

# PERCEPT

*by Irmayani Irmayani*

---

**Submission date:** 14-Jul-2023 12:28AM (UTC-0500)

**Submission ID:** 2130918100

**File name:** 13.\_C.4.1\_Percept\_A\_Moral\_Book.pdf (702.28K)

**Word count:** 22329

**Character count:** 98692

# PERCEPT

## A Moral Lesson Book

A COMPILATION  
Irmayani  
Hayyi'ah Ghoniyyah



**Sanksi Pelanggaran pasal 113 Undang-Undang  
Republik Indonesia Nomor 28 Tahun 2014  
Tentang Hak Cipta**

1. Setiap Orang yang dengan tanpa hak melakukan pelanggaran hak ekonomi sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf i untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama **1 (satu) tahun** dan/atau pidana denda paling banyak **Rp100.000.000 (seratus juta rupiah)**.
2. Setiap Orang yang dengan tanpa hak dan/atau tanpa izin Pencipta atau pemegang Hak Cipta melakukan pelanggaran hak ekonomi Pencipta sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf c, huruf d, huruf f, dan/atau huruf h untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama **3 (tiga) tahun** dan/atau pidana denda paling banyak **Rp500.000.000,00 (lima ratus juta rupiah)**.
3. Setiap Orang yang dengan tanpa hak dan/atau tanpa izin Pencipta atau pemegang Hak Cipta melakukan pelanggaran hak ekonomi Pencipta sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf a, huruf b, huruf e, dan/atau huruf g untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama **4 (empat) tahun** dan/atau pidana denda paling banyak **Rp1.000.000.000,00 (satu miliar rupiah)**.
4. Setiap Orang yang memenuhi unsur sebagaimana dimaksud pada ayat (3) yang dilakukan dalam bentuk pembajakan, dipidana dengan pidana penjara paling lama **10 (sepuluh) tahun** dan/atau pidana denda paling banyak **Rp 4.000.000.000,00 (empat miliar rupiah)**.

**PERCEPT**  
**A Moral Lesson Book**

**Compiler**

Irmayani  
Hayyi'ah Ghoniyyah

**Editor**

Uzlifatul Masruroh Isnawati

Lay outer and desain cover:

Iva Titin Shovia



Diterbitkan oleh Penerbit Delsmedia

Instagram: @delsmedia\_official

Email: [delsmedia.press@gmail.com](mailto:delsmedia.press@gmail.com)

ISBN: 978 - 623 - 6313 - 24 - 4

CETAKAN PERTAMA, Juni 2021

vi + 103 halaman, 14 cm x 21 cm



## PREFACE

Alhamdulillahirabbil 'alamiin, after some unexplained moments, this compilation is ready to read by publics.

Our purpose in making such compilation is to enrich Islamic reading sources for those who have been seeking similar genre of reading materials in English. A deep awareness come across our mind in creating more materials of Islamic value Stories, is in line with big number of Islamic boarding schools' presence in Lamongan while the reading for enjoyment materials, are still very limited to find.

It requires a deep and big consideration to compile such stories since they were told in *hadits*, and many Islamic moral samples delivered by the 'ulama.

Hopefully, this compilation may provide another alternative of reading materials and encourage reading interests for Islamic students' particularly and society in general.

Aamiinyarobbal 'alamiin

Lamongan, June 2021

Compilers

## TABLE OF CONTENT

<b>PREFACE</b>	<b>iv</b>
<b>TABLE OF CONTENT</b>	<b>v</b>
<b>The Seeker After Truth</b>	<b>1</b>
The Story Of The Owner Of A Dirham Laughing	7
A Story Under The Turkey Sky	9
A Difficult Predicament Indeed	12
Imam Ahmad Ibn Hambal Advising His Student Harun Ibn 'Abdillah	15
Hassan Al-Basri And The Slaves	18
Not Known On Earth, Very Famous In The Sky	20
A Brave Boy	23
Imaam Bukhari And One Thousand Dinars	26
Nobody Will Carry Off My Sins For Me On The Judgment Day	28
The Story Of The Sorcerer, The Monk, The Boy And Those Who Were Forced To Enter The Ditch	31
Al Khansa, Mother Of Martyrs	36
<b>6</b> Story Of The Man Who Killed 99 [A True Account From A Hadith]	39

Qadhi Al Marastan	41
Ar-Rabi Ibn Khutsaim	45
Iyas Al-Muzani, Genius Judge	54
The Story Of Sayyidina Ali Bin Abi Tholib, Jewish Thief And A Judge	69
When Hasan Al-Basri Seeing People Dating	72
Umar Bin Khaththab And A Horse	74
The Lady Who Spoke Nothing Except The Quran	75
Mus'ab Ibn 'Umair, The First Envoy Of Islam	81
The Story Of Luqman Al-Hakim	89
Imam Shafi'i Answering Imam Ahmad Daughter Question	93
The Story Of The Little Imam Shafi'i's Struggle In Demanding Knowledge	95
The Story Of Abu Dahdah (R.A)	98
<b>REFERENCES</b>	101
<b>COMPILERS</b>	102

## **THE SEEKER AFTER TRUTH**

Here he is sitting there in the shade of a tree before his house in Al-Madiinah telling his guests about his great adventures in the quest for truth, explaining to them how he abandoned the religion of his Persian people for Christianity and then for Islam. How he abandoned his father's wealth and estate and threw himself into the arms of the wilderness in the quest for the release of his tension and soul. How he was sold in a slave market on his way to search for truth. How he met with the Prophet (PBUH) and how he came to believe in him. Now let us approach his great court and listen to his grand tale which he is recounting.

\*\*\*

I come from Isfahan, from a place called Jai, and I was the most beloved son of my father, who was a figure of high esteem among his people. We used to worship fire. I devoted myself to fire worship until I became custodian of the fire which we lit and never allowed to be extinguished.

My father had an estate. One day, he sent me there. I passed by a Christian church and heard them praying. I went in and saw what they were doing. I was impressed by what I saw in their prayers. I said, "This is better than our religion." I did not leave them until sunset, nor did I go to my father's estate, nor did I

return to my father until he sent people to search for me.

I asked the Christians about their affair and prayers which impressed me, and about the origin of their religion. They answered, "In Syria." I said to my father when I

returned to him, "I passed by people praying in a church of theirs, and I was impressed by their prayer, and I could see that their religion is better than ours." He questioned me and I questioned him, and then he put fetters on my feet and locked me up.

Then I sent to the Christians saying I had entered their religion, and I requested that whenever a caravan came from Syria, they should tell me before its return in order for me to travel with them, and so they did.

I broke loose from the iron fetters and went away. I set out with them for Syria. While I was there, I asked about their learned man, and I was told that he was the bishop, leader of the church. I went to him and told him my story. I lived with him, serving, praying, and learning.

But this bishop was not faithful in his religion, because he used to gather money from the people to distribute it, but he would keep it for himself. Then he died.

They appointed a new leader in his place. I have never seen a man more godly than he in his religion, nor more active in his bid for the Hereafter, nor more pious in the world, nor more punctual at worship. I

loved him more than I had ever loved any other person before.

When his fate came, I asked him, "To whom would you recommend me? And to whom would you leave me?" He said, "O my son, I do not know anyone who is on the path I am and who leads the kind of life I lead, except a certain man in Mosul."

When he died, I went to that man in Mosul, and told him the story, and I stayed with him as long as Allah wished me to stay. Then death approached him. So I asked him, "To whom would you advise me to go to?" He directed me to a pious man in Nisiibiin." So I went to him and told him my story. I stayed with him as long as Allah wished me to stay. When death overtook him, I asked him as before. He told me to meet a person at `Amuriah in Byzantium. So, to Byzantium I went and stayed with that man, earning my living there by rearing cattle and sheep.

Then death approached him, and I asked him, "To whom should I go?"

He said, "O my son, I know no one anywhere who is on the path we have been on so that I can tell you to go to him. But you have been overtaken by an epoch in which there will appear a prophet in the pure creed of Ibraahiim (Abraham). He will migrate to the place of palm trees. If you can be sincere to him, then do so. He has signs which will be manifested: he does not eat of charity, yet he accepts gifts, and between his shoulders is the seal of prophethood. When you see him, you will know him."

A caravan passed by me on that day. I asked them where they had come from and learned that they were from the Arabian Peninsula. So I told them,

"I give you these cattle and sheep of mine in return for your taking me to your land." They agreed. So they took me in their company until they brought me to Wadi Al-Quraa and there they wronged to me. They sold me to a Jew. I saw many palm trees and cherished the hope that it was the land that had been described to me and which would be the future place of the advent of the prophet, but it was not.

I stayed with this Jew who bought me until another from Bani Quraidhah came to him one day and bought me from him. I stayed with him until we came to Al -Madiinah. By Allah, I had hardly seen it when I knew that it was the land described to me.

I stayed with the Jew, working for him on his plantation in Bani Quraidhah until Allah sent His Prophet, who later emigrated to Al-Madiinah and dismounted at Qubaa' among the Bani ` Amr Ibn ` Awf. Indeed, one day, I was at the top of a palm tree with my master sitting below it when a Jewish man came. He was a cousin of his and said to him, "May Allah destroy Bani Qubaa'. They are spreading a rumor about a man at Qubaa' who came from Makkah claiming that he is a prophet."

By Allah, he had hardly said it, when I was seized by a tremor, and the palm tree shook until I almost fell on my master.

I climbed down quickly saying, "What are you saying? What news?" My master gave me a nasty slap and

said, 'What have you got to do with this? Return to your work!'

So, I returned to work. At nightfall I gathered what I had and went out until I came to the Prophet (PBUH) at Qubaa'. I entered and found him sitting with some of his Companions.

Then I said, "You are in need and a stranger. I have some food which I intend to give out as charity. When they showed me your lodgings, I thought you most deserve it, so I have come to you with it." I put the food down. The Prophet (PBUH) said to his Companions, "Eat in the name of Allah." He abstained and never took of it. I said to myself, "This, by Allah, is one sign. He does not eat of charity!"

I returned to meet the Prophet (PBUH) again the next day, carrying some food, and said to him (PBUH), "I can see that you do not partake of charity. I have something which I want to give to you as a present." I placed it before him.

He said to his Companions "Eat in the name of Allah" and he ate with them. So I said to myself, "This indeed is the second sign. He eats of presents." I returned and stayed away for a while. Then I came to him, and I saw him sitting, having returned from a burial, and surrounded by his Companions. He had two garments, carrying one on his shoulder and wearing the other. I greeted him, then bent to see the upper part of his back. He knew what I was looking for, so he threw aside his garment off his shoulder and, behold, the sign between his shoulders, the seal of



Prophethood, was clear just as the Christian monk had described."

At once, I staggered towards him, kissing him and weeping. He called to me to come forward and I sat before him. I told him my story as you have already heard me describe the events, and I became a Muslim.

\*\*\*

## **THE STORY OF THE OWNER OF A DIRHAM LAUGHING**

He is Muhammad bin Thohir Al Maqdisi. He is one of many scholars who suffer in studying. One time he said: "I have urinated blood two times during the hadith study; once in Baqdad and once in Mecca because I walked without using footwear under the scorching sun. Once Muhammad bin Thohir Al Maqdisi told him about the journey demanding his knowledge.

One day I stayed in Tunis with Abu Muhammad bin Haddad. My stock is getting depleted until what remains is only "One dirham". At that time I really needed bread to block my stomach. Along with that, I really need paper to write science. I am confused!

I am confused! If I use the one dirham to buy food, I don't have paper to write hadith. If I use this one dirham to buy paper, I will starve. This confusion continued for 3 days and during that time I did not eat any food at all. My stomach wasn't filled with anything for 3 days.

On the fourth morning, I said to myself: "If I have paper, I will not be able to write because I am starving. So I decided to buy a piece of bread and put the dirham in my mouth to play with it. I went to the baker. Accidentally, I had swallowed a dirham before I bought a bread. It shocked me out, so I laughed at myself.

And one of my friends came to me then he said:  
"What makes you laugh?" I answered something good,  
and then my friend urged me to tell it but I continued  
to reject it, he forced me so that I told him my story, so  
he invited me to his house and gave me some food.

(See: Tazkiratul Huffadz - Imam Adzahabi)

## **A STORY UNDER THE TURKEY SKY**

In his diary Sultan Murad IV recounts, that one night he felt very confusion, he wanted to know what caused it. So he called his bodyguard's head and told him what he felt.

The Sultan said to the head of the guard: "Let's get out for a moment.

Among the customs of the Sultan is to do the blushing at night by disguising himself.

They left, until they arrived at a narrow passage. Suddenly, they found a man lying on the ground. The Sultan moved the man, apparently he had died. But the people who passed around him did not care at all.

The Sultan called them, they did not realize that the person was the Sultan. They asked: "What do you want?

The Sultan replied: "Why did this person die but none of you would want to lift his body? Who is he? Where is his family? "

They said: "This person is Zindiq, he likes to drink liquor and commit adultery".

The Sultan replied: "But... isn't he included the people of Muhammad sallallaahualaihiwasallam? Come on lift the body, we bring him to his house ".

They took the man's body to his house.

Seeing her husband dead, the wife cried. The people who carried his body left the Sultan and his bodyguard immediately.

While crying, his wife said: May Allah bless you O guardian of Allah .. I bear witness that you are a pious person."

Hearing that, Sultan Murad was shocked ... How could he be the guardian of Allah while people said about him like this and so, to the point that they did not care about his death."

The wife replied:

"I thought it would be like this ...Every night my husband left the house to go to liquor stores, he bought liquor from the sellers as much as he could. Then he brought the liquor home, and poured them into the toilet, saying: "I have relieved the sins of the Muslims".

He also always went to meet the prostitutes, gave them money and said: "Tonight you are already in my payment, so close your house door until morning".

Then he went home, and said to me: "Alhamdulillah, tonight I have alleviated the sins of the prostitutes and young Muslims."

People only witnessed that he always bought liquor and met with prostitutes, then they accused him with various accusations and made him a byword.

