

A Scent of Saintliness



*1st Collection
Ramadan 2012*

32 Sohbats



When Musa (as) went up Mt. Sinai he told his people he would be gone for forty days. But the Bani Israil in those days counted the day as one and the night also as one. So they reached forty days in half the time and they thought that because of their sins their prophet had been taken away from them.

Earlier when Musa (as) had led them out of Egypt they had crossed the Red Sea safely by Allah's permission. Pharaoh and his armies following behind them had been drowned when the sea closed back over them. All the soldiers with their armor, their weapons, their gold and silver, all were covered by the sea. The law of the Jews forbids them from taking the spoils of war. The weapons and artifacts that washed up onto the shore had to be destroyed by burning. This left only a molten mass of the metals from which they

were made.

There was a man called Samiri, a companion of the Prophet Musa (as). At the time when Samiri was a child, Pharaoh had ordered the killing of all the boys of the Bani Israil. Samiri's parents sent him into the desert to protect him from Pharaoh. Jibrail (as) would come and suckle these small sons of the Bani Israil with his wings. Because of this Samiri was very familiar with the Archangel and, unlike most people, he could see Jibrail (as) riding the Horse of Life when he came to visit Musa (as). Samiri gathered the sand from the hoof print of this horse and hid it in his jubba.

Samiri made his living as a goldsmith. He took the melted gold from pharaoh's army and mixed it with the sand from the footprint of the Horse of Life and fashioned a statue of a golden calf that moved and talked because of the power of that sand.

The Bani Israil were always asking for a god idol to worship just as their neighbors had. Samiri told them that their prophet Musa (as) had forgotten to give them their idol and so now he would give them this calf to be their god.

The Bani Israil began to worship this calf and dance around it.

At that time the Bani Israil numbered seventy thousand people. Only twelve thousand did not succumb to worshipping the calf. Sayyidina Harun (as) went with that twelve thousand to another distant place.

Meanwhile, S. Musa (as) was in khalwat on Mt. Sinai waiting to be given the Torah. He was so close to Heaven that he could hear the leaves being cut and the scratching of the Divine Pen. There were so many leaves of the Torah that not even seven camels could carry them all.

Jibrail (as) came to S. Musa (as) and told him that his people had gone astray and were worshipping a calf. S. Musa (as) in anger said, "O my Lord. You are the One Who guides and the One Who misguides. It is You Who has misled them."

S. Musa (as) got the Torah and came down to his people. He saw them dancing around the calf. He grabbed Harun (as) by the beard accusing him of misleading the people. Harun (as) explained that, fearing for his life, he had left the people alone.

Musa (as) then threw the Torah to the ground. Two pages broke and the writing flew away.

“Why didn’t you wait the forty days for me to return?” Musa (as) asked his people.

“Samiri deceived us,” they answered. The punishment of Samiri was that from that day to the end of time no one talked to him or came near him.

As for the calf, they burned it, but gold doesn’t burn it only melts. So S. Jibrail (as) told Musa (as) to go to the bank of the Nile and gather a grass growing there called, “Kimiya”. This herb would make the gold burn to ashes. Musa (as) sent his nephew Qarun to collect a handful of this grass but Qarun was greedy and he took a camel load for himself and he hid it. S. Musa (as) spread the handful of Kimiya on the calf and it burned to ashes.

At that time the law of the Bani Israil required a physical punishment for every breach of the law; they could not just be forgiven as we can be now. Their sins were written by the Divine Will on the foreheads and their doors for all to know. Allah commanded that for the sin of idol worship the twelve thousand who did not

worship the calf should kill the fifty-eight thousand who did, and this was accepted by all.

Early in the morning they went out into the desert. The fifty-eight thousand sinners sat in rows and the twelve thousand believers had to kill them, even the members of their families and loved ones. But they could not look into their faces and kill them so from Allah's Mercy came a dense cloud that blurred the faces of the sinners enabling the believers to carry out God's Orders. From early morning until after 'Asr the cloud remained. When it cleared there was blood and dead bodies all over the sand.

Musa (as) cried out to his Lord, "O my Lord, my community is finished."

Allah answered him that because all had obeyed the Lord's judgment, executioner and executed were all awarded Paradise.

But S. Musa (as) continued to cry that his community was not as strong they had been before and they were not clean.

Allah then commanded Musa (as) to throw the ashes of the calf into the Nile and then drink from the

water. Those whose hearts were pure would remain men but those whose hearts were tainted would begin to look like cows. In this way they could tell the pure from the impure. They executed the ones who looked like cows and so completely purified the community. However, the result was that all the people drank the water in which the gold had been dissolved and to this day all the Bani Israil have the love of gold in their hearts.

Now Qarun took his camel loaded with Kimiya and began turning everything into gold, even the doorstep of his house. He bought many white slaves and sent them around the streets dressed in gold to make people envious.

Qarun wanted to be the Prophet. He was jealous of S. Musa (as). He wanted the community to be his. He invited the people to his house to eat and drink until even the believers began to gather there. He had so many treasures that seventy camels were not able to carry even the keys to his treasure chests.

S. Musa's (as) people had to pay Zakat. They had to pay one out of four, whereas Muslims only have

to pay one out of forty.

Musa (as) asked Qarun for his Zakat. Qarun began to argue and to bargain. Musa (as) offered him, "Pay one in one hundred, one in one thousand." Qarun refused even this. He even got a prostitute to agree to swear that she was pregnant by Musa (as).

All the people gathered at Qarun's house. Qarun invited Musa (as) to come in and give Sohbet, which he did. Then he invited the people to ask questions. A man asked, "If someone steals what is the punishment?" "We cut off his hand," answered Musa (as). "If he commits adultery?" "He is stoned," Musa (as) answered.

Then the prostitute appeared and would have given false testimony against Musa (as) but Allah tied her tongue. Musa (as) laid his staff on her stomach and the baby spoke and told the name of its real father.

S. Musa (as) was hot tempered. He asked Allah to give him power over Qarun as he had given him over Pharaoh. He told the people to choose sides. All went with Musa (as) except two who stayed with Qarun. Musa (as) ordered the earth to swallow them

to the knees. Then Qarun, out of fear, offered to pay his Zakat.

Musa (as) ordered the earth to swallow him to the waist. Musa (as) said, "To hell with your Zakat," and Qarun then offered half of all his wealth.

"Keep your money," said Musa (as) and ordered the earth to swallow them to the neck. Qarun offered all his money but still Musa (as) ordered the earth to swallow the three completely.

The people began to talk that now Musa (as) had all Qarun's money for himself. So Musa (as) ordered the earth swallow the treasure as well.

Allah told Musa (as), "Qarun asked you forty times for forgiveness. If he had asked Me even once I would have forgiven him."

Still to this day Qarun and his two companions continue to sink lower into the earth by the order of S. Musa (as).



One day the Prophet (sas) was sitting with his companions when people arrived and invited him to meet with the unbelievers of the Quraish. When he asked why they were asking to meet with him he was told that Habib, the King of Sham, was visiting. The people of Quraish loved Habib. They called him Rayhan ash-Sham. And Habib wanted to meet this Muhammad (sas) who called himself the Prophet of God and was causing division among the people.

S. Ali (ra) and S. Khadija (ra) begged him not to go, but he insisted that he must. The Prophet (sas) put on his black turban, the one he wore for war, and he went.

All the men of Quraish were gathered under the palm trees. Habib and his army were with them. When they saw the face of the Prophet (sas), beau-

tiful like the moon, they were ready to believe. They prepared a golden chair in front of King Habib for the Prophet (sas) to sit on. Then king Habib asked if it was true that he was insulting the gods of their ancestors. The Prophet (sas) began reciting The Quran. King Habib was moved to tears and he asked the Prophet (sas) for a miracle to confirm what he felt.

Habib asked, although it was only 'Asr, that the sun should set and the moon should rise. Then he asked that the Prophet (as) should split the moon in half.

S. Jibrail (as) told the Prophet to pray two rakats and then ask. Allah would grant his request. The Prophet (as) did this.

The sun went down. Allah opened one needle hole in the veil of Hell to let a small amount of its darkness seep out. The people were terrified at the intense blackness.

Then the moon came up. The Prophet (sas) pointed his finger and the moon split. One side went down, the other up and it made Shahada in the sky. Then the moon set and the sun returned and they all saw that it was still 'Asr time.

Many of the people became Muslim at this time but not Abu Jahl. He called the Prophet (sas) a magician. King Habib became Muslim.

The King had one sorrow that he kept locked in his heart. Jibrail (as) told the Prophet (sas) that secret sorrow. Habib had a daughter who was mentally retarded and crippled. He kept her safe in a special palace. The Prophet (sas) told Habib that when he reached home he would find her healed.

Habib announced that he had brought with him thirty thousand soldiers and they would all take Shahada. The Prophet (sas) recited Surat an-Nasr and began to weep. They asked if he cried in happiness. He replied that he was crying because just as people were at that time entering Islam in large groups, so at the end of time people would leave Islam in large groups.

Habib went home where his daughter received him like the full moon. He sent two messengers to the Prophet (sas) carrying great gifts of treasure but Abu Jahl intercepted them and took the camels and the gold. He said they belonged to him because he was the

rightful king of Quraish. The Prophet (sas) said to let the camels decide. All night Abu Jahl prayed to his idols and talked to the camels. But the next day when the Prophet (sas) passed the tail of his turban over the faces of the camels they spoke in plain Arabic. They said they were sent from Habib, the King of Sham, to Muhammad (sas), the Prophet of God.

Then the Quraish began to complain that Muhammad (sas) was rich and must be doing what he was doing for money. So the Prophet (sas) led the camels, laden with their treasure, to Mt. Qubays and ordered it all to become sand. By Allah's Will the treasure became ordinary sand.



Forty days before the arrival of a guest an angel comes to bring his provision (rizq). Because we cannot either see or answer the greetings of the angel, Allah sends Jibrail (as) to answer for us.

The rizq of the guest is of nine parts: one the guest consumes himself during his stay, and the remaining eight benefit the host and his family.

The du'a of the guest is answered, so when you are a guest always make sure to say a blessing du'a for your host family.

The household that receives many guests is very blessed.



One day S. Othman (ra) invited the Prophet (sas) and all the Sahaba to his house for food. On the way to his house S. Othman (ra) walked behind the Prophet (sas) counting his footsteps. The Prophet (sas) asked why he was counting his footsteps? Othman (ra) answered that for each footstep of the Prophet (sas) he was going to give one gold coin in sadaga and set a male slave free.

At the feast at Othman's (ra) house there was every kind of good thing to eat. All that was missing was the milk of the bird. S. Ali (ra) ate and went home feeling very sad. When Fatima (ra) asked why he was sad, he answered that he wished he had the money to host the Prophet (sas) as Othman (ra) had done.

S. Fatima (ra) encouraged him to make the invitation. "But what will we feed him?" Ali (ra) asked her. "O Ali," she said, "He is Habibullah. He

will feed us. We will not feed him.”

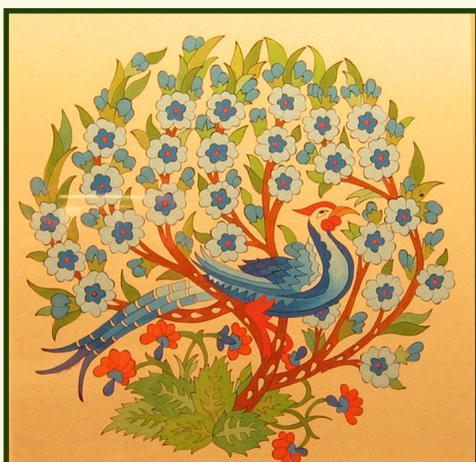
So Ali (ra) asked Fatima (ra) to do the inviting because he felt he had nothing to offer. The Prophet (sas) said he would come the next day and bring all the Sahaba with him.

S. Fatima (ra) filled a big pot with water and put it on a hook over the fire. She had nothing to add to the water. She left it and went to their little prayer room to pray. After praying she made sajda and asked: “O my Lord, Your beloved is coming. What shall I feed him?”

