



# Extraordinary Occurrences

from the Allies of Allāh

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Imām al-Lalikā'ī



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## ABOUT THE AUTHOR

He is the Imām, the memorizer, the muftī 'Abū al-Qāsim Ḥabatu-Allāh ibn al-Ḥasan ibn Maṣṣūr aṭ-Ṭabarī ar-Rāzi al-Lalikā'ī. Al-Lalikā'ī is an ascription to a leather shoe worn on the foot. He is called 'Ṭabarī' because he is originally from the land of Ṭabaristan (Iran). He is called 'ar-Rāzi' because he settled in Rey (Iran).

His scholars include 'Isā ibn 'Alī al-Wazīr, 'Abū Tāhir al-Mukhlas, Jafar ibn 'Abdullāh ar-Rāzi, and many others. His students include 'Abū Bakr al-Khatīb, his son Muḥammad ibn Ḥabatu-Allāh, 'Abū Bakr Aḥmad ibn 'Alī, and others.

Ibn Kathīr said about him in *al-Bidāyah* (12/24): “He showed great concern for the science of *ḥadīth* and was known for his precision in this field. He would study and memorize it a great deal.”

His most famous work is *Explanation of the Creed of Ahlus Sunnah wa Jamā'ah*.

He died 418 years after the migration.





# TRANSLATOR'S ADDENDUM

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## MU'JIZĀT AND KARĀMĀT

This book contains numerous extraordinary occurrences 'karāmāt' by the allies of Allāh (ﷺ). The karāmāt are a means by which Allāh (ﷻ) honors His allies. These differ from miracles 'mu'jizāt' that are given to the prophets.

Shaykh Uthaymīn (رحمته الله) said, "The mu'jizāt are for the prophets, the karāmāt are for the allies of Allāh (ﷺ), the close friends of Ar-Raḥmān; while sorcery 'al-kahānah' is for the close friends of the devils. It is now impossible for a miracle to occur, as the Messenger of Allāh (ﷺ) was the last of the prophets.

The karāmāt occurred before the Messenger of Allāh (ﷺ) and after him (ﷺ) and will continue until the Day of Judgment. They occur at the hands of an ally of Allāh (ﷻ), a righteous person. If we know that the person at whose hands a karāmāh occurred is a righteous person who fulfills his duties toward Allāh (ﷻ) and His slaves, then we know that it is indeed a karāmāh.

We should look at the person from whom this extraordinary occurrence came. If it came from a soothsayer or a man who is not righteous, then we know that it is from the devils. Sometimes, the devils help the sons of Adam achieve what they want.”<sup>1</sup>

Shaykh Uthaymīn (رحمته الله) said, “Firstly, it is obligatory upon us to know who are the allies of Allāh (ﷻ). The allies of Allāh are those mentioned in His statement:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾ الَّذِينَ آمَنُوا

﴿وَكَانُوا يَتَّقُونَ ﴿١٣﴾﴾

**Unquestionably, [for] the allies of Allāh there will be no fear concerning them, nor will they grieve, those who believed and were fearing Allāh<sup>2</sup>**

Therefore, whoever is a believer who fears Allāh (ﷻ), then they are an ally of Allāh. This is true whether they are known to the common people and deemed as an ally or hidden from the people not desiring to be known.

Secondly, does every ally of Allāh have extraordinary occurrences? The answer is no, every ally does not have an extraordinary occurrence. Allāh (ﷻ) gives some allies a tangible extraordinary occurrence that he witnesses and others also witness.

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<sup>1</sup> Taken from a series of open sittings, gathering number 84

<sup>2</sup> Sūrah Yūnus 10:62-63

There are others whom Allāh (ﷻ) makes their extraordinary occurrence the increase of their faith and piety. This karāmāt is greater than the extraordinary occurrence because it is more beneficial for the person. This is because an extraordinary occurrence is just a means to increase faith and piety, and the increase of faith and piety is the goal. For this reason, we find the companions (رضي الله عنهم) had less extraordinary occurrences than the generation that followed them. This is because the karāmāt of the companions was their high level of faith and piety, while the generation that followed them did not have a comparable level of faith and piety.

The benefits of these extraordinary occurrences are to manifest the power of Allāh (ﷻ), to assist the religion or to honor the ally of Allāh. They increase the faith of the ally or make them firm, and the occurrences serve as glad tidings for them. These extraordinary occurrences are miracles for the prophet the ally follows, as it shows him that his prophet was upon the truth.”



# EXTRAORDINARY OCCURRENCES

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## PREVIOUS NATIONS

### Maryam, Daughter of 'Imrān

Allāh (ﷻ) said concerning the story of Maryam (ﷺ):

﴿ كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ  
أَنْتِ لَكِ هَذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ

بِغَيْرِ حِسَابٍ ﴿٣٧﴾

Every time Zakarīyāh entered Al-Miḥrāb to (visit) her, he found her supplied with sustenance. He said, “O Maryam! From where have you gotten this?” She said, “This is from Allāh. Verily, Allāh provides sustenance to whom He wills, without limit.”<sup>1</sup>

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<sup>1</sup> Sūrah 'Āli 'Imrān 3:37

Ibn 'Abbās (رضي الله عنه) said in the explanation of this verse, “Zakariya found with her fresh fruit which was not found with anyone else. He found with her a cluster of grapes which were out of season.”<sup>1</sup>

Mujāhid said, “She had winter fruits during the summer and summer fruits during the winter. She had grapes, pomegranates, and other fruits.”<sup>2</sup>

## Sarah, Wife of 'Ibrāhīm

Allāh (ﷻ) said concerning the story of Sarah, the wife of 'Ibrāhīm (رضي الله عنه), the close friend of Allāh:

﴿وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكْتُ فَلَبَسْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ﴾

﴿قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلي شَيْخًا ۖ إِنَّ هَذَا﴾

لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۗ رَحِمَتُ اللَّهُ

وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ۖ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾﴾

And his wife was standing there, and she laughed.  
But We gave her glad tidings of 'Ishāq, and after  
him, of Ya'qūb. She said (in astonishment), “Woe

<sup>1</sup> *Tafsir ibn 'Abī Hātim*, Volume 2, Page 640, Ḥadith number 3444

<sup>2</sup> *Ibn Kathīr*, Volume 1, Page 361

unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man? Verily! This is a strange thing!” They said, “Do you wonder at the Decree of Allāh? The Mercy of Allāh and His Blessings be on you, O family [of 'Ibrāhīm]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious.”<sup>1</sup>

The angels gave Sarah glad tidings that she would give birth to a son whose name would be 'Ishāq. This was at a time in her life when she no longer had menses due to her elderly age. Then, she had her menses before becoming pregnant with 'Ishāq.

Sarah said to them, “I was young, and my husband was young, but we never had a child together. So now, when we are elderly, we will have a child!” They responded to her by saying, “O Sarah, are you amazed at that? For indeed, Allāh has given you something greater than that. Allāh has placed His mercy and blessings upon your household. Indeed, He is All-Praiseworthy, All-Glorious.”

'Ibrāhīm did not tell a lie except on three occasions. Twice was for the Sake of Allāh (ﷻ) when he said, “I am sick,” and when he said, “The big idol has done it.” The third was that while 'Ibrāhīm and Sarah (his wife) were going (on a journey), they passed by the territory of a tyrant. Someone said to the tyrant,

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<sup>1</sup> Sūrah Hūd 11:71-73

“This man ('Ibrāhīm) is accompanied by a very charming lady.” So, he sent for 'Ibrāhīm and asked him about Sarah, saying, “Who is this lady?” 'Ibrāhīm said, “She is my sister.” 'Ibrāhīm went to Sarah and said, “O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement.” The tyrant then called Sarah. When she went to him, he tried to take hold of her with his hand, but his hand became paralyzed. He asked Sarah, “Pray to Allāh for me, and I shall not harm you.” So, Sarah asked Allāh (ﷻ) to cure him and he got cured. He tried to take hold of her for the second time, but his hand got stiffer than before and paralyzed. He, again, requested Sarah, “Pray to Allāh for me, and I will not harm you.” Sarah asked Allāh again and he became alright. He, then, called one of his guards and said, “You have not brought me a human being but have brought me a devil.” The tyrant then gave Hājar as a girl-servant to Sarah. Sarah came back to 'Ibrāhīm while he was praying. 'Ibrāhīm, gesturing with his hand, asked, “What has happened?” She replied, “Allāh has spoiled the evil plot of the disbeliever.”<sup>1</sup>

## **Āsif, Scribe of Sulaymān**

Allāh (ﷻ) said:

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī* 3358



﴿ قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴾

﴿ ٣٨ ﴾ قَالَ عَفْرَيْتُ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِن مَّقَامِكَ ۖ

﴿ ٣٩ ﴾ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿

He (Sulaymān) said, “O chiefs, which of you can bring me her throne before they come to me surrendering themselves in obedience?” An *ifrit* (strong) from the *jinn* said, “I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work.”<sup>1</sup>

﴿ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ

﴿ فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۚ

﴿ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴾ ﴿ ٤٠ ﴾ ﴿

One who had knowledge from the Scripture said, “I will bring it to you within the twinkling of an eye!” Then, when he (Sulaymān) saw it placed before him, he said, “This is by the grace of my Lord to test me, whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for

<sup>1</sup> Sūrah an-Naml 27:38-39

(the good of) his ownself, and whoever is ungrateful certainly my Lord is Free of Need and Generous.”<sup>1</sup>

Ibn ‘Abbās (رضي الله عنه) said the man mentioned in the statement of Allāh (ﷻ), “One who had knowledge from the Scripture,” is Āṣif, the scribe of Sulaymān.<sup>2</sup>

Qatādah said, “He was from the humans, a man from the children of Israīl, named Āṣif.”<sup>3</sup>

Yazīd ibn Rūmān<sup>4</sup> said, “They believed Sulaymān wanted her throne in a faster time than the *jinn* could bring it; thus, Āṣif ibn Barkhiyā informed him that he could bring it within the twinkling of an eye. He was the *Ṣiddīq*—truthful man of their nation—and he knew Allāh’s Greatest Name.”<sup>5</sup>

Az-Zuhrī<sup>6</sup> said, “The man who had knowledge of the Scripture said, ‘O our Lord, the God of all things, You are One; there is nothing worthy of worship except for You. Bring me her throne.’ After he supplicated, her throne was in front of them.”

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<sup>1</sup> Sūrah an-Naml 27:40

<sup>2</sup> *Tafsīr ibn ‘Abī Hātim*, Volume 9, Page 2285, Ḥadīth number 16377

<sup>3</sup> *Tafsīr ibn ‘Abī Hātim*, Volume 9, Page 2285, Ḥadīth number 16378

<sup>4</sup> Translator’s note: Yazīd ibn Rumān, the freed slave of Zubayr ibn al-Awwam, was scholar of *ḥadīth*; he died 130 years after the migration.

<sup>5</sup> *Tafsīr ibn ‘Abī Hātim*, Volume 9, Page 2286, Ḥadīth number 16381

<sup>6</sup> Translator’s note: Muḥammad ibn Muslim ibn ‘Ubaydullāh ibn Shihāb az-Zuhrī, was a scholar of *ḥadīth*; he died 124 years after the migration.

Mujāhid said, “Allāh’s Greatest Name—by which if He is called upon by this name, He will answer the supplication—is:

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O, Owner of Majesty and Honor<sup>1</sup>

Mālik ibn 'Anas said, “The queen was in Yemen while Sulaymān was in Sham.”<sup>2</sup>

Qatādah said, “When this occurred, the *jinn* became aware that man was more knowledgeable than the *jinn*.”

### Three Men in the Cave

Ibn 'Umar (رضي الله عنه) said the Messenger of Allāh (ﷺ) said,

بَيْنَمَا ثَلَاثَةٌ نَفَرٍ مِمَّنْ كَانَ قَبْلَكُمْ يَمْشُونَ إِذْ أَصَابَهُمْ مَطَرٌ، فَأَوْوَأُوا إِلَى غَارٍ، فَانطَبَقَ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ إِنَّهُ وَاللَّهِ يَا هَؤُلَاءِ لَا يُنَجِّيْكُمْ إِلَّا الصِّدْقُ، فَلْيَذْغُ كُلُّ رَجُلٍ مِنْكُمْ بِمَا يَعْلَمُ أَنَّهُ قَدْ صَدَقَ فِيهِ

“Once, three persons from the previous nations were traveling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave closed while they were inside. They said to each other, “Indeed, by Allāh, nothing can save you ex-

<sup>1</sup> Narrated by Ibn Jarir in his *tafsir* 19/164

<sup>2</sup> Narrated by Abu Hātim in his *tafsir* 16386

cept sincerity. So, let each man among you supplicate by referring to a deed which he did sincerely.”

