get up, light the candle.” I got up, lighted the candle and brought it. He said: “Look at the sole of my foot.” I looked. His foot was burned and boils were formed. He told me: “In my dream, I went to the cemetery. My foot entered a grave and it was burned. The burns and boils you see are the results of that burning.” He believed in the torment in the grave after this event and he never denied it.”

Caliph Mutewekkîl had entered his palace that was made of glass. Below and over the palace, water was running. His close aides and friends were near. They sat down and started talking. At one point, Caliph Mutewekkîl laughed. Then he said: “Why do you not ask me why I have laughed?” Those who were near him said: “May Allahu Ta’âlâ makes you laugh, O

the emîr of believers, what is the reason of your laughing?” Wâsiq too was at that gathering of conversation with his friends. The caliph addressed his close aides: “I have thought much about whether the Qur’ân al-Karîm is a creature or not. I have acted very studiously about this matter. I have invited people to this idea. Some of them, by having greed for the property and position of me, have accepted that. Some of them have accepted that after being beaten, imprisoned and forced greatly. Some others have not accepted it due to their strength in the religion and their piousness. About this matter, a doubt has come to my heart. I want to abandon this belief and I want not to deal with this issue.”

Ibn Ebî Dâwud, who believed that the Qur’ân al-Karîm was a creature and who insisted on this issue much was present there. He was excessive in these matters. He said: “Allah, Allah, O the emîr of the believers, do you want to extinguish an issue that you revived? You did what those before you had not done. Because you have dealt with this matter, may Allahu Ta’âlâ give you rewards.” and he exaggerated this issue a lot. He feared that Wâsiq would abandon this belief of Mu’tezîle. Then, Wâsiq said: “Now, let us give promise to Allahu Ta’âlâ. Upon this, Ibn Abu Dâwud said: “If the Qur’ân al-Karîm is not a creature, may Allahu Ta’âlâ make me paralyzed in the world before I die.” Another one said: “If the Qur’ân al-Karîm is not a creature, may my body be stabbed with iron nails.” Another one said: “If the Qur’ân al-Karîm is not a creature, may Allahu Ta’âlâ give bad smell to my body. Those who know me and who do not know would stay away from me due to that bad smell.” Another one said: “If the Qur’ân al-karîm is not a creature, may Allahu Ta’âlâ make me perish in a dark place.” Another one said: “If the Qur’ân al-Karîm is not a creature, may Allahu Ta’âlâ make me drowned in the sea.” Wâsiq said: “If the Qur’ân al-Karîm is not a creature, may Allahu Ta’âlâ burn my body both in the world and in the Hereafter.”

After relating these, Caliph Mutewekkil said: “I remembered these, this is why I laughed.”

Each of those who said the Qur’ân al-Karîm was a creature, insisted on their heretical beliefs and made an oath in the name of Allahu Ta’âlâ experienced the things they said. The thing they made an oath for befell them. Ibn Ebî Dâwud became paralyzed. Another person was pierced with iron nails. One of them sweated at his death bed. That sweat smelled so bad that no one could approach him. Although they prepared scents and incense, they were of no use. Another one died in a place that was prepared

for him. It was one yard high. Another one was drowned in the Tigris River. As for Wâsiq, he became ill. The physicians took this decision about him: “They should burn a fire in a stone oven with olive branches. They should heat it until its interior became red from the heat. Then, they should empty the oven and fill it with husks. Wâsiq should lie in that oven for three hours. When he goes out of the oven, the air will affect him, his pains would intense and he will want to go into the oven again. If he does not enter the oven, he may die.” They prepared an oven for him as the physicians said. They lied down Wâsiq in it. When they took him out of the oven, he cried like a cow and said: “Put me into the oven”. His family and his servants pitied him and put him into the oven again. He became silent. The bubbles on his body cracked. His body became like coal. When they took him out of the oven again, he died immediately.

Know that the bad outcomes and punishments inflicted on those who are opposing Islam are so much that it does not end by writing or telling. Ordinary and noble people have witnessed in all ages and places the severe punishments and calamities met by powerful, sinful, and evil-doing people who were oppressors and cruel, strayed away from sunnat-i nabawiyya and the religion of Muhammad alaihissalam (those willing to make reforms in the religion).