The Prophet (sas) arrived with all the Sahaba and a very nice smell began coming from the pot. The food smelled like paradise food. The Prophet (sas) said it was made and sent by Allah. The people sat to eat in groups of ten. They ate their fill of the beautiful food in turns. After all had eaten they sent pots of food to all the neighbors.

Jibrail (as) came to the Prophet (sas) to tell him to tell Fatima (ra) that Allah had accepted her invitation. She was so happy that she asked Allah to give sadaga for her also. Jibrail (as) said that for each footstep of the

Prophet(sas) Allah would give one hundred thousand gold coins and release one hundred thousand men and women from hell for the honor of S. Fatima (ra).





S. Ali (ra) was very generous. He never kept money long. One day he found his wife and children crying from hunger. For two days they had eaten nothing. S. Fatima (ra) had six coins that her mother, Khadija (ra), had given her and she was saving for her burial. She gave them to S. Ali (ra) and asked him to bring food for them from the market.

When Ali (ra) entered the marketplace he found a fight going on. A Jew was holding a Muslim by the throat threatening to kill him if he didn't pay his debt. The Muslim had many children. Who would care for them? The amount the Muslim owed was exactly six coins. Ali (ra) gave them to the Jew. The Muslim was happy because he was free of debt. The Jew was happy because he had his money. Only Ali (ra) was unhappy because he had no money to buy food for his children.

He went home and told S. Fatima (ra). She said, "Never mind. I will put the children to sleep." S. Ali (ra) was even more sad. "S. Fatima (ra) is so good," he thought. "Any other wife would have gotten very angry."

It was their custom, whenever they were very sad or hungry, to go look at the Prophet's (sas) face, and then they would feel better. On the way to the Prophet's (sas) house Ali (ra) saw a Bedouin dragging a fine, fat camel by a rope. "This camel is so disobedient," he said. "What will you give me for him?" S. Ali (ra) offered to pay the Bedouin one hundred coins the next day.

S. Ali (ra) took the camel and walked a short way when he met another Bedouin who offered to pay him three hundred coins for the very same camel. S. Ali (ra) sold him the camel and paid the first Bedouin the one hundred coins. He then went to the market to buy food for his family. His children ate and laughed and played and were so happy.

S. Ali (ra) went to find the Prophet (sas) who said to him, "Will you tell me the story or shall I tell

you?" *Ali (ra)* asked the Prophet (sas) to tell the tale. Then the Prophet (sas) told him: "The first Bedouin, who sold you the camel, was *Jibrail (as)*, and the second, who bought the camel, was *Mikail (as)*. The camel was from the herds of paradise." He told him that for the six coins given to free the Muslim debtor Allah had repaid him fifty times over.

On the Day of Reckoning you have no idea what gifts, what rewards, will be given.





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At the age of seven a child should learn du' a and salat.

By the age of ten, if the child still isn't praying, you must encourage him by hitting him lightly with your hand.

At the age of fifteen salat becomes fard, obligatory. The angels sitting on each shoulder begin writing in their books the account of good and evil.

At the age of twenty the child reaches majority and receives any inheritance.

At the age of twenty-eight his physical power reaches its completion.

At the age of thirty his mind (aql) reaches its completion.

At the age of forty the believer is completely mature, as was the Prophet Muhammad (sas) when he received the beginning of the revelation of The Quran

at age forty.

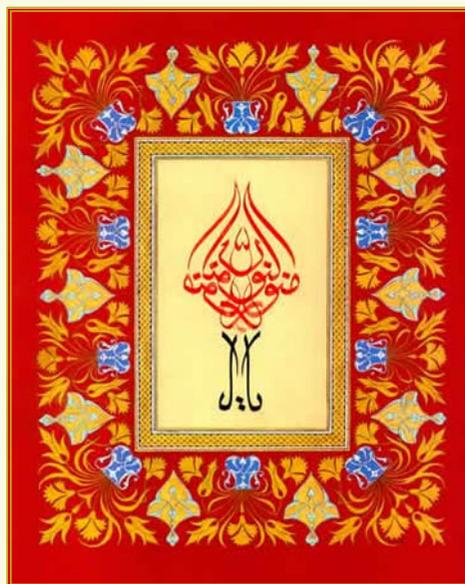
At the age of sixty the believer becomes a Divine representative.

At the age of seventy the angels know him by name. Allah loves him and he loves Allah.

At the age of eighty the believer becomes innocent again and the angels no longer keep account of his good and bad actions.

At the age of ninety the believer feels kept in captivity in the world. The world begins to feel like a prison.

At the age of one hundred the believer is given the power of intercession for seventy souls, to take them out of Jehennam into Paradise.





One day when the Prophet (sas) was preparing for war a man came to him and asked him to make Amin after the man made a du'a so that, with his blessing insh' Allah, the man's du'a would be accepted. The Prophet (sas) agreed. The man, whose name was Nofal, then went home and returned with his wife and two sons. Then raising his hands in supplication he asked that Allah cause him to die a martyr in the coming battle, leaving his wife a widow and his sons orphaned. The Prophet (sas) said the Amin at the end of Nofal's du'a because he had promised to do so, even though he was not happy with Nofal's request because of his family.

The Muslim army went to war and they were victorious. They returned to Medina and as was the custom the women and children lined the road to cheer

the victorious army and to look for their loved ones. The wife of Nofal was among them. As soon as she saw the Prophet (sas) and his companions she asked after her husband, Nofal.

The Prophet (sas) did not like to have to tell her that Nofal had been martyred so he did not answer directly but rather gestured with his hand towards the rear of the army.

All the Sahaba seeing the Prophet's reluctance to speak made the same gesture when the wife of Nofal asked them for information. Finally at the end of the long line of soldiers came Sayidina Abu Bakr (ra). The wife of Nofal asked him for news of her husband. Now Abu Bakr (ra) knew that the Prophet (sas) had only gestured to imply that Nofal might be at the rear of the army. S. Abu Bakr (ra) desired to follow the actions of his beloved Prophet (sas), but since he was the last man and there was no one following him, he did not know what to do. Finally, in distress, he put all of his beard into his mouth and answered her. All

she could understand of the cry that came from Abu Bakr's(ra) mouth was, "Allah."

Just then Nofal, her husband, came from behind Abu Bakr(ra) and he cried "Labbayk," I am here, and he passed them quickly like an arrow shot from a bow.

When the Prophet (sas) arrived at his mosque, because it was his custom after arriving from war to pray and thank Allah before going home, he found Nofal arriving like an arrow ahead of him saying, "Labbayk."

Now the Prophet (sas) and the companions knew that Nofal had fallen as the first martyr in the battle they had just fought. They had seen him fall and they had buried him before leaving. But Sayyidina Jibrail (as) came then to the Prophet (sas) and told him that some of his Sahaba have the station of S. Isa (as) and can raise the dead. He said that if Abu Bakr (ra) had repeated one more "Allah," all the martyrs

would have risen from their graves and come running, shouting, "Labbayk."

Nofal rejoined his family and continued to live a long time. He fought in many of the subsequent battles and had several more children. He died sometime after the Prophet (sas).





S Ibrahim (as) was ordered to rebuild the Ka'aba, which had been hidden in the earth after the flood of Nuh (as). At the time of the flood, Mount Qubays (a mountain outside of Mecca) asked Allah, "Let me hide your amanat." So Allah placed the black stone safely inside the mountain. Then Allah put a little hill over the spot on which the Ka'aba had stood to mark it.

Ibrahim (as) asked his Lord, "Where and how should I build it?" Jibrail (as) came and removed the hill with his wing. Then a cloud appeared and shaded the area of the sanctuary so that its boundaries were made clear.

Then Mount Qubays asked Allah that the Ka'aba be built from its stones. This Ibrahim (as) and Ismail (as) did and mixed the mortar with zamzam water.

The order came from Allah. Jibrail (as) was the architect. Ibrahim (as) was the mason and Ismail (as) was the laborer.

Ibrahim (as) built the walls as high as he could reach. Then he took one large stone to stand on so that he could build higher. As the building grew the stone increased in height and it moved around the Ka'aba on its own with Ibrahim (as) standing on top of it. After the Ka'aba was completed this stone stayed nearby and became what we now know as Magam Ibrahim (as).

Then Hajjar (ra), Sara (ra), Ismail (as), and Ishaq (as) came to make tawwaf.

S. Ibrahim (as) was tired and he sat down. He was exhausted but he wanted to clean the area before making tawwaf. Just then a big wind blew through and carried all the debris and dust and dirt away. Those small bits of rock were distributed by the wind all over the world. Wherever a stone fell a mosque was or will be built until the end of time.

The Ka'aba is called Bayt Allah, the House of God, because all people are welcome there.

S. Ibrahim (as) made du'a that out of his love for the community of the coming Prophet Muhammad (sas) he could make shafa'a, intercession, for all the old people who would journey to the House. S. Ismail (as) asked for shafa'a for all the middle-aged people. S. Ishaq (as) asked for shafa'a for all the young people. S. Sara (ra) asked for shafa'a for all the women, and S. Hajjar (ra) for all the slaves and servants, both men and woman.

Then Ibrahim (as) put up his hand and said, "We love the community of the Prophet Muhammad (sas) and the pilgrims who will come will love him. They will only pray for their Prophet (sas) and they will forget all about us."

Allah answered that He would make it obligatory in the five prayers to remember Ibrahim (as) and his family. Ibrahim (as) was very satisfied with this promise.

After making Hajj, Ibrahim (as) left Hajjar (ra) and Ismail (as) and returned to the mountains on the border of Arabia and Palestine. One side of the mountains is green and one side brown and dry. There

he prayed, "O my Lord, I left some of my family in a distant desert valley (Mecca) so You make people come to them." And today whatever you might want you will be able to find in Mecca..

Then Allah ordered Ibrahim (as) to call the people to come for pilgrimage, Hajj. S. Ibrahim (as) asked, "But my Lord who will hear me?" Allah ordered him, "Call and they will hear." So Ibrahim (as) raised his voice and began calling the people. When he finished he started to hear voices from far away like the buzzing of bees. "Labbayk Allahuma Labbayk" cried the voices.

"O Allah," Ibrahim (as) cried, "All those people are coming. How will I host them?" S. Jibrail (as) came down with a glass of water. He told Ibrahim (as) to throw this water into the wind. The wind took the drops of water all over the world. Wherever they landed they became salt. On the mountains they became rock salt. On the sea they became sea salt. Whoever uses this salt is enjoying the hospitality of S. Ibrahim (as) until the end of time.

The souls who answered Labbayk once will

make Hajj one time. The souls who answered twice will make Hajj two times and so on.

The first Ka'aba was actually the Bayt al Maimur which, at the time of the flood, was raised to the fourth heaven. It is there today and the angels make Tawwaf around it. It is exactly the same as the Ka'aba in Mecca and directly above it. If it should fall it would occupy exactly the same space. But it will not fall or come to this earth again.





Once Khidr (as) asked his Lord, "Ya Rabbi, in Qur'an it says that everything, wet or dry, is contained in the Kitab al-Mubin. Teach me because I don't know all of it."

He was told to go to the most elevated Imam, Abu Hanifa (ra). He stayed with him for five years. After five years Imam Abu Hanifa (ra) died. So Khidr (as) asked to be allowed to enter his tomb and continue to learn from Abu Hanifa (ra) there. He stayed twenty-five years in the tomb of Abu Hanifa (ra) and finished all truths of the Qur'an, thirty years of knowledge.

In that same village there was a fatherless boy who was very hardworking and kind. He earned three coins a day as a laborer. One coin he gave to his mother, one

he gave as sadaqa and one he kept to live on. This boy had only one desire in his heart and that was to learn. But he had no money and he had no time. The desire to learn grew within him until finally he asked his mother what he should do.

His mother told him to go to Samargand. Although it broke her heart to let him go she had to do it. He arranged to travel with a friend. His mother hugged him and stood by the door to watch him leave. Her heart prayed silently to Allah: "My Lord if you don't bring him back I will not move from this door."