فَقَالَ وَاجِدْ مِنْهُمْ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَجِيرٌ عَمِلَ لِي عَلَى فَرْقٍ مِنْ أُرْزٍ، فَذَهَبَ وَتَرَكَهُ، وَأَنِّي عَمَدْتُ إِلَى ذَلِكَ الْفَرْقِ فَرَزَعْتُهُ، فَصَارَ مِنْ أَمْرِهِ أَنِّي اشْتَرَيْتُ مِنْهُ بَقْرًا، وَأَنَّهُ أَتَانِي يَطْلُبُ أَجْرَهُ فَقُلْتُ اعْمُدْ إِلَى تِلْكَ الْبَقْرِ فَسُقِّهَا، فَقَالَ لِي إِنَّمَا لِي عِنْدَكَ فَرْقٌ مِنْ أُرْزٍ. فَقُلْتُ لَهُ اعْمُدْ إِلَى تِلْكَ الْبَقْرِ فَإِنَّهَا مِنْ ذَلِكَ الْفَرْقِ، فَسَاقَهَا، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ، فَفَرِّجْ عَنَّا. فَنَسَاحَتْ عَنْهُمْ الصَّخْرَةُ

So, one of them said, “O Allāh, You know that I had a laborer who worked for me for one portion of rice, but he departed, leaving his wages. I planted that portion of rice and with its yield I bought cows. Later on, when he came to me asking for his wages, I said to him, ‘Go to those cows and drive them away with you.’ He said to me, ‘But you have to pay me only a portion of rice?!’ I said to him, ‘Go to those cows and take them, for they are the product of that portion of rice.’ So, he took them. O Allāh, if you know that I did that for fear of You, then remove the rock.” The rock shifted a bit from the mouth of the cave.

فَقَالَ الْآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَبْوَانٍ شَيْخَانِ كَبِيرَانِ، فَكُنْتُ آتِيَهُمَا كُلَّ لَيْلَةٍ بَلْبِنٍ غَمِّ لِي، فَأَبْطَأْتُ عَلَيْهِمَا لَيْلَةً فَجِئْتُ وَقَدْ رَقَدَا وَأَهْلِي وَعِيَالِي يَتَضَاعَوْنَ مِنَ الْجُوعِ، فَكُنْتُ لَا أَسْقِيهِمْ حَتَّى يَشْرَبَ أَبْوَانِ، فَكَرِهْتُ أَنْ أُوقِطَهُمَا، وَكَرِهْتُ أَنْ أَدْعُهُمَا، فَيَسْتَكِنَّا لِشَرِبَتَيْهِمَا، فَلَمْ أَزَلْ أَنْتَظِرُ حَتَّى طَلَعَ الْفَجْرُ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ، فَفَرِّجْ عَنَّا.

فَنَسَاحَتْ عَنْهُمْ الصَّخْرَةُ، حَتَّى نَظَرُوا إِلَى السَّمَاءِ.

The second one said, "O Allāh, You know that I had elderly parents whom I used to provide with the milk of my sheep every night. One night, I was delayed, and when I came, they had slept while my wife and children were crying with hunger. I used not to let them drink unless my parents had drunk first. So, I disliked waking them up and also disliked that they should sleep without drinking it. I kept on waiting for them to wake until dawn. O Allāh, if You know that I did that for fear of You, then remove the rock." So, the rock shifted such that they could see the sky through it.

فَقَالَ الْآخِرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي ابْنَةٌ عَمٍّ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَأَنِّي رَاوَدْتُهَا عَنْ نَفْسِهَا فَأَبَتْ إِلَّا أَنْ آتَيْهَا بِمِائَةِ دِينَارٍ، فَطَلَبْتُهَا حَتَّى قَدَرْتُ، فَأَتَيْتُهَا بِهَا فَدَفَعْتُهَا إِلَيْهَا، فَأَمَكَّنْتَنِي مِنْ نَفْسِهَا، فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا، فَقَالَتْ اتَّقِ اللَّهَ وَلَا تَقْضِ الْخَاتِمَ إِلَّا بِحَقِّهِ. فُقِمْتُ وَتَرَكْتُ الْمِائَةَ دِينَارٍ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا. فَفَرَّجَ اللَّهُ عَنْهُمْ فَحَرَجُوا "

The third one said, "O Allāh, You know that I had a cousin who was most beloved to me and I sought to seduce her, but she refused unless I paid her one-hundred *dinars*. So, I collected the amount and brought it to her, and she presented herself to me. But, when I sat between her legs, she said, 'Fear Allāh, and do not deflower me except in a permissible manner.' Thus, I got up and left the hundred *dinars* for her. O Allāh, if You know that I

did that for fear of You, then remove the rock.” So Allāh saved them and they came out of the cave.”<sup>1</sup>

## The Gardener

'Abū Huraira (رضي الله عنه) said the Prophet (ﷺ) said,

بَيْنَا رَجُلٌ بِفَلَاةٍ مِنَ الْأَرْضِ فَسَمِعَ صَوْتًا فِي سَحَابَةٍ اسْتَقِ حَدِيقَةَ فُلَانٍ . فَتَنَحَّى ذَلِكَ السَّحَابَ فَأَقْرَعَ مَاءَهُ فِي حَرَّةٍ فَإِذَا شَرْجَةٌ مِنْ تِلْكَ الشَّرَاجِ قَدْ اسْتَوْعَبَتْ ذَلِكَ الْمَاءَ كُلَّهُ فَتَتَّبَعِ الْمَاءَ فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهِ

While a man was in the wilderness, he heard a voice from the cloud saying, “Irrigate the garden of so and so.” That cloud went to the side and poured water on a stony ground and it filled a channel of that land. The man followed that water, and he found a person standing in the garden busy in changing the course of water with the help of a hatchet.

فَقَالَ لَهُ يَا عَبْدَ اللَّهِ مَا اسْمُكَ قَالَ فُلَانٌ . لِإِسْمِ الَّذِي سَمِعَ فِي السَّحَابَةِ فَقَالَ لَهُ يَا عَبْدَ اللَّهِ لِمَ تَسْأَلُنِي عَنِ اسْمِي فَقَالَ إِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هَذَا مَأْوُهُ يَقُولُ اسْقِ حَدِيقَةَ فُلَانٍ لِاسْمِكَ فَمَا تَصْنَعُ فِيهَا قَالَ أَمَا إِذَا قُلْتَ هَذَا فَإِنِّي أَنْظُرُ إِلَى مَا يَخْرُجُ مِنْهَا فَأَتَصَدَّقُ بِثُلُثِهِ وَأَكُلُ أَنَا وَعِيَالِي ثُلُثًا وَأَرُدُّ فِيهَا ثُلُثَهُ

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī* 3465

He said to him, “O servant of Allāh, what is your name?” The gardener said, “My name is so and so.” The man said, “This was that very name which I heard from the clouds.” The gardener said to him, “O Servant of Allāh, why do you ask me my name?” The man said, “I heard a voice from the clouds which poured this water, saying, ‘Water the garden of so and so,’ and your name was mentioned. So, what is it that you do (for the favor)?” The gardener said, “Since you asked me; I look at the yield I receive from my garden and I give one-third as charity out of it, and I and my children eat one-third of it, and one-third I return to it as investment.”<sup>1</sup>

## Jurayj

'Abū Huraira (رضي الله عنه) said the Messenger of Allāh (ﷺ) said,

كَانَ رَجُلٌ فِي بَنِي إِسْرَائِيلَ، يُقَالُ لَهُ جُرَيْجٌ، يُصَلِّي، فَجَاءَتْهُ أُمُّهُ فَدَعَتْهُ، فَأَبَى أَنْ يُجِيبَهَا،  
فَقَالَ أُجِيبُهَا أَوْ أَصَلِّي

There was a man from the children of Israīl named Jurayj. While he was praying, his mother came to him and called him, but he refused to respond to her. He said to himself, “Should I respond to her or continue praying?”

ثُمَّ أَتَتْهُ، فَقَالَتْ لِلَّهِمَّ لَا تُمِتُّهُ حَتَّى تُرِيَهُ الْمُؤْمِنَاتِ

<sup>1</sup> *Ṣaḥīḥ Muslim* 2984

She came to him the second time, called him and said, “O Allāh, do not let him die until he looks into the faces of prostitutes.”

وَكَانَ جُرَيْجٌ فِي صَوْمَعَتِهِ، فَقَالَتْ امْرَأَةٌ لِأَقْبَتَيْنِ جُرَيْجًا. فَتَعَرَّضَتْ لَهُ فَكَلَّمَتْهُ فَأَبَى، فَأَتَتْ رَاعِيًا، فَأَمَكَّنَتْهُ مِنْ نَفْسِهَا فَوَلَدَتْ غُلَامًا

Jurayj used to live in a hermitage. A woman said that she would entice Jurayj. So, she went to him and presented herself, but he refused her every time. She, then, went to a shepherd and allowed him to commit illegal sexual intercourse with her; and later she gave birth to a boy.

فَقَالَتْ هُوَ مِنْ جُرَيْجٍ. فَأَتَتْهُ، وَكَسَرُوا صَوْمَعَتَهُ فَأَنْزَلُوهُ وَسَبُّوهُ، فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْغُلَامَ، فَقَالَ مَنْ أَبُوكَ يَا غُلَامُ قَالَ الرَّاعِي. قَالُوا نَبِيِّ صَوْمَعَتِكَ مِنْ ذَهَبٍ. قَالَ لَا إِلَّا مِنْ طِينٍ

She alleged that the baby was from Jurayj. The people went to Jurayj and broke down his hermitage, pulled him out of it, and abused him. He performed ablution and offered the prayer. Then, he went to the baby and asked him, “Who is your father, O boy?” The baby replied that his father was the shepherd. The people said that they would build for him a hermitage of gold, but Jurayj asked them to make it of mud only.”<sup>1</sup>

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī* 2483



## The Ox and the Farmer

'Abū Huraira (رضي الله عنه) said the Messenger of Allāh (ﷺ) said,

حدثوا عن بني إسرائيل ولا حرج ؛ فإنه كانت فيهم الأعاجيب

Narrate from the Children of Israīl, and there is no problem; for wonders occurred among them.<sup>1</sup>

'Abū Huraira (رضي الله عنه) said the Messenger of Allāh (ﷺ) said,

بَيْنَمَا رَجُلٌ يَسُوقُ بَقْرَةً لَهُ قَدْ حَمَلَ عَلَيْهَا النَّقَتَ إِِلَيْهِ الْبَقْرَةُ فَقَالَتْ إِنِّي لَمْ أُخْلَقْ لِهَذَا وَلَكِنِّي  
 إِنَّمَا خُلِقْتُ لِلْحَرْثِ " . فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ . تَعَجُّبًا وَفَرَعًا . أَبَقْرَةٌ تَكَلِّمُ فَقَالَ رَسُولُ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَإِنِّي أُوْمِنُ بِهِ وَأَبُو بَكْرٍ وَعُمَرُ

While a man was driving an ox loaded with luggage, the ox looked toward him and said, "I have not been created for this; but rather, I was created for plowing." The people said in amazement, "Allāh is free from imperfection, does the ox speak?!" The Messenger of Allāh (ﷺ) said, "I believe it and so do 'Abū Bakr and 'Umar."<sup>2</sup>

<sup>1</sup> Aḥmad in *Az-Zuhd*, Page 16; classed as authentic by Al-Albanī in *Aṣ-Ṣaḥīḥah* 2926

<sup>2</sup> *Ṣaḥīḥ Muslim* 2388

## The Wolf and the Shepherd

'Abū Huraira (رضي الله عنه) said the Messenger of Allāh (ﷺ) said,

بَيْنَا رَاعٍ فِي غَنَمِهِ عَدَا عَلَيْهِ الذَّنْبُ فَأَخَذَ مِنْهَا شَاةً فَطَلَبَهُ الرَّاعِي حَتَّى اسْتَقَدَّهَا مِنْهُ فَأَلْتَقَتْ  
إِلَيْهِ الذَّنْبُ فَقَالَ لَهُ مَنْ لَهَا يَوْمَ السَّبْعِ يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي. فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ .  
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَإِنِّي أُوْمِنُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ

A shepherd was herding his flock when a wolf came and took away a sheep. The shepherd pursued the wolf and rescued the sheep from the wolf. The wolf looked toward him and said, "Who will save it on the day of the beast,<sup>1</sup> when there will be no shepherd except me?" The people said in amazement, "Allāh is free from imperfection, does the wolf speak?!" The Messenger of Allāh (ﷺ) said, "I believe it and so do 'Abū Bakr and 'Umar."<sup>2</sup>

## The Money in the Wood

'Abū Huraira (رضي الله عنه) said the Messenger of Allāh (ﷺ) said,

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<sup>1</sup> Translator's note: The 'day of the beast' refers to the last days when the people are too busy with *fitnah* to tend to the affairs of their livelihood, such that the wolf will be alone with the sheep. WWW.SUNNICONNECT.COM

<sup>2</sup> *Ṣaḥīḥ Muslim* 2388

أَنَّهُ ذَكَرَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسَلِّقَهُ أَلْفَ دِينَارٍ، فَقَالَ انْتَبِهِ  
بِالشُّهَدَاءِ أَشْهَدُهُمْ. فَقَالَ كَفَى بِاللَّهِ شَهِيدًا. قَالَ فَأَتَيْتِي بِالْكَفِيلِ. قَالَ كَفَى بِاللَّهِ كَفِيلًا. قَالَ  
صَدَّقْتَ. فَذَفَعَهَا إِلَيْهِ إِلَى أَجَلٍ مُسَمًّى، فَخَرَجَ فِي الْبَحْرِ

A man from Banī Israīl asked another man from Banī Israīl to lend him one thousand *dinars*. The lender said, "Bring me witnesses." The borrower replied, "Allāh is sufficient as a witness." The lender said, "I want a surety." The borrower replied, "Allāh is sufficient as a surety." The lender said, "You are right." So, he lent him the money for a certain period. The borrower travelled across the sea.