Once I said to my husband: "If you die later, there will be no Muslims who want to bathe your body, pray for you and bury your body".

He just laughed, and said: "Do not be afraid, if I die, I will be prayed by the Sultan of the Muslims, the Ulama and the Auliya".

So, Sultan Murad cried, and said: "Right! For God's sake, I am the Sultan of Murad, and tomorrow

morning we will bathe him, pray for him and bury him  
".

Thus, finally the procession of organizing the body of the man was attended by the Sultan, the scholars, the masses and the entire community.

17

(This story is retold by Syaikh Al Musnid Hamid Akram Al Bukhory from Mudzakkiraat Sultan Murad IV)  
WallahuA'lam

## **A DIFFICULT PREDICAMENT INDEED**

1

One of our pious predecessors, Thabit Bin Nu“man, was hungry and tired as he was passing through a garden that bordered a river. He was so hungry that he could hear his stomach growling, and so his eyes became fixed on the fruits he saw on the various trees of the garden. In a fit of desperation, he forgot himself and extended his hand to an apple that was within reach. He ate half of it and then drank water from the river. But then he became overcome with guilt, despite the fact that he had only eaten because of dire need.

He said to himself, “Woe unto me! How can I eat someone else’s fruits without his permission? I make it binding upon myself not to leave this place until I find the owner of this garden and ask him to forgive me for having eaten one of his apples.”

After a brief search, he found the owner’s house. He knocked on the door and the owner of the garden came out and asked him what he wanted.

Thabit Bin Nu“man said, “I entered your garden that borders the river, and I took this apple and ate half of it. Then I remembered it does not belong to me, and so I ask you now to excuse me for having eaten it and to forgive me for my mistake.”

The man said, “On one condition only I will forgive you for your mistake.”

Thabit Bin Nu“man asked, “And what is that condition?”

He said, "That you marry my daughter."

Thabit Bin Nu"man said, "I will marry her."

The man said, "But heed you this; indeed my daughter is blind, she does not see; mute, she does not speak; deaf, she does not hear."

Thabit Bin Nu"man began to ponder over his situation; a difficult predicament indeed did he find himself in now; what should he do? Not get out of it, thought Thabit, for he realised that to be tested by such a woman, to take care of her, and to serve her, are all better than to eat from the foul matter of the Hellfire as a reward for the apple that he ate. And after all, the days of this world are limited.

And so he accepted the condition to marry the girl, seeking his reward from Allaah, Lord of all that exists. He was nonetheless somewhat anxious in the days prior to the marriage.

He thought, "How can I have intimate relations with a woman who neither speaks nor sees nor hears?"

So miserable did he become that he almost wished for the earth to swallow him up before the appointed date.

Yet despite such apprehensions, he placed his complete trust upon Allaah and he said, "There is neither might nor power except with Allaah. Indeed to Allaah do we belong and indeed to Him shall we all return."

On the day of the marriage he saw her for the first time. She stood up before him and said, "Peace, mercy and blessings of Allaah be upon you."



When he saw her grace and beauty, he was reminded of what he would see when he would imagine the fair maidens of paradise (i.e., the gorgeous hoor al-ayn). After a brief pause he said, “What is this? She indeed speaks, hears and sees.” He then told her what her father said earlier.

She said, “My father has spoken the truth. He said I was mute because I do not speak any forbidden word, and I have never spoken to any man who is not lawful to me (i.e., she has never spoken to any ghairmahrams)! And I am indeed deaf in the sense that I have never sat in a gathering in which there is backbiting, slander, or false and vain speech! And I am indeed blind, in the sense that I have never looked upon a man who is not permissible for me!”

The fruit of this marriage was the birth of a child who grew up to be one of the most prominent Imams of all times, the founder of the Hanafi School of Discipline in Islam- Imam Abu Hanifa (RahmatullahAllaih).

Source: Gems and Jewel

## **IMAM AHMAD IBN HAMBAL ADVISING HIS STUDENT HARUN IBN 'ABDILLAH**

Muslims who are truly cautious are not only free from disgraceful traits, but also must adorn themselves with noble, positive and constructive qualities and morals, that the morals are mutually advising and honest, with the belief that religion is advice, as has been The Messenger of Allah (peace and blessings of Allaah be upon him) said, "The religion is advice, We ask, For whom?" He replied, "For Allah, His Book, His Messenger and the leaders of the Muslims and the laymen.")

Rasulullah saw. said, "A believer is a mirror for other believers. When he sees his disgrace, he immediately corrects it, "(Narrated by al-Bukhari) Cerrament from the hadith of Rasulallah we can see the story of Imam Ahmad IbnuHambal Advising His Student Harun ibn 'Abdillah.

Harun ibn 'Abdillah, a hadith scholar who was also a cloth trader in Baghdad city, said: One day, late at night, the door of my house was knocked by a man.

"Who is that..?" I asked.

"Ahmad", answer the person out of the way.

"Ahmad who ..?" I asked curiously.

"Ibn Hanbal", he replied softly.

"Subhanallah, That's my teacher, I said in my heart, I opened the door, and I let him in, and I saw him walk to the ground, as if he did not want to hear

his steps. When I invited him to sit down, he kept the chair from creaking out.

"O teacher, what's important is that you come to me this late of night..?"

"I'm sorry Harun ... I know you're always awake to study this hadith, so I'm brave enough to come to you. There is something bother me since this afternoon."

I was surprised. "Since noon ..? What is it teacher?"

"Look ..." Ahmad ibn Hanbal's voice was very slow, almost whispered.

"This afternoon I was passing by your assembly, when you were teaching your students, I saw your students struck in the sun when they recorded the hadiths, while you were under the shadow of the trees. Next time, do not be like that, Harun. Sit in the same situation as your students are sitting ..!"

I'm stuck, unable to say...

So he whispered again, please, stepped on his tiptoes and closed the door carefully.

Masya Allah ... Here is my teacher Ahmad ibn Hanbal, so noble in conveying his advice. He could advised me directly as he saw my assembly. But he did not do it to keep my wits in front of my students. He is also willing to wait until late night so that no one else knows my fault. He even spoke in a very quiet voice and tiptoeing as he walked, so that no family member was awake. Again, to keep my prestige as a leader and a model for my family.

Recalling the words of Imam AsySyafi'i: "Advise me when I am alone, not when there are many witnesses, for the advice in the middle of the audience is the insults that make my heart painful and torn, so forgive me if my heart rebels ...".

Source:

<https://www.bacaanmadani.com/2016/04/inilah-adab-imam-ahmad-ibnuhambal.html>

## HASSAN AL-BASRI AND THE SLAVES

5 Hassan Al-Basri was one of the greatest Tabi“en (students of the Companions (ra). Once, after giving the Friday sermon a group of slaves came to him and said, “Sheikh please, next week, give a speech about freeing the slaves!” Hassan agreed.

5 The next week the slaves were waiting anxiously. Hassan ascended the pulpit as the sun rises to the heavens. His speech moved hearts and brought tears to dry eyes, but he failed to mention anything about freeing slaves? The slaves thought to themselves that the Sheikh must have forgot, thus, once again, the following week they took the 50 yard line seats and waited hoping soon to be free. However, the sheikh failed to mention anything again? After a number of weeks the slaves were sure that the sheikh sold them out, gotten cold feet and they began to hold the sheikh in contempt.

One year passed and the tired slaves entered the Masjid of the Sheikh. They had long since forgotten their request and were taken aback, when suddenly he began to mention the conditions of slaves and the importance of freeing them! Their faces looked like bright lamps as the Sheikh encouraged all to free their slaves in exchange for Allah“s mercy and pleasure.

After the sermon the slaves were freed and they ran to the sheikh asking why he waited one year to give the speech.

Hassan Al-Basri responded: “At the time you ask me to give the speech I readily agreed. However, after you left I realized that I had no slave of my own. Being a poor man I had to save some money for around one year in order to purchase a slave. Today, alhamdulillah! I was able to purchase a slave. After I purchased him I went to the market and freed him. Finally, I went to the Masjid and gave my sermon.”

Looking baffled the freed men asked, “But why? Why did you go to all this trouble?”

The sheikh responded, “If I gave that speech a year ago I would have been encouraging the people to do something that I had not done. Thus, I decided to wait until I freed a slave so that my actions and words would be equal.”

## **NOT KNOWN ON EARTH, VERY FAMOUS IN THE SKY**

In Yemen, there was a young man named Uwais Al Qarni who was suffering from leprocy, his body was mottled. Despite his disability, he was a pious young man and very devoted to his mother. Her mother is a paralyzed old woman. Uwais always cared for her and fulfilled all of his mother's requests. Only one request is difficult for him to grant.

"My son, maybe I will no longer be with you, hope we can perform hajj" begged her mother. Uwais was stunned, the trip to Mecca was very far past the hot barren desert. People usually use camels and carry a lot of supplies, but Uwais is very poor and doesn't have a camel or something to ride.

Uwais kept thinking of finding a way out. Then, he bought a sheep, what do you think about the sheep? It is impossible to go on the Hajj by a sheep. Apparently Uwais made a cage at the top of the hill. Every morning he went back and forth carrying the sheep up and down the hill. "Uwais is crazy ... Uwais is crazy ..." said the people. Well, Uwais's behavior was really strange.

Never had he missed a day carrying the sheep up and down the hill. The more days the sheep grew, and the more energy Uwais needed. But because he practiced every day, the enlarged sheep was no longer heavy for him.

After 8 months, the Hajj season arrives. The sheep weight has reached 100 kg, and Uwais muscle has grown as well. He became strong in lifting things. The people realized what Uwais meant to carry a sheep every day. He was training to carry his mother.

Uwais carried her mother on foot from Yemen to Mecca! Subhanallah, what a love Uwais has for her mother. He is willing to take a long hard journey to fulfill his mother's wishes.

Uwais walked firmly carrying his mother tawaf on Ka'bah. His mother was moved and wept to see Baitullah. In front of Ka'bah, the mother and the son prayed. "O God, forgive all the sins of mother," said Uwais. "What about your sins?" Asked his mother in surprise. Uwais replied, "With the forgiveness of Mother's sins, Mother will go to heaven.

Pretty happy that Mother will take me to heaven. "

Subhanallah, that is Uwais's sincere and loving desire. Allah SWT also gave his gift, Uwais disease was immediately cured. Only a white circle was left on his neck. Do you know what the wisdom of spheres is left on the nape of the neck? that was the sign for Umar bin Khattab and Ali bin Abi Talib, the two main companions of the Prophet Muhammad to recognize Uwais.

Rasulullah SAW ﷺ once said to Umar ع , نهالهر ضي , "O Umar There would come to you Uwais b. Amir with the reinforcement from the people of Yemen. (He would be) from Qaran, (the branch) of Murid. He had been suffering from leprosy from which he was cured but for a spot of a dirham. His treatment



with his mother would have been excellent. If he were to take an oath in the name of Allah, He would honour that. And if it is possible for you, then do ask him to beg forgiveness for you (from your Lord).

Sahih muslim Book 31, Number 6172

## 2 A BRAVE BOY

There was once a man who was an enemy to Islam. He had three famous questions that no person could answer. No Islamic scholar in Baghdad could answer his three questions...thus he made fun of Islam in public. He constantly ridiculed Islam and the Muslims. One day a small boy, who's age was 10, came along and heard the man yelling and screaming at Muslims in the street. He was challenging people openly to answer the three questions.

The boy stood quietly and watched. He then decided that he would challenge the man. He walked up and told the man, "I will accept your challenge".

The man laughed at the boy and ridiculed the Muslims even more by saying, "A ten year old boy challenges me. Is this all you people have to offer!"

But the boy patiently reiterated his stance. He would challenge the man, and with Allah's help and guidance, he would put this to an end. The man finally accepted.

The entire city gathered around a small "hill" where open addresses were usually made. The man climbed to the top, and in a loud voice asked his first question.

"What is your God doing right now?"

The small boy thought for a little while and then told the man to climb down the hill and to allow him to go up in order to address the question.

The man says "What? You want me to come down?"

The boy says, "Yes. I need to reply, right?"

The man made his way down and the small boy, age 10, with his little feet made his way up.

This small child's reply was "Oh Allah Almighty! You be my witness in front of all these people. You have just willed that a Kafir be brought down to a low level, and that a

Muslim be brought to a high level!"

The crowd cheered and screamed "Takbir"..."Allah-hu-akbar!!!"

The man was humiliated, but he boldly asked his Second question... "What existed before your God?"

The small child thought and thought.

Then he asked the man to count backwards.

"Count from 10 backwards."

The man counted..."10, 9, 8, 7, 6, 5, 4, 3, 2, 1, 0"

The boy asked, "What comes before 0?"

The man: "I don't know...nothing."

The boy: "Exactly. Nothing was before Allah, for He is eternal and absolute."

The crowd cheered again...."Takbir!"..."Allah-hu-akbar!!!"

The man, now completely frustrated, asked his final question. "In which direction is your Allah facing?"

The boy thought and thought.

He then asked for a candle. A candle was brought to him. The blessed child handed it to the man and asked him to light it.

The man did so and remarked, "What is this supposed to prove?"

The young boy asked, "In which direction is light from the candle going?"

The man responded, "It is going in all directions."

The boy: "You have answered your own question. Allah`s light (noor) goes in all directions. He is everywhere. There is no where that He cannot be found.

"The crowd cheered again...."Takbir!"...."Allah-hu-akbar!!!"

The man was so impressed and so moved by the boy`s knowledge and spirituality, that he embraced Islam and became a student of the young boy.

So ended the debate.

Who was the young boy?

The young boy was one of our leaders and one of the greatest scholars, Imam Abu Hanifa (May Allah bless him).

## IMAAM BUKHARI AND ONE THOUSAND DINARS

9

Imam al-Bukhari once travelled by boat on a journey to seek out knowledge. He had a thousand dinars (golden coins) in his possession. He was joined by someone who also boarded the boat and met him reverentially, and gradually developed cordial relations so that Imam al-Bukhari happened to mention to him about the money he had with him.