The two boys journeyed on until it was time to pray. The boy knew that his mother's permission came from her tongue not from her heart. He made ablution in preparation to pray and a little urine got on his clothes. He thought, "The first time only my clothes are dirtied. The second time it will be my body and the third time it will be my soul. I must return to my mother. It is better." But his heart remained heavy, longing for knowledge.

When he returned, he found his mother still standing by the door. They hugged each other in joy. He returned to his old life carrying firewood on his shoulders and selling it. He and his mother lived in a one-room house. At night he prayed on the roof so as not to bother his mother. Even in the deep snow he kept praying.

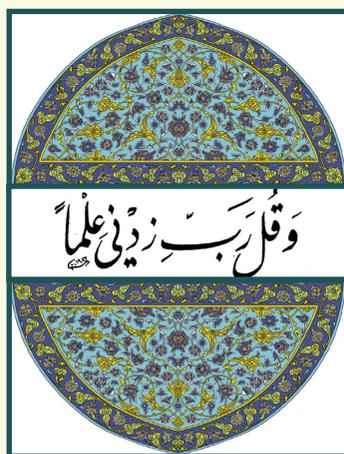
One night this boy heard a voice calling him from down below. It was an old man who climbed to the rooftop and announced that he had come in answer to the boy's prayer for knowledge. So every night at Tahajjud this man came to teach the boy for one hour. This old man was Khidr (as) and what he had learned in thirty years he taught the boy in three years.

The boy grew up to be Imam Qushayri. He possessed ilm/knowledge that no one else had. He became very famous and had many disciples. He wrote a book of one thousand volumes. He put these volumes in a box and told his closest companion to throw them in the river Dijla in Iraq.

The murid was about to obey when the idea occurred to him to hide the precious volumes instead. He returned to the Shaykh who asked him what he had seen. "Nothing," he answered. The Shaykh then knew the man had not thrown the box in the river. He commanded him to go a second time and a second time the disciple could not get himself to throw his master's works in the river. On returning to the Shaykh he still answered his question by saying he had seen nothing. So for a third time the Shaykh sent his disciple to do as he asked. This time the man could only obey. He picked up the box and heaved it into the middle of the river. A huge hand rose out of the water and grabbed the box like a box of matches. The disciple asked the hand who it belonged to. "I am the angel entrusted to protect the books of Imam Qushayri," a voice answered.

Now the disciple returned and told his Shaykh what he had seen and he asked for an explanation. The Shaykh told him that he had prayed to be of benefit

to the community of the Last Prophet, Muhammad (sas), in the later days. The book will be hidden until Isa (as) returns. The Anti-Christ will come and burn all the truthful books. Then Isa (as) will make two rakats and the books of Qushayri (ra) will reappear and spread the lost knowledge everywhere. This is the help for the community of Muhammad (sas) that the knowledges of Qur'an are kept safely hidden until they are needed at the end of times.





Once long ago there was a man who was very, very rich but he had no children. His brother had two boys. The brother died and the rich uncle took the boys into his home. The boys lived there and became more and more envious and greedy. All they wanted was their uncle's money.

They talked together and decided that it might take much too long for their uncle to die naturally. They determined to kill him in spite of the fact that he was very generous to them.

Together they murdered him and dragged his body out of town. They did not bury it but left it lying on the open ground. They went home and began crying, "Where, oh where, is our beloved uncle?"

The place where they placed the body was on the border between two towns. Each town accused the other of the murder because they both loved the old

man equally.

The boys said they wanted revenge and they wanted blood money. This was in the time of the Prophet Musa (as) and people went to him to solve their differences. Musa (as) asked his Lord, "Show us the truth." So Allah ordered them to slaughter a cow and take the tongue and the tail to the corpse.

The Bani Israil thought at the time that this was a joke. So they began to ask frivolous questions about what kind of cow. If they had just obeyed, any cow would have done, but they kept asking so the kind of cow became more and more specific until only one particular cow would do: a yellow cow owned by a poor boy who used to carry wood from the mountains to sell. This boy worked so hard that he had cuts all over his back from the weight of the bundles of wood and his clothes were stuck to him in dried blood.

He told his mother that he wished they had an animal to help carry the wood. She told him that his father had left him a yellow calf that had been put out to pasture. If the boy called the cow would come.

So the boy went to the pasture and called the yel-

low cow and he recognized it as if he had known it all his life. He took the cow home.

His mother told him to take it to market and sell it. With the money he should buy a donkey and save the rest of the money. He went to market where a man offered him twenty coins. The boy had to go home and check with his mother. She gave him permission to sell but the next day on his way to market another man offered him thirty coins. This confused him so he went home to check with his mother. She told him to stop coming back. He should just sell the cow.

He returned to the market the next day and another man told the boy that his cow was very precious and he advised the boy to sell the cow only on the condition that when they kill it they do so without cutting the skin. Then they should take the intact skin and fill it with gold and that would be the price of the cow. This third man was really an angel sent by Allah and the boy must obey.

The Bani Israil accepted the boy's terms because this was now the only cow that would serve Allah's purpose. So the Bani Israil slaughtered the cow and

*beat the corpse of the old man with the tongue and tail.
The dead man sat up and said, "My nephews killed
me."*

*The Bani Israil filled the cow's skin with the dead
man's fortune and gave it to the boy. And all of this was
because of the baraka of the boy who always pleased
his mother..*



12th Sohbati



The Du'a of The Mother

Once there was a lady who had a son who did all the forbidden things (drinking, gambling, etc.). The lady was a disciple of Hassan al-Basra (q) and she was pious and good. Everyday she went to the Shaykh and asked him to pray for her boy. Everyday the Shaykh said to her, "Insha Allah," and everyday the boy remained the same.

One day the boy left home and did not return until the next morning.

The mother went again to the Shaykh. This time he told her to go home, get her ablution and pray. At the end she should make du'a herself because the du'a of the mother is always accepted.

She prayed all night while her son was out drinking with his friends. While he was drinking heavily he suddenly heard a voice coming out of his cup. It said, "You despair of Allah's mercy." He threw the cup to

the floor and he immediately repented sincerely. His friends made fun of him by telling him he was just like his mother, but he did not mind.

As morning approached the boy reached his home repentant. He found his mother making du'a for him and her tears were pooling under her prayer rug. He hugged his mother and told her he repented and would never touch drink again. She hugged her son and he became limp and unconscious in her arms. Maybe he has fainted she thought and threw cold water on his face. But no, her beloved son was still lying like the dead.

She went to the Shaykh and told him. The Shaykh instructed her to put the body of her son on a donkey and go to the Ka'aba in Mecca. There she should make tawwaf seven times. If he woke up then she could return home, but if he didn't then she must continue on to the Lebanese mountains. It took her more than a month to travel to Mecca but she completed the journey and made tawwaf. Nothing happened. Her son was still as if he were dead.

So she put him back on the donkey and went to the Lebanese mountains. It took many, many months.

Finally they reached a garden. She saw seven men at the end of it standing in line ready to make the funeral prayer. When they saw her they explained that they were saints and that their Shaykh had died. He had told them just before dying to wait until their new Shaykh would appear and lead them in his funeral prayer.

The lady looked at her son and he was struggling to get off the donkey. "O my mother," he said, "do I have any clean clothes?" He took the clean clothes and made ablution in a nearby waterfall and then he led the saints in the funeral prayer.

"O mother," the boy said, "you made du' a for me and now we must part until the end of time."

Then he left with the saints, walking up the mountain until they disappeared from sight.

This is the power of the mother's du' a. Allah made the boy unconscious as a khalwat to clean the boy for his new job.

A mother's du' a is accepted like a prophet's du' a. Sometimes mothers get upset and in anger they ask some punishment for their children but a mother's love is

like a wall protecting her children. No harm can enter.

*Once the sahaba (ra) asked the Prophet (sas),
“What do we do if we have no mother to make du’a
for us?” He answered, “Then do kind favors for the
people your mother loved. Your mother will be pleased
and make du’a for you in eternity.”*





There was a king who decided that Khidr (as) must be among the believers and he wanted to meet him. So he sent all his ministers out looking around the country for anyone who knew where to find S. Khidr (as). No one had seen him or knew anything. Finally one poor dervish answered that he could find Khidr (as). The King then commanded that he should produce him. The dervish answered that he had no time to search for Khidr (as) because he had to provide for himself and his family. They asked how many days he needed. He replied, "Forty days." So the king sent provisions for forty days to the house of the dervish so that he would be free to search for S. Khidr (as).

The wife of the dervish thought he must have stolen all that food and asked him about it. He told her. She asked if he really knew where to find Khidr (as). The

dervish answered that his plan was to relax and enjoy the food and rest for forty days and then maybe Allah would send Khidr (as).

They did this. On the thirty-ninth day there was still no sign of S. Khidr (as) and the dervish knew that the king would behead him. So he planned to run away early in the morning of the fortieth day. But Allah kept the dervish and his family asleep late until noon the next day at which time they were awakened by a loud knocking at the door. It was the soldiers of the King. They escorted the dervish alone to the palace that was crowded with people hoping to see S. Khidr (as). In front of the King were two chairs one of gold and one of wood. The dervish sat on the wooden chair. The king then asked for Khidr (as) and the dervish had to tell the truth: he had no idea. The king was very angry and he asked his ministers what punishment was appropriate to inflict on the dervish.

The first Minister said to cut him into pieces and hang the pieces around the city to warn the people not to lie to their king.

A small boy in the crowd called out, "Everything

returns to its origins.”

The second Minister said “No, better to rip his flesh from his bones, and grind it up and scatter it to the dogs.”

The small boy called out again, “Everything returns to its origins.”

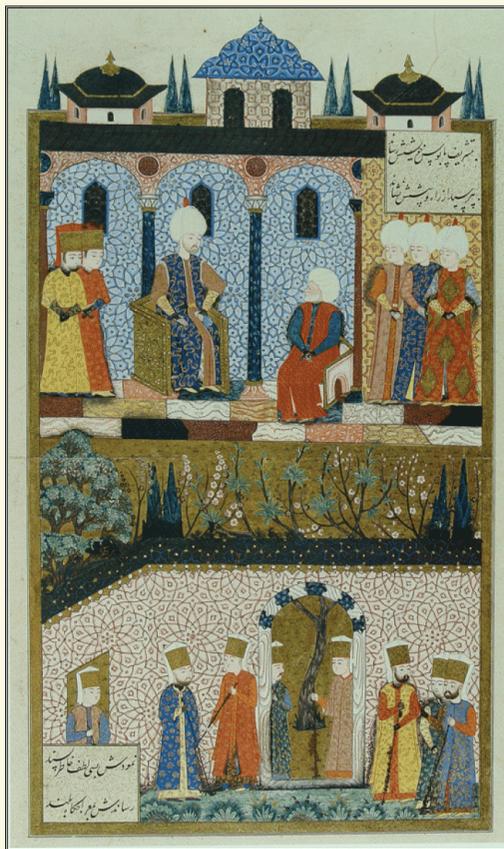
The third Minister advised the King saying that he had every right to kill the dervish, but if he spared his life the people would be impressed and love the King for the mercy he showed.

The small boy repeated again, “Everything returns to its origins.”

The King then asked the dervish, “Is that your son?” But the dervish said he did not know the boy and thought he belonged to the court. But no one in the palace knew the boy. So finally the King asked the boy himself for his name.

He answered that he was S. Khidr (as). The King then asked him to explain what he had been saying. He said that the first Minister was the son of a butcher and so made judgments befitting a butcher. The second Minister was the son of a cook and so made

judgments like a cook. The third Minister was the son of a minister and so his judgment took into account how to please and win over the people. The King should appoint him chief Minister, and the others, chief butcher and cook. He then told the King, "You are not taking good care of your people if they are so hungry they have to lie to eat. A king's job is to take care of his people and look after their welfare." And with that S. Khidr(as) disappeared.



14th Sohbati

The Hospitality of Ibrahim (as)



Ibrahim (as) loved guests. If he had no guests he would fast. If he still had no guests he would break his fast on only water and so on. One time he fasted three days in a row. And it came to his heart, "Is there anyone else in the world like me?"