فَقَضَى حَاجَتَهُ، ثُمَّ التَّمَسَ مَرْكَبًا يَرْكَبُهَا، يُقَدِّمُ عَلَيْهِ لِلْأَجَلِ الَّذِي أَجَلَهُ، فَلَمْ يَجِدْ مَرْكَبًا، فَأَخَذَ  
خَشَبَةً، فَتَقَرَّرَهَا فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ، وَصَحِيفَةً مِنْهُ إِلَى صَاحِبِهِ، ثُمَّ رَجَعَ مَوْضِعَهَا، ثُمَّ أَتَى  
بِهَا إِلَى الْبَحْرِ، فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي كُنْتُ تَسَلَّقْتُ فَلَانًا أَلْفَ دِينَارٍ، فَسَأَلَنِي كَفِيلًا، فَقُلْتُ  
كَفَى بِاللَّهِ كَفِيلًا، فَرَضِي بِي، وَسَأَلَنِي شَهِيدًا، فَقُلْتُ كَفَى بِاللَّهِ شَهِيدًا، فَرَضِي بِي، وَأَتَى  
جَهْدُ أَنْ أَجِدَ مَرْكَبًا، أَبْعَثَ إِلَيْهِ الَّذِي لَهُ فَلَمْ أَقْدِرْ، وَإِنِّي أَسْتَوْدِعُكَهَا

When he finished his job, he searched for a ship so that he might return in time for the repayment of the debt, but he could not find any. So, he took a piece of wood, made a hole in it, inserted in it one thousand *dinars* and a letter to the lender. He, then, closed the hole tightly, took the piece of wood to the sea and said, "O Allāh, You know well that I took a loan of one thousand *dinars* from so-and-so. He demanded a surety from me; but I told him that Allāh's Guarantee was sufficient, and he ac-

cepted Your Guarantee. He, then, asked for a witness and I told him that Allāh was sufficient as a Witness; and he accepted You as a Witness. No doubt, I tried hard to find a ship so that I could pay his money, but could not find one, so I hand over this money to You.”

فَرَمَى بِهَا فِي الْبَحْرِ حَتَّى وَلَجَتْ فِيهِ، ثُمَّ انْصَرَفَ، وَهُوَ فِي ذَلِكَ يَلْتَمِسُ مَرْكَبًا، يَخْرُجُ إِلَى بَلَدِهِ

He threw the piece of wood into the sea until it went out far into it, and then he went away. Meanwhile, he started searching for a ship in order to reach the lender's country.

فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسْلَفَهُ، يَنْظُرُ لَعَلَّ مَرْكَبًا قَدْ جَاءَ بِمَالِهِ، فَإِذَا بِالْخَشَبَةِ الَّتِي فِيهَا الْمَالُ، فَأَخَذَهَا لِأَهْلِهِ حَطْبًا، فَلَمَّا نَشَرَهَا وَجَدَ الْمَالَ وَالصَّحِيفَةَ

One day, the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for firewood. When he sawed it, he found his money and the letter inside it.

ثُمَّ قَدِمَ الَّذِي كَانَ أَسْلَفَهُ، فَأَتَى بِالْأَلْفِ دِينَارٍ، فَقَالَ وَاللَّهِ مَا زِلْتُ جَاهِدًا فِي طَلَبِ مَرْكَبٍ لِأَتَيْكَ بِمَالِكَ، فَمَا وَجَدْتُ مَرْكَبًا قَبْلَ الَّذِي أَتَيْتُ فِيهِ. قَالَ هَلْ كُنْتَ بَعَثْتَ إِلَيَّ بِشَيْءٍ قَالَ أَخْبِرْكَ أَتَى لَمْ أَجِدْ مَرْكَبًا قَبْلَ الَّذِي جِئْتُ فِيهِ. قَالَ فَإِنَّ اللَّهَ قَدْ أَدَّى عَنْكَ الَّذِي بَعَثْتَ فِي الْخَشَبَةِ فَأَنْصَرَفَ بِالْأَلْفِ الدِّينَارِ رَاشِدًا

Shortly after that, the debtor came bringing one thousand *dinars* to him and said, “By Allāh, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.” The lender asked, “Have you sent something to me?” The debtor replied, “I have told you I could not get a boat other than the one I have come by.” The lender said, “Allāh has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand *dinars* and depart guided on the right path.”<sup>1</sup>

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī* 2291



# EXTRAORDINARY OCCURRENCES

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## COMPANIONS OF MUḤAMMAD (ﷺ)

### 'Abū Bakr aṣ-Ṣiddīq

'Ā'ishah (رضي الله عنها) said, "Abū Bakr aṣ-Ṣiddīq gave me palm trees whose produce was 20 *wasq*<sup>1</sup> from his property at al-Ghābah. When he was dying, he said, 'I swear by Allāh, my dear daughter, there is no one I would prefer to be wealthy after I die than you. There is no one it is more difficult for me to see poor after I die than you. I gave you palm-trees whose produce is 20 *wasq*. Had you cut them and taken possession of them, they would have been yours, but today they are the property of my heirs, and my heirs are your two brothers and your two sisters. So, divide it according to the Book of Allāh.' I said, 'My dear father, by Allāh, even if it had been more, I would have left it.'"

يَا أَبَتِ ، إِنَّمَا هِيَ أَسْمَاءُ فَمَنْ الْأُخْرَى؟ فَقَالَ: دُو بَطْنِ بِنْتِ خَارِجَةَ . أَرَاهَا جَارِيَةً

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<sup>1</sup> Translator's note: A *wasq* is a unit of measure equal to sixty *sā'*. One *sā'* is equivalent to 3 litres.

“O my dear father, there is only 'Asmā', so who is my other sister?” 'Abū Bakr replied, “What is in the womb of Khārijah. I think that it is going to be a girl.”<sup>1</sup>

Ḥabībah bint Khārijah ibn Zayd was the wife of 'Abū Bakr aṣ-Ṣiddīq. He died while she was pregnant with their daughter, Umm Kulthum. Umm Kulthum would later marry Ṭalḥah ibn 'UbayduAllāh. Allāh (ﷻ) made correct the thought of 'Abū Bakr, and his wife gave birth to a girl. Thus, this was a miraculous sign that he knew his unborn child would be a girl and not a boy.”

### ‘Umar ibn al-Khaṭṭāb

‘Alī ibn 'Abī Ṭālib (ﷺ) said,

كنا نتحدثُ أن السكينة تنطقُ على لسانِ عمرَ

We used to say that indeed the tranquility descends upon the tongue of ‘Umar.<sup>2</sup>

‘Umar sent out a military detachment, and he appointed a man called Sāriyah in charge of them. While ‘Umar was delivering the khuṭbah one Friday in Madinah, he said, “O Sāriyah, the mountain! O Sāriyah, the mountain!” And they found out that

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<sup>1</sup> *Muwaṭṭā' Mālik* 2783

<sup>2</sup> Collected by Aḥmad in *The Virtue of the Companions* 310



Sāriyah had moved toward the mountain at that moment, even though there was the distance of a month's journey between them.<sup>1</sup>

### **‘Uthmān ibn ‘Affān**

‘Abū Qilābah said, “I was with a group in Sham, when I heard a man saying, ‘Woe from the Hellfire!’ So, I went toward him and there was a man whose arms were cut off from the shoulders, his legs were cut off from the waist, and he was blind and lying on his face. I said to him, ‘O slave of Allāh, what is wrong with you?’ He said, ‘I was from those who entered the home of ‘Uthmān during The Day of the Seige. When I got close to him, his wife came out; so, I turned to her and slapped her. ‘Uthmān looked at me and said, ‘May Allāh remove your hands and your feet, and blind your eyesight, and enter you into the Hellfire!’ I became terrified of his supplication; so, I ran out of his home. When I reached this place I am now, one night Allāh answered his supplication. So, I am in the condition you see me in. The only thing left is his supplication for me to enter the Hellfire.” ‘Abū Qilābah said, “I considered trampling him with my feet, but I said to him, ‘Away with you, go away!’”<sup>2</sup>

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<sup>1</sup> *Aḥmad* 1/269; classed as ṣaḥīḥ by al-Albanī in *Al-Silsilah al-Ṣaḥīḥah* 1110

<sup>2</sup> Collected by aṭ-Ṭabarī in *The History* 4/366

## 'Usayd ibn Ḥuḍayr and 'Abbād ibn Bishr

'Anas said,

أَنَّ رَجُلَيْنِ، حَرَجَا مِنْ عِنْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ مُظْلِمَةٍ، وَإِذَا نُورٌ بَيْنَ أَيْدِيهِمَا  
حَتَّى تَفْرَقَا، فَتَفَرَّقَ النُّورُ مَعَهُمَا

Two men left the Prophet (ﷺ) on a very dark night. Suddenly, a light came in front of them. When they separated, the light also separated along with each of them and stayed with them until they returned to their families.<sup>1</sup>

'Usayd was reciting Sūrah al-Baqarah one night and his horse was tied beside him. The horse was suddenly startled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. This continued three times. Then, he stopped reciting and his son, Yaḥyā, was beside the horse. He was afraid that the horse might trample him. When he took the boy away and looked toward the sky, he could not see anything. The next morning, he informed the Prophet (ﷺ), who said, “Recite, O Ibn Ḥuḍayr! Recite, O Ibn Ḥuḍayr!” 'Usayd replied, “O Messenger of Allāh! My son, Yaḥyā, was near the horse. I was afraid that it might trample him, so I looked toward the sky and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, so I went out until I did not see it.” The Prophet (ﷺ) said, “Do you know

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī* 3805

what that was?” Ibn Ḥuḍayr replied, “No.” The Prophet (ﷺ) said, “Those were angels who came near to you due to your voice. If you had kept on reciting till dawn, they would have remained there until morning when people would have seen them as they would not have disappeared.”<sup>1</sup>

### S‘ad ibn ‘Abī Waqqāṣ

The Prophet (ﷺ) said,

اللَّهُمَّ اسْتَجِبْ لِسَعْدٍ إِذَا دَعَاكَ

**O Allāh, answer Sa‘d when he supplicates to You.**<sup>2</sup>

Consequently, whenever he supplicated, his *du‘ā’* was answered.