A person whose heart has been enlightened with the nour of îmân (faith, belief), if he thinks his own state a little bit, he sees and understands the difference of being obedient and worshipping from committing sins and being rebellious. Because, the result of worshipping is pleasure, peace, good morals, and good acts. The result of rebellion and sinful acts is sadness, relentlessness, bad morals, and repugnant acts. No doubt that one earns rewards in the Hereafter in exchange of the worships and good acts. As a result of bad acts and sins, one earns torment and punishment.

May Allahu Ta’âlâ vouchsafe us and all Muslims to make worships that results in attaining rewards. May He protect us against the evil things which result in torment and punishment!

POETRY

*Praise and appreciation to you O Zuljalal,
It was with your blessing that this nice shelter was completed.*

*Whoever finds all in the month of Shawwal,
“Li tammatihî” named as historic years.*

*As the signs of the end of nubuwwat stopped,
The karamats of high companions ended.*

*Huda blessed your honored presence,
Into the world Your bright face like daylight.*

*Whoever extract it from your radiance,
His heart is filled with nour of grace and perfection.*

*For the respect of the moment, love of Your soul,
If there were not the evidence the world would go astray.*

*Even His companions become
The stars of guidance, there is no place for fear.*

*Taking it from Your radiance, that is Your light,
May the tongue of Lâmi be a blessed sign.*

*May I drink and be filled with nours of loyalty and confidence,
The fire of love has been ignited in my soul.*

*Dancing like an airscrew over the candle,
Feeling ashamed and exhausted.*

*That light would be a lamp in my grave,
Burning until the morning of Doomsday without extinguishing.*

*That nour would be evidence of the moment of astonishment,
Hopefully, I will cross the Sirat bridge like lightening without any trouble.*

*Hope to see your cheerful face,
It will be like showing your beauty on the day of union.*

*What pleasant tranquility, what pleasant bliss,
What pleasant shelter and what pleasant meaning.*

Walhamdulillahillezi hedânâ lihazâ wa mâ kunnâ linehtediye lewlâ en hedânâllahu. Wassalâtu alâ Rasûlihillezî ursile ilel âlemîn. Liintibah wa alâ âlihilizâm we es’habihilkirâm kullema zekerehuzzâkirûn wa ghafele an zihrihil ghâfilûn.

[May praise be always to Allahu Ta’âlâ Who has made us successful in this work and Who has made us attain the guidance. If he had not given us success and guidance, we would not have been able to attain guidance. May salât and salutations be upon Rasûlullah “sall-Allâhu ta’âlâ alaihi wa sallam”, who was sent as a beacon of guidance and warner for the worlds, His Family and His Companions “ridwânullahi ta’âlâ alaihim ejma’in”.]

Hadrat Imâm-i Rabbânî states in the 275th Letter of the First Volume of his book **Maktûbât** that:

You have attained this blessing because you have been teaching the Islamic knowledge and disseminating Islamic jurisprudence. Ignorance rooted and bid’ats prevailed there. Allahu Ta’âlâ bestowed the love of His beloved ones upon you. He has made you a reason to disseminate Islam. Therefore, try to teach the religious knowledge and disseminate Islamic jurisprudence as much as you can do. These two come first in all bliss, they are the means of development and reasons for salvation. Strive a lot! Show up as a religious man! Show the right path to people there, by making amr bil ma’rûf and nahy anil munkar! It was stated in the 19th âyat of the sûra of Muzammil, purporting: **“Indeed, this is a reminder, so whoever wills may take a way to his Rabb.”**