Allah inspired Ibrahim (as) and told him to travel around and look at the people and learn. So he traveled until he came to a place with hollow trees. He looked inside one tree and he saw a man and he said, "As-salamu alaykum. I would like to be your guest."

The man replied, "Welcome, guest of Allah." Ibrahim (as) looked around and saw no pots, no food, no cooking. He wondered how they were going to break fast. Outside he saw a bowl with two pomegranates.

The man broke fast on the seeds of the pomegranate with thanks to Allah for sending a guest. Ibrahim

(as) then asked him how often he broke his fast. He answered that he broke only when a guest came and that was about once a month.

Ibrahim (as) was astonished, because he broke fast every third day. Ibrahim (as) then asked him if no guest came what he would do. The man answered that he would fast another month.

Ibrahim (as) expressed his wonderment. The man then told him that this was nothing, that there was a higher saint one day's journey away. So Ibrahim (as) followed his directions and found a man sitting in a cave. He gave his salams and asked to be his guest. "Welcome, guest of Allah," the man said, but continued to sit without doing anything.

At sunset they rose and prayed together but there was no sign of food or cooking. Just then a deer passed by. The man pointed to the deer to come and when it arrived it was already cooked and ready to eat.

The man thanked Allah for sending him a guest. Ibrahim (as) asked him how often he broke his fast. "Once in two months," he replied. "And if no guest arrives I fast another two months."

Ibrahim (as) was astonished. "Is there another like you around here?" he asked. "Yes indeed," said the man, "In the Lebanese mountains."

So Ibrahim (as) went to the mountains and found a well-dressed man with a beautiful turban. Ibrahim (as) said to him, "I would like to be your guest." He replied, "Welcome, guest of Allah," and took Ibrahim (as) to a cave that was furnished very comfortably and richly. Ibrahim (as) liked the cave very much and the way it was outfitted.

They prayed the sunset prayer together, and then the man asked Allah to bring them food to break fast. The ceiling of the cave opened and a table descended with all kinds of food on it. They ate and the man thanked Allah and the table ascended and the ceiling closed.

"How often do you break fast?" asked Ibrahim (as). "Every three months," his host answered. "And if there is no guest I fast another three months."

Ibrahim (as) then asked him if the cave was his house. "Oh no," said the man. "This is a mosque. I have another house." Ibrahim (as) asked if he might

see it. The man told him to go to the cave next door. He said, "If you come back I will take you to my house."

Ibrahim (as) went next door and found a cave. Inside a huge lion was roaring and making the mountain shake. Ibrahim (as) said to the lion, "Be still. This is Ibrahim in front of you," and the lion became peaceful.

Ibrahim (as) then returned to the man who told him to close his eyes and climb on his back. They flew through the air until they reached an island in the middle of the sea. There was a long rug on the shore for praying. The direction of prayer was marked by stones, a broken jug held water for ablution, and there was a small oil lamp. Ibrahim (as) was very surprised because the cave had been very luxurious but the saint's house was very spare.

Ibrahim (as) asked the man to make du'a for him. But the man said sadly that his du'a was never accepted. Ibrahim (as) asked him how this could be? The man answered that for forty years he had been making one du'a and that it had never been granted. Ibrahim (as) then asked what he had been asking for.

“Once, forty years ago on one of my travels, I saw a beautiful long-haired boy by the sea crying. He was saying, ‘Oh I want to see my father, Ibrahim.’” This beautiful boy was Ismail (as). Since that time the man had had a longing to meet the father of that beautiful boy. He had made du’a for forty years to meet Ibrahim (as).

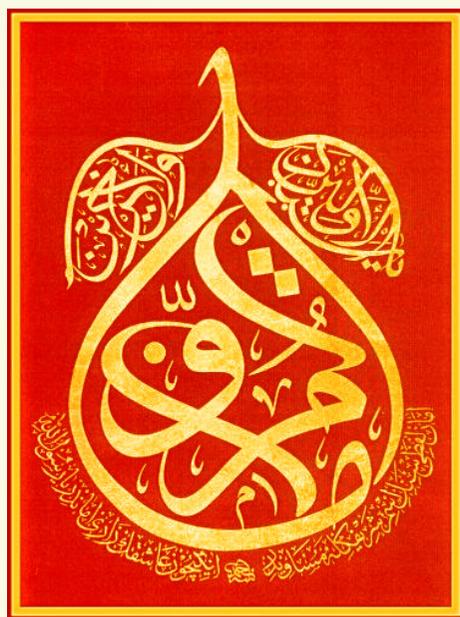
Then Ibrahim (as) told the man who he was and they embraced and the man happily breathed his last breath. Ibrahim (as) felt so sad. He washed him, wrapped him and buried him. Allah sent an angel to take Ibrahim (as) from that island on his back. The angel asked Ibrahim (as) where he wanted to go. “To the end of the world,” said Ibrahim (as).

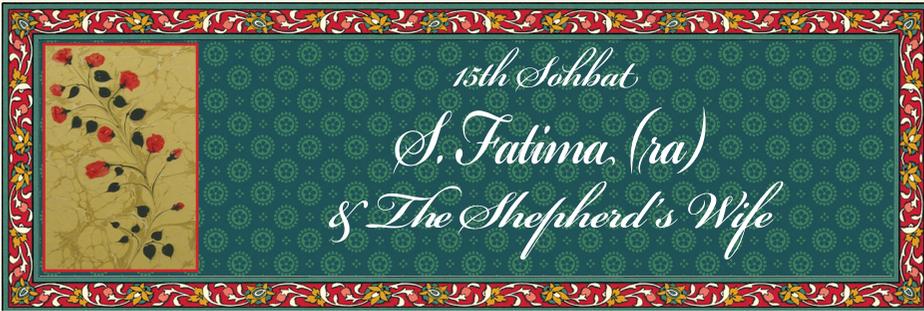
He reached the end of the world and found a gate decorated with precious stones. He was told it was the gate of tawba (repentance) and it would remain open until the sun should rise from the West. Then it would close.

Then Ibrahim (as) asked the angel to carry him to Ismail (as). Ibrahim (as) and his son hugged and the Prophet Ibrahim (as) made tawba for having thought

that he was so special for fasting three days waiting for a guest.

For every level there is a higher level. Allah is not happy with those who think too well of themselves.





*S*ittina Fatima (ra) was looked after very well by S. Ali (ra). When she passed by the door he jumped to his feet out of respect for her, the Prophet's (sas) daughter. But she did not rise to her feet for him.

She was called the Mistress of all women.

One day when she was sitting with her father she asked who among them would be the first to pass to Paradise?

He said the wife of a certain shepherd would be the first. Fatima (ra) was very surprised. She asked to go visit her to learn why she would be the first.

She went to the poor cottage where the woman lived. She knocked at the door and announced herself. The lady answered in a gruff voice that she had no permission to open the door, and to please go away and

come again the next day.

Fatima (ra) went home. The next day she went again to the shepherd lady's cottage, this time with her small son Hassan.

The lady answered her knock by saying "Oh, I only took permission from my husband for you to enter, not the little boy. Please go away and come again tomorrow."

The next day Fatima (ra) returned, this time with Hassan (ra) and the infant Hussain (ra) in her arms.

Again she was turned away, for the women had no permission for the baby.

Three days S. Fatima (ra) had been turned away but her adab was so good and her patience so plentiful that she returned again the fourth day.

This time the gruff old voice of the shepherd lady said she had permission to enter. Once inside Fatima (ra) found a lovely young woman. She had been putting wool in her mouth to make her voice ugly.

The lady sat Fatima (ra) and the children inside the small house while she sat outside in the sun. Fatima

(ra) invited her to squeeze in with her but she said that her husband, the shepherd, worked outside in the sun all day. So it was not right that she sit in the shade.

The lady put a bag of breadcrumbs in the sun. Fatima (ra) asked why. The lady said that her husband's lunch sits all day in the sun so hers should as well.

She had two clay pots of water one in the shade and one in the sun. She drank the hot water, as her husband must be doing.

She set food on the table and three plates, one hot, one lukewarm and one cold. When her husband returns he could choose the one he preferred.

As Fatima (ra) was leaving she saw a strong stick behind the door. The lady said that sometimes her husband returned, angry with the sheep, so she provides him with the stick to beat her instead and feel better.

Fatima (ra) went home and cleaned her house until it shone. She prepared three bowls of soup, hot, warm, and cold. When Ali (ra) returned she jumped

up to greet him.

He was very surprised and asked what had happened. When she told him he was so happy that he said, "I will not enter the house until I kill one hundred unbelievers."

Then because of this vow he could not enter his own house for many days and S. Fatima (ra) went to ask her father the whereabouts of her husband. He was sleeping in the mosque in order to keep his vow.

Ali (ra) explained to the Prophet (sas) what had happened. The Prophet (sas) ordered him to go to a man sitting in the mosque reading The Quran and slice him through the middle. Ali (ra) objected but the Prophet (sas) insisted.

So Ali (ra) went and cut the man in half. One half became a monkey and one half became a pig and both jumped out of the window.

"Now you can go home" the Prophet (sas) told him. "Your oath is fulfilled." But first Ali (ra) wanted to know about the man. The Prophet (sas) told him

that the upper half was always reciting The Quran from pride rather than from the heart and so it was like a monkey. The lower half he was not keeping clean so it was like a pig.

Ali(ra) went home to Fatima(ra) his wife.





Two beautiful men approached the Prophet (sas) and asked him to give them the secret of Fatihah. The Prophet (sas) asked who they were and where they came from.

They said they were from an earlier time. They had heard there was to be one surah revealed that was so special that they prayed for a thousand years to be told this surah. Then they were told it was only for the nation of Muhammad (sas) so they prayed another thousand years to live long enough to meet the Prophet Muhammad (sas).

They were Khidr (as) and Ilyas (as) and their du'a was accepted.

Their prophethoods ended and they were now only a part of the umma of the Prophet Muhammad (sas). Muhammad (sas) gave them Fatihah and they were content. They raised their hands to ask Allah to

take them in death now that their prayer had been answered. But the Prophet Muhammad (sas) put his hand over their mouths and asked them to stay. He said his umma is so weak they need all the help they can get. So Ilyas (as) became protector over people on the sea (Bahr) and Khidr (as) over the people of the earth (Barra).

They then asked the Prophet (sas) to tell them the benefits and rewards of reciting Al-Fatihah. He said that if he spoke until the end of time he could not finish, but he would tell them the rewards of Amin which is said at the end, (spelled: alif, mim, ya, nun).

Alif is written on the Arsh of Allah Almighty.

Mim is written on the Kursi.

Ya is on the Preserved Tablet (lawh).

Nun is on the Pen (qalam).

Alif is on the forehead of the Archangel Israfil (as).

Mim is on the forehead of Mikail (as).

Ya is on the forehead of Jibrail (as).

Nun is on the forehead of Azrail (as).

Alif is on the Torah.

Mim is on the Labur (Psalms).

Ya is on the Injil (New Testament).

Nun is on The Quran.





When S. Adam (as) was expelled from paradise Allah gave him seeds from the wheat plant to plant on earth, saying, "Because you ate from it, your children will eat from it without ever being satisfied and they will have to eat from it daily."

Allah gave him two oxen to help in plowing. S. Adam (as) harnessed up the oxen to the plow and began plowing a furrow that went on and on. Finally Jibrail (as) told him to stop, saying, "This is yours and that is mine." Jibrail (as) had to put stones down as a boundary. Adam (as) contested the boundary and began to push the stones, because humans are greedy and are always asking for more.

S. Adam (as) threw the wheat seeds in the furrow until the time of asr. Hawwa (ra) planted barley until maghrib. The seeds took one day to grow and they were ready for harvest. The next day Adam (as) and

Hawwa (as) wanted to continue but the heavenly oxen refused. So Adam (as) hit the oxen and the oxen objected saying, "Why are you beating me?" "So that you will work more and do what I tell you to do," said Adam (as). And then he remembered that Allah had told him to do something and he had not listened. In memory of this terrible thing he sat down and lamented for a hundred years.