Narrated from Jābir ibn Samurah (رضي الله عنه), he said,

The inhabitants of al-Kūfah complained to ‘Umar (رضي الله عنه) against Sa‘d ibn ‘Abī Waqqāṣ (رضي الله عنه), so ‘Umar appointed ‘Ammār as Governor of al-Kūfah in his place. Their complaint was that he did not conduct the prayers properly. ‘Umar sent for Sa‘d and said to him, “O ‘Abū ‘Ishāq, the people claim that you do not offer the prayer properly.” Sa‘d replied, “By Allāh! I observe prayer ac-

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī* 5018

<sup>2</sup> *Jami‘ at-Tirmidhī* 3684

according to the prayer of the Messenger of Allāh (ﷺ), and I make no decrease in it. I prolong standing in the first two *rak'ah* in Maghrib and 'Ishā' prayers and shorten in the last ones." 'Umar said, "This is what I thought of you, O 'Abū 'Ishāq." Then he sent with him a man or some men to al-Kūfah to investigate the matter about him from the people of al-Kūfah. The inquiry was conducted in every masjid, and all the people in these masājid praised him until they entered the masjid of the Banū 'Abbās. A man with the name of 'Usāmah bin Qatādah, and his *kunya* was 'Abū Sa'dah, stood up and said, "Sa'd ibn 'Abī Waqqāṣ did not participate in *jihad*, and he did not distribute the spoils equitably, and did not judge justly." On this, Sa'd said,

أَمَّا وَاللَّهِ لَأَدْعُونَ بِثَلَاثٍ : اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هَذَا كَاذِبًا ، قَامَ رِيَاءً وَسُمْعَةً ، فَأَطْلُ عُمُرَهُ ،  
وَأَطْلُ فُقْرَهُ ، وَعَرِّضْهُ بِالْفِتَنِ

**"I shall make three supplications in respect of him, 'O Allāh! If this slave of Yours is a liar and he stood seeking notoriety and repute, then prolong his life and lengthen his period of poverty and afflict him with trials."**

Thereafter, when the man was asked about his condition, he would say, "I am an old man afflicted with trials and overtaken by the supplication of Sa'd." 'Abdul-Mālik bin 'Umair said, "I saw this man with eyebrows hung over his eyes as a result of his old

age; and he walked aimlessly, following young girls and winking at them.”<sup>1</sup>

### Sa‘īd ibn Zayd ibn ‘Amr

Sa‘īd ibn Zayd was from those whose supplication was accepted. 'Arwā bint 'Uwais claimed Sa‘īd ibn Zayd oppressed her and took some of her land and her drinking well. Sa‘īd said to her, “Leave this and remove your claim. For indeed, I heard the Messenger of Allāh (ﷺ) say,

مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ طَوَّقَهُ فِي سَبْعِ أَرْضِينَ يَوْمَ الْقِيَامَةِ

**Whoever took a span of land without right will be made to wear around his neck seven earths on the Day of Resurrection.**<sup>2</sup>

She refused to remove her claim, so Sa‘īd said, “O Allāh, if she is lying, take away her eyesight and make her grave in this drinking well.” So, I saw her blind, stumbling around the wall, saying, “The curse of Sa‘īd has afflicted me.” As she was walking, she fell into the well and died, and this became her grave.”<sup>3</sup>

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī* 755

<sup>2</sup> *Ṣaḥīḥ Muslim* 1611

<sup>3</sup> *Ṣaḥīḥ Muslim* 1610

## 'Abdullāh ibn Mas'ūd

'Abdullāh ibn Mas'ūd said, "Indeed, we used to consider the signs of Allāh (ﷺ) as a blessing, but you people consider them to be a warning. Once we were with the Messenger of Allāh (ﷺ) on a journey, and we ran short of water. He (ﷺ) said, 'Bring the water remaining with you.' The people brought a utensil containing a little water. He (ﷺ) placed his hand in it and said, "Come to the blessed water, and the blessing is from Allāh (ﷺ)." I saw the water flowing from between the fingers of the Messenger of Allāh (ﷺ); and no doubt, we heard the food glorifying Allāh as he ate it."<sup>1</sup>

## Al-'Abbās ibn 'Abdul-Muṭṭalib

'Anas said, "Whenever drought threatened them, 'Umar ibn al-Khaṭṭāb used to ask Al-'Abbās ibn 'Abdul-Muṭṭalib to invoke Allāh (ﷻ) for rain. He used to say,

اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا

"O Allāh, we used to ask our Prophet to invoke You for rain, and You would bless us with rain; and now we ask his uncle to invoke You for rain. O Allāh, bless us with rain."

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī* 3579

Then al-‘Abbās would supplicate to Allāh (ﷻ) for rain and it would rain.<sup>1</sup>

### Ḥussein ibn ‘Alī ibn ‘Abī Ṭālib

‘Abdullāh ibn ‘Umayr said, “We were sitting in a gathering putting on scented fragrance, but there was an overpowering smell of tar among us. Some of the people said to a man in the gathering, ‘O so and so, you are perfuming yourself with fragrance but there is a powerful smell of tar coming from you.’

The man responded, ‘Are you able to smell it?’ They replied, ‘Yes.’

The man said, ‘I will inform you about it. I was among those who robbed Ḥussein and his companions. I saw myself in a dream and the people were gathered and suffering from thirst. There was a man sitting, pouring drink for the people. When I looked at him, it was the Messenger of Allāh (ﷺ). I said, ‘O Messenger of Allāh, pour me some drink!’ He (ﷺ) said to the people, ‘Pour something for him.’ A man said, ‘O Messenger of Allāh, he was from those who robbed Ḥussein.’ The Messenger of Allāh (ﷺ) said, ‘Away with those who robbed Ḥussein. Pour for them tar.’

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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī* 1010

When I awaken, there was an overpowering odor of tar upon me; and although I have the most expensive perfume, this odor of tar overwhelms me.”<sup>1</sup>

## **Khālid ibn al-Walīd**

When the Muslims conquered Persia, some people came to Khālid and said, “The people are afraid to enter Persia because the Persians place poison in their food and drink.” Khālid said, “Bring me their poison.” They brought him the poison and informed him it killed those who drank it instantly. Khālid said, “In the Name of Allāh,” and drank the poison; and it did not harm him at all.<sup>2</sup>

## **'Ubay ibn K'ab**

Ibn 'Abbās narrated, “Umar ibn al-Khaṭṭāb said, ‘Let us go to the land of our people.’ So, we went out and I (ibn 'Abbās) and 'Ubay ibn K'ab were at the rear, lagging behind the people. A violent storm cloud appeared and 'Ubay supplicated to Allāh, saying, “O Allāh, remove its harm away from us.” Later, we

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<sup>1</sup> Narrated by Muḥammad ibn Ḥussein al-Fārisī

<sup>2</sup> Collected by Imām Aḥmad in *The Virtue of the Companions*, with an authentic chain of narration.



joined the crowd and they were soaking wet with rainwater. 'Umar said, 'Were you not affected by the storm that hit us?' I said, "Ubay supplicated to Allāh to remove the harm away from us.' 'Umar said, 'We should have supplicated with you.'"<sup>1</sup>

### 'Imrān ibn Ḥuṣain

'Imrān ibn Ḥuṣain said, "I am narrating to you a *ḥadīth*, perchance Allāh (ﷻ) will benefit you with it. The Messenger of Allāh (ﷺ) combined Ḥajj and 'Umrah, and he did not forbid this combination during his lifetime. And nothing was revealed in the Qur'ān which forbade it. The angels used to greet me with Salām until I was cauterized; and then, they stopped greeting me. I, then, abandoned cauterization; and they, again, greeted me with Salām."<sup>2</sup>

### 'Anas ibn Mālīk

Thābit said, "I was with 'Anas when a man was sent as a messenger for his people to him. He said, 'O 'Abū Hamza, our land is thirsty.' 'Anas stood, perform ablution, went to an open area and prayed two *rak'ah* of prayer, and supplicated. I saw the clouds

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<sup>1</sup> Collected by Ibn 'Abī Dunya

<sup>2</sup> *Ṣaḥīḥ Muslim* 1226

assembling together. It started raining until everything was filled. When the rain stopped, 'Anas sent some of his family to see how far the rain had reached, and it had gone slightly past his land. This occurred in the summer.”<sup>1</sup>

## **Al-Barā ibn Mālik an-Nadr, Brother of 'Anas ibn Mālik**

'Anas ibn Mālik (رضي الله عنه) said, “The Prophet (ﷺ) said,

رُبَّ أَشْعَثٍ أَغْبَرَ لَا يُؤْتِيهِ لَهُ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ

How many are there with disheveled hair, covered with dust and given no significance; but if he were to swear an oath by Allāh; He (Allāh) would surely fulfill it. Among them is Al-Barā bin Mālik.<sup>2</sup>

During the Battle of Shūstar in the land of Persia, the disbelievers were getting the better of the Muslims in battle. The Muslims said, “O Barā, the Messenger of Allāh (ﷺ) said, ‘If you were to make an oath by your Lord, He would surely answer you;’ so make an oath by your Lord.” Al-Barā said, “I swear by You, O my Lord, that You will suffice us.” So, he went forward, and

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<sup>1</sup> Collected by Ibn 'Abī Dunya in *Those Whose Supplication was Answered* (79), with an authentic chain of narration.

<sup>2</sup> *Jami' at-Tirmidhī* 4227

the people marched forward with him. They battled the Persian Knights and plundered them. Al-Barā said, “My Lord, I swear by You, that You will unite me with Your Prophet.” Al-Barā was then killed. He was martyred during the Battle of Shūstar, during the Caliph of ‘Umar ibn al-Khaṭṭāb in the twentieth year.<sup>1</sup>

### **Al-‘Ala’ ibn Al-Ḥaḍramī**

Ḍurayb ibn Naqayr said, “I was with Al-‘Ala’ when he was sent to Baḥrain to invite the King of Baḥrain to Islām. We were stricken with severe thirst such that we thought we going to die, and we did not know how much of the journey remained. We mentioned our fears to Al-‘Ala’. He descended from his riding beast and prayed two *rak‘ah* of prayer. He, then, said, ‘O All-Wise, All-Knowing, Most-High and the Great One, pour upon us rain.’ Suddenly, there appeared a cloud resembling the wings of a bird, and rain flowed from the cloud like a stream. It covered us until it directed us to the gulf of the sea. We looked for our ships at the sea but did not find them. Al-‘Ala’ supplicated, ‘O All-Wise, All-Knowing, Most-High and the Great One, save us.’ He took the reins of his stallion and said, ‘Let us cross this sea in the Name of Allāh.’ ‘Abū Huraira said, ‘I swear by Allāh, we crossed the sea and the hooves of our animals did not get wet.

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<sup>1</sup> Collected by Imām Aḥmad in *Az-Zuhud* (137)

And our army that day consisted of four thousand soldiers.' After we crossed the sea, Al-'Ala' said, 'Is anyone missing anything?' We said, 'No.' We entered Baḥrain, the king embraced Islām and we remained there for one year.' 'Abū Huraira continued, 'I was from those who treated Al-'Ala', washed and shrouded him after his death, prayed over him during his funeral prayer, and buried him. After burying him, we became afraid that a beast of prey might dig him up, so we decided to move his body. But when we removed the dirt, we did not find his body in his grave.'"<sup>1</sup>

### 'Uhbān ibn Ṣayfī

'Udaysah, the daughter of 'Uhbān said, "After my father died, I said to the people, 'My father requested you to wrap him in two shrouds only.' But they wrapped him in two shrouds and a shirt and buried him. The next morning after his burial, we found the shirt was back with us, hanging on a piece of wood.

### The Companions of the Messenger of Allāh (ﷺ) Who Walked on Water

The Muslims battled the Persians behind the leadership of S'ad bin 'Abī Waqqāṣ. When they reached the Tigris River, they

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<sup>1</sup> This narration is ḥasan. Collected by Ṭabarānī in *Al-Kabīr*.

found the river running with foam. Persians had crossed the river headed to their homeland. They destroyed the bridge and sunk all the ships; so, there did not remain any way for the Muslims to cross the river.

The army came to S‘ad ‘Abī Waqqāṣ, and he was their leader. They said to him, “We do not have the ability to pursue them. They are protected by the sea, and they have destroyed the bridges and sunken the ships.” S‘ad ‘Abī Waqqāṣ (رضي الله عنه) summoned for Salmān al-Fārsī. Salmān al-Fārsī was from Persia; thus, he knew the strategies of the Persians.

S‘ad said to Salmān, “O Salmān, inform us of something that we can use as a plan against these enemies of ours.” Salmān replied, “I do not have anything by which I can plot against them except for one thing, and that is for the army to be upright upon the religion of Allāh. If they are upright upon the command of Allāh and following His messenger (ﷺ), then give them the glad tidings that Allāh will make it easy for us to cross this river. Because the One who has made it easy for the people who live here to cross this river with ships and a bridge, has the ability to make it easy for us to cross it also.”

Salmān went and started to circle around the army. He found them bowing and prostrating in prayer during the night and preparing for the war during the day. So, after three nights he

went to S'ad and informed him that the army was upon good and well.

Therefore, S'ad summoned the army and said to them, "I am going to stand upon this river and make three *takbīrs*. When I have made three *takbīrs*, mention the Name of Allāh and cross the river; because verily, Allāh will make this easy for us."

They stood upon the river and S'ad made three *takbīrs*. Then, they said, "In the Name of Allāh" and began to cross the river with their horses and the men walked on top of the water while it was flowing. They were held up by the One who holds up the sky and prevents it from falling upon the earth, by His permission. If the stallions became tired, Allāh would make for them an island on the river so they could rest on it until their strength returned to them; and then, they would continue to cross the river.

When they crossed the river, the Persians were stunned and frighten, and they said, "Verily, you are not fighting men. Rather, you are fighting the *jinn*, because no man is able to cross the river without a tangible means."

The Muslims conquered the capital of Persia and seized the crown of Khosrow. It was a tremendous crown, the likeness of a large tent. It had in it gold and pearls and jewels. One camel was not able to carry it. So, they used two camels and fasten it between the two of them all the way until they reached the city

of Medina, giving it to the rightly guided leader, ‘Umar ibn Khaṭṭāb (رضي الله عنه). They placed the crown in front of him, and they did not lose even one pearl from the crown.