The morning after Imam Bukharee spoke about the money, the man woke up and began to cry, scream, rip his clothing apart, and slap his own face, as if he had just been afflicted with a great loss. His fellow shipmates asked him what was wrong, and he refused to answer at first, as if he was still in a state of shock and could not bring himself to speak about his situation. After they continually insisted that he tell them what the matter was with him, he finally said, "I had a bag that contained one-thousand dinars, and I lost it."

13

The passengers began to be searched, and Imam al-Bukhari, appraising the situation, threw the bag into the river. The Imam's belongings were also searched but the money could not be found...

When the journey was over the man asked Imam al-Bukhari about the bag of money.

"I threw it into the sea," Imam Bukharee matter-of-factly replied.

“And you are patiently accepting the fact that you have just lost such a huge sum of money?” the man asked in bewilderment.

“O ignorant one,” Imam Bukhaaree said, “Do you not know that I have spent my entire life gathering the Ahadeeth of the Messenger (SallalaahuAlaihiwaSallam) and that the world now acknowledges my trustworthiness. Would it then have been befitting for me to subject myself to the accusation of theft? And shall I lose the precious pearl (i.e my knowledge and achievements as a scholar) that I have earned over a lifetime over a limited number of dinars?”

## **NOBODY WILL CARRY OFF MY SINS FOR ME ON THE JUDGMENTDAY**

One night, Khalifah Umar (ra) <sup>3</sup> was going around in Medina when everyone was sleeping, to see that everything was okay in the city. Then he heard the sound of children crying coming from one house. Khalifah went nearer to the house and started listening. He heard a lady saying to her children, “don’t cry. Wait a little bit more. The food is going to be cooked and I’m going to feed you.”

Khalifah Umar continued to listen for some time. He waited, waited, and waited, but the lady is still saying the same thing to her children. So he said to himself, “something is wrong.”

“BismillahirRahmanirRahim,” he knocked on the door and she opened. He entered.

“SelamAleykum.”

“AleykumSelam.”

“O lady, I’m seeing that this fire has been on for a long while. When is this food going to be cooked to feed those hungry children? They went to sleep feeling hungry, and they woke up from hunger again, and crying. Why are you not keeping your job properly to feed them early?”

She replied, “O stranger. Leave me alone. Do you think that the stone which is inside the pot is ever going to be cooked? I’m just fooling this children.”



Feeling shocked, Umar started asking, “what happened? where is their father?”

“Their father is dead. He went to a war, and he’s dead,” and she continued to say, „I’m going to claim my rights from the Khalifah in the Judgement Day.”

Hearing this, Umar questioned her, “O lady, what did the Khalifah do to you? What has he done to you that you are saying these things about Khalifah?” She said, “these children’s father died in the war and Khalifah is not knowing that I am here alone. I have nothing. And Khalifah is sleeping comfortably on his bed.”

Umar said, “O lady, if you didn’t go to tell Khalifah about this matter, how is he going to know?”

She said, “If he wasn’t going to know, why then did he become Khalifah? His job is to know. So for that, I am asking my rights from him in the Judgement day.”

Umar said to her, „You are right. You are very right. The Khalifah has to know that your husband died in the war.” He went back to Baitulmal, he got one can of oil, one big bag of flour, he got some other things, and he put them on his back. Ibn Abbas (r.a) who was with him at that time have watched the incident. When the Khalifah returned to Baitulmal and instructed him, „Ya Ibn Abbas, put all these on me.”

He said, „No, I have to help you.”

“No, you cannot help me. I have to carry those things.”

Ibn Abbas said, “Ya Khalifah, I’m here to help you.”



He said, “NO. n You are helping me here in this world, but how are you going to help me in the Judgment day. So for that, let me do. Because the burden, it is on my neck. Nobody will carry off my sins for me on the Judgment Day”

Umar carried it on his back until he reached to that lady’s house. He saw that the fire was almost turned off, so Khalifah went down, put the fire back on and, started preparing everything, then cooked. And the lady said, “InsyaAllah, Allah gives you the position of Umar (r.a)”

The old woman's gratitude was such that she said to `Umar, not knowing who he was: "In the morning, I will go to `Umar and tell him that if `Umar had forgotten us, Allah had not, but had rather sent you to help us and save the children." `Umar's response was nothing more than this: "When you go to `Umar, you will find me there."

## **THE STORY OF THE SORCERER, THE MONK, THE BOY AND THOSE WHO WERE FORCED TO ENTER THE DITCH**

Imam Ahmad recorded from Suhayb that the Messenger of Allah said:

Among the people who came before you, there was a king who had a sorcerer, and when that sorcerer became old, he said to the king, "I have become old and my time is nearly over, so please send me a boy whom I can teach magic." So, he sent him a boy and the sorcerer taught him magic. Whenever the boy went to the sorcerer, he sat with a monk who was on the way and listened to his speech and admired them. So, when he went to the sorcerer, he passed by the monk and sat there with him; and on visiting the sorcerer the latter would thrash him. So, the boy complained about this to the monk. The monk said to him, "Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy.' And whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.'" So the boy carried on like that (for some time). Then a huge terrible creature appeared on the road and the people were unable to pass by. The boy said, "Today I shall know whether the sorcerer is better or the monk is better." So, he took a stone and said, "O Allah! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that

the people can cross (the road)." Then he struck it with a stone killing it and the people passed by on the road.

The boy came to the monk and informed him about it. The monk said to him, "O my son! Today you are better than I, and you have achieved what I see! You will be put to trial. And in case you are put to trial, do not inform (them) about me." The boy used to treat the people suffering from congenital blindness, leprosy, and other diseases. There was a courtier of the king who had become blind and he heard about the boy. He came and brought a number of gifts for the boy and said, "All these gifts are for you on the condition that you cure me." The boy said, "I do not cure anybody; it is only Allah who cures people. So, if you believe in Allah and supplicate to Him, He will cure you." So, he believed in and supplicated to Allah, and Allah cured him.

Later, the courtier came to the king and sat at the place where he used to sit before. The king said, "Who gave you back your sight" The courtier replied, "My Lord." The king then said, "I did" The courtier said, "No, my Lord and your Lord - Allah" The king said, "Do you have another Lord beside me" The courtier said, "Yes, your Lord and my Lord is Allah." The king tortured him and did not stop until he told him about the boy. So, the boy was brought to the king and he said to him, "O boy! Has your magic reached to the extent that you cure congenital blindness, leprosy and other diseases" He said, "I do not cure anyone. Only Allah can cure." The king said, "Me" The boy replied, "No." The king asked, "Do you have another Lord besides me"

The boy answered, "My Lord and your Lord is Allah." So, he tortured him also until he told about the monk. Then the monk was brought to him and the king said to him, "Abandon your religion." The monk refused and so the king ordered a saw to be brought which was placed in the middle of his head and he fell, sawn in two. Then it was said to the man who used to be blind, "Abandon your religion." He refused to do so, and so a saw was brought and placed in the middle of his head and he fell, sawn in two. Then the boy was brought and it was said to him, "Abandon your religion." He refused and so the king sent him to the top of such and such mountain with some people. He told the people, "Ascend up the mountain with him till you reach its peak, then see if he abandons his religion; otherwise throw him from the top." They took him and when they ascended to the top, he said, "O Allah! Save me from them by any means that You wish." So, the mountain shook and they all fell down and the boy came back walking to the king. The king said, "What did your companions (the people I sent with you) do" The boy said, "Allah saved me from them." So, the king ordered some people to take the boy on a boat to the middle of the sea, saying, "If he renounces his religion (well and good), but if he refuses, drown him." So, they took him out to sea and he said, "O Allah! Save me from them by any means that you wish." So they were all drowned in the sea.

Then the boy returned to the king and the king said, "What did your companions do" The boy replied, "Allah, saved me from them." Then he said to the king,

"You will not be able to kill me until you do as I order you. And if you do as I order you, you will be able to kill me." The king asked, "And what is that" The boy said, "Gather the people in one elevated place and tie me to the trunk of a tree; then take an arrow from my quiver and say: 'In the Name of Allah, the Lord of the boy.' If you do this, you will be able to kill me." So he did this, and placing an arrow in the bow, he shot it, saying, "In the Name of Allah, the Lord of the boy." The arrow hit the boy in the temple, and the boy placed his hand over the arrow wound and died. The people proclaimed, "We believe in the Lord of the boy!" Then it was said to the king, "Do you see what has happened That which you feared has taken place. By Allah, all the people have believed (in the Lord of the boy)." So he ordered that ditches be dug at the entrances to the roads and it was done, and fires were kindled in them. Then the king said, "Whoever abandons his religion, let him go, and whoever does not, throw him into the fire." They were struggling and scuffling in the fire, until a woman and her baby whom she was breast feeding came and it was as if she was being somewhat hesitant of falling into the fire, so her baby said to her, "Be patient mother! For verily, you are following the truth!") Muslim also recorded this Hadith at the end of the Sahih. Muhammad bin Ishaq bin Yasar related this story in his book of Sirah in another way that has some differences from that which has just been related. Then, after Ibn Ishaq explained that the people of Najran began following the religion of the boy after his murder, which was the religion of Christianity, he said, "Then

(the king) DhuNuwas came to them with his army and called them to Judaism. He gave them a choice to either accept Judaism or be killed, so they chose death. Thus, he had a ditch dug and burned (some of them) in the fire (in the ditch), while others he killed with the sword. He made an example of them (by slaughtering them) until he had killed almost twenty thousand of them. It was about DhuNuwas and his army that Allah revealed to His Messenger.

“Cursed were the People of the Ditch. Of fire fed with fuel. When they sat by it. And they witnessed what they were doing against the believers. And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise! To Whom belongs the dominion of the heavens and the earth! And Allah is Witness over everything.” (85:49)

## **AL KHANSA, MOTHER OF MARTYRS**

Al-Khansa as known as Tumadharbinti Amr bin al-Harits belonged to the tribe of BanooSulaym. She was extremely beautiful, well mannered and very eloquent. She started reciting poems at a young age. She came to Madeenah along with a delegation from BanooSulaym.

She then embraced Islaam and became a good Muslimah. Her nobility in these aspects reached its peak in the Battle of Qaadisiyah. For, it was on the day of this great Islamic conquest that al-Khansa attained prominence for being one of the leading Muslim women of all times.

On the battlefield at night, when the troops were ready to fight with each other, Khansa gathered his four sons to give direction to them and inflame their enthusiasm to fight and not run away from war and expect martyrdom in the way of Allah. Then listen to the great al-Khansa's will:

“My sons! You embraced Islaam and migrated willingly. By Allah, besides whom there is no other diety worthy of being worshiped, you are all sons of one man as you are sons of one woman. I have never cheated on your father. Never have I brought disgrace upon your uncle, disparaged your esteem or altered your lineage. You know the great and abundant reward that Allah has set aside for the Muslims who fight against the disbelievers. Know that the everlasting abode is better than this transient one. Allah (ta‘aala)

says: {O you have believe! Endure and be more patient [than your enemy], and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.) When you wake up tomorrow morning, Allah willing sound and healthy, go and fight against your enemy with conviction and seek Allah’s help over His enemies. When you see that the war has become tense, engage yourselves in the fight gallantly and resiliently that you may attain treasures and honour in the Abode of Eternity.”

Her sons then left having accepted her admonition and were determined to implement her words. When the morning came, they set out early towards the battlefield and they all fought both gallantly and courageously until they were martyred, one after another.

The news of their martyrdom was swiftly approaching al-Khansa! What was her reaction? What was she going to say?

Here is where the greatness of al-Khansa truly manifested. When she heard of this great news she forgot her poetry, her beauty, her place among her people and all other things.

She remembered nothing but Allah’s promise and the transient nature of this world. She (may Allah be pleased with her) said,

“All praise is due to Allah who honoured me with their martyrdom. And I hope that my Lord will make me join them in the Abode of His Mercy!”



4

May Allah have mercy on al-Kahnsa“, the poetess! May Allah be pleased with this believing and patient lady! May Allah raise her ranks, just as she raised such pious, godfearing and courageous sons. Aameen!

6

## **STORY OF THE MAN WHO KILLED 99 [A TRUE ACCOUNT FROM A HADITH]**

Abu Sa'id al-Khudri (ra) reported Allah's Messenger :saw: was saying:

There was a person before you who had killed ninety-nine persons and then made an inquiry about the learned persons of the world (who could show him the way to salvation). He was directed to a monk. He came to him and told him that he had killed ninety-nine persons and asked him whether there was any scope for his repentance to be accepted.

He said: No.

He killed him also and thus completed one hundred.

He then asked about the learned persons of the earth and he was directed to a scholar, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted.

He said: Yes; what stands between you and the repentance?

You better go to such and such land; there are people devoted to prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land (for you).

So he went away and he had hardly covered half the distance when death came to him and there was a

dispute between the angels of mercy and the angels of punishment.

The angels of mercy said: This man has come as a penitiant and remorseful to Allah and the angels of punishment said: He has done no good at all. Then there came another angel in the form of a human being in order to decide between them. He said: You measure the land to which he has drawn near. They measured it and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of it.

Qatada(ra) said that Hasan(ra) told him that it was said to them that as death approached him, he crawled upon his chest (and managed) to slip in the land of mercy.

Sahih Muslim Book 037, Number 6662

## **QADHI AL MARASTAN**

This is the story about one of the scholars of hadith, he was Al Qadhi Muhammad bin Abdul Baqi Al Ansari Al Bazzar, he was known by the nickname Qadhi Al Marastan, he died in 535 Hijri. This story is truly amazing and also touching. There are many lessons that we can learn from the story.

It is Narrated that one day he was in Mecca in the Hajj season. At that time, he ran out of provisions, did not have any money. One day, he starved. He finally came out to get a piece of bread or something to fill his empty stomach.

Suddenly he found a package of red silk cloth that fell on the ground. He took the package and opened it. He got a precious necklace made of gems inside. It is estimated that the necklace was worth 50 thousand dinars. He immediately tied it back and saved it.

When he was walking along the road, suddenly there was a man screaming for a necklace. He shouted to humans that he had lost a package made of silk. He promises that whoever finds it will be rewarded with 50 dinars.