Then the oxen made a deal. "If we work," they said, "we must share the food." They began to work until there were two piles, one of hay, one of grain. Adam (as) asked the oxen which pile they wanted for their share. Because it was by far the largest, they took the huge pile of hay. That is why today we are eating grain and not hay.

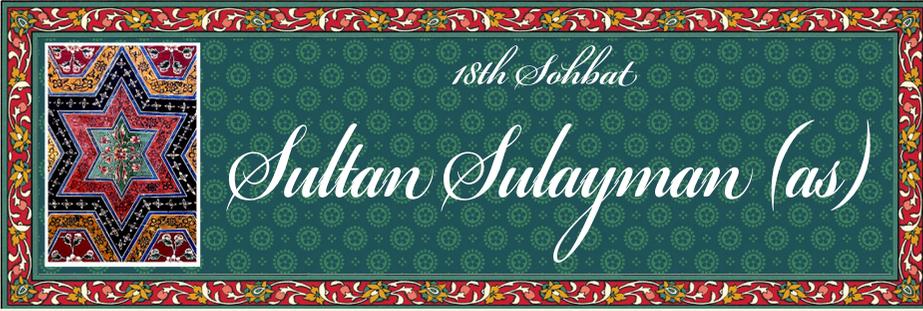
In the beginning the animals could talk. Since then Allah has told the animals to be quiet.

Then Allah showed Adam (as) and Hawwa (as) how to make bread from the wheat. They made three loaves. Adam (as) took two and Hawwa (ra) took one.

Adam (as) ate his two loaves right away but

Hawwa (ra) ate only half of hers and put the other half away for the next day. This is why women always save for the morrow, and Shaykh Effendi adds that it is why women are always on a diet.





The Prophet Daud (as) had many children. The youngest of them was Sulayman (as). Before he died S. Daud (as) spoke to Jibrail (as) saying that he wanted Sulayman (as) to be his heir, but since he was the youngest he did not know how he could accomplish this.

Jibrail (as) told him to spread sand on the floor of a small room and have each of his sons plant their staff upright into it and write his name beside it in the sand. The one whose stick had begun to sprout by morning would be his heir. They did this. Then they shut and locked the room.

The next day when they opened the room all the staffs were still dry and dead sticks except for the staff of Sulayman (as) which had grown into a huge tree. So all Daud's (as) sons accepted the choice of S. Sulayman (as) as sultan and they took sworn allegiance to

him.

Once he was on the throne S. Jibrail (as) came to Sulayman (as) and told him that he must look after the poor ones. S. Sulayman (as) asked, "O Jibrail (as), which ones are the poor ones? Even I myself am poor. I have nothing of my own." S. Jibrail (as) told him to go to the top of the mountain where a lady was living with two orphans, "Go look after her," he said.

Sulayman (as) climbed the mountain and found a lady living in a poor hut with two daughters. Both her arms were covered with scratches and there was just a tattered mat on the hard floor. Sulayman (as) asked about the scratches and she told him that her girls slept with their heads on her arms at night so that her dear children would not hurt their heads on the rough floor. She said her husband had died a martyr and she had no family in this land to look after her.

Sulayman (as) said, "Allah made it permissible for you to marry someone to care for you and your daughters." She replied, "I can't bear to bring a stepfather to care for my daughters. That's why I remain patient."

Sulayman (as) said, "If a good man comes you

must marry him.”

Sulayman (as) was very sad for this family. He returned to the palace. He made du'a, "O Lord give them from Your treasures." Sulayman (as) was king but he owned nothing of his own except what he earned with his own hands.

Allah ordered the Jinn to dive into the sea for gold and pearls. In one night the Jinn filled one room with gold and pearls. S. Sulayman (as) put it all on horses and camels and ordered the caravan up the mountain. They took the main road while he took a shortcut.

S. Sulayman (as) reached the house and found it surrounded by people. The lady sat behind a curtain. She had accepted the proposal of one good man as the King had ordered.

Her two daughters were playing outside when she called them in to look at the beautiful new dresses they had been given. She told them that they would have a stepfather now to look after them.

The daughters ran out crying and hugging each other. They cried, "We used to have a mother but now we have no one." All the guests began to cry with

them.

The mother took off her new dress and said I will not marry. Everyone left except Sulayman (as).

At that time the caravan arrived with the gold and pearls. Sulayman (as) filled the room with treasure. "This is for you. You can give it or keep it." The lady and her girls were now very rich and they paid for the foundation of the Masjid al-Aqsa.

Sulayman (as) was only fifty-two when he died; leaning on his stick watching while the Jinn finished the temple..





There was a thief who was very evil. No one was safe from his crimes. He lived during the time of Abdul Khaliq al-Shujdawani (q).

One day a murid was going to dhikr using the mountain road. The thief could see that the murid carried something under his arm. It was honey that he was taking to the Shaykh so that all the murid could have a spoonful.

The thief took the honey, which the murid relinquished out of fear for his life. The thief made off with the honey but after a few moments he had what was for him an astonishing thought. It occurred to him that so many could have shared in this honey if he had not taken it all. And he began to feel bad. He felt so bad that he caught up with the murid and gave the honey back.

The thief went home and told his wife of the very

strange and unprecedented thing he had done. That night he died. His corpse became stuck to the earth and they could not lift it for two days. They went to S. Abdul Khaliq (q) and he came with two hundred murids. He looked and saw the body stuck to the earth like a stone.

The shaykh asked the wife how long they had been married. She said fourteen years. "In all that time did he do any good deeds?" "No," she answered, "nothing." Then she remembered the jar of honey, and the fact that even her husband was surprised at himself.

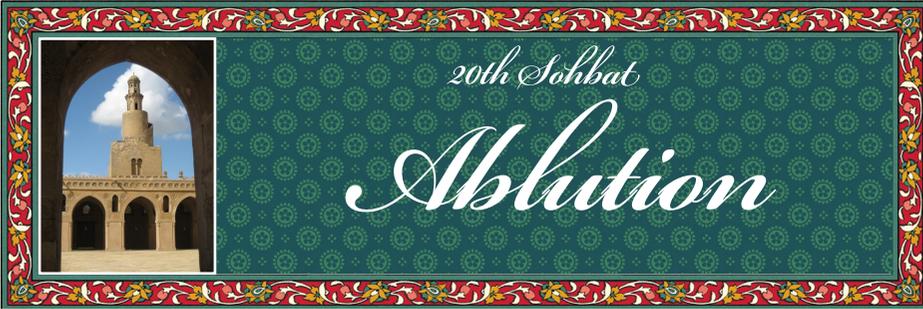
S. Abdul Khaliq (q) began to circle around the corpse saying, "O Allah, you promised me that whoever served me will receive paradise. This thief carried a jar of honey for my murid for five minutes, even if that was not his intention. He carried honey for us. He served us."

Then S. Abdul Khaliq (q) pushed the corpse and it moved. He washed and buried it himself.

He said, "Whoever serves the Naqshibandi Shaykhs, even as little as a grain of wheat, they will carry them. Allah gives the Shaykhs the right of in-

tercession for them. The Shaykhs will not pass through the Day of Judgment without taking those who served, however little, with them.”





One day they asked the Prophet (sas), "What is wudu / ablution?"

He explained that when Allah ordered S. Adam (as) not to eat from the wheat tree and he disobeyed, he had to wash. He had to wash his face because he looked at the tree. He had to wash his hands because he touched the tree. He had to wash his feet because they walked to the tree. In his regret for eating of the tree he put his hand on his head, so he had to wash his head. It became obligatory for us to wash these four areas.

Adam (as) washed because of his sin but we wash for the reward, sawwab.

Whoever washes his face for prayer Allah gives him beauty like the Prophet Yusuf (as).

Whoever washes his hands to the elbow reaches the station of the Prophet Musa (as), and brings his

hand out white and will take his book in his right hand.

Whoever washes his head reaches the station of the Prophet Sulayman (as) who was given the sultanate over men and Jinn. The one who washes receives a crown of honor.

Whoever washes his feet for prayer, reaches the station of the Prophet Muhammad (sas) who rode on the Buraq. The one who washes, on the last day will ride not walk to meet the Prophet (sas).

Whoever makes wudu followed by two rakats, Allah forgives him all his sins.

Once there was a murid of a Shaykh who asked to learn the art of Alchemy that would allow him to turn copper and iron into gold. The Shaykh told him to stay one year and every time he makes wudu he should pray two rakats.

One year passed and the murid was drawing water from the well. When the bucket reached him he saw it was full of gold. The murid in disgust poured the gold back into the well because now he wanted water for wudu more than he wanted gold.

The Shaykh told him that he now had the power

of Alchemy. But wudu is of more value.

The Companions asked the Prophet (sas) how will he know his umma on the day of judgment. He said, "I will know them by their lights. The places they washed for wudu will glow with light. Those body parts are shining, that is how I will recognize them."

Whoever makes wudu Allah protects from all sin. It is the weapon of a believer to always have wudu.

One day they went to a monastery and knocked. They waited a long time before anyone answered. They thought maybe enemies were hiding inside so they all went to make wudu before entering. Wudu is protection for the believer.

One day the tyrant Hajjaj arrested a man in order to execute him but the man told them, "Today you cannot kill me because the Prophet (sas) said that he who makes wudu and does two rakats no harm can befall him." So the police had to leave him alone.

Aisha (ra) asked the Prophet (sas) about women. When she has her period, at prayer time she should recite:

100 astaghfirullah

100 la ilaha ilallah

And she must be thankful for having her period.

When she makes ghusl she should pray two rakats, the first with Surat ul Kafirun and the second with Surat ul Ikhlas.

She gets the sawwab of forty martyrs, and Allah forgives her from one period to the other. If you make wudu during that time it doesn't count.

Allah will never waste good deeds. It is no difference to Him if you are man or woman.

When S. Hawwa (as) came from Paradise she began to pray then she got her period. She asked Adam (as), he asked Jibrail (as) and he asked Allah, Who said she should not pray until it was over.

Then Ramadan came and Hawwa (as) fasted until she got her period. Then she asked Adam (as). He told her to eat. After Ramadan was over S. Jibrail (as) came to Adam (as) to tell Hawwa (as) to make up the fast days she missed. For prayer the order came from Allah, but for fasting the order only came from Adam (as). So prayer need not be made up.

Also prayer is required for the whole year but fast-

ing only once.

You must make up missed fasting days before next Ramadan or fast sixty days for each day you missed. This is not for the days missed for sickness or pregnancy or nursing.

And you can use other fasting days to make up your debt but you must make an intention the night before and then insh' Allah, Allah will give you the second as well. The most important one is your debt.

If you fast six days in Shawwal that is good. When Ramadan is done we leave the small jihad for the big jihad. The six days of Shawwal are harder than all of Ramadan.

Allah made the creation in the six days of Shawwal. These 6 days begin on the second day of Shawwal. Some people say it's any six days but really it is the first 6 because these were the creation of the world.

The human being has three hundred sixty organs and should make sadaga for each day of the year. The debt man owes for each organ could kill the whole world. But each one must get an individual death. Death is very difficult, each organ gets its own but Al-

lah makes it easy so that the organs all die together, like a drink of cold water.

Allah will give those who fast the six days all the luxuries of Paradise.

S. Dhul Nun al Misri was at the Ka'aba making Khalwat. There was another man next to him also making Khalwat. They became like brothers after spending so much time near each other.

The man was terrified of dying, of the questioning and of being alone in the grave. So the two made a pact that whoever died first the other would accompany him to the grave and stay all night to help answer the questions of the angel.

The other man died and Dhul Nun washed him and after maghrib he stayed by the grave waiting. He fell asleep. Then he awoke to a voice, "O Dhul Nun, go home. He doesn't need you."

Dhul Nun got up, got wudu, and prayed two rakats. Again he fell asleep and awoke to a voice, "He doesn't need you. He isn't in the grave anyway."

"Where is he?" asked Dhul Nun.

"Allah put him in his station (magam)."

“What did he do to reach that station?”

“He fasted the six days of shawwal. If you want this station fast those days.”