When they placed the crown in front of ‘Umar, he was happy and he said, “Verily, the people who were able to perform this task are trustworthy.” They replied by saying, “O leader of the faithful, you were trustworthy; therefore, we were trustworthy. If you would have consumed, then, we would have consumed.”<sup>1</sup>

### Tamīm ibn ‘Aws al-Dārī

Mu‘āwiyah ibn Ḥarml, the son-in law of Musaylimah the liar, said, “I came to Madinah and remained there for three days without eating anything. I went to ‘Umar ibn al-Khaṭṭāb and he told me to go stay with a man from the best of the people of Madinah. I went to the masjid and there was a man praying ‘Aṣr, and it was Tamīm al-Dārī. I prayed ‘Aṣr with him. Then, he took me and another man to his home and spread a table of food for us. We ate a lot of food and I stayed with him for several days.

There was a volcano eruption, and ‘Umar ibn al-Khaṭṭāb came and said, “O Tamīm, you are the man to take care of that.”

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<sup>1</sup> Collected by Ibn Kathīr in *Al-Bidāya wa'l-Nihāya*.

Tamīm responded, “O leader of the believers, me?! I had hoped it would not be me.” Tamīm stood and went to the volcano, and I followed him. He squatted until he entered the hole where the fire was exiting from and stopped the eruption. ‘Umar ibn al-Khaṭṭāb said, “The one who witnessed this is not like the one who did not witness this, and the one who saw this is not like the one who did not see it.”<sup>1</sup>

### **Safīnah, Freed Slave of the Messenger of Allāh (ﷺ)**

Safīnah became separated from the army while in Rome, other narrations say he was captured. He escaped and began searching for the Muslim army. While searching, he encountered a lion. He said to the lion, “O father of the lion, I am Safīnah, the freed slave of the Messenger of Allāh (ﷺ).” The lion lowered its head and began walking beside him, directing him through the pathway until he reached his destination, such that Safīnah thought it was going to bid him farewell.<sup>2</sup>

### **'Asmā bint 'Abū Bakr**

The son of 'Asmā, ‘Abdullāh ibn az-Zubayr, was killed and crucified. It was said to ibn ‘Umar, “‘Asmā is in the corner of the

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<sup>1</sup> Collected by Al-Bayhaqī in *Proof of Prophecy* (80/7)

<sup>2</sup> Collected by Al-Bayhaqī in *Proof of Prophecy* (46/6)



maṣjid,” and this was after ibn az-Zubayr had been crucified. He went to her and said, “These corpses are nothing. The souls are with Allāh, so have *taqwā* of Allāh and be patient.” She said, “And what would prevent me from being patient when the head of Prophet Yaḥyā ibn Zakarīyāh (ﷺ) was given as a gift to a prostitute from the children of Isrāīl?”<sup>1</sup>

'Asmā (رضي الله عنها) supplicated to Allāh (ﷻ) that He would not allow her to die until she was able to shroud her son. Allāh answered her supplication as her son was brought to her, and she washed him with zam zam water and shrouded him. She was blind at this time.

She prayed the funeral prayer for him. Less than week passed by; and then, 'Asmā died (رضي الله عنها).

### **Zaynab bint Jaḥsh, Wife of the Messenger of Allāh (ﷺ)**

Barazah bint Rāfi‘ narrated, “Umar sent a pension to Zaynab. She said, ‘O Allāh, forgive ‘Umar, others are more in need of this than I am.’ It was said to her, “All of this is for you.” She replied, ‘Subḥānah Allāh! Cover this with a garment.’ She took the money and divided it among the poor and orphans she knew, and then said, ‘Give me what is left.’ They found 85 *dirham* remain-

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<sup>1</sup> Translator’s note: *Stories of the Prophets* by Ibn Kathīr contains the story of the killing of Prophet Yaḥyā.

ing. She raised her hands to the heavens and said, 'O Allāh, don't allow me to reach 'Umar's pension next year; then, she died.'<sup>1</sup>

## 'Umm Sharik ad-Dawsīyah

'Abū Huraira said, "Umm Sharik searched for someone to escort her to the Messenger of Allāh (ﷺ) in Madinah. She encountered a Jewish man who said to her, 'What do you need, 'Umm Sharik?' She said, 'I am looking for a man to escort me to the Messenger of Allāh (ﷺ).' He said, 'Come, my wife and I will escort you.' She said, 'Wait for me until I fill my water-skin with water.' He said, 'I have water, so you don't need to get water.' When the evening came, he took shelter and said, 'O 'Umm Sharik, come and have dinner.' She said, 'I am thirsty. I can't eat until I drink some water.' He said, 'I will not pour you water until you become a Jew.' She said, 'May Allāh not reward you with good. You took me from my homeland and prevented me from bringing water.' He said, 'By Allāh, I will not pour you a drop of water until you become a Jew.' She replied, 'By Allāh, I will never become a Jew after being guided to Islām.' She tied up her camel, rested her head on its knees and went to sleep. She said, 'I was awakened by a cold pail which dropped by my side. I raised my head to see that it was water, which was extremely white, whiter than milk and

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<sup>1</sup> *Aṭ-Ṭabaqāt ibn Sa'd* 8/109

sweeter than honey. I drank from it until my thirst was quenched. When the water was gone, the pail filled again, and I watched it as it ascended to the sky.’ When the morning came, the Jewish man came. I said to him, ‘Allāh has given me drink.’ He said, ‘Where did it come from? Did it descend from the sky?’ I said, “Yes, by Allāh. Allāh (ﷻ) sent it down from the sky, and then it ascended to the sky again.’ We continued our journey until we reached the Messenger of Allāh (ﷺ) and I narrated to him what had occurred.”<sup>1</sup>

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<sup>1</sup> Collected by *Bayhaqī* 6/123



# EXTRAORDINARY OCCURRENCES

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## SECOND AND THIRD GENERATIONS

### **Sa'īd ibn al-Musayyab ibn Ḥazn ibn 'Abī Wahb**

He is Sa'īd ibn al-Musayyab ibn Ḥazn. His father and grandfather were both companions of the Prophet (ﷺ). 'Alī al-Madanī said, "I do not know anyone from the second generation more knowledgeable than Sa'īd ibn al-Musayyab."

A group of governors arrived in Madinah to govern over it. They were visited by 'Alī ibn Ḥussein, Qāsim ibn Muḥammad, Sālim ibn 'Abdullāh and some men from the Quraysh. One of the governors said, "Where is Sa'īd ibn al-Musayyib?" 'Alī ibn Ḥussein said, "Indeed, Sa'īd is attached to his masjid, and he stays away from the governors."

The governor said, "You have come to me; and you are 'Alī, the son of Ḥussein, the son of 'Alī ibn 'Abī Ṭālib. Qāsim came to me; and he is Qāsim, the son of Muḥammad, the son of 'Abū Bakr aṣ-Ṣiddīq. Sālim came to me; and he is Sālim, the son of 'Umar ibn

al-Khaṭṭāb!" (And he mentioned the men from the Quraysh that came to see him.) "But he (Sa'īd) does not come to me?! I swear by Allāh, I will surely cut his neck. Then again, I swear by Allāh, I will surely cut his neck. Yet again, I swear by Allāh, I will surely cut his neck!"

'Alī ibn Ḥussein said, "The gathering was gloomy until we left. So, I went to Sa'īd ibn al-Musayyib. I sat with him and informed him of what the governor said. I said to him, 'Why don't you go for 'Umrah?'

Sa'īd responded, 'I did not intend to go, and the most beloved actions to me are those I intended to do.'

I said to him, 'Why don't you go to one of your brothers' homes?'

Sa'īd responded, 'What will I do when the call to prayer is given five times a day? By Allāh, the call is only given so that I may answer it.'

I said to him, 'Leave your sitting area and go stay in the masjid because he will only look for you in your sitting area.'

Sa'īd responded, 'I will not leave a sitting area in which Allāh has granted me so much good.'

I said, 'O my brother, are you not afraid?'

Sa'īd responded, 'Allāh knows I do not fear anything other than Him. The first, middle, and last thing I will say is, "All praises belong to Allāh, and salutations upon Muḥammad (ﷺ)." And I ask Allāh to cause the governor to forget about me.'

That governor ruled over Madinah for as long as Allāh willed, and he did not remember Sa'īd. One day, his servant brought him water to perform ablution. He said to him, "Keep it. What a shame. I swear by Allāh, I intended to kill Sa'īd ibn al-Musayyib, but I completely forgot about him and I did not remember him until this very moment." His servant said to him, "Allāh wanted better for you than you wanted for yourself."

### **Muḥammad ibn al-Munkadir**

Muḥammad ibn al-Munkadir is from the scholars of the second generation, known for his knowledge and truthfulness.

A group of people went out for battle, among them was Muḥammad ibn al-Munkadir. It was a summer battle. As they walked on the path, Muḥammad ibn al-Munkadir said, "Seek food from Allāh and He will feed you; for indeed, He has the ability to do that." The people began to supplicate. They walked a short distance until they saw a stitched sack, and it was fresh cheese. Some of them said, "If only it were honey." Muḥammad ibn al-Munkadir said, 'Indeed, the One who fed you cheese has

the ability to feed you honey.” So the people supplicated for honey. They walked a short distance and found a vessel of honey on the road. They descended and ate from it.

### **Jafar ibn Muḥammad ibn ‘Alī ibn Ḥussein**

He is Jafar ibn Muḥammad ibn ‘Alī ibn Ḥussein, the son of ‘Alī ibn ‘Abī Ṭālīb. He is from the descendants of Fāṭimah, the daughter of the Messenger of Allāh (ﷺ).

Layth ibn S‘ad said, “I performed Ḥajj during the year 113 Hijri when I came to Mecca. After we prayer ‘Aṣr prayer, we ascended mount ‘Abū Qubays. There was a man there, sitting and supplicating to Allāh. He was supplicating, saying, ‘O my Lord,’ until he became fatigued. Then, he began to supplicate, saying, ‘O Lord,’ until he became fatigued. Then, he supplicated, ‘My Lord, my Lord, my Lord,’ until he became fatigued. Then, he supplicated, ‘O Allāh, O Allāh, O Allāh,’ until he became fatigued. Then, he supplicated, ‘O Ever-living, O Ever-living,’ until he became fatigued. Then, he supplicated, ‘O Most Merciful,’ until he became fatigued. Then, he supplicated, ‘O Most Merciful of those who show mercy,’ seven times until he became fatigued. Then, he said, ‘O Allāh, I desire some grapes, so provide me with some; and my garment is worn and tattered.’”



Layth continued, “I swear by Allāh, he did not complete his speech before I saw a basket full of grapes; and there were no grapes found on the earth during this time of the year, and there were two cloaks.

I wanted to eat some of the grapes, so I said to him, ‘I am your partner.’ He said to me, ‘And how is that?’ I said, ‘Because while you were supplicating, I was saying “ameen.”’ He said to me, ‘Come forth and eat, but do not conceal any grapes.’

I proceeded to eat some of the grapes, and I had never tasted anything like them before. The grapes were seedless. I ate until I was full, yet the basket did not decrease at all.

He said to me, ‘Take the cloak you like the best.’ I said, ‘I am not in need of a garment.’ He said, ‘Cover me while I put them on.’ So, he used one garment as a waist sheet and the other as a shirt. Then, he placed the tattered garments he previously wore in his hand.

He descended from the mountain and I followed him until we encountered a man on the path. The man we encountered said, ‘Dress me in the cloaks, and may Allāh clothe you, O grandson of the Messenger of Allāh.’ Thus, he gave the man the garments and the man clung to them. As he walked away, I said to the man we met on the path, ‘Who was that?’ The man said, ‘That was Jafar ibn Muḥammad.’ Layth said, “So, I looked for him so I could take knowledge from him; but I could not find him.”

## Zayd ibn Aslam

He is Zayd ibn Aslam, the freed slave of 'Umar. He is from the scholars of *tafsīr* and *ḥadīth*.

Mālik said, "Zayd was employed to work at some mines of Banū Sulaym. The mines were inhabited by *jinn* that were harming the people. When Zayd arrived, they complained to him about this. He commanded them to call the *'adhān* and raise their voices with it. They did as he commanded them, and the *jinn* left. Until this day, they have never returned.

## Yūnus ibn Yūsuf ibn Ḥamās

He is Yūnus ibn Yūsuf from the worshippers of Madinah. Imām Bukhārī mentioned him in his book of history.

Mālik said, "Yūnus ibn Yūsuf went to the masjid of the Messenger of Allāh (ﷺ) one day and saw a woman that amazed him. He said, 'O Allāh, You granted me eyesight as a favor, but I feared it may be a calamity. O Allāh, take away my sight.' Thus, he went blind. After this day, his nephew would take him to the masjid. One day his nephew took him to the masjid and walked away. He called out for his nephew, but he did not answer. Then, his nephew grabbed him and Yūnus became afraid. He said, 'O Allāh, You granted me eyesight as a favor, but I feared it may

be a calamity. So, I asked You to take it away from me and You did. O Allāh, I fear I will be disgraced today.’ Immediately, his eyesight was returned to him.