Al Qadhi asked the person about the contents of the package. He replied that it was an expensive jewel necklace. Then he asked about the characteristics of the package to that person. When the person has correctly described the characteristics of the necklace, Al Qadhi

immediately returned the package he found to the person.

The person then issued 50 dinars and handed it over to Al Qadhi, but he did not accept it by saying: "It is inappropriate for me to take wages from the items I found and I return them to the owner. Indeed, I return this necklace to you not because I desire prize, but I am eager to get the pleasure of my Rabb."

Truly extraordinary!

He did not want the gift, even though he starved and had not yet gotten a piece of dry bread that could block his stomach from starvation. The owner of the package finally prayed for his kindness, then left him.

Al Qadhi Al Muhaddits stayed a few days in Mecca, then he decided to go aboard a ship, hoping to find something that could be used as capital.

When he was in the middle of the sea, a storm came suddenly, tossed around his ship, until finally the storm hit and destroyed the ship and sank it. Al Qadhi intertwined on a broken boat. He continued to intertwine with it, while the waves continued to toss him for several days in the middle of the sea, until finally it threw him to the mainland.

He has truly run out of energy and he was very tired. He tried to collect the remnants of his energy and dragged his body until he arrived at a mosque. After arriving in the mosque, he fell down due to fatigue and hunger. He did not know what place he visited, nor did he know any of the residents of the place.

A resident came and entered the mosque, and when he saw Al Qadhi, he approached him and asked about his situation. He also told what had happened to him. After he told his story, the person served food and drinks and clothes to warm his body.

The person reported that residents of this country were looking for people who could be employed as prayer imam in this mosque. And when Al-Qadhi said that he had memorized the Koran, the residents of the country immediately hired him to become the imam of the mosque. And when they knew that he was good at writing, they immediately hired him to become a teacher to teach their children.

He said: "Finally I also got money from the job, now my situation is much better".

One day, a local resident came to see me, they said: "Surely we have an orphaned daughter, we want to marry her to you." They kept urging me, and finally I agreed.

When they took me in to meet the girl, I saw a beautiful circular pearl necklace on her neck. I can't blink my eyes at the necklace, I'm really in a state of confusion and wonder. The necklace is the necklace I found in Mecca. When I still looked at the necklace, suddenly the girl ran out sobbing. He said to the residents of the country, "Actually he (Al Qadhi) did not want to see my face, he just stared the necklace hanging from my chest."

The next day, when I was finished being imam for them in Shubuh prayer, they told me about the girl's complaint. I also told them that I had found the

necklace lying on the ground in the Al Masjidil Haram wrapped in red silk cloth, then I returned it to the owner. Suddenly they were all chanting, "Allahu Akbar, Allahu Akbar, Allahu Akbar! ", The mosque echoed, until the mosque was trembling due to their takbir.

Then they told me, that the owner of the necklace was the father of the orphaned daughter, he did not have children other than her. Her father used to be a prayer imam in this mosque. He passed away in the past year. Since he came home from the hajj, he never stopped praying with this prayer, and we also said aamiin behind him: "O my Rabb, I have never found anyone like someone who found my necklace, O my Rabb, please meet me with him, so that I can marry him to my only daughter! "" Indeed Allah has granted his prayer, Allah has brought you here and married you to his daughter, even after his father died. "

Source: Mir'aatuzZamaan Fi TarikhulA'yan".  
Summarized by Al Imam AdzDzahabi  
rahimahullah

## **AR-RABI IBN KHUTSAIM**

Hilal bin Isaf told his guest named Mundzir ats-Tsauri: "Shouldn't you send it to the shaykh so that we can add to the faith for a moment?" Mundzir replied: "Fine, I agree. For God's sake, there is nothing to encourage me to come to this Kufa but because I want to meet your teacher, Rabbi 'bin Khutsaim and long to be able to stay for a while in the garden of faith with him. But have you asked permission for him? I heard he suffered from rheumatism so he didn't leave the house and was reluctant to accept guests? "

Hilal said, "Indeed, that is how the Kufa people knew him, the pain did not change things in the slightest." Mundzir said, "Alright. But you know that this shaykh has a subtle feeling, do you think we are worthy of preaching and asking as we like? Or do we just wait for him to start talking? "

Hilal replied, "If you sat down with Rabbi 'bin Khutsaim for a year, then he would not say anything unless you started talking and would keep quiet if you were not preceded by questions. Because he made his words as dhikr and his silence to circulate. "

Mundzir said, "Then, let us come to him with the blessings of Allah SubhanahuwaTa'ala."

Then go both to the shaykh. After greeting, they asked, "How are you this morning, O Sheikh?"

Ar-Rabi ': "In a state of weakness, sinfulness, eatingHis sustenance, and dying for



it."

Hilal: Now in Kufa there is a reliable physician. Does the Shaykh allow us to call him for you?

Ar-Rabi ': O Hilal, I know that the drug is truly efficacious. But I learned from the Aad, Thamud, the inhabitants of Rass and the centuries between them. I have found that they are very fond of the world, greedy with all their jewelry. Their situation is stronger and more expert than us. In the midst of them were many physicians, but there were still some who were sick. Finally there are no more treats or remedies because they perish. (he took a deep breath and said), if that were the disease, I would certainly seek treatment.

Mundzir: "In that case, what disease did you suffer from the Shaykh?"

Ar-Rabi ': "The disease is sins."

Mundzir: "So what is the medicine?"

Ar-Rabi ': "The remedy is istighfar."

Mundzir: "How can he recover his health?"

Ar-Rabi ': "By repenting, then not repeating the sin (He looked at the two guests saying), hidden sin ... hidden sin ... beware you of the sin which is hidden from the people, but it is clear to Allah Subhanahuwa Ta' ala, immediately bring the medicine!"

Mundzir: "What is the medicine?"

Ar-Rabi ': "With the repentance of Nasuha (then he cried to wet his beard)."

Mundzir: "Why are you crying, O Shaykh?"

Ar-Rabi: "How do I not cry? I once gathered together with a people (ie the Companions of the Prophet) where we were compared to them as if they were thieves. "

Hilal recalled: "When we were busy talking, suddenly a son came, after greeting, he said:

"O father, you make sweet and delicious bread so you want to eat it, do you think that if I bring it here, father?" He said, "Bring here." When his son came out, someone begged to knock on the door. The Shaykh said, "Send him in."

Apparently he was an old man who was dressed in rags. His saliva was splashed here and there, visible from his face that he was not so sane. I continued to pay attention until then entered the son of Shaykh Rabi carrying bread in his hand. His father immediately signaled that the bread be given to the begging person.

The bread was placed in the hands of the beggar. As soon as possible the person eats it ravenously. His saliva flowed between the bread he ate. He devoured it without waste.

The Shaykh's son who brought the bread said, "May Allah bless you, Mother has taken the trouble to make bread for you, we really hope that you will eat it, but suddenly you give it to a dazed person who doesn't know what's going on he ate." The Shaykh replied, "O my son, if he knows, then indeed Allah SubhanahuwaTa'ala is omniscient. "Then he read the word of God:

"You never come to the [perfect] service, before you spend some of the assets you love." (Surah Ali Imran: 92)

At the same time, suddenly someone who is still counted as his relative comes and says, "O Abu Yazid, Hasan bin Fatimah was killed, may salvation be poured upon him and his mother too." So the Shaykh said, "Innalillahiwainnailaihiraaji'un," then read the words of Allah SubhanahuwaTa'ala "

"Say, O Allah, the creator of heaven and earth, who knows the unseen and the real, you are the one who decides between your servants about what they have always disputed." (QS. Az-Zumar: 46)

However, apparently people it was not satisfied with the reaction of the Shaykh, so he asked, "What do you think about the killer?" He said, "To Allah he returned and became the right of his calculations."

Shaykh, give me advice. "He said," O Hilal, do not be fooled by the many flattery of you, because people do not know who you really are, but only see your outward nature. Know, indeed you depend on your deeds, every practice done not because Allah SubhanahuwaTa'ala will be in vain. "Mundzir also said," O Shaykh, give me a will too, may Allah repay your kindness. "He said," O Mundzir, fear Allah AllahSubhanahuwaTa'ala for the knowledge that you know and which is still hidden to you, leave it to those who know it. O Mundzir, do not one of you pray: "O Allah, I have repented," then did not do it, because he was considered a lie. But say: "O God, forgive me," then that will be a prayer. Know O Mundir, there is no good

in speech but for tahlil, tahmid, takbir, and tasbih to Allah, then asking about goodness, guarding from evil, calling on the ma'ruf, preventing from the wrong, and reading the Qur'an."

Mundzir said, "We have been sitting with you for a long time, but we haven't heard Sya'ir from you in the slightest, while we see some of your friends say it." He said, "There is not a word that I say unless it will be recorded in the world and later recited in the hereafter. I do not like to get my book read on the Day of Judgment while in it there are words of sya'ir. "

Then he looked at us and said," Expand remembering death, because he is a supernatural matter that is very near the time. Something that is unseen even if it's a long time, it must have felt close when it arrived. "He sobbed in tears while saying haltingly," What will we do later when (then reading the word of God) "Do not (do so). When the earth is shaken in a row, your Lord comes; the angels are lined up. And in that day Hell will be shown; and on that day remember mankind but it is no longer useful to remember it for him. "(Surat al-Fajar: 21-23)

Not to mention he finished speaking, there was the sound of the zurhur call to prayer. At the same time his son came, then the Shaykh said to him, "Let's welcome the call of Allah." His son said to us, "Please help me to carry him to the mosque. May Allah SubhanahuwaTa'ala repay you for kindness. "Then we carried him together so that he could depend between me and his son while walking.

Mundzir said: "O Abu Yazid, in fact Allah SubhanahuwaTa'ala gave rukhsah (relief) for you to be able to pray at home." He said, "It is true what you say, but I heard a cry," Come to victory "Whoever hears the call should come to him even if it has to crawl ..."

After the story ... did you know, who is actually ar-Rabi 'bin Khutsaim? He is one of the main tabi'in scholars and one of the eight people known most zuhud in his time. He was a native Arab, the Mudhar tribe and his lineage met the Prophet sallallaahu 'alaihiwasallam to his grandfather, Ilyas and Mudhar. He grew up on obedience to Allah from an early age. His mother often woke up in the middle of the night and saw him still in his mihrab, swept away in his munajat and drowned in his prayer.

His mother rebuked: "O my son Rabi ', don't you sleep?"

He replied, "How can someone sleep in the dark worry that the enemy will be ambushed?" Melting tears in the cheeks of the elderly and weak mother, then pray for her son get good. Ar-Rabi 'grew into adulthood, along with increasing wara and fear of Allah SubhanahuwaTa'ala. Often her mother feels worried because she sees her son crying often in the middle of the night, even though other people are sleeping with their sleep.

To the extent that it crossed his mother's mind something nonsense, then he called him, Mother: "What really happened to you O my child, have you

done evil or killed people?" Ar-Rabi': "True, I have killed a soul. "Mother:" Who have you killed, son?

Say so that I can ask people to be intermediaries to make peace with their families, maybe they will forgive you and your suffering, surely they will feel sorry for seeing you. " sin. "He was a disciple of Abdullah bin Mas'ud, a friend of the Prophet sallallaahu 'alaihiwasallam, he was the student who most modeled his attitudes and behavior. Ar-Rabi's relationship with his teacher like a child with his mother. The teacher's love for his students is like a mother's affection for her only child. Ar-Rabi 'usually goes in and out of his teacher's house without asking permission.

When he comes, the others are not permitted to enter before ar-Rabi 'comes out. Ibn Mas'udradhiyallahu' anhu feels the sincerity and sincerity of ar-Rabi, the greatness of his worship which radiates strongly in his heart, feeling disappointed because of the times of the Prophet sallallaahu 'alaihiwasallam, so he didn't get the chance to become one of his best friends. Ibn Mas'ud said to him: "O Abu Yazid, if Rasulullah saw you, surely he would love you." He also said, "Every time I see you, I am reminded of the mukhbitin [people who are submissive to Allah]. What is said by Abdullah bin Mas'ud is not excessive, because Rabbi bin Khutsaim has been able to achieve simplicity and piety that rarely can be done by others and is always favored in the news that scents the pages of history.

Among those mentioned by one of his friends: "It has been 20 years that I have been friends with ar-Rabi ', but I have never heard him say a word except the words that rose to Allah, then he read:" He is going up good words and good deeds are raised. "(Surat Fathir: 10) Abdurrahman bin Ajlan told me:" One night I stayed at Ar-Rabi's house. " When he felt sure that I had fallen asleep, he got up and prayed while reading the verse: "Do those who make the crime think that We will make them the same as those who believe and do charity prayers, both in their lifetime and after dead? It is very bad what they think it is. "(Surat al-Jatsiyah: 21) He spent all night praying and repeating the verse until dawn, while tears brightened both of his cheeks.

News of the fear of Rabbi 'bin Khutsaim to Allah so much, among the examples is the story told by a friend: "One day we went with Abdullah bin Mas'ud to a place with ar-Rabi 'bin Khutsaim. When we arrived on the banks of the Euphrates, we passed a large fireplace where we burned bricks. The fire blazed with flames, imagined his horror, the flames of fire licked fiercely, the roar of the sound of the flames and the crackling of bricks that had been put into them. When he saw the scene, Ar'Rabi 'was fixed in his place, his body shivered violently and then he read the word of Allah SubhanahuwaTa'ala: "If the hell saw them from a distant place, they heard his fury and his burning voice. And when they are thrown into a narrow place in hell by being shackled, they expect destruction. "(Surat al-Furqan: 13) Until he finally fainted.

We took care of him until he regained consciousness and took him home. "ArRabi 'filled his entire life to await death and prepare provisions to meet him. At the time of death approaching him, his daughter cried, then he said, "What makes you cry O my heart, even though goodness is waiting in front of your father?" A moment later his soul returned to his Lord's sacrifice.