One day S. Musa (as) was giving a very strong sohbati. "Is there someone who knows more than you?" the people asked him. "No," he said. Allah was displeased with this answer and the pride that it showed. It came to Musa's (as) heart that if he had said, "Allah knows more," it would have been better. Then he began to wonder if there was someone who knew more than he. Allah answered, "Yes there is." He told Musa (as), "Take a loaf of bread and a dry fish and travel until the fish becomes alive again. There you will meet the one who knows more." So Musa (as) took his boy and they walked by the sea a long time.

They arrived at a beautiful place and he fell asleep. S. Musa (as) told the boy to wait while he rested and then they would continue. The boy saw the fish coming alive. It jumped into the sea and swam away although

it had been half eaten.

S. Musa (as) awoke and they continued walking. After a while they began to get hungry and then the boy remembered that the fish had swum away. Shaytan had made him forget.

So they returned to the place where the fish had come alive. There they found a man covered in an abaya. Musa (as) said, "Teach me what Allah has taught you." The man answered, "Allah taught me something and he taught you something else. You cannot be patient with me long enough to learn what I know."

Musa (as) said, "I will be patient."

"Then don't ask any questions," said the man.

They got on a boat. The boatman ferried them across the river without payment. Then Musa's (as) teacher broke a board in the bottom of the boat and threw it in the sea.

S. Musa (as) forgot his promise. He said, "Why did you do that? The boatman was so kind to us."

"Didn't I tell you, you couldn't keep patient?"

Musa (as) promised again not to ask questions.

Then the ship reached land. They saw some boys playing. The most beautiful one Khidr (as), for that was the name of this teacher, struck and killed.

At this Musa (as) got really angry. The boy was innocent. He was not a grown man full of sins. "How could you do this?"

"Didn't I tell you, you could not keep patient with me?" said Khidr (as).

"If I do it again you can send me away," said Musa (as) and they traveled on.

They reached a village. They had no food or water. No one in the village accepted them as guests. As they were leaving they found an old wall collapsing. Khidr (as) put his hand on the wall and it straightened.

Musa (as) this time was very upset. "If you had asked money for this work we could have eaten."

"Now we must separate," said Khidr (as). "But let us eat first and I'll explain after."

A deer passed by. Khidr (as) pointed and the deer fell down dead. Half of it was cooked and half of it was still raw. "The grilled half is for me," he said, "and the raw half is for you."

Musa (as) said, "Can't we share the grilled half? What can I do with the raw half?"

"You asked to be paid for your work so Allah sent you the raw meat."

"But let me eat a little from your half," said Musa (as). But when he reached for some of Khidr's (as) half it became raw again, dripping with blood.

S. Khidr (as) ate and prayed.

S. Musa (as) was still collecting wood in order to cook his half. Finally he finished and ate.

Khidr (as) got the skin and put the deer back together. The deer walked away. "Now I will explain," he said.

"The owners of the boat were good people. Together they supported a large family. The next day a tyrant King was coming to take all the sound boats. I made it look like it was not a good boat."

"As for the boy, his parents are pious and the boy was going to cause them trouble. I killed him before he committed sins and brought shame to his parents and I asked Allah to give them another child. He is going to give them a girl who will be grandmother to seventy

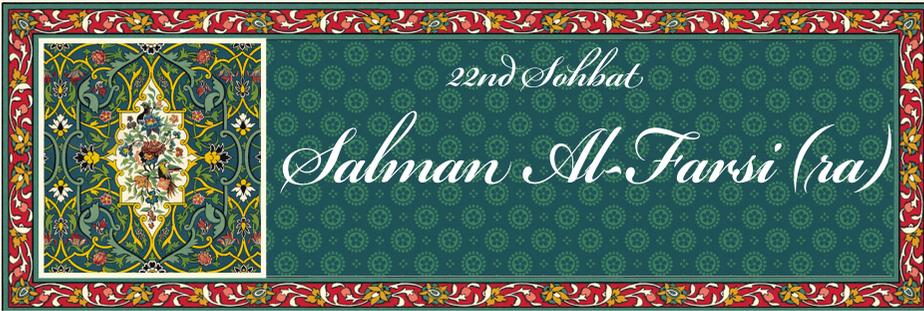
Prophets.”

“Inside the wall that we repaired was a treasure belonging to two orphans. Their father, who died, was a righteous man. His grandfather, seven generations back, was a saint and Allah blesses the family for that many generations. We protected the inheritance of the orphan boys.”

Khidr (as) then disappeared.

Muhammad (sas) said that surely Allah blessed Musa (as), but if only he had had more patience he would have learned a lot more..





In the time he was in Madina the Prophet (sas) was sending letters to the Heads of State of the great nations in the area. He sent to the Sultan of Iran. The king locked that letter in a box so that no one could possibly read it and leave the worship of fire to become Muslim.

The king had a ten year-old son who said fire shouldn't be worshipped because it burns. One day the boy was looking in his father's private storage room and found the letter from the Prophet (sas) in the strange little box. He read the letter and knew immediately that this is how we should worship.

He entered into a holy state and started singing praises on the Prophet (sas), saying he loved Muhammad (sas) and would sacrifice himself for Muhammad (sas). His father came and found him reading the letter and singing. The king beat his son and

pulled him out of the room saying we've worshipped fire for a thousand years. But the boy believed strongly. The king said you are my heir; you must follow in my footsteps. The boy said I don't want the throne or the fire.

A priest came and offered to re-train him. They shackled his legs and gave him the job of feeding the fire, thinking that he would fall in love with the fire as he was serving it. After some time the king came and checked the boy to see if he had changed. He found the boy still reciting the letter after ten years. So the king kept his son like this, beating him time after time, but the boy Finally, the boy had had enough; he prayed desperately for help. That night in a dream he heard the name Jibrail (as). He was shackled and guards watched him constantly but in his dream Jibrail (as) freed him and he could run away. He awoke and found that Jibrail (as) had really freed him and the guards were sleeping, so he ran away.

He ran to the mountains to a Christian monastery seeking refuge. They refused him entry, saying the

king would kill them and destroy the monastery. They agreed to hide him only for a few days. One of the monks who had been formerly a fire worshipper said he would tell his father that he had died. That man went to the king and told him that the king's enemy had caught the boy and killed him. The king said he would not make a war because the boy (Salman al-Farsi (ra)) was not worth it.

This monastery was sending missionaries to Constantinople. They put the boy in a box and sent him so that he could escape. They taught him about Christianity. There was one priest who was a true believer in the One God, not the trinity. He told the boy that if he was sincere then he could find the man to teach him the true religion. A prophet was expected soon in a distant desert land. The monk told him, "I believe also but I don't have the strength to go or show myself, but if you go my heart goes with you." He rented the boy a camel and found him a caravan willing to take him to this desert land. On the way the caravan people asked the boy if he had any family. When they found he had no one they captured him because they turned

out to be slave-traders. They sold him and his situation became much worse. A Jew from Medina bought him to work in his date gardens. They made him a palm branch hut as a house.

He worked all day and rested in the hut at night. He received only a handful of dates each day to eat. The priest in Sham had told the boy that a Prophet was coming who could be recognized by three signs. First, he would eat from whatever gifts the people gave him. Second, he would not eat from anything given as sadaga/charity, and third, he would have a special mark on his back.

Salman (ra) was working among the date palms when he heard that the Prophet (sas) had arrived. When he asked his owners about the man who had just arrived from Mecca they beat him until his mouth was bloody.

He dared not ask again but he overheard more about the Prophet's (sas) arrival while working. He decided that he would go secretly at night to see the Prophet (sas). He saved his portion of dates and gave

them as a gift to the Prophet (sas) and the Prophet (sas) ate of them, even though it was the poor gift of a slave. The second night he went again and gave the Prophet (sas) dates as sadaga and watched. The Prophet (sas) did not eat of them but gave them to his companions, fulfilling the second sign. Later he followed behind the Prophet (sas) trying to peek at his back while he was walking. The Prophet (sas) turned to him and said, "Ya Salman, here is the sign that you seek," and he let his cloak slip off his shoulder to reveal the sign on his back.

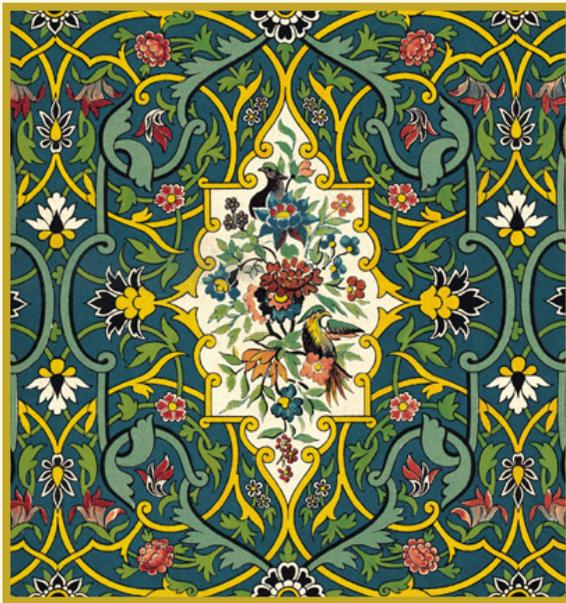
Salman (ra) was not free to follow the Prophet (sas), so he asked his owners how much it would cost to buy his freedom. They agreed to sell him for an ocre of gold and a parcel of land planted with palms bearing fruit. This usually requires that the trees be at least twelve years old. Salman (ra) went to the Prophet (sas) and told him the price. The Prophet (sas) had a piece of gold the size of an egg and told him to give it to the Jew. The Jew said this was not enough but when they weighed it they found that it was just exactly the

right amount. That solved the gold problem.

Then, the Prophet (sas) told the Sahaba to bring palm trees, as many as they could. He said they needed more than a thousand palm trees. He told them to make holes and prepare the field. The Prophet (sas) planted each seedling in every hole with his own hand and each one that he planted gave fruit immediately. These trees still bear fruit in Medina and are called the 'dates planted by the Prophet (sas)'. They are small, black, very sweet, and expensive. Salman (ra) told his owner to come look at his garden. The Jew said you could not have finished all that work in so little time but when he saw the trees he freed Salman (ra) and became a Muslim himself.

Salman (ra) is the master of the Persian people. There was one man, a Jew, who acted as translator between the Prophet (sas) and Salman (ra), but he changed the words. Jibrail (as) came and told the Prophet (sas). The Prophet (sas) asked the Jew, "Why are you changing my words?" The Jew denied it and asked, "Do you understand Farsi?" Jibrail (as)

put his saliva on Salman's (ra) tongue and he answered the Jew in fluent Arabic. Sayyidina Salman (ra) is one of the biggest alims/ wise men. He lived for more than 100 years.





The Prophet sent letters to all the heads of state inviting them to Islam:

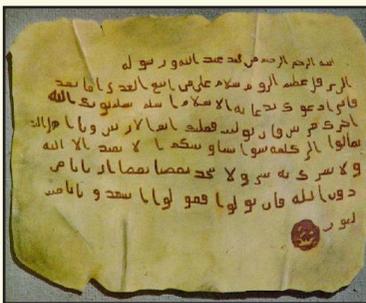
He sent to Habasha (Ethiopia): The Negus accepted and became Muslim.

He sent to Constantine: He ripped the letter up and his land was later ripped up.

He sent to Persia: Persia accepted because Salman al-Farsi(ra) accepted for them.

He sent to Egypt: Egypt accepted and sent two slave girls as a gift, one of whom became the Prophet's (sas) wife, Maria, the mother of Ibrahim (ra). The land became Muslim.

He sent to the Rulers of Yaman: They accepted..





The first prophet was Adam (as), and after him came Idris (as). Idris (as) was the first to write with a pen and he could determine direction from the stars. He was also the first to tame animals. Once he saw in the countryside a hen with a chick. The rooster was digging up seeds for the hen and chick to eat. S. Idris (as) liked this so much, that the rooster was behaving like a man, providing for his family, that he tamed the chicken.

Horses were wild. He tamed them to use in war. He gave each member of his household a horse to tame. But the people began to complain. They said they could hardly find enough food for themselves and their families. How could they feed these big animals? At that time horses ate the same food as people. So S. Idris (as) put the horses in the pasture and taught them to eat grass.