Mālik said, “Therefore, I saw him while he was able to see, I saw him when he was blind, and I saw him when he was able to see again.”

### **Yazīd ibn al-Qa‘qā‘ al-Madanī**

He is ‘Abū Jafar Yazīd ibn al-Qa‘qā‘, the reciter. He was the Imām of recitation for the people of Madinah. Thus, he was given the nickname ‘the reciter.’

Nāfi‘ ibn ‘Abī Nu‘aym said, “When ‘Abū Jafar Yazīd was washed after his death, those washing him could see the space between his throat and his heart, and it resembled pages from the *Muṣḥaf*. No one present had any doubt that it was the light of the Qur’ān.<sup>1</sup>

### **‘Abū Nasr al-Madanī, the Tested**

Muḥammad ibn Ismāīl said, “The people of Madinah were stricken with drought and their condition became severe. The

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<sup>1</sup> Collected by Ibn Hajar in *At-Tahdhīb*

people left their homes to come out and supplicate for relief. One day, I passed by a food market and there was not a grain of wheat or barely. 'Abū Nasr was sitting with his head lowered. I said to him, "O 'Abū Nasr, do you not see what is happening to the people in the sacred city of the Messenger of Allāh (ﷺ)?" He said, 'Certainly, I see it.' I said, 'Will you not supplicate to Allāh (ﷻ) for relief?' He said, 'Certainly.' He turned toward the *Qiblah* and said to me, 'Sit on my right side.' I sat on the right side of him. He fell down prostrate and his face became covered with dirt. He raised his head and said, 'O One who removes anxiety, the One who responds to the supplication of those in hardship, the One who bestows mercy upon the earth and in the Hereafter, send salutations upon Muḥammad and the family of Muḥammad, grant relief for the people in the sacred city of Your Prophet.'

Then he walked away, as did I. By Allah, I swear I did not leave the market before I saw a fog. I raised my head and saw a swarm of locusts in the air. They continued to fall until they filled Madinah. The people of Madinah began to cook the locusts in their pots with oil. They filled their pots, jars, and containers with the locusts. After three days, goods arrived from ten ships that had entered the port while 'Abū Nasr was supplicating to Allāh (ﷻ). The price of merchandise and goods became cheaper than it was previously, and the condition of the people of Madinah became better than it was before.

I went to 'Abū Nasr while he was in the masjid of the Messenger of Allāh (ﷺ). I said, 'O 'Abū Nasr, do you not see the blessings of your supplication?' He said, 'There is nothing worthy of worship except Allāh. This is the mercy of Allāh that encompasses everything.'

### Wuhayb ibn al-Wardī

He is Wuhayb, the freed slave of Banū Makhzūm. Imām adh-Dhahabī said he was from the devout worshippers.

Ibn 'Abī Rawwād said, "I passed by a man prostrating behind the station of 'Ibrāhīm on a cold, rainy night. He was supplicating and crying. I walked around the *Ka'bah* seven times and found him in the same position. I sat close to him and remain there throughout the night. In the middle of the night I heard a caller call out, saying, 'O Wuhayb ibn al-Wardī, raise your head, for indeed you have been forgiven.' I did not see anyone. When the morning arrived, he raised his head and left, so I followed him. I said to him, 'Did you hear the voice?' He said, 'What voice?' Thus, I informed him of what I heard. He said, 'Do not mention this to anyone.' So, I did not mention this to anyone until Wuhayb died.

## **Fuḍayl ibn ʿIyād**

He is Fuḍayl ibn ʿIyād Shaykh al-Islām, the scholar, worshipper, and narrator of *ḥadīth*.

ʿIbrāhīm ibn ʿAbdullāh said, “We were with Fuḍayl ibn ʿIyād on mount ʿAbū Qubays. He said, ‘If a person is truthful in his reliance upon Allāh (ﷻ), and then he said to a mountain, “Shake,” it will indeed shake.’ I swear by Allāh, I saw the mountain begin to shake and move. Fuḍayl said, ‘O mountain, I was not talking about you, may Allāh have mercy upon you.’ So, the mountain settled down.”

## **The Black Slave with ʿAbdullāh ibn al-Mubārak**

ʿAbdullāh ibn al-Mubārak said, “I was in Mecca while they were afflicted with drought. So, the people went out to Masjid al-Ḥarām and prayed for rain, but it did not rain. At the side of me was a black slave. The black slave said, ‘O Allāh, O Allāh, they have supplicated to You and You did not respond to them. Verily, I swear by You that You will give us rain.” He (ibn al-Mubārak) said, “By Allāh, we did not wait a moment before we were given rain. Then the black slave left. I followed him until he entered a home of the morticians, so I knew which house it was. In the morning, I took some *dinars* (the local currency) and went to the home, and there was a man at the door. I said, ‘I’m

looking for the man of this house.’ He replied, ‘I am him.’ I said, ‘There is a servant of yours I wish to purchase.’ He replied, ‘I have fourteen servants. I will bring them out to you.’” He (ibn al-Mubārak) said, “This particular servant was not amongst them, so I said, ‘Do you have any more?’ He said to me, ‘There is a sick youth.’ So, he brought him out and he was the black slave. I said, ‘He is the exact one.’ He replied, ‘He is yours, ‘Abū ‘Abdur Raḥman.’ So, I gave him fourteen *dinar* and I took the servant. When we left and took one of the roads, he said, ‘O master, what do you want with me while I am sick?’ I replied, ‘Because of what I saw last night.’” He (ibn al-Mubārak) said, “So he (the black servant) leaned on the wall and said, ‘O Allāh, do not make me famous. Take my soul to You.’” He (al-Mubārak) said, “So he fell down dead, and the people of Mecca gathered (to pray over him).”

### **'Abū Muslim al-Khawlanī**

He is 'Abū Muslim 'Abdullāh ibn Thuwab al-Khawlanī. He was known for his worship and abstinence from the worldly life. He was from the most prominent leaders of the *Tabi'īn*.

**'Abū Muslim and the False Prophet:** Al-Aswad al-'Anasī claimed he was a prophet in Yemen. Thus, he sent for 'Abū Muslim. When 'Abū Muslim arrived, al-Aswad said to him, “Do you tes-

tify that I am the Messenger of Allāh?" 'Abū Muslim replied, "I can't hear."

Al-Aswad said, "Do you testify that Muḥammad is the Messenger of Allāh?" 'Abū Muslim replied, "Yes."

Al-Aswad said, "Do you testify that I am the Messenger of Allāh?" 'Abū Muslim said, "I can't hear."

Al-Aswad said, "Do you testify that Muḥammad is the Messenger of Allāh?" 'Abū Muslim replied, "Yes." Al-Aswad continued to ask him the same questions and 'Abū Muslim replied with the same answer.

Al-Aswad ordered a huge fire within a furnace and threw 'Abū Muslim within the fire. The fire did not harm 'Abū Muslim at all. It was said to al-Aswad, "Remove him from here or he will cause your followers to turn away from you!" Thus, a mount was prepared for him and 'Abū Muslim went to Madinah. Shortly before he arrived in Madinah, the Prophet (ﷺ) had passed and 'Abū Bakr was appointed the Caliph.

'Abū Muslim stopped his mount at the door of the masjid, entered the masjid, and prayed. 'Umar ibn al-Khaṭṭāb saw him and went to him. 'Umar said to him, "Who are you?" He replied, "I am from the people of Yemen." 'Umar said, "What happened to the man that the false prophet burned in the fire?" 'Abū Muslim replied, "That man is 'Abdullāh ibn Thuwab." 'Umar said, "I im-



plore you by Allāh, are you that man?” ‘Abū Muslim replied, “Yes.” ‘Umar hugged him and began to cry. He, then, sat him down between himself and ‘Abū Bakr. ‘Umar said,

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمِيتْنِي حَتَّىٰ أَرَانِي فِي أُمَّةٍ مُحَمَّدٍ مِّنْ صُنْعٍ بِهِ كَمَا صُنِعَ بِإِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ السَّلَامُ.

All praises belong to Allāh, the One who did not cause me to die before He showed me in the *‘ummaḥ* of Muḥammad (ﷺ), someone who experienced that which ‘Ibrāhīm (عليه السلام), the friend of Allāh, experienced.<sup>1</sup>

**His Supplications:** ‘Uthmān ibn ‘Aṭā’ said, “When ‘Abū Muslim al-Khawlanī would enter his home, he would give the greeting of salām; and when he reached the middle of his home, he would say, ‘Allāh is the Greatest.’ His wife would then say, ‘Allāh is the Greatest.’ He would remove his cloak and his shoes, his wife would bring his food to him, and he would eat.

One day, he arrived home and said, “Allāh is the Greatest,” but his wife did not respond. He again said, “Allāh is the Greatest,” and gave the greeting of salām, but she did not respond. The lamps in the home were extinguished, so there was no light. He found his wife sitting on the floor with a stick in her hand, scratching the ground. He said to her, “What is wrong with you?” She said, “The people are in a good state while you, ‘Abū

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<sup>1</sup> Collected in *Musnad al-Fārūq* by Ibn Kathīr, declared authentic by Al-Albanī

Muslim, if you went to Mu'āwiyah (the ruler during that time), he would give you a servant, and he would give you means for us to survive with." 'Abū Muslim said, "O Allāh, whoever has corrupted my family against me, take away his eyesight."

There was a woman who would come visit the wife of 'Abū Muslim and say to her, "You are the wife of 'Abū Muslim, if your husband would speak to Mu'āwiyah, he would give you all a servant and means to live with!" As this woman was in her home with her lamps lit, she lost her eyesight. She said, "Did someone turn out the lamps?" The people in her home said, "No." She said, "Verily, to Allāh we belong, I have lost my eyesight!" She asked to be taken to the home of 'Abū Muslim. She repented to Allāh and begged 'Abū Muslim to pardon her. 'Abū Muslim said, "O Allāh, if she is truthful, return her sight." Her sight was returned to her.

**The Tigris River:** Sulaymān ibn al-Mughīrah said, "Abū Muslim and members of the army crossed the Tigris River and its strong tide ripped the ship apart; thus, they lost some of their possessions. 'Abū Muslim began walking on top of the river, and he looked back at his companions and said, 'Did you lose anything so we can supplicate to Allāh (ﷻ) to return it?'"<sup>1</sup>

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<sup>1</sup> This is an authentic narration collected by Ibn 'Abī Dunya in *Those Whose Supplication Was Answered* (113), and collected by Al-Bayhaqī in *Proof of Prophecy* (54/6)

**The Mule:** ‘Uthmān ibn ‘Abī al-‘Ātikah said, “‘Abū Muslim purchased a mule. The wife of ‘Abū Muslim said to him, ‘Supplicate to Allāh to bless us with it.’ ‘Abū Muslim supplicated, ‘O Allāh, bless us with it,’ and the mule died. He purchased another mule and his wife said, ‘Supplicate to Allāh to bless us with it.’ ‘Abū Muslim said, ‘This statement is unwise; rather, supplicate saying, ‘O Allāh, allow us to enjoy it.’ And the mule remained alive for them.”

**The Fawn:** Bilāl ibn Ka‘b said, “Some youth said to ‘Abū Muslim, “Supplicate to Allāh that He restrain this fawn for us, so we may capture it.” He supplicated to Allāh (ﷻ), the fawn was restrained, and they captured it.

### **Haywah ibn Shurayḥ al-Miṣrī**

He is Haywah ibn Shurayḥ ibn Ṣafwān from Egypt. He is from the major scholars of *fiqh*. Imām Aḥmad considered him to be from the reliable narrators of *ḥadīth*. Ibn Wahb said, “I have not seen anyone who conceals their good deeds more than Haywah.”

Khālīd ibn Nizār said, “Haywah ibn Shurayḥ was from those who supplicate to Allāh and cried a lot. His livelihood was meager, and his living conditions were extremely difficult. I sat next to him one day while he was alone supplicating to Allāh. I said to him, ‘May Allāh have mercy upon you. If you were to

supplicate to Allāh, He would increase your provisions.' Haywah looked to the right and the left and he did not see anyone. So, he took a pebble from the ground and said, 'O Allāh, turn this into gold.' Suddenly, I swear by Allāh, it was a piece of gold shining in his hand. I have never seen gold better than it. He tossed the gold to me and said, 'Allāh knows best what is most beneficial for His slaves.' I said to him, 'What shall I do with it?' He said, 'Spend it.' So, I became afraid, I swear by Allāh, to throw it away."

### **Sa'īd ibn Jubayr**

He is 'Abū 'Abdullāh Sa'īd ibn Jubayr ibn Hishām. He is from the major scholars and Imāms of the Muslims.