Glossary of Arabic Terms

a'imma-i i'zâm	the noble imâms
adâla	Justice
âdat-i ilâhiyya	divine laws of causation
ahkâm-i Islâmiyya	tenets of Islam
Ahl as-Sunna (wa'l-Jamâ'a)	True pious Muslims who follow as-Sahâbat al-kirâm. These are called Sunnî Muslims. A Sunnî Muslim adapts himself to one of the four Madhhabs. These Madhhabs are Hanafî, Mâlikî, Shâfi'î and Hanbalî.
alaihis-salâm	peace be upon him
al-ameen	Depository
Allâhu Ta'âlâ	Allah the Most High.
al-Lawh al-Mahfuth	the Protected Tablet at which Allahu Ta'âlâ explains His knowledge of eternity and His eternal word to angels
Al-Medinatu'l-Munawwarah	Madina (The lighted city)
amâna	Trustworthiness
amn al-'azl	security against dismissal from prophethood
amr-i ma'rûf and nahy-i munkar	to encourage others to obey the commandments of Allahu Ta'âlâ and to admonish them from committing His prohibitions.
ansâr	those Muslims who lived in Medina and helped Rasûlullah when he migrated to Medina.
ârif	sagacious scholar
Ashhadu an lâ ilâha illallah wa ashhadu anna Muhammadan abduhu wa rasûluh	I testify that there is no god but Allah, and I testify that Muhammad is the messenger of Allah
As-salâmu 'alaikum wa rahmatullâhi wa barakâtuhu	May peace and rahmat (compassion, mercy) and barakat (abundance, blessings) of Allâhu Ta'âlâ be on you.
Ayat	verse of Qur'an
bi'that	the time Prophethood of Muhammad was declared

Bismillâhirrahmânirrahîm	In the Name of Allah, the Merciful, the Compassionate
dhikr	remembering and mentioning the name of Allahu Ta'âlâ
Emîr-ul-mu'minîn	The Prince of the Faithful
Fana Fillah	third and final stage of Fana where the seeker annihilates in the essence of Allah
fatâna	superintelligence
hashr	assembling for judgment after Resurrection
hegira	the emigration of the Prophet Muhammad 'alaihi 's-salâm' from Mecca to Medina
hidayah	guidance
hilya	appearance and introduction of a prophet
hilya-i saâdat	the description of appearance and introduction of our Prophet "sall-Allâhu 'alaihi wa sallam"
'isma	purity
iman	faith
iqrârûn bil lisân wa tasdîqun bil janân	saying with tongue and affirming with heart
istidrâjs	Allah's inciting a sinner to perdition by granting him success
jalla wa alâ	The All Mighty and the Most High
kalima-i shahâda	declaration of faith
karâmat	wonders that happen on people who are loved by Allahu Ta'âlâ and yet who are not prophets
kashf	revelation, inspiration
ma'rifat	knowledge
makr	Trick
mâsiwâ	everything other than Allahu Ta'âlâ

muhâjir	those companions of the Prophet who migrated to Medina from Mecca
mu'min	pious believer who fears Allahu Ta'âlâ
nafs	carnal self
nashr	dispersing after the settling of accounts to go into Paradise or Hell
nubuwwa	prophethood
qaddas-Allâhu sirrahul'azîz	May Allah sanctify his or her secret
qudrat-i ilâhiyya	Power of Allahu Ta'âlâ
qurbat	proximity to Allahu Ta'âlâ
radiyallahu anh	May Allah be pleased with him
riyâzat	mortification, resistance against the temptations of nafs
Sahaba	Companions
sahw	sobriety
sakr	intoxication
salaf al sâlihîn	Often refers to the first three generations of Muslims
sâlih	the one who is on the right path
sall-Allâhu alaihi wa sallam	May peace and blessings of Allah be upon him
shafâ't	intercession
shari'at	divine laws of the religion
sidq	Devotion
Subhânahu wa ta'âlâ	Glory to Allah, The Exalted
tâ't	worshipping, obedience
taba-i tâbi'în	Those who lived after the tâbi'în
tâbi'în	Those who lived immediately after the Ashâb-i kiram, but never saw Prophet Hadrat Muhammad 'alaihis-salâm

tablîgh	communication
tajallî	manifestation
tamyîz	power of discretion
tasarruf	power of disposition
tasawwuf	Sufism
tawakkul	trusting in and reliance on Allahu Ta'âlâ
tawhîd	unity of Allahu Ta'âlâ
ulul'azm	distinguished as the highest
ummat	community, believers of a prophet
wahy	divine revelation
walî (pl. awliyâ)	Islamic saint and friend of Allah
yaqîn	intuition