S. Idris (as) recited the Holy Names at all times. Azrail (as) heard him one day and asked Allah for permission to visit Idris (as). Azrail (as) would visit him often. Then one day Idris (as) asked permission to visit Azrail (as). Allah gave permission. So Azrail (as) took Idris (as) to his maqam and sat him in his chair. Then Idris (as) asked Azrail (as) to go look in the Book of Life and see how much time he had left. Azrail (as) went to the Tablet and found that Idris (as) would live a very long time and not die until he sat on the chair of Azrail (as). Azrail (as) ran back and found Idris (as) already dead, sitting in his chair, and he prayed, "O Allah, I took him alive to visit me. Please let me return him alive."

Allah fulfilled his du'a and Idris (as) lived again. Azrail (as) intended to return him to earth right away but Idris (as) asked if he could visit paradise first. To do this he had to pass over the sirat/ the bridge. Allah gave permission, and so Idris (as) passed over the sirat, entered Paradise, and sat in the seats of Paradise. When Azrail (a) offered to take him back to earth Idris (as) refused to go. He said, "I died, I crossed the

sirat, I sat in paradise. I have fulfilled Haqq. I am not going back to the world of dunya.”

Allah answered that this was true. So He ordered Idris (as) left in paradise where he makes clothing for its inhabitants. It used to be the practice that whoever wanted his child to be a tailor would give sadaqa to Idris (as), the master tailor.

No one knew this story, or what had happened to the Prophet Idris (as) until The Quran was revealed.

Idris (as) resides in the Fourth Heaven. He is the master of the heavens because this is the central heaven.

There are four prophets still alive: two on earth, Khidr (as) and Ilyas (as), and two in heaven, Idris (as) and Isa (as).

Before the time of Idris (as) people dressed in leaves. But Idris (as) saw the spider spinning. He learned spinning and weaving from watching th spider. He and his wife wove and cut clothes. He had his wife lie on the fabric and he cut around her with a stone. He sewed it together with the thorn of a palm tree as a needle. When people saw his wife's new clothes they liked them very much. Before that they were wearing

leaves and skins. In the mawlid there is a verse about Idris (as) making clothes with his tasbeeh, Subhan Allah.





In the time of Adam (as) there was a man named Ooj. He was a giant. His head reached up to the clouds. When he walked in the sea the water only came up to his knees. When he was hungry he collected the whales with his hands, fried them on the sun and ate them. If he got upset with a town he jumped on it and killed all the people in it.

He had a very long life, but he was always hungry. He lived until the time of Musa (as) and lived in Jaffa. He worked for his food by carrying wood.

When the Bani Israil were ordered to enter the Holy Land they refused to obey because they had heard that there were terrible giants in Palestine. The Bani Israil went to the border but then were too afraid to cross. They told Musa (as) to go alone with Harun (as) and they would wait for them. All the

army refused to move so the two brothers went on by themselves in obedience to their Lord.

They sent twelve good men on before them to scout out the land. They found there really were giants living there. Among the twelve were two who would become prophets and their light shone on their faces so the giants were respectful of them. But the giants decided to test them to see just how wise they really were.

Giants grow giant fruits and vegetables. They got a huge melon and gave it as a gift to the prophets to take home. How could they take such a huge gift? They could neither carry it nor roll it. So the twelve got a long stick and stuck it through the melon and carried it six on a side.

The twelve good men promised not to tell the Bani Israil that the giants were not fierce. The ten who were not prophets forgot their promise and told. Only the two prophets did not tell. But either way they told the people to obey Allah because what He promised would happen. The Bani Israil still refused to cross the Jordan River and take the land promised them.

Then the giants sent Ooj to kill the prophets. S. Musa (as) and S. Harun (as) were the only ones who could see what looked like a mountain carrying a mountain coming towards them. This was Ooj carrying a hill to throw on the Bani Israil.

S. Musa (as) was ten meters tall and his staff was ten meters long. He jumped ten meters in the air and hit Ooj on the ankle. Allah sent his servant from hell with a stone. The stone hit the hill and made a hole in it so, like a necklace, it fell around the neck of Ooj at the same time Musa (as) hit him on the ankle. The hill fell and killed Ooj. S. Musa (as) informed the Bani Israil that Ooj was dead, but Allah had already written for them forty years in the desert for their disobedience.

They walked all day and slept at night and when they awoke they were in the same place every morning. Musa (as) was ordered to hit a stone with his stick twelve times and twelve springs arose, giving each tribe water. Allah provided quail and manna for them to eat.

After forty years most of the old people had died.

One day Musa (as) and Harun (as) were walking and they saw a tree with a soft, beautiful bed beneath it. Harun (as) lay down on it and he disappeared. So Musa (as) went back to tell the Bani Israil and they accused him of killing his brother out of jealousy. They said they had always loved Harun (as) more. Musa (as) had to take them to the spot and pray Allah to show them his brother on the bed before they would believe him.

Musa (as) himself was never sick. He had been sick once and didn't like it and so he had prayed to Allah to never let him be sick again. So Allah dressed His Prophet in the dress of health, and from that time on he was never sick again. Musa (as) also asked Allah not to take his soul in death until he walked into his own grave and lay down. One day, when Musa (as) was out walking in the hot sun, he came across a group of young men digging a grave. They told him they were unsure if they had dug the proper size grave, and asked if he would please try it out for them so they could see. It was cool down in the grave, so Musa (as) stepped

in and lay down. Azrail (as) came immediately and took his soul. The angels washed him and put him in the grave and covered it. No one knows to this day where he is buried.

Yusha (as) replaced him as prophet and led the Bani Israil into the Promised Land. The old ones were gone and the young ones were now old. They entered Palestine as Allah ordered, defeating the giants just as they would have if they had obeyed forty years before.

The Jews used to wash naked. Only Musa (as) was modest and kept himself covered even while washing. So the people said there must be something wrong with him, that he was deformed or he was hiding something. One day while Musa (as) was changing behind a rock, Allah made the rock to run away so that the Jews could see their Prophet naked and know that he had no defect of any kind. Musa (as) was angry and hit the rock with his stick. It broke into three parts. Allah told him to take those three parts with him wherever he went. From that day on, they walked beside him and

gave water. Those three stones were the ones who later called to S. Daud (as) on the road to pick them up and that he put into his slingshot to kill Jalut, the giant.



Magam S. Musa



One day Shaytan came to Musa (as) to give him waswas/doubts. Shaytan whispered from in front but it didn't work. He came from behind but it didn't work. He came from on top but it didn't work. So he came from under his feet; waswas came from Jebel Sinai saying, "Why are you just talking to Allah? Why is He not showing Himself to you?"

So Musa (as) asked Allah to show Himself to him. Allah agreed. He told Musa (as) to look at the mountain across the way. He would show Himself to the mountain, because He could not show Himself directly.

Musa (as) heard thunder, a voice like thunder as if inside there were many lions roaring. These were gigantic angels all telling Musa (as) that he had asked for something way too big.

On his right side were angel lions as far as he

could see. Musa (as) was frightened and then he heard another thundering voice. On his left side were enormous cows, millions of them, as far as the eye could see. Again he heard voices of thunder and a thousand huge eagles were above him as far as the eye could see, all saying, "O Musa, you have asked for a very heavy thing."

The fourth time he heard an even greater voice from an angel in human form so big his head was not even visible. He said, "O Musa, you asked for something much too big."

Musa (as) sat on the mountain, to his right roaring lions, to his left bellowing cows, above him screaming eagles, and below him a thundering angel. He was surrounded. Another five times the thunder crashed and lightening flashed. It said, "Look Musa, look at the mountain before you."

Allah allowed a pinhole of light to descend on the mountain and that mountain shattered into seven pieces. These pieces became seven mountains between Mecca and Medina.

Mount Nur

Mount Thawr

Mount Uhud

- Hajja Anne could not remember the three others but we found later that they are: Mt. Thabir in Mecca, and Mt. Wargan and Mt. Radwa in Madina.

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This piece stayed floating between heaven and earth.

From the greatness of the lightning Musa (as) fainted. Jibrail (as) hugged him in his huge wings and his soul returned. He opened his eyes and asked forgiveness of Allah. Allah forgave him.

Musa (as) revived and looked around him. The mountain had become liquid and disappeared. But the light shone from Musa's (as) face so brightly he could see it reflected in the stones. The light was so bright that normal humans would be blinded if they looked at his face.

"O my Lord," Musa (as) asked. "How can I

teach the Bani Israil if they cannot look at me?"

Allah told Musa (as) to get a piece of cloth, either from an alim's robe or a poor man's shirt, and shield his face with it.

Musa (as) went back to his wife. She was upset that he should cover himself from her, and begged him to uncover for her even though he warned her she would be blinded. She looked and became blind. He prayed for her and she regained her sight. She asked again to see the light and again she was blinded. She didn't care. Seven times she asked to see the light and was blinded and then healed. Still she asked until the seventh time she no longer became blind but could look directly at the light on his face.

Allah said, "O Musa (as), your wife is stronger than you. Seven times she kept asking. You only asked once and then begged for forgiveness."

For many years Musa (as) covered his face when talking to his people. Finally they begged to see the light of Allah shining from his face. So he chose seventy strong, pure people and took them to Mt. Sinai. The people below heard a huge sound. The seventy people

on the mountain had died.

Musa (as) asked Allah what to do because his people would never tolerate the deaths of seventy notables. Allah brought them back to life and they came down from the mountain. Musa (as) taught them the Torah.

They were required to pray fifty prayers a day, all the prayers in the temple. They had to pay one quarter of their income in zakat. They had to fast six months of the year from fajr to fajr. For wudu they had to wash everything seven times, like ghusl. Any dirt that got on their clothes could not be washed off but had to be cut out.

The Bani Israil found this all very difficult and heavy, so heavy they could not make sajda. They prayed standing until Jebel Sinai came floating above them. Now they pray with their left side down, their right side up to check that Mt. Sinai will not come down again on top of them.

Because of this S. Musa (as) told S. Muhammad (sas) on the Night Journey to ask Allah to reduce the fifty prayers given to the Muslims. Musa

(as) kept telling Muhammad (sas) to return until only five prayers were required. Even these five Musa (as) thought were too many. However, every prayer counts as ten, the fast is for one month rather than six, and iftar is at maghrib. Ghust is only once; clothes can be washed, and zakat is one fortieth, not one fourth. And we can pray anywhere on the earth not just in the temple.



A depiction of the mount of Musa & of Saint Catherine's Monastery in Sinai by Dauzats



*D*aud (as) had twelve brothers. They lived in the time of a terrible tyrant whose name was Jalut. Jalut was very powerful, even one hundred men could not overcome him. He was an unbeliever. Jalut gathered together a huge army just to destroy the Bani Israil, the believers.

The twelve brothers of Daud (as) joined the Israili army to defend their country. Daud (as), being the youngest, stayed home with his parents to watch the sheep. He would milk the sheep and then walk miles to take the milk to his brothers.

One day on the way to the army with the milk, he heard voices coming from the road. The stones were speaking to him. These stones were what was left of the rock hit by Musa (as). They said, "Take us with you," so he put them in his pocket.

As he approached the army encampment he

heard their prophet telling the army to move on across the river to confront the army of Jalut. He ordered the army, however, not to drink from the river. "Who does not drink is of us. Who drinks is not of us." But it was very hot and the soldiers were thirsty. They went into the river and drank their fill.

The soldiers who did not drink were few and they prayed to Allah to aid them in defeating Jalut. They went to the battlefield and found Jalut's army huge like an ocean, and the Muslims were very few.

Daud (as) followed behind. He heard the King say, "Whoever kills Jalut will marry my daughter and inherit my kingdom."

Jalut stood in the middle of the two armies and challenged them to single combat. Da'ud (as) answered him when everyone else was too afraid. But he was a small child and Jalut scoffed at him "Go away little boy." Daud (as) dismounted from his horse and took his sling from his pocket. One stone put out Jalut's left eye. The second put out his right eye, and Jalut died.