Source: Mereka Adalah Para Tabi'in, Dr. Abdurrahman Ra'atBasya, At-Tibyan, Cetakan VIII, 2009



## **IYAS AL-MUZANI, GENIUS JUDGE**

"Courage anian Amr added to the patience of Hatim plus the gentleness of Ahnaf plus the intelligence of Iyas." (Abu Tammam)

All night Amir al-mu'minin, Umar bin Abdul Aziz, was unable to sleep, his eyes were hard closed and he was overcome with extreme anxiety. On a cold night when he was in Damascus, he was busy thinking about who would be chosen as a Qadli (judge) for the Bashrah region (a city built by Muslims after they were conquered by Iraq) who would later establish justice in the community, give a verdict in accordance with the law of God and in upholding Al-Haq, he was not in the least afraid of both the moment of pleasure and fear.

The choice is only focused on two people who are equally credible, have a good understanding of religion, are strong in upholding the truth, have luminous and observant thoughts in looking at things.

Every time he gets an advantage on one of them on one side, he also finds that the advantage is in the other on the other side.

In the morning, he summoned the governor for Iraq, „Adiy bin Artha -ah - who was at his side in Damascus - saying to him,

"O iyAdiy, meet Iyas bin Muawiyah al-Muzanni and al-Qasim bin Rabi'ahalHaritsi. Speak to both of

them about the Basrah trial and choose one of them as Qadli. "

Adiy said,

"Sam'an wa tha'atan, (hearing and obeying) towards your decree, O Amirul mu'minin."

Finally, Adiy bin Artha,,ah brought together Iyas and al-Qasim while saying,

"Surely Amir al-mu'minin, hopefully Allah will extend his age - told me to appoint one of you two to become Qadli in Basrah, what do you think?"

So each of them talked about his friend, that he was more entitled than himself with this position and alluded to the virtues, knowledge and jurisprudence and other things.

Adiy said,

"You two may not leave my Majlis unless you have completed this matter."

Then Iyas said to him,

"O governor,, Ask two Iraqi jurists; al-Hasan al-Basri (discussed about him in the previous study-ed.), and Muhammad bin Sirin (also discussed-red.,) about me and al-Qasim, because both of them are the ones who can best distinguish between us. "

In the past, al-Qasim visited the two jurisprudence experts a lot, while Iyas had no connection at all with the two. So Al-Qasim knew that Iyas actually wanted to involve him (so that he became Qadli where they both rejected each other-ed.).

Likewise, if the Amir (governor) asks for opinions on both, then both of them always point to him not the person with him (Iyas).

So, he immediately turned to the governor and said,

"O Amir, don't ask anyone again about me and him!

For the sake of Allah, there is no God, besides Him, actually Iyas is a person who knows more about the religion of Allah and understands more about justice than me.

If I lie in my oath, then you may not appoint me as Qadli, because I have done a lie.

And if I say honestly, then you also may not appoint people who are less virtuous when there are people who are more important than him !. "

So Iyas turned to the governor and said to him, "O governor, actually has brought someone to make you as Qadli, but you stopped him at the edge of Hell, then he tried to save himself with his fake vow that he always begged Allah to forgive him and he could survive what he feared."

Adiy said to him,

"Surely people who have an understanding like you are very worthy to be made Qadli." Then he appointed him as Qadli in Basrah.

Who are the people who have been chosen by the Khalifah, Umar bin Abdul Aziz as Qadli in this Basrah?

Who is he who because of his intelligence, ingenuity and speed of understanding is used as a

parable as happened to Hatim ath-Tha„iy because of his generosity, or alAhnaf bin Qais because of his gentleness and „Amr bin Mu'dikarib for his courage?

So as to make Abu Tammam string the poem while praising Ahmad bin alMu'tashim,

„Amr's courage plus Hatim ketoleransian

Plus the gentleness of Ahnaf plus the intelligence of Iyas.

Let us begin the biography of our character from the beginning. This figure has a very impressive curriculum and nothing in a series of existing biographies.

Iyas bin Mu'awiyah bin Qurrah al-Muzani was born in 46 AH in the Yamamah region, Najd. Then he moved with his family to Basrah, where he grew up and studied.

In his childhood he had gone back and forth to Damascus and studied the great friends who were still alive and the leaders of Tabi'in.

This child from childhood has shown signs of ingenuity and intelligence. People began to make lip service in the news and rare things that existed in him even though he was still a child.

It was reported that he had studied reckoning in schools belonging to Jews from the dhimmi class. Then gathered the Jews by the teacher's side.

They then talked about religious issues, while Iyas listened to them carefully without them noticing. The teacher said to his friends (the Jews),

"Do you not be surprised by Muslims who claim they can eat in heaven without defecating !!

Then Iyas turned to him while saying,  
"Do you allow me, O teacher, to talk about what  
you talked about just now?"

The teacher said, "Yes, please."

So this young man said,

"Does every thing that is eaten in the world  
come out as filth?"

The teacher said, "No."

The young man said again,

"Then where did the outgoing food go?" The  
teacher said,

"Go away (lost) and become body food  
(nutrition)."

The young man said again,

"Then what is the reason for your denial of part  
of what we eat in the world gone (lost) and become the  
food of the body (nutrition) that someday in heaven  
everything will become food for the body?"

Then the teacher raised his hand and said to  
him,

"Really you are an extraordinary child!"

The age of this youngster is increasing from year  
to year and his intelligence continues to progress so that  
his news goes wherever he is.

It was reported, that when entering Damascus  
he was still a child (not yet reaching the age of baligh),  
then there was a dispute between himself and an old  
man, a resident of Damascus regarding a right. When  
he cannot convince the parent of the trial, then he takes  
him to court.

When both of them were in the presence of Qadli (judge), Iyas acted hard and raised his voice against his opponent. Then Qadli said to him, "Lower your voice! O young man because your opponent is an old man and his position. "

Then Iyas said,  
"However, haq (truth) is greater (older) than him."

So Qadli was angry with him and said, "Shut up!" The young man said,

"Then who conveyed my argument if I shut up?!"

So Qadli got angry, and said,  
"Since entering the judicial council, I didn't see you unless I always said falsehood."

Then Iyas said,  
"Lâilâhaillallahwahdahulâsyarâlah, is this haq or vanity?"

Qadli fell silent and said,  
"Haq, for God's sake, that is haq."

Al-Muzanni's young child then diligently pursues his knowledge and draws it to his heart's content to the degree that the shaykhs obey him, follow and learn before him, even though he is still young.

One year, Abdul Malik bin Marwan made a visit to Basrah before he became caliph, then he saw Iyas, who was still a young man and had not yet grown his mustache.

Abdul Malik saw behind him four people Qurra „(Al-Qur'an reading expert) who was bearded and dressed in their green clothes (great clothes of the pious

people) while Iyas was in front of them. Then, Abdul Malik said,

"It's useless with these bearded people. Are there no shaykhs presiding over them?"

Then they offered this young man.

Then Abdul Malik turned to Iyas and said,

"How old are you, young man?"

"My age-hopefully God lengthens the age of Amir (who served at that time-ed.) - age with the age of Usamah bin Zaid when the Prophet Muhammad, appointed him as warlord in which Abu Bakr and Umar participated (At that time, Usamah not yet twenty years) "he said.

Abdul Malik said,

"Forward ... Come on, young man, may Allah bless you."

And another year, people were out to see the early crescent of Ramadlan and who led them was a great friend, Anas bin Malik al-Ansari, who at that time was approaching a hundred years old.

People looked up at the sky and they saw no sign.

However, Anas bin Malik began to observe the sky and said,

"I really saw the moon ... now that's him." While pointing towards the crescent moon with his hand, people didn't see anything.

When Iyas saw Anas bin Malik RA, it turned out that there was a long hair stuck to his eyebrows and hung before his eyes. Then Iyas with soapn asking for

permission and stretching his hand towards the hair, then rubbing it and flattening it, then said to Anas,

"Do you still see the crescent moon now O Messenger of the Prophet?"

Then Anas looked again while saying,

"No, I don't see it anymore, I don't see it anymore."

News of Iyas's intelligence became more widespread and spread, so people came to him from various directions and spilled all their problems regarding science and religion to him.

Some of them really want to find knowledge and some others just want to drop and invite him to debate the coachman vanity.

Among the stories, it is told that there was a large official in a region who came to his assembly, then said,

"O Abu Wâ,ilah, what do you think about liquor?"

Iyas replied, "Haram"

The official said,

"What is the reason for the ban even though it is only in the form of fruits and water cooked on fire and all that is okay, it's okay."

Iyas said,

"Have you finished speaking, O the official or is there still something you want to say later?"

The official said, "Yes, that's all."

Then Iyas said,

"If I took a handful of water then I hit it on your body, would it hurt you?"



The official said, "No."

"If I took a handful of sand then I hit it on your body, would it hurt you," he said again.

The official said, "No."

"If I took a handful of mud, then I hit it on your body, would it hurt you?" He said again.

The official said, "No."

"If I took sand and then I covered it with mud then I flushed water, then I stirred it, then I dried the mixture in the hot sun until it dried, then I hit it on your body, would it hurt you?" again.

The official said, "If that, yes, it can even kill me!"

Then Iyas said,

"That is the case with khamar; when the ingredients are put together and distributed, it is unlawful. "

When Iyas served as Qadli, many of his attitudes were evident, which showed that his intelligence was so excessive, the breadth of his insight and his extraordinary abilities in revealing reality.

Among other examples, there were two men who were entitled to him. One of them claimed to have left the money to his best friend but when he asked for it, his friend turned up. Then Iyas asked the accused (defendant) about the deposit but the person denied it while saying,

"If my friend accuses me of having evidence, then please present it. If not, it means I just swear it. "

When Iyas worries that the person will eat the property with his oath, then he turns to the person who gave it (the accuser) while saying to him,

"Where do you deposit money with him?"

The person replied, "In my place."

Iyas said, "What is there in that place?"

The person replied, "Big tree, at that time we sat under it and ate together in the shade. When we want to go home, I hand over the money to him. "

Iyas said to him again,

"Go to the place where the tree is, maybe if you get there, you will remember where you put money and what you did with it. Then meet me again to convey what you see. "

So the person left for the place while Iyas said to the defendant,

"Sit down, until your friend comes."

Then the person sat down. Then Iyas turned to the other people who had the case, and began to decide their case while glancing secretly at the defendant. Until when he saw it in a state of silence and calm, he turned to look at him while asking him suddenly,

"According to your estimation, your best friend has arrived at the place where he handed over the money to you or not." So the person answered without thinking first, "Of course not because the place is very far from here." He answered without thinking.

At that time, Iyas said to him,

"O enemy of Allah, do you deny having saved the treasure when you know where you took the money? For God's sake, really you are a traitor!

That person was silent and confessed to the betrayal he had done. Then Iyas held him until the owner came and told him to return the deposit to the owner.

Another example, it is narrated that there were two men at odds with him about two pieces of velvet material which were usually mounted on their heads and draped over their shoulders. One of them is green, new and expensive and the other one is red but worn.

The accuser (accuser) said,

"At that time, I went to the lake to take a shower, then I put my green velvet with my clothes on the edge of the pool, then this person came and put the red velvet next to mine, then he went down to the lake and outside before me. He put on his clothes and took my beled and put it on his head and shoulders. After that, he went to take it. Next, I went out too and followed him while asking for my beledru. However, he instead claimed that it was his. "

Then Iyas said to the suspect,

"What is your answer?"

The person said, "This is my beled and is in my hands."

Iyas said to the accuser,

"Do you have proof?"

The person answered, "No."

Then Iyas said to his door guard, "Bring me a comb for me!"

Then the comb is presented for him, then Iyas combs the hair of the two men, then comes out of the head, one of the feathers (powder) is red from the fall

of fur from the beled material, and from the other comes the fur (powder) in green. After that, Iyas decided that it was red for people who had red hair and powder green for people whose hair was green powder. (considering that the powder from the material is usually stickyred.)

Another example of the story of his ingenuity, that in Kufah there are people who pretend to be straight people, wara 'and takwa in front of people, so that many people praise him. Some of them instead put their trust in him by leaving property if they were leaving. In fact, there were also those who appointed him as a will to represent their children when they felt that their death was near.

Then someone came to him and left the treasure. When the person needs the money, he asks for it but the person denies it.

Then the victim went to Iyas and reported about the person.

Then Iyas said to the reporter who was the victim,

"Did the person know that you came here?" The person replied, "No."

Iyas said, "Go and come back to see me tomorrow."

Then Iyas sent someone to meet the person who was given the mandate (who had the right look) to face him. When the person arrived, Iyas said to him,

"In my hand, there is a lot of property belonging to orphans who have no responsibility. I see you are the person who deserves to be entrusted with and appoints

you as their person in charge. Is your house safe and your time is free for that? "

The person said, "Yes, O Qadli."

Iyas said again,

"Come here tomorrow, prepare a place for the treasure and bring with you the pelvis to carry it."

The next day, people came to report. So Iyas said to him, "Go to your friend and ask for wealth from him. If he breaks, then say to him, "I will report you to Qadli."

Then the person came to his friend and asked for his property, but he refused to give it and denied it.

So the person said, "Then I will report you to Qadli."

When he heard the threat, he immediately gave up his wealth and calmed his heart.

Then the man returned to Iyas and said to him, "My friend has returned my treasure and hopefully God will repay your kindness."

Furthermore, the person who was given the mandate came to Iyas on the promised day and he brought along the pelvis.

But what happened, Iyas actually rebuked and dismantled his depravity while saying to him,

"You are the most evil person, O enemy of Allah, you have made religion the bait of the world."

However, even though Iyas is known to be very intelligent, he has a strong and very fast thinking power, but he has once faced a person who was able to confront his judgment and cut down his words and silence him.

Regarding that, he told,

"There is no one who can defeat me except one person, that is when I was in the trial council in the city of Basrah. At that time, someone met me and testified by my side that the garden "anu" belonged to the fulan, then he mentioned my geographical location to me. "

At that time, I wanted to test his testimony while asking him,

"How many trees are there in the garden?"

Then the person bends a moment, then raises his head and asks,

"How long have you been Qadli here?"

"For so many years," I replied.

Then the person asked again,

"How much is the wood roof of this place?"