Aṣḥbagh ibn Zayd said, "As a young boy, Sa'īd ibn Jubayr had a rooster. Each night the rooster would crow, waking Sa'īd up so he could perform the night prayer. One night the rooster did not crow. Sa'īd said, 'What is wrong with this rooster? May Allāh take away his voice.' Thus, the voice of the rooster was never heard again after that day. Sa'īd's mother said to him, 'O my dear son, do not ever supplicate against anything again.'"<sup>1</sup>

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<sup>1</sup> This narration is authentic and collected by Ibn 'Abī Dunya in *Those Whose Supplication Was Answered* (110)

## 'Amr ibn Qays al-Mulāī

He is from the major scholars and worshippers of Kūfah, and a trustworthy narrator of *ḥadīth*.

'Abū Khālid said, "When 'Amr ibn Qays died, we saw a desert filled with men wearing white garments. After the funeral was completed and he was buried, no one was seen upon the desert. When this news reached 'Abū Jafar, he said to Ibn Shubrumah and Ibn 'Abī Laylah, 'What prevented you from mentioning this man to me?' They replied, 'He used to tell us not to inform you about him.'"<sup>1</sup>

## Sufyān ath-Thawrī

He is the well-known scholar and Imām, Sufyān ibn Sa'īd ath-Thawrī.

'Abdur Raḥman ibn Ya'qūb said, "A Shaykh arrived from Herāt (Afghanistan). I entered the Zamzam well and there was the Shaykh removing the water pail that was next to the pillar. After he drank, he returned the pail. I drank the remaining water and it tasted like almond cream. I have never tasted anything better before. I looked up and the Shaykh had left.

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<sup>1</sup> This narration is authentic, collected in *The History of Bagdad* (171/11)

Then I returned the next day during the morning and sat at the well of Zamzam. The Shaykh entered the door of Zamzam with his garment covering his face. He drank from the water and returned the pail. I drank the remaining water and it tasted like water mixed with honey. I had never tasted anything better before. When I looked up the Shaykh was gone.

The next morning, I returned and sat at the well of Zamzam, and the Shaykh entered with his face covered. He took the pail, drank the water and place the bucket in my hand. So, I drank the remaining water. It tasted like milk mixed with sugar. I had never tasted anything better than it before.

I said to him, 'O Shaykh, you must tell me who you are!' He said, 'Will you keep it a secret until I die?' I said, 'Yes.' He said, 'I am Sufyān ath-Thawrī.'<sup>1</sup>

**The Nightingale:** Muḥammad ibn Aḥmad said, "I was in Baṣrah in a gathering with 'Ārim ibn al-Faḍl, and present with us was Aḥmad ibn Shabbuway. Aḥmad said to me, 'Give us a good benefit from your liking.' I said, 'Okay,' and turned toward 'Ārim and said, 'Shall I tell the story of Sufyān and the bird?' He said, 'Yes, yes,' and began to nod his head. Those in attendance also began nodding their heads.

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<sup>1</sup> *Al-Hilya* 73/7

I said, 'Sufyān ath-Thawrī came here to Baṣrah fleeing from the people, so he hid in some of the homes of our companions. The son of the homeowner had a bird he would play with. Sufyān requested the bird from the boy. The boy offered to give it to Sufyān as a gift, but he insisted that he pay for the bird. Sufyān took the bird with him. During the morning, the bird would fly; and during the evening, it would return home to stay in the cage. When Sufyān died, his funeral procession was extremely large. After they prayed over him and buried him, the people left. The bird flew to the grave of Sufyān and sat beside it, grieving. Then it flew away. This became the habit of the bird. Every day it would visit the grave of Sufyān until it died at his grave. The people buried the bird beside Sufyān."

### 'Abū Bakr ibn 'Ayyāsh

He is 'Abū Bakr ibn 'Ayyāsh ibn Sālim. He was from the worshippers and memorizers.

Yaḥyā ibn al-Ḥimmānī said, 'I heard 'Abū Bakr ibn 'Ayyāsh say, 'I went to the well of Zamzam to draw water and pulled out honey. Then, I went to draw water and drew out milk. And then, I went to draw water and drew out water."<sup>1</sup>

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<sup>1</sup> Collected by Al-Khaṭṭīb in *The History of Bagdad* (380/14)

## **‘Ubayd ibn ‘Ubayd ar-Raḥman**

He is ‘Ubayd ibn ‘Ubayd ar-Raḥman al-'Ashja'ī. He was from the memorizers and Imāms of his era.

‘Ubayd said, “Often, I would need something, then I would find money clearly positioned beneath my prayer area.”

## **Harim ibn Ḥayān**

He is Harimah ibn Ḥayān. He is from the major *Tabi'īn*.

Qatādah said, “It rained on the grave of Harimah ibn Ḥayān the day he died, and the grave sprouted vegetation the same day.’

## **Ḥasan al-Baṣrī**

He is 'Abū Sa'īd Ḥasan ibn 'Abī Ḥasan al-Baṣrī, the freed slave of the 'Anṣār. His mother, Khayrah, is the freed slave of 'Umm Salamah, the wife of the Prophet (ﷺ). He was the most knowledgeable person from Baṣrah, and the most devout in worship.

Sa'īd ibn 'Abī 'Arūbah said, “The new moon of Ramaḍān was hidden from the people due to clouds. Ḥasan came outside and said, ‘O Allāh, if it is the night of Ramaḍān, make it clear.’ Thus,



the clouds moved away, and the moon became visible so the people could see it.

## ‘Āmir ibn ‘Abdu Qays

He is ‘Abū ‘Abdullāh ‘Āmir ibn ‘Abdu Qays. He was from the major *Tabi‘īn*. He was known for his abstinence from the worldly life.

‘Abū ah-‘Alā’ (العلاء) ibn ‘Abdullāh said, “‘Āmir would receive his salary and place it in the cuff of his garment. Each time he met a poor beggar on the street he would give him money. When he returned to his family, he would toss his money to them. They would count it and find it was the same amount that he was given for his salary.”<sup>1</sup>

Al-Mu‘ala ibn Ziyād said, “‘Āmir ibn ‘Abdu Qays passed by a convoy that had stopped due to a lion on the path in front of them. When ‘Āmir arrived, he descended from his riding beast. The people said, ‘O ‘Abū ‘Abdullāh, we fear for your safety due to the lion.’ He said, ‘It is only a dog from the dogs of Allāh (ﷺ). If He wills to unleash it against me, He will do so; and if He desires to refrain it from me, then, He will do so. He walked toward the lion until he took hold of its paws and ears. He walked the lion away from the path and the convoy proceeded. ‘Āmir

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<sup>1</sup> Collected by Aḥmad in *Az-Zuhud* (175/2)

said, 'Indeed I am shy from my Lord, the Blessed and Exalted, that He see within my heart that I fear other than Him.'

### **'Abū 'Abdullāh Muslim ibn Yasār**

He is 'Abū 'Abdullāh Muslim ibn Yasār al-Baṣrī. He is from the major scholars of the *Tabi'īn*. Ibn Kathīr said, "He was a scholar known for abstaining from the worldly life, and no one during his era was given preference over him"

Muslim ibn Yasār would perform Ḥajj each year, and his companions would perform Ḥajj with him. One year on the Day of Quenching Thirst (the 8th of Dhu al-Ḥijjah, which is the first day of Ḥajj), Muslim said to his companions, "Would you like to perform Ḥajj?" His companions said, "The Shaykh must be senile if he thinks we are able to go for Ḥajj now!" (Translator's note: This is because during this time it would be impossible to travel such a long distance after the Ḥajj has already started.). His companions went out with him to perform Ḥajj due to shyness. As they travelled during the night, they could not see anything in front of them. When the morning came, they found Tihāma Mountains in front of them, so they praised Allāh. Muslim ibn Yasār said, "Do not be surprised. This is from the Power of Allāh."

## Muṭarīf ibn ‘Abdullāh ibn as-Shikhīr

He is Muṭarīf ibn ‘Abdullāh ibn as-Shikhīr from Baṣrah. He was a reliable narrator of *ḥadīth*, known for his piety.

Jarīr ibn Ḥāzim said, “There was a dispute between Muṭarīf and a man from his tribe, so the man lied against Muṭarīf. Muṭarīf said, ‘If you have lied, may Allāh bring about your death.’ So, the man died instantly. The family of the man went to Ziyād to file a claim against Muṭarīf. Ziyād asked them, ‘Did he hit him or touch him with his hand?’ They said, ‘No.’ Ziyād said, ‘Then, it was the supplication of a righteous man that coincided with the divine decree.’ Therefore, he did not rule in their favor.”<sup>1</sup>

Yūnus said, “When Muṭarīf would enter his home, his utensils would glorify Allāh.”<sup>2</sup>

Qatādah said, “Muṭarīf ibn ‘Abdullāh and his companions went out on a mission on a dark night. The tip of their whips shined with lights. His companion said, ‘If we tell anyone about this, they will deem us liars.’ Muṭarīf replied, ‘The one who denies the favors of Allāh is the greatest liar.’”<sup>3</sup>

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<sup>1</sup> Collected by Ibn ‘Abī Dunya in *Those Whose Supplication is Answered* (114)

<sup>2</sup> Collected by ‘Abū Nuaym in *Al-Hilya* (205/2)

<sup>3</sup> Collected by Aḥmad in *Az-Zuhud* (199/2)

## Sulaymān at-Taymī

He is Sulaymān ibn Ṭarkhān at-Taymī. He was a reliable transmitter, who narrated a great deal of *ḥadīth*. He was a devout worshipper. He would pray the morning prayer with the *wuḍū'* he had from 'Ishā' prayer.

Isma'īl ibn 'Ibrāhīm said, "Sulaymān at-Taymī borrowed a fur from a man, then he returned it. The man said, 'I still smell the fragrance of fine musk in the fur until this day.'"<sup>1</sup>

Sulaymān injured his eye, so the doctor forbade him from getting any water in it. Sulaymān touched his private area, and he was of the opinion that touching the private area invalidates *wuḍū'*. So, he removed the cotton from his eye and performed *wuḍū'*. Then, he returned the cotton. The doctor came and examined his eye and did not find anything wrong. Sulaymān said, 'I performed *wuḍū'* and Allāh healed me.'

## 'Abdullāh ibn Ghālib

He is 'Abū Quraysh 'Abdullāh ibn Ghālib al-Baṣrī, the worshipper. He would pray 100 *rak'ah* for Ḍuḥā prayer. He said, "This is what we have been created for."

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<sup>1</sup> Collected by 'Abū Nuaym in *Al-Hilya* (31/3)

Mālik ibn Dīnār said, “I descended into the grave of ‘Abdullāh ibn Ghālib. I picked up the dirt and found that it was musk. This became a trial for the people, so his grave was levelled and covered.”<sup>1</sup>

## Şilah ibn 'Ashyam

He is Şilah ibn 'Ashyam from the major *Tabi‘īn* of Baṣrah. He was known for his virtue, piety, and worship.

Jafar ibn Zayd said, “We went for battle with the army. As we neared the land of the enemy, the leader said, ‘No one stray away from the troops.’ The mule of Şilah ran away, carrying his equipment. Şilah started to offer two units of prayer. It was said to him, ‘The troops have moved on without you.’ He replied, ‘I will only pray two short units of prayer.’ Şilah supplicated, ‘O Allāh, I swear that You will return my mule with the equipment.’ Thus, the mule returned and stood in front of him.”<sup>2</sup>

'Abū as-Salīl (السَّلِيل) said, Şilah ibn 'Ashyam said, “I was travelling when I became severely hungry, and I could not find anyone to sell me any food. I became worried that I would not find anyone on the journey that could provide anything. As I was travelling, I supplicated to my Lord that He feed me. Then, I heard a meal

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<sup>1</sup> Collected by 'Abū Nuaym in *Al-Hilya* (257/2)

<sup>2</sup> Collected by Ibn al-Mubārak in *Az-Zuhud* (290)

behind me. When I turned around, there was a garment filled with fresh dates inside. I took the dates and continued riding my animal while eating the dates until I became full. When the evening arrived, I met a monk in his monastery and informed him of what occurred. He requested I feed him some of the fresh dates, so I gave some to him. I passed by that same monk much later and he had several beautiful date trees. He said, 'These trees are from the dates you gave me.' He had given the garment that the dates came in to his wife, and she would show it off to the people."<sup>1</sup>

### **'Abdullāh ibn Shaqīq**

He is 'Abū Muḥammad 'Abdullāh ibn Shaqīq al-'Uqaylī al-Baṣrī.

Al-Jurayrī said, "'Abdullāh ibn Shaqīq was from those whose supplication was answered. When a cloud would pass by, he would say, 'O Allāh, do not allow this cloud to pass by such and such place until it has rained.' So, the cloud would not pass that spot until it had rained upon it."<sup>2</sup>

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<sup>1</sup> Collected by Ibn al-Mubārak in *Az-Zuhud* (297)

<sup>2</sup> Collected by Ibn Hajar in *At-Taḥdīb*

## Jamīl ibn Murra

He is Jamīl ibn Murra ash-Shaybānī al-Baṣrī. Nasā'ī deemed him a reliable narrator of *ḥadīth*. Imām Aḥmad said, "I only know good of him."