But because I did not know, I said to him,

"The truth is on your side!" Then I received his testimony.

When Iyas was seventy-six years old, he saw in his dream that he and his father each rode a horse, then they were in a race, but strangely he could not race his father and his father could not race. When he died, his father was seventy-six years old.

One night, Iyas lay on his bed and said to his family,

"Do you know what night this is?"

They answered, "No."

Iyas said,

"Tonight, my father completes his age (death)."

And in the morning, they found him dead.

May Allah bless Iyas, the Qadli. Indeed he is a rare person and a sign of the miracle of the age in terms of ingenuity, intelligence, seeking the truth and reaching it.

## **THE STORY OF SAYYIDINA ALI BIN ABI THOLIB, JEWISH THIEF AND A JUDGE**

There is an event that we can take advantage of. One day, Sayyidina Ali ibn Abi Tholib walked past a village, while crossing a house he found his armor was held by a Jew, while Sayyidina Ali was convinced that this Jew was the one who stole it. Imagine, Sayyidina Ali was an AmirilMukminin, he was a leader, he was a president. He politely told the Jew: "This is my war armor that has been lost."

The Jew said: "No, this is mine, you say that because you are a believer, a believer." Then Sayyidina Ali said: "No, your guess is wrong. We better seek justice in court and decide who among us is right before the judge."

Finally Sayyidina Ali together with the Jew went to the court. Arriving at the court, he sat down and the Jew sat right in front of him. They are waiting for the judge's decision to decide who the real owner is.

Allahu Akbar ... it turned out that the Jew was wrong, because the judge in front of him was Qadhi Shuraih. Qadhi Syuraih was one of the disciples of Sayyidina Ali bin Abi Tholib. After seeing the judge, the Jew worried and hesitated, surely the judge sided with the believers' amiril and would punish him with a severe sentence. Qadhi Syuraih began his conversation, he listened attentively to both parties and said to



Sayyidina Ali: "O Amiril Momineen, what are you going to complain about?" Sayyidina Ali replied: "This man stole my armor." Then the Jew said: "Let the accuser show a clear evidence."

Then Qadhi Shuraih said to Sayyidina Ali: "O believers, is there evidence that this armor is truly yours and this Jew is the thief?" Sayyidina Ali replied: "O Qadhi, the armor is truly mine, that is the gift of the Messenger of Allah." Qadhi Shuraih then asked again: "Do you have a witness who states that this armor is truly yours, the believer?" "YES, I have two witnesses. The first witness, was my worker, and the second witness was my son Hasan." Sayyidina Ali replied firmly. Then the judge answered: "Their testimonies were not accepted!!"

"Subhanallah ... Is the grandson of the Messenger of Allah a deceiver and cannot be trusted?" Said Sayyidina Ali. "Not at all O believers Amiril. But Hasan is your child, and a child cannot be a witness for his father in a situation like this. Also your workers are also illegitimate, because he works with you and is included in your side." Qadhi Syuraih explained. Then Sayyidina Ali replied: "Now I have no more witnesses who can prove that this armor is mine".

Then Qadhi Shuraih said to both of them: "For the sake of upholding justice, it was his decision, this armor belonged to this Jew." "So the armor is mine?" Said the Jew, not believing the judges' decision. "Yes, true. This armor is yours." Qadhi Syuraih firmly replied. The Jew was confused and did not believe in what he was experiencing. In his heart he murmured: "How

could this judge's decision be on my side? Even though I was on the wrong side and Ali bin Abi Talib was on the right side and he was truly the owner of this armor, besides he was also an Amiril Momineen. "

"That means I can bring it back and this is really mine?" Said the Jew, confirming the judge's decision. "Yeah right, take this armor and you can go, because you are the rightful owner under the law." Qadhi Syuraih assured him. Then the Jew looked at Imam Ali as he said: "O amirulmomineen this is a judge's decision and this is mine." "Yeah right, this decision is fair and the armor is yours." Said Sayyidina Ali.

Then the Jew did not move from the courtroom while staring at the Sayyidina Ali and the judge's faces, then he said: "Know O judge ... That this armor was in fact belonged to Amirul Momineen Ali bin abiTholib and actually I had stolen it." he turned to Sayyidina Ali as he said: "O amirilmukminin give your hand." Then Sayyidina Ali extended his hand to the Jew, and the Jew shook the hand of Sayyidina Ali while saying: "Asyhadu an LaailaahailallaahwaAsyhadu anna Muhammad Rasulullah."

## **WHEN HASAN AL-BASRI SEEING PEOPLE DATING**

One day on the banks of the Dajlah river in Iraq, Sufi Hasan Al-Basri saw a young man sitting together with a woman. On their side was a bottle of wine.

Then Al-Basri whispered to himself. "How bad is that person and how good it would be if he was like me!"

Suddenly Hasan saw a boat on the edge of a river that was sinking. The man sitting on the banks of the river immediately jumped in to help the boat passengers who were almost weak from sinking. He saved six of the seven passengers.

Then he turned to Al-Basri and said, "If you are indeed more noble than me, for the sake of Allah, save another person I have not had the chance to help."

But however Al-Basri tried, he failed to save the remaining passenger. So the man said: "Sir, actually this woman sitting next to me is my own mother, while the bottle only contains ordinary water, not wine."

Al-Basri was stunned. "Then, as you saved the six people, please save me also from sinking in pride and arrogance."

The man replied, "Hopefully Allah will grant your request."

Since then, Al-Basri has learned to humble himself all the time. In fact, he considered himself no more than other creatures.

If God opens the door to the prayer, don't let us look down on fellow believers who are fast asleep.

If Allah opens the door of the Sunnah Fast, then we should not look down on fellow believers who do not join in Sunnah fasting.

It could be that people who like to sleep and rarely do sunnah fasting is closer to God than ourselves. Because the knowledge of God is very vast. Never be amazed and proud of your own amal.

## **UMAR BIN KHATHTHAB AND A HORSE**

One day Umar ibn al-Kahththabradhiyallahu 'anhu, Amiril Momineen bought a horse. Then he took him a little way from the buyer, then he rode him to try the horse. Apparently, the horse was bruised. Then he himself handled this by returning the horse and assuming that the seller had deceived him. However, the seller refused to accept the horse back from the Amiril Momineen. Then what does the Amiril Momineen do to those who make it difficult? Did he order the person to be arrested? Did he engineer the accusation against the person? No, he also filed a lawsuit for his rights.

However, the men sued urged him to be the judge. Finally he chose Syuraih, a fairly well-known judge. While Umar radi 'anhu sits at the suspect's position. And the decision of the law defeats Umar radhiyallahu 'anhu in accordance with the law of justice and tells Umar radhiyallahu' anhu, "Take what you have bought or returned as you received it." With a sense of happiness Umar radhiyallahu 'anhu saw Syuraih saying, " there is a verdict other than this? "He did not order to jail the judge, or accused his officials of making the country's stability ups and down. He just appoints him a judge in Kufa as a reward for him.

Source: Hiburan Orang-orang Shalih, 101 Kisah Segar, Nyata dan Penuh Hikmah, Pustaka ArafahCetakan 1

## **THE LADY WHO SPOKE NOTHING EXCEPT THE QURAN**

An elderly Arab lady was sitting at the trunk of a tree, on the way to Haj. Hadhrat Abdullah bin Mubarak (RA) happened to pass that way. He was also heading for Baitullah, for Hajj, and to the Sacred tomb of the Holy Prophet (Sallallaahu alayhi Wasallam). Seeing this lady very disturbed and in a state of despair, (distressed) he spoke to her. The discussion is recorded as follows:

Hadhrat Abdullah bin Mubarak (RA):  
Assalamu Alaykum waRahmatullah

The lady: "The word from a merciful Lord is Peace" (Surah 36 Aayat 58). She meant that the reply of salaam is from Allah, Most High, Himself.

She said further: "Those whom Allah sendeth astray, there is no guide for them." (Surah 7 Aayat 186). She meant that she has lost her way.

Hadhrat Abdullah bin Mubarak (RA): Where are you coming from?

The lady: "Glorified be He who carried His servant by night from the Masjid-eAqsa (invioble place of worship) to the Masjid-e-Haraam" (Far distant place of worship) (Surah 17 Aayat 1). She meant that she had come from Masjid-e-Aqsa.

Hadhrat Abdullah bin Mubarak (RA): How long are you in this place?

The lady: "For three nights" (Surah 19 Aayat 10).

Hadhrat Abdullah bin Mubarak (RA): What arrangements are made for your food?

The lady: "And who (Allah) feedeth me and watereth me" (Surah 26 Aayat 79).

She meant that somehow or the other, her food is provided to her by Allah.

Hadhrat Abdullah bin Mubarak (RA): Is there any water for Wudhu?

The lady: "And ye find not water, then go to high clean soil and (make tayammum) rub your faces and hands." (therewith) (Surah 4 Aayat 43). She meant that she makes tayammum, due to not finding water.

Hadhrat Abdullah bin Mubarak (RA): Here is some food. Partake of it.

The lady: "Strictly observe the fast till nightfall" (Surah 2 Aayat 187). She indicated that she is fasting.

Hadhrat Abdullah bin Mubarak (RA): This is not the month of Ramadaan.

The lady: "And he who does good of his own accord (for him) lo! Allah is responsive, aware". (Surah 2 Aayat 158) meaning that I have observed an optional (nafl) fast.

Hadhrat Abdullah bin Mubarak (RA): It is permitted to break the fast when in a journey.

The lady: "And that ye fast is better for you, if you did but know." (Surah 2 Aayat 184)

Hadhrat Abdullah bin Mubarak (RA): Speak like how I speak.

The lady: "He (man) uttereth no word but there is with him an observer ready" (Surah 50 Aayat 18). She meant that since every word of a person is observed and

recorded, she is taking precaution by speaking only in the words of the Holy Quran.

Hadhrat Abdullah bin Mubarak (RA): Which clan do you belong to?

The lady: "Follow not that whereof thou hast no knowledge, lo! The hearing and the sight and heart of each of these it will be asked" (Surah 17 Aayat36). She meant those things that you have no knowledge of, nor do they concern you, you are wasting your strength (senses) by enquiring about them.

Hadhrat Abdullah bin Mubarak (RA): Forgive me. I have certainly made a mistake.

The lady: "Have no fear this day. May Allah forgive you" (Surah 12 Aayat 92)

Hadhrat Abdullah bin Mubarak (RA): Would you like to travel on my camel and meet your caravan?

The lady: "And whatsoever good ye do Allah knoweth it" (Surah 2 Aayat 197).

Meaning that if you will do this good deeds towards me, Allah will recompense you for it.

Hadhrat Abdullah bin Mubarak (RA): Well, then you may mount it.

Saying this he made the camel to sit down.

The lady: "Tell the believing men (when confronted by women) to lower their gaze". (Surah 24 Aayat 30).

Hadhrat Abdullah understood and (turned) looked away. While she was mounting, the camel jerked and her clothes got estrangled in the saddle (dorsers) and she proclaimed: "whatever of misfortune



strikesth you, it is what your hands have earned." (Surah 42 Aayat 30).

In other words she was drawing Hadhrat Abdullah bin Mubarak's (RA) attention towards this mishap. Hadhrat Abdullah bin Mubarak (RA) understood and he tied the legs of the camel and he straightened the straps of the saddle (or dorser).

She applauded him for his proficiency and capability by saying "And we made Sulaiman to understand" (Surah 21 Aayat 79). When the journey was about to begin, the lady recited the Aayats which are read when undertaking a journey "Glorified be he who hath subdued these unto us, and we were not capable (of subduing them). And lo, unto our Lord we are returning." (Surah 43 Aayat 13).

HadhratAbdullh bin Mubarak (RA) held the bridle (or nose string) of the camel. He began to hum the (Huddi) famous Arabic song for travelling, and he started walking very fast.

The lady: "Be modest in thy bearing and subdue thy voice" (Surah 31 Aayat 19). Hadhrat Abdullah bin Mubarak (RA) understood. He began walking slower and he lowered his voice.

The lady: "Recite of the Quran that which is easy for you." She meant that instead of humming the Huddi, he should rather recite the Holy Quran.

Hadhrat Abdullah bin Mubarak (RA) began reciting the Holy Quran.

The lady became very pleased and said "but none remember (accept advice) except men of understanding" (Surah 2 Aayat 269).

After reciting the Holy Quran for a while, Hadhrat Abdullah bin Mubarak (RA) asked (the lady if she had a husband) (if he was alive) "O Aunt, have you a husband? (meaning is he living)

The lady: "O you who believe, ask not of things which if they were made known unto you, would trouble you" (Surah 5 Aayat 101). She meant that no questions should be asked regarding this matter which indicated that her husband has most probably passed away. Finally they (caught up) met the caravan.

Hadhrat Abdullah bin Mubarak (RA): Do you have any son or relative (friend) in this caravan who has connection (contact) with you?

The lady: "Wealth and children are an ornament of life of the world" (Surah 18 Aayat 46). She meant that her sons were with this caravan and he has provisions with him.

Hadhrat Abdullah bin Mubarak (RA): What work are your sons doing for the caravan? (Hadhrat Abdullah's object for asking was to make it easy for him to recognise her son).

The lady: "And landmarks, and by the star they find a way" (Surah 16 Aayat 16).

She meant that he is a guide for the caravan.

Hadhrat Abdullah bin Mubarak (RA): Can you tell me their name?

The lady: "Allah chose Ibrahim as (for) a friend" (Surah 4 Aayat 125). And Allah spoke directly unto Moosa" (Surah 19 Aayat 12). By reciting these

Aayatsthe lady informed him that her sons names were Yahya, Ibrahim and Moosa.

Hadhrat Abdullah bin Mubarak (RA) called out these names in the caravan and immediately three young people came forward.

The lady: (addressing her children) "Now send one of you with this your silver coin unto the city. And let him see what food is purest there and bring you a supply thereof" (Sura 18 Aayat 19) In other words she instructed them to feed Hadhrat Abdullah (RA).

When the food was brought, she told Hadhrat Abdullah bin Mubarak (RA): "Eat and drink at ease for that which ye sent on before you in the past days." (Surah 69 Aayat 24), and with this Aayat she recited another Aayat, the object of which was to convey (show) her gratefulness to him for his good conduct and courtesy. The Aayat was: "Is the reward of goodness aught save goodness?" (Surah 55 Aayat 60).

Their conversation terminated on this Aayat. The lady's son informed Hadhrat Abdullah bin Mubarak (RA) that his mother has been speaking in this manner, i.e. using only the Aayats of the Holy Quran in her speech, for the last forty years.

## **MUS'AB IBN 'UMAIR, THE FIRST ENVOY OF ISLAM**

Historians and narrators describe Mus'ab ibn 'Umair (son of 'Umair) as the most charming of the Makkans, the most handsome and youthful, the flower of the Quraish! He was born and brought up in wealth, grew up with its luxuries, pampered by his parents, the talk of the ladies of Makkah, the jewel of its clubs and assemblies.

The youth heard one day about Muhammad the Truthful sent by Allah as bearer of glad tidings and a warner to call them to the worship of One God. When Makkah slept and awoke, there were no other talk but the Prophet and his religion and this spoiled boy was one of the most attentive listeners. That was because, although he was young, the outward appearance of wisdom and common sense were among the traits of Mus'ab.

He went one night to the house of Al-Arqam Ibn Al-Arqam, yearning and anxious. There, the Prophet was meeting his Companions, reciting the Quran to them and praying with them to Allah the Most Exalted. Mus'ab had hardly taken his seat and contemplated the verses of the Quran recited by the Prophet when his heart became the promised heart that night. The pleasure almost flung him from his seat as he was filled with a wild ecstasy. But the Prophet patted his throbbing heart with his blessed right hand, and the

silence of the ocean's depth filled his heart. In the twinkling of an eye, the youth who had just become Muslim appeared to have more wisdom than his age and a determination that would change the course of time.

Mus'ab's mother was Khunaas Bint Maalik and people feared her almost to the point of terror because she possessed a strong personality. Mus'ab was satisfied with his faith and avoided the anger of his mother who had knowledge of his embracing Islam. He continued to frequent Daar Al-Arqam and take lessons from the Prophet. The news eventually reached his mother who was astonished by it. His mother aimed a heavy blow on him. However, his mother, under the pressure of her motherliness, spared him the beating and the pain, although it was within her power to avenge her gods whom he had abandoned. Instead, she took him to a rough corner of her house and shut him in it. She put shackles on him and imprisoned him there.

Mus'ab heard the news of the emigration of some of the believers to Abyssinia and managed to delude his mother and his guards, and so escaped to Abyssinia with his fellow emigrants. Later, he returned to Makkah and emigrated again for the second time under the advice of the Prophet. Mus'ab became confident that his life had been good enough to be offered as a sacrifice to the Supreme Originator and great Creator. He went out one day to some Muslims while they were sitting around the Prophet, and no sooner did they see him than they lowered their heads and shed some tears because they saw him wearing

wornout garments. They were accustomed to his former appearance before he had become a Muslim, when his clothes had been like garden flowers, elegant and fragrant.

The Prophet, peace be upon him, saw him with the eyes of wisdom, thankful and loving, and his lips smiled gracefully as he said, "I saw Mus'ab here, and there was no youth in Makkah more petted by his parents than he. Then he abandoned all that for the love of Allah and His Prophet!"

His mother had withheld from him all the luxury he had been overwhelmed by, when she could not return him to her religion. Her last connection with him was when she tried to imprison him for a second time after his return from Abyssinia, and he swore that if she did that, he would kill all those who came to her aid to lock him up. She knew the truth of his determination when he was intent and decided to do something, and so she bade him goodbye weeping. When she said to him, "Go away, I am no longer your mother," Mus'ab went close to her and said, "O Mother, I am advising you and my heart is with you, please bear witness that there is no God but Allah and that Muhammad is His servant and messenger." She replied to him, angrily raging, "By the stars, I will never enter your religion, to degrade my status and weaken my senses!"

So Mus'ab left the great luxury in which he had been living. He became satisfied with a hard life he had never seen before, wearing the roughest clothes, eating one day and going hungry another. This spirit, which

was grounded in the strongest faith, adorned with the light of Allah, made him another man, one who appeals to the eyes of other great souls. While he was in this state, the Prophet commissioned him with the greatest mission of his life, which was to be his envoy to Al-Madinah. His mission was to instruct the Ansar who believed in the Prophet and had pledged their allegiance to him at 'Aqabah, to call others to Islam, and to prepare Al-Madinah for the day of the great Hijrah.

There were among the Companions of the Prophet at that time who older than Mus'ab and more prominent and nearer to the Prophet by family relations but the Prophet chose Mus'ab the Good. Mus'ab was equal to the task and trust which Allah had given him and he was equipped with an excellent mind and noble character. He won the hearts of the Madinites with his piety, uprightness and sincerity. And so they embraced the religion of Allah in flocks. At the time the Prophet sent him there, only 12 Muslims had pledged allegiance to the Prophet. During the next pilgrimage season, a few months after that, the Madinite Muslims sent a delegation of 70 believing men and women to Makkah to meet the Prophet. They came with their teacher and their Prophet's envoy, Mus'ab Ibn 'Umair. Mus'ab had proven, by his good sense and excellence, that the Prophet knew well how to choose his envoys and teachers.

The days and years passed by. The Prophet and his Companions emigrated to AlMadinah, and the Quraish were raging with envy and the Battle of Badr

took place, in which they were taught a lesson and lost their strong hold. After that, they prepared themselves for revenge and thus came the Battle of Uhud. The Prophet chose Mus'ab to bear the standard and he advanced and carried it. The terrible battle was raging, the fighting furious. The archers disregarded the orders of the Prophet by leaving their positions on the mountain when they saw the polytheists withdrawing as if defeated. But this act of theirs soon turned the victory of the Muslims to defeat. The Muslims were taken at unawares by the cavalry of the Quraish at the mountain top, and many Muslims were killed by the swords of the polytheists as a consequence.

When they saw the confusion and horror splitting the ranks of the Muslims, the polytheists concentrated on the Prophet of Allah to finish him off. Mus'ab saw the impending threat, so he raised the standard high, shouting, "Allahu Akbar! Allah is the Greatest!" like the roar of a lion. He turned and jumped left and right, fighting and killing the foe.

He wanted to draw the attention of the enemy to himself in order to turn their attention away from the Prophet. He thus became as a whole army in himself. Nay, Mus'ab went alone to fight as if he were an army of giants raising the standard in sanctity with one hand, striking with his sword with the other. But the enemies were multiplying on him. They wanted to step on his corpse so that they could find the Prophet. Let us allow a living witness to describe for us the last scene of Mus'ab the Great.

Ibn Sa'd said:



Ibrahim ibn Muhammad related from his father, who said:

Mus'ab Ibn 'Umair carried the standard on the Day of Uhud. When the Muslims were scattered, he stood fast until he met Ibn Quma'ah who was a knight. He struck him on his right hand and cut it off, but Mus'ab said, "And Muhammad is but a Messenger. Messengers have passed away before him" He carried the standard with his left hand and leaned on it. He struck his left hand and cut it off, and so he leaned on the standard and held it with his upper arms to his chest, all the while saying, "And Muhammad is but a Messenger. Messengers have passed away before him". Then a third one struck him with his spear, and the spear went through him.

Mus'ab fell and then the standard. Nay, the cream of martyrdom had fallen! He fell after he had struggled for the sake of Allah in the great battle of sacrifice and faith. He had thought that if he fell, he would be a stepping stone to the death of the Prophet because he would be without defence and protection. But he put himself in harm's way for the sake of the Prophet. Overpowered by his fear for and love of him, he continued to say with every sword stroke that fell on him from the foe, "And Muhammad is but a Messenger. Messengers have passed away before him" This verse was revealed later, after he had spoken it.

After the bitter battle, they found the corpse of the upright martyr lying with his face in the dust, as if he feared to look while harm fell to the Prophet. So he hid his face so that he would avoid the scene. Or

perhaps, he was shy when he fell as a martyr, before making sure of the safety of the Prophet of Allah, and before serving to the very end, guarding and protecting him. The Prophet and his Companions came to inspect the scene of the battle and bid farewell to the martyrs. Pausing at Mus'ab's body, many tears dripped from the Prophet's eyes.

Khabbaab ibn Al-Arat narrated: We emigrated with the Prophet for Allah's cause, so our reward became due with Allah. Some of us passed away without enjoying anything in this life of his reward, and of them was Mus'ab ibn 'Umair, who was martyred on the Day of Uhud. He did not leave behind anything except a sheet of shredded woolen cloth. If we covered his feet with it, his head was uncovered, and if we covered his head with it, his feet were uncovered. The Prophet said to us, "Cover his head with it and put lemon grass over his feet."

The Prophet stood at the remains of Mus'ab ibn 'Umair saying, while his eyes were flowing with tears, love and loyalty, "Among the believers are men who have been true to their covenant with Allah" (33:23)

Then he gave a sad look at the garment in which he was shrouded and said, "I saw you at Makkah, and there was not a more precious jewel, nor more distinguished one than you, and here you are bare-headed in a garment!"

Then the Prophet looked at all the martyrs in the battlefield and said, "The Prophet of Allah witnesses that you are martyrs to Allah on the Day of Resurrection."

Then he gathered his living Companions around him and said, "O people, visit them, come to them, and salute them. By Allah, no Muslim will salute them but that they will salute him in return."

Peace be on you, O Mus'ab. Peace be on you, O Martyrs. Peace and blessings of Allah be upon you!

## **THE STORY OF LUQMAN AL\_HAKIM**

Luqman Al-Hakim, is a name I am sure we are all familiar with. We have heard of his name and some of his good advice too, not to mention the famous proverbs. Did you know that there is an entire chapter dedicated to this noble slave of Allah, in the Quran. And he was not even a prophet! A common man with uncommon qualities who has been honored by Allah swt in granting him the wisdom, by virtue of which his name has been eternally inscribed in the Quran and centuries later we still know him, and so will the others who come after us till the end of time. SubhanAllah.

But who was he and why is he so famous? What is the famous advice he gave to his son. If you want to know more, keep reading.

Luqman Al-Hakim, his complete name Luqman Ibn „Anqa“ Ibn Sadun was an Ethiopian slave and a carpenter by profession. He was from Nubia, the black of people of southern Egypt. He was of a short stature, had thick lips and a flat nose.

Ibn Abu Hatim said: I was told by my father after Al-„Abbas Ibn Al-Walid after Zaid Ibn Yahya Ibn „Ubaid Al-Khuza“i after Sa“id Ibn Bashir that Qatadah said:

Allah Almighty enabled Luqman to choose between Prophethood and wisdom and he (Luqman) preferred wisdom to Prophethood. Then, Gabriel (as) came while he was asleep and poured the wisdom over him. And, he began to pronounce it the next morning.

Allah knows best.

Allah swt tells us about Luqman in this verse:

And indeed We bestowed upon Luqman Al-Hikmah (wisdom and religious understanding, etc.) saying: "Give thanks to Allah," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allah is All-Rich (Free of all wants), Worthy of all praise. (Luqman 31:12)

Al-Awzai said, "Abdur-Rahman bin Harmalah told me; „A black man came to Sa`id bin Al-Musayyib to ask him a question, and Sa`id bin Al-Musayyib said to him:

"Do not be upset because you are black, for among the best of people were three who were black: Bilal, Mahja` the freed slave of Umar bin Al-Khattab, and Luqman the Wise, who was a black Nubian with thick lips."

It is said that Luqman was captured by some people and then sold as a slave. The man who bought him was a good man and was always kind to Luqman. There is a famous story about Luqman and his master.

One day his master asked him to slaughter a sheep and bring the two best pieces from it. Luqman slaughtered the sheep and brought out the tongue and the heart. After some time passed, his master again asked him to slaughter a sheep and this time to bring them the worst two pieces of it. He did as instructed and to his master's amazement again brought the tongue and the heart. Seeing them, his master asked him how the heart and the tongue could both be the

best and worst pieces. Luqman replied, "There is nothing better than these if they are good, and there is nothing worse than these if they are bad." Such was the wisdom of Luqman Al-Hakim.

Luqman Al-Hakim was a humble man who did not forget the favors of Allah on him. His wisdom earned him a high respect among the community and people sought him for advice and judgment in matters.

One day while Luqman Al-Hakim was preaching, a man who used to know him saw him and said: "Aren't you the slave of so and so who used to look after my sheep not so long in the past?" Luqman said: "Yes!" The man said: "What raised you to this high state I see?" Luqman said: "The Divine Decree, repaying the trust, telling the truth and discarding and keeping silent regarding what does not concern me."

Malik related to me that he heard that someone said to Luqman, "What has brought you to what we see?" meaning his high rank. Luqman said, "Truthful speech, fulfilling the trust, and leaving what does not concern me." (Muwatta Malik, English Ref: Book 56, Hadith 17)

It has been narrated by Ibn Wahb when people, who sought his advice, asked him what had raised him to this status, Luqman Al-Hakim would answer: "Lowering my gaze, watching my tongue, eating what is lawful, keeping my chastity, undertaking my promises, fulfilling my commitments, being hospitable to guests, respecting my neighbors, and discarding what does not concern me. All these made me the one you are looking at."

Our beloved Prophet (pbuh) has also mentioned him by virtue of his wisdom and understanding of tawheed. Narrated Abdullah, when the following verse of Surah AlAnam (6:82) was revealed:

It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.

it became very hard on the companions of the Prophet (pbuh) and they said, "Who among us has not confused his belief with wrong (oppression)?" On that, the Messenger of Allah (pbuh) said, "This is not meant (by the Verse). Don't you listen to Luqman's statement: „Verily! Joining others in worship with Allah is a great wrong indeed." (Luqman 31:13) (Sahih al-Bukhari; Hadith no. 6918

## **IMAM SHAFI'I ANSWERING IMAM AHMAD DAUGHTER QUESTION**

It was said that Imam Shafi'i one day visited the imam Ahmad bin Hanbal at his house, he both had dinner together, then Imam Syafi'i slept in the room that had been prepared.