Ḥammād ibn Zayd said, "Jamīl ibn Murra said, 'Often I would need something, so I would supplicate to Allāh until that thing would appear in front of me;' meaning money."

## 'Abū Muḥammad Ḥabīb al-'Ajamī

He is 'Abū Muḥammad Ḥabīb, from those known to abstain from the worldly life. He is from the reliable narrators of *ḥadīth*.

Mujāshī' ad-Dabarī said, "A woman from the neighbors of Ḥabīb gave birth to a beautiful boy who was bald. The boy's father came to Ḥabīb when the boy reached the age of 12 and said, 'O 'Abū Muḥammad, do you see this son of mine and his handsomeness? But his head has remained bald, as you see. So, supplicate to Allāh for him.' Ḥabīb started to cry and supplicate for the boy, as he rubbed his head with his tears. I swear by Allāh, the boy did not stand up before deep black hair grew from the roots of his head. His hair continued to grow until he had the most

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beautiful hair.” Mujāshi‘ commented, “So I saw the boy bald and I saw him with hair.”<sup>1</sup>

As-Sarī ibn Yaḥyā said, “Abū Muḥammad Ḥabīb purchased some food for a community afflicted with famine and distributed it among the poor. Then, he sewed the empty bags of food, placed them beneath his head and supplicated to Allāh. The food sellers came to him and claimed he owed them money for the food. Ḥabīb pull out those bags and they were filled with money. It was the exact amount of the food; thus, he gave the money to them.”<sup>2</sup>

Muslim ibn 'Ibrāhīm said, “A man came to 'Abū Muḥammad and said, ‘You owe me 300 *dirham*!’ 'Abū Muḥammad replied, ‘How do I owe you?’ The man said, ‘You owe me 300 *dirham*!’ Ḥabīb said, ‘Come back tomorrow.’ When the man left, Ḥabīb performed *wuḍū'*, prayed, and supplicated, saying ‘O Allāh, if he is truthful give the money to him, and if he is lying then afflict him within his hand.’ The man arrived the next day being carried. He had suffered a stroke to one side of his body. Ḥabīb said, ‘What is wrong with you?’ The man said, ‘I am the one who came to you yesterday, but you did not owe me any money. Rather, I wanted to embarrass you before the people, so you would give me the money.’ Ḥabīb said, ‘Will you do this again?’ The

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<sup>1</sup> Collected by Ibn 'Abī Dunya in *Those Whose Supplication is Answered* (120)

<sup>2</sup> Collected by 'Abū Nuaym (150/6)



man replied, ‘No.’ Ḥabīb said, ‘O Allāh, if he is truthful dress him in good health.’ So, the man stood up from the ground as though nothing had ever befallen him.”<sup>1</sup>

### ‘Utbah al-Ghulām

He is ‘Utbah ibn Abān. He was called ‘Ghulām,’ the child, because he worshipped like a captive child.

Ḥasan ibn Di‘āmah said, “I saw ‘Utbah al-Ghulām, whenever he liked a bird, he would call for it, and the bird would come to him until it landed on his thigh. He would pet the bird, then release it and it would fly away.

‘Abdullāh ibn Mubashir said, “‘Utbah al-Ghulām supplicated to his Lord for three special qualities in this world. He supplicated to his Lord to favor him with a somber voice, abundant tears, and food without effort. Thus, whenever he would recite, he would cry and cause others to cry. His tears flowed constantly; and when he would return to his home, he would have food waiting for him and not know from where it came.”<sup>2</sup>

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<sup>1</sup> Collected by Ibn ‘Abī Dunya in *Those Whose Supplication is Answered* (138)

<sup>2</sup> Collected by Ibn al-Jawzī in *Qualities of the Elite* (313/3)

## Şafwān ibn Muḥriz

He is Şafwān ibn Muḥriz. His narrations are collected in Şaḥīḥ Bukhārī and Şaḥīḥ Muslim.

Thabit al-Bunānī said, “‘Ubaydullāh ibn Ziyād, the governor of Baṣrah, arrested a cousin of Şafwān ibn Muḥriz, and imprisoned him. Şafwān went to everyone of influence in Baṣrah to assist his cousin, but no one would assist him. Thus, he spent the night in his prayer chamber, sad and gloomy. He fell asleep during the night. Someone came to him in his dream and said, ‘O Şafwān, stand and request your need in the proper manner.’ He became afraid, stood, performed *wuḍū’*, and prayed and supplicated. That night, Ibn Ziyād, the governor of Baṣrah, was afflicted with insomnia. Ibn Ziyād said, ‘Bring me the cousin of Şafwān ibn Muḥriz.’ So, the prison guard opened his cell and brought him forth in the middle of the night. The governor said to him, ‘You are free to go without any penalty, because I have not been able to sleep since you have been here.’ Şafwān remained asleep until his cousin knocked on his door and informed him of what occurred.”<sup>1</sup>

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<sup>1</sup> Collected by ‘Abū Nuyman in *Al-Hilya*

## 'Aṭā' as-Salīmī

He is 'Aṭā' ibn 'Abī 'Ubaydah. It was said about him that he did not raise his head to the heavens nor laugh for forty years.

Ṣaliḥ al-Murī said, "'Aṭā' as-Salīmī did not supplicate a lot. Rather, when his companions would supplicate, he would say, 'Amīn.' One of his companions was apprehended, so it was said to him, 'Do you have a need?' He said, 'I want 'Aṭā' to supplicate to Allāh to release me.'" Ṣaliḥ said, "So I went to 'Aṭā' and said to him, 'O 'Abū Muḥammad, would you like for Allāh to grant you relief?' He said, 'Yes, I swear by Allāh that I would love that.' I said, 'Indeed, your companion so and so has been arrested, so supplicate to Allāh that he is granted relief.' So, he raised his hands and said, 'O Allāh, indeed, You know our need before we ask You for it. Thus, fulfill it for us.'" Ṣaliḥ said, "I swear by Allāh, we did not leave the house before his companion entered the house."<sup>1</sup>

## 'Abū Rayḥāna 'Abdullāh ibn Maṭar

He is 'Abū Rayḥāna 'Abdullāh. He narrated *ḥadīth* from ibn 'Abbās and accompanied Ibn 'Umar.

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<sup>1</sup> Collected by Ibn al-Jawzī in *Qualities of the Elite* (330/3)

S'ad ibn 'Abī 'Umayyah said, "Abū Rayḥāna boarded a ship. He would sew on the ship with his needle. One day his needle fell into the sea and he said, 'I am certain that You, my Lord, will return my needle to me.' So, his needle appeared until he was able to grab it."

### **'Abū Mu'āwiyah al-'Aswad**

He is 'Abū Mu'āwiyah al-'Aswad. Imām Dhahabī said, "He was from the companions of Sufyān at-Thawrī and 'Ibrāhīm Adham."

'Abū az-Zāhiriyyah said, "I arrived in Tarsus (a city in Turkey) and visited 'Abū Mu'āwiyah al-'Aswad. He was blind, but he had a *Muṣḥaf* in the home that was closed. I said to him, 'May Allāh have mercy upon you, you have a *Muṣḥaf* while you are not able to see it.' He replied, 'Are you able to keep a secret until I die?' I said, 'Yes.' He said, 'When I want to recite the Qur'ān, my sight is returned to me.'"<sup>1</sup>

### **'Abū Tālib al-Nasā'i**

He is 'Abū Tālib 'Abdul Jabbār ibn 'Āsim al-Nasā'i. He narrated *ḥadīth* from a number of scholars. He is considered a reliable narrator of *ḥadīth*.

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<sup>1</sup> Collected by Imām Dhahabī in *Siyar A'lam An-Nubala'i* (80/9)

'Abū Tālib said to Yaḥyā ibn Ma'īn, "I awakened one morning without anything, and I was in a large house. I supplicated silently in my head, 'O Allāh, I know that, indeed, You provide for the dog and the pig. O Allāh, provide for me.' I heard a voice from behind me say, 'Do you want *dirham* (money) or flour?' I thought to myself, 'What will I do with flour when I do not have any wood to cook with?' Then, a bundle was pushed toward me containing 500 *dirham*."

### 'Ibrāhīm Adham

He is 'Ibrāhīm Adham al-Balkhī. Imām Dhahabī said, "He is an Imām to be followed, a reliable narrator of *ḥadīth*."

'Abdullāh ibn al-Faraj said, "I saw 'Ibrāhīm in a garden in Sham, and he was sleeping lying down. There was a snake with a daffodil in its mouth, protecting him until he awoke."

Baqīyah ibn al-Walīd said, "We were upon the sea when a strong wind came, and the waves began to toss us around. The people started to cry. It was said to Ma'yūf, 'There is 'Ibrāhīm ibn Adham. Perhaps, you can ask him to supplicate to Allāh.' 'Ibrāhīm was sleeping in the corner of the ship with his head covered with a garment. We approached him and said, 'O 'Abū Ishāq, don't you see what the people are going through?' He

said, 'O Allāh, indeed, You have shown us Your might. So, show us Your pardon.' And the ship became calm."<sup>1</sup>

Ṣaliḥ ibn Sulaymān said, "Ibrāhīm ibn Adham needed some *dirham* (currency), and he was on the shore of the sea. So, he supplicated to Allāh. A school of fish appeared, and each fish had a *dirham* in its mouth. Ibrāhīm only took one *dirham*."<sup>2</sup>

Al-Ḥārith ibn Nu'mān said, 'Ibrāhīm Adham used to pick fresh dates from oak trees."<sup>3</sup>

### **‘Abdullāh ibn Munīr al-Marwzī**

He is ‘Abdullāh ibn Munīr al-Marwzī. Those who narrated from him include Bukhārī, Tirmidhī and Nasā'ī. Imām al-Bukhārī said, "I have not seen the likes of ‘Abdullāh ibn Munīr.

Yaḥyā ibn Badr al-Qurashī said, "On Friday before Jumu'ah prayer, ‘Abdullāh ibn Munīr would be at the Caspian Sea. When the time for the prayer arrived, he would be seen at the masjid in Amol (the largest province in Iran at the time). Thus, the people would say, 'Indeed, he walks on water!' It was said to him, 'O 'Abū Muḥammad, indeed, you walk on water.' He replied, 'As for walking upon the water, then, I don't know about

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<sup>1</sup> Collected by Ibn al-Jawzī in *Qualities of the Elite* (157/4)

<sup>2</sup> Collected by Ibn 'Abī Dunya in *Those Whose Supplication is Accepted* (123)

<sup>3</sup> Collected by Ibn 'Abī Dunya in *Those Whose Supplication is Accepted* (124)

that. But, if Allāh wants, He can unite the two edges of the river so the individual is able to cross.”

'Ibrāhīm ibn Munīr would go out to the wilderness with his companions and collect items such as saltwort and sell it in the market to earn a living. One day, they went out and there was a lion crouching on the path. They said to him, ‘There is a lion!’ He said to his companions, ‘Stay here.’ Then, he approached the lion, alone. We do not know what he said to the lion, but the lion stood up and left. He said to his companions, ‘Let us proceed.’”<sup>1</sup>

## Muḥammad ibn Ismāil al-Bukhārī

He is Muḥammad ibn Ismāil ibn 'Ibrāhīm al-Mughīra al-Bukhārī. He is the well-known Imām, scholar, narrator of *ḥadīth*, and collector of the famous book *Ṣaḥīḥ Bukhārī*.

Khalaf ibn Muḥammad ibn al-Faḍl said, “I heard my father say, ‘Muḥammad ibn Ismāil went blind when he was young. His mother had a dream in which she saw 'Ibrāhīm (ؑ), the friend of Allāh. He said to her, “Indeed, Allāh has returned the vision of your son due to your extensive crying over him.” When

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<sup>1</sup> Collected by Ibn al-Jawzī in *Qualities of the Elite* (41/4)

they awakened the next morning, Allāh had returned his sight.”<sup>1</sup>

## 'Ayūb as- Sakhtiyānī

He is 'Ayub ibn 'Abī Tamīmi as-Sakhtiyānī, the Imām, the leader of the scholars, the trustworthy narrator of *ḥadīth*.

'Abdul Wāhid said, “I was with 'Ayūb and we became severely thirsty, to the extent that we were about to die. 'Ayūb said, ‘Can you keep a secret of mine?’ I replied, ‘Yes, I will keep it until you die.’ 'Ayūb scratched the side of a cave with his foot and water gushed out from it. We drank the water and took some back with us.”

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<sup>1</sup> Collected by Al-Khatīb in *The History of Bagdad* (10/2)