In the morning the daughter of Imam Ahmad bin Hanbal asked his father, "O father, I am sorry, is he the Imam of Syafi'i who father praises him often? ", Imam Ahmad replied, " Yes, my daughter, what's wrong? " "Sorry father, I noticed from him three cases, first when we served dinner, he ate very much. When he entered the room, he did not wake up again to wake up at night. When dawn arrived, he did not perform ablution to pray and immediately pray without first performing ablution ".

So Imam Ahmad expressed these three things to Imam Shafi'i and was also heard by Imam Ahmad's daughter. Then the Imam Shafi'i answered:

"O Ahmad, I eat a lot because I know your food is halal, and you are a generous person, while the food of a generous person is a medicine and food for a stingy person is a disease, so I eat not for satiation, but for treatment with your food intermediary . And last night I wouldn't wake up at night, because when I put my head to sleep, it appeared in front of me the pages of the Koran and the Sunnah (meaning memorized, red) so that I was blessed by Allah to solve 72 problems in



the science of jurisprudence that I hoped can bring benefits to the Muslims, so I have no chance to pray at night. As for I did not perform ablution first for dawn prayers in congregation, then really my eyes last night did not sleep at all, all night full I was awake, then I prayed at dawn with you still using ablution '. (book, AniisulMukminin: 80)

## **THE STORY OF THE LITTLE IMAM SHAFI'S STRUGGLE IN DEMANDING KNOWLEDGE**

Muhammad bin Idris ash-Shafi'i, a Muslim scholar born in 150 H in Gaza, Palestine and died 204 in Egypt. He is one of the mujtahid who was made a school in Islamic jurisprudence.

The breadth of his knowledge is the fruit of the struggle in the adventure of seeking knowledge from many teachers.

Narrated, little Ash-Shafi'i, an orphan who was in the affection of the mother from childhood. He was taken by his mother to Medina.

At that time, he was in the assembly of Imam Malik, at that time there was no money to buy pens or stationery for learning. So he put his finger in his mouth, and wrote with his right index finger on the palm of his left hand. this was done many times when he was 11 years old. Imam Malik was troubled by a small child who put his spit on his finger, then moved it in his palm.

With that in mind Imam Ash-Shafi'i was playing. After 2 to 3 lessons, Imam Malik called him "here you are."

It was approached by Imam Malik by Ash-Shafi'i, "Don't come again in our lesson!" Exclaimed Imam Malik.

"Why?" Continued Ash-Shafi'i.

"Because you are playing and doing nothing here," Imam Malik said. "For God's sake, I'm not playing, is it because of what I'm called playing?" Asked Ash-Shafi'i.

"Because you put spit on your finger and you move it. This is futile," said Imam Malik.

"I only wrote hadith," said Ash-Shafi'i.

"Then, where is your writing instrument, where is the pen? where are your papers? where is your ink? you come without ink and pen?" asked Imam Malik.

Ash-Shafi'i replied: "I'm just a poor person, I can't afford to buy stationery. I only write hadiths like this so I can memorize, "

"If you want, I'll tell you what you have said."

"Do it!" Said Imam Malik.

Little Shafi'i recited the entire hadith to Imam Malik from the beginning to the end of his lesson.

Starting after that, Imam Malik approached and helped him. The struggle of the mother helped Ash-Shafi'i. He brought camel bones from the slaughterer on the market to be used as a writing pad to study his son.

It was told, that his mother went to the government office. Take used papers that have been discarded and given to their children to write hadith.

If we look at the pages of the Shafi'i Imam, we will see in front of him the hadith writings and behind them the government records at that time.

Reflecting on the story of Imam Shafi'i, how struggle is the most important thing to achieve success.

With cleanliness of intention, straightness of purpose and obedience to God.

The virtues of knowledgeable people compared to those who diligently worship are like the primacy of full moon light compared to the entire starlight in the darkness of the night.

## THE STORY OF ABU DAHDAH (R.A)

7  
During the time of the Prophet (SallallahuAlayhiWaSallam), there was a young orphan who was getting a wall built from the edge of his house to his neighbour's but there was a palm tree that was causing a halt to the construction. The wall could not be continued unless the tree was either removed or added to the child's house. This tree belonged to the companion named Abu Lubabah (R.A.). The young boy (the orphan) came to Abu Lubabah (R.A.) and told him: "Give me that tree so I could construct the wall." Abu Lubabah (R.A.) replied: "No, it is mine." The boy then said: "Then sell it to me!" Abu Lubabah (R.A.) refused once again. The boy said: "By Allah, I am going to complain to Prophet of Allah!" He went and told what exactly had happened with him. Prophet (SallallahuAlayhiWaSallam) softly said: "Where is Abu Lubabah? Call Abu Lubabah!" He (SallallahuAlayhiWaSallam) then said to Abu Lubabah (R.A.): "Give him the tree" Abu Lubabah (R.A.) said: "No, O" Prophet of Allah, it is my haqq." Prophet (SallallahuAlayhiWaSallam) said: "O" Abu Lubabah, sell it to him." He replied: "No, O" Prophet of Allah it's mine." Hearing this, tears started flowing from the eyes of the young boy.

Prophet (SallallahuAlayhiWaSallam) then said: "O"AbuLubabah, give him a branch from this tree and you will have a tree in Jannah" Abu Lubabah (R.A.) said: "I don't want it," and then left. When Abu Dahdah

(RadiyahAllahuAnhu) heard this and saw the boy crying, he went close to the Prophet (SallallahuAlayhiWaSallam) and said:

“If I purchase the same tree, will I get the same offer?”

Prophet (SallallahuAlayhiWaSallam) replied:

“Yes”

Then Abu Dahdah (RadiyahAllahuAnhu) ran after Abu Lubabah (R.A.) and said:

“O” Abu Lubabah, do you my orchard? (His house was in the orchard and some scholars said it had 400 trees whilst others said it had 600) It is yours for that tree!” Abu Lubabah (R.A.) turned around and said: “Are you out of your mind?”

Aba Dahdah (RadiyahAllahuAnhu) replied:

“No, it is yours and O” people be witness!”

Then he went where Prophet (SallallahuAlayhiWaSallam) and the boy were and said to him:

“O” boy, that tree is yours!”

Abu Dahdah (RadiyahAllahuAnhu) then went to his old orchard and called out from outside:

“O” Umm Dahdah!”

She (RadiyahAllahuAnhuma) replied:

“Yes, O” Abu Dahdah!” He said:

“Come out of the orchard”

She asked:

“Why?”

He said:

“We have sold it to Allah and His Messenger!”

She said:

“What a successful deal!”

Then Umm Dahdah (Radiyah) got their children out of the orchard. They were carrying some dates, she got hold of their hands, opened them and threw the dates back into the orchard and said:

“They are for Allah my child.”

And thus, Abu Dahdah (Radiyah) sold off his 400 trees plus his home for a tree in Jannah.

## References:

Al Imam Abul FidaIsmailIbnKasir Ad Dimasyqi. 2005. Tafsir Ibn Kathir. Bandung: SinarBaruAlgensindo.

Al-Bayan. 2008. Shahih Bukhari Muslim (Hadist Yang Diriwayatkan Oleh Imam Bukhari dan Imam Muslim, Bandung : Jabal.

Khalid Muhammad Khalid. 2015. Biografi 60 SahabatRasulullah. Jakarta: Qisthi Press

Abdul-Malik Mujahid. 2004. Gems And Jewels. New York: Dar-us-Salam Publications.

Syaikh Abdul Fattah. 2017. Dahsyatnyakesabaran para ulama. Surakarta: Zamzam

Mahmud Mahdi al-Istanbuli, Musthafa Abu an-Nashrasy-Syalabi, dan Dr. Abdurrahman Ra"atBasya. 2005. MerekaAdalah Para Shahabiyat (terjemah). Solo: At-Tibyan.

Dr. Abdurrahman Ra"atBasya. 2005. MerekaAdalah Para Thabiin. Solo: Pustaka AtTibyan

Muhammad Amin Al-Jundi. 2011. Hiburan Orang-orang Shalih, 101 Kisah Segar, Nyata dan Penuh Hikmah. Solo: Pustaka ArafahCetakan 1

IbnuMarzuqi Al-Gharani. 2017. The Great Mothers. Yogyakarta:

Laksana[http://www.livingislam.org/sis\\_e.html](http://www.livingislam.org/sis_e.html)





## The compilers



Irmayani, an English lecturer who likes reading and watching films. Teaching is not only her career but also is her passion of life. She likes writing but she always feels her work is not worth to publish.



Hayyi'ah Ghoniyyah, is a mother of one son who started like translation since she was sent to a translation training. She is doing her freelance translation while taking care his son.

# PERCEPT

---

## ORIGINALITY REPORT

---

**19%**  
SIMILARITY INDEX

**19%**  
INTERNET SOURCES

**4%**  
PUBLICATIONS

**4%**  
STUDENT PAPERS

---

## PRIMARY SOURCES

---

**1** [weeklykhutbah.wordpress.com](http://weeklykhutbah.wordpress.com) **3%**  
Internet Source

---

**2** [mashiku.blogspot.com](http://mashiku.blogspot.com) **3%**  
Internet Source

---

**3** [sahibulsaif.wordpress.com](http://sahibulsaif.wordpress.com) **2%**  
Internet Source

---

**4** [idealmuslimah.com](http://idealmuslimah.com) **2%**  
Internet Source

---

**5** [lifepoet.multiply.com](http://lifepoet.multiply.com) **2%**  
Internet Source

---

**6** [www.ummah.com](http://www.ummah.com) **2%**  
Internet Source

---

**7** [www.hopeitw.com](http://www.hopeitw.com) **2%**  
Internet Source

---

**8** [repository.uhamka.ac.id](http://repository.uhamka.ac.id) **1%**  
Internet Source

---

**9** [salaf-us-saalih.com](http://salaf-us-saalih.com) **1%**  
Internet Source

---

**10** [forums.almaghrib.org](http://forums.almaghrib.org) **<1%**  
Internet Source

---

11	islamichub.net Internet Source	<1 %
12	irep.iium.edu.my Internet Source	<1 %
13	islamhashtag.com Internet Source	<1 %
14	tobanghabih.blogspot.com Internet Source	<1 %
15	Ali, Mohd Akil Muhamed, Mohamad Norazan Ibrahim, Abur Hamdi Usman, Mohd Arif Nazri, and Muhd Najib Abdul Kadir. "Al-Jarh Wa Al-Ta'dil (Criticism and Praise): It's Significant in the Science of Hadith", Mediterranean Journal of Social Sciences, 2015. Publication	<1 %
16	whatisquran.com Internet Source	<1 %
17	afrahsahla.blogspot.com Internet Source	<1 %
18	tawheedmovement.com Internet Source	<1 %
19	ufdcimages.uflib.ufl.edu Internet Source	<1 %
20	Munawir Munawir, Musta'in Musta'in. "The Interpersonal Communication of Prophet	<1 %

# Muhammad in Dialogic Hadiths", Ijtimā iyya Journal of Muslim Society Research, 2022

Publication

21

[ekoblog.info](http://ekoblog.info)

Internet Source

<1 %

22

[repository.uinsu.ac.id](http://repository.uinsu.ac.id)

Internet Source

<1 %

23

"Regional Conference on Science,  
Technology and Social Sciences (RCSTSS  
2014)", Springer Science and Business  
Media LLC, 2016

Publication

<1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography On

# PERCEPT

---

## GRADEMARK REPORT

---

FINAL GRADE

**/0**

GENERAL COMMENTS

**Instructor**

---

PAGE 1

---

PAGE 2

---

PAGE 3

---

PAGE 4

---

PAGE 5

---

PAGE 6

---

PAGE 7

---

PAGE 8

---

PAGE 9

---

PAGE 10

---

PAGE 11

---

PAGE 12

---

PAGE 13

---

PAGE 14

---

PAGE 15

---

PAGE 16

---

PAGE 17

---

PAGE 18

---

PAGE 19

---

PAGE 20

---

PAGE 21

---

PAGE 22

---

PAGE 23

---

PAGE 24

---

PAGE 25

---

PAGE 26

---

PAGE 27

---

PAGE 28

---

PAGE 29

---

PAGE 30

---

PAGE 31

---

PAGE 32

---

PAGE 33

---

PAGE 34

---

PAGE 35

---

PAGE 36

---

PAGE 37

---

PAGE 38

---

PAGE 39

---

PAGE 40

---

PAGE 41

---

PAGE 42

---

PAGE 43

---

PAGE 44

---

PAGE 45

---

PAGE 46

---

PAGE 47

---

PAGE 48

---

PAGE 49

---

PAGE 50

---

PAGE 51

---

PAGE 52

---

PAGE 53

---

PAGE 54

---

PAGE 55

---

PAGE 56

---

PAGE 57

---

PAGE 58

---

PAGE 59

---

PAGE 60

---

PAGE 61

---

PAGE 62

---

PAGE 63

---

PAGE 64

---

PAGE 65

---

PAGE 66

---

PAGE 67

---

PAGE 68

---

PAGE 69

---

PAGE 70

---

PAGE 71

---

PAGE 72

---

PAGE 73

---

PAGE 74

---

PAGE 75

---

PAGE 76

---

PAGE 77

---



PAGE 78

---

PAGE 79

---

PAGE 80

---

PAGE 81

---

PAGE 82

---

PAGE 83

---

PAGE 84

---

PAGE 85

---

PAGE 86

---

PAGE 87

---

PAGE 88

---

PAGE 89

---

PAGE 90

---

PAGE 91

---

PAGE 92

---

PAGE 93

---

PAGE 94

---

PAGE 95

---

PAGE 96

---

PAGE 97

---

PAGE 98

---

PAGE 99

---

PAGE 100

---

PAGE 101

---

PAGE 102

---

PAGE 103

---

PAGE 104

---

PAGE 105

---

PAGE 106

---

PAGE 107

---

PAGE 108

---

PAGE 109

---