The army became terrified of this child warrior, and they ran away. The King became jealous of Daud

(as) and no longer wanted to give either his daughter or his kingdom.

Daud (as) was aware of the King's hatred. He did not sleep in his bed anymore but put large wine skins in the bed covered with blankets. The king came to kill him. He stabbed the wineskins over and over, shouting, "Da' ud you are so bad, and you smell so bad," because the wine was spilling out. Because of his jealousy he tried to kill Daud (as) but Daud (as) knew he couldn't succeed.

S. Daud (as) had a very beautiful voice, especially when reading the Torah. To none other did Allah give such a beautiful voice. S. Daud (as) left the city and its one hundred thousand inhabitants followed him. They went into the desert to listen to him sing the praises of God Almighty. The birds gathered to hear him. There were so many that they made a shade for the people. The mountain also followed him in order to listen. Of the one hundred thousand that went out only forty thousand returned. Sixty thousand died from the beauty of Daud's (as) songs.

He made his living by making chain mail with his

bare hands. The metal became soft like dough for him.

One day while he was making chain mail, S. Khidr (as) came to him. He waited politely until S. Daud (as) had finished. He said, "Alhumdulillah we finished one dress from iron." Khidr (as) said, "Alhumdulillah I don't interfere with a person's business." This was because even though S. Daud (as) had ninety-nine wives he still wanted to steal the one wife of his general. He was finally forgiven for this and she later became the mother of S. Sulayman (as).





In the old days there was a king whose name was Diglianus who ruled over the land of Tarsus. He made all his people worship him like pharaoh. He had seven wazirs who looked after his kingdom. They were very hard working and every night they met to discuss the events of the day.

One night one wazir, looking from the window, saw the beautiful night and stars and thought how could it be that this king created all this beauty. He thought that tyrant could neither make it nor keep it.

He asked the other wazirs to look but they saw only stars. "Could Diglianus have created all this? No, he is like us, a created being." They looked and felt relieved that there was a Creator watching over them.

These seven wazirs began to worship Allah, at night in secret. The devil was jealous of them. He went to Diglianus and told him his wazirs were worshipping

other than him. The king called them in and asked whom they worshipped.

The One Who feeds us, they answered. So Diglianus figured that must be himself and he let them go free.

They went on worshipping Allah. The devil went again to the king and said to him, ask them the name of the one they worship. The eldest, Yamlikha, said, "You are like us. Who created you and all you eat and all around you, that is Who we worship."

The king was angry. He imprisoned them and planned to behead them. But the next day was the beginning of a yearly festival where they all went into the wilderness for a month of revelry. So the king planned to keep the wazirs in prison until he returned.

Yamlikha saw in a dream a man with a golden ball which he threw at the lock on the prison door. The lock broke and they escaped.

He began talking with the guards and won their sympathy. He told them that he used to be powerful and he would soon be so again. At that time he would reward them. He convinced the guards to get a golden

ball and play with it against the lock until it broke.

The seven wazirs escaped and fled to a secret cave. Inside they found a shepherd who was happy to provide them with his tattered clothing in exchange for their rich robes. The shepherd was also a believer. He advised them to hide in the cave and his dog followed them. The shepherd loved that dog and didn't want to leave him. They threw stones at the dog to try and make it go away. But he stood on his hind legs and made shahada and begged to be allowed to stay and guard them. So the shepherd left him.

When the king and his people finished the festival, they returned to find the prisoners gone. Allah covered their tracks and they were not found.

The seven wazirs fell asleep in the cave. For three hundred years they slept. When they awoke they wondered how long they had been asleep. They thought it had been maybe one day. They were hungry. So they decided one of them should sneak to town and buy food. One of them left the cave and found the nearby lake dry and the old oak broken and dead, so different from the night before he thought.

He went to the market and there everything was really different. He went to the bakery but the coin he used to pay for the bread attracted a lot of attention. It was an antique and very valuable. The baker thought he must have found buried treasure. He begged the wazir to share it with him. The wazir did not understand. They began to argue and a crowd gathered. The police came and took him to the king.

*On entering the palace the wazir saw written above the throne, *La ilaha ila Allah, Isa Rasulullah*. The wazir asked if Diglianus had returned from his festival. Then they began to understand. Diglianus was the king three hundred years ago.*

When the wazir heard he was dead he told the people the real story. They could not believe him. So they asked if he could think of any proof. He remembered that he had hidden a treasure beneath the floor of his house, but he could no longer recognize where anything was located. It took an angel to guide him to the spot where his house had used to be.

They dug and found the treasure. They remembered an old tale of the seven wazirs who had

disappeared, and asked to see the others.

He asked them to let him go first and tell the others the news that they had become an ayat min ayatu Allah – a sign among the signs of God - and that Diglianus was long dead.

To prevent them from becoming a tourist attraction Allah closed the rock door of the cave enclosing the seven forever. The people never did see the other six. They ended up building a mosque over the spot.

When they woke all seven were alive except the dog who had been turned to stone.

While on the Night Journey the Prophet (sas) passed by the cave and gave them salams.

The dog is one of the ten animals to go to Paradise. The ten are:

The Dog of the sleepers

The Hudhud of Sulayman (as)

The Camel of Muhammad (sas)

The Camel of Saleh (as)

The Fish of Yunus (as)

The Sheep of Ismail (as)

The Donkey of Uzair (as)

The Ant of Sulayman (as)

The Yellow cow at the time of Musa (as)

The names of the sleepers were:

Yamlíkha

Mathilina

Marnosh

Makthalina

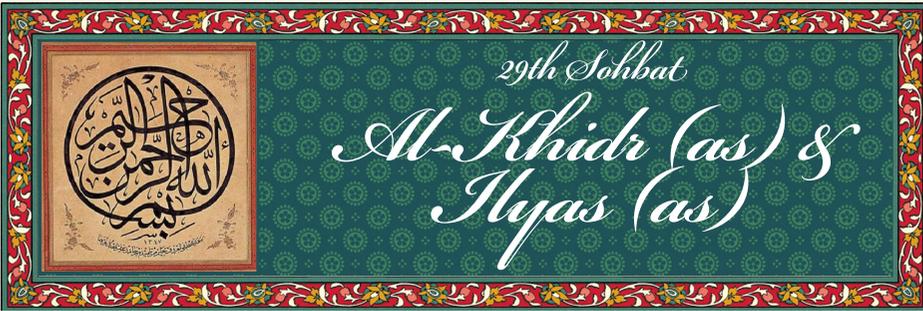
Dabaryosh

Kafastatyosh

Zannosh

And their dog was Qatmir.





One day the Prophet (sas) was sitting in his mosque when two, clean, handsome young men appeared. They gave salams. "Where are you coming from?" the Prophet (sas) asked.

"We come from long ago," they answered. "We worshipped Allah long ago and we heard of words more beautiful than any others that ever existed. From all of Allah's 124,000 Books these were reported to be the most beautiful, and they would only appear at the end of time, in the last Book of all. So we worshipped one thousand years until Allah asked what gift He could give us. We asked to please to hear those beautiful words, the surat al-Fatihah."

Allah gave them no answer. So they prayed another one thousand years. Then Allah answered them. He said, "This surat is only for My Beloved Muhammad (sas) and his community."

The men prayed another one thousand years until Allah again asked them what gift He could give them. They replied, "Since we cannot be given al-Fatihah then let us live long enough to be part of his community, to greet him, and hear al-Fatihah, even if only once. Then we will be content to die."

These two men were Khidr(as) and Ilyas(as).

They made shahada with the Prophet (sas) and with that they were content. They were no longer Prophets but just members of the umma/community of Muhammad(sas). They asked him please to recite al-Fatihah for them. He recited for them and then they recited with him. Then they said together, "Amin," which means, O Allah please accept our prayer.

They asked, "O Rasulullah, what is the reward of reading al-Fatihah?"

"If Allah gave me life until the end of time it would not be enough to tell you all the benefits," answered the Prophet (sas). "So I will tell you the benefits of the Amin."

"Alif is written on the Throne of Allah (arsh).

Mim is on His footstool (kursi).

Ya is on the preserved Tablet (lawh).

Nun is on the pen (qalam).

The four come together in Amin."

"Tell us more," said the two men.

"Alif is written on the forehead of Israfil (as).

Mim is written on the forehead of Mikail (as).

Ya is written on the forehead of Jibrail (as).

Nun is written on the forehead of Azrail (as).

Whoever says Amin takes benefit from these four angels.'

"Please tell us more," they said.

"Alif is written in the Torah.

Mim is written in the Zabour.

Ya is written in the Injil.

Nun is written in the Qur'an.

Whoever says sincerely Amin after al-Fatihah it is as if he had read all four books."

Do you want more?"

"Oh yes," they said.

"Alif is written on the forehead of S. Abu Bakr

(ra)

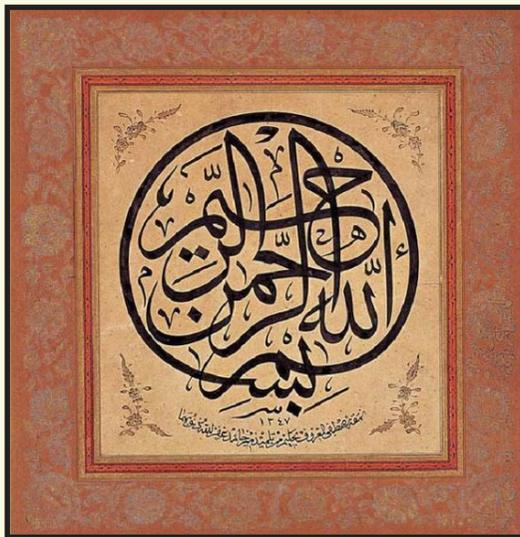
Mim is written on S. Omar (ra).

Ta is written on S. Uthman (ra).

Nun is written on S. Ali (ra). Whoever says the Amin takes benefit from these four sahaba.”

The two men were about to make du'a to ask Allah to take their souls because their wish had been fulfilled when the Prophet (sas) stopped them. He said, "Allah gave you long life and power. My umma is weak and they need you."

So Allah gave them long life to serve the umma of S. Muhammad (sas), Iyas (as) on the sea and Khidr (as) on the land.





In the time of the Bani Israil there was a pregnant lady who was traveling by boat. In the middle of the sea the boat broke in pieces and all aboard were drowned except the pregnant lady. She found a piece of wood and it carried her to an island. The island was green and covered with trees but there were no people there.

She gave birth and nursed her baby there. For one year she lived on fruit and spring water. Then she died. Her baby boy was left alone on his own on this island.

The woman died lying on her right side. This side rotted but the upper side stayed whole and the baby still nursed from it until his two years were done. Then she disappeared.

The boy drank water and ate fruit until he was big. When he was old enough Allah gave him guidance,

teaching him to pray and worship from inspiration. He was given long life, five hundred years, and in all that time he never made any sin. After five hundred years Azrail (as) came to take his soul.

“Let me wash and pray and you can take me while in sujud,” said the man.

S. Jibrail (as) passed by and saw his body still in sujud and he told this story to the Prophet Muhammad (sas). On the Day of Judgment Allah will ask, “Shall I put you in Paradise by My Mercy or shall I judge you by your good works (ibada)?”

That man will say that he spent 500 years in worship and never committed a sin. He will want to earn Paradise by his good deeds.

So Allah will ask him, “Were you grateful for all My gifts?” And He will weigh His gifts against the man’s works. The very first of Allah’s gifts are the eyes and their value will weigh heavier than all the man’s 500 years of worship.

“Now My servant your works are canceled but you have no sin.”

He was put in Araf, between Heaven and Hell,

the place for those whose good deeds and sins are equal, or for those with no sins. This place is similar to Dunya. You work and you take care of yourself. It is not like Heaven where you need do no work at all. Here they need to work in order to live and they can see both the people of Heaven and the people of Hell.

That man will begin to repent. He will say "O Allah, I made a big sin please forgive me and put me in Paradise."

A voice will answer him, "O My servant, all the people on the boat drowned except you and your mother. You were saved. Even dead your mother stayed to nurse you."

"O my Lord, You gave me that!"

"Who gave you fresh water?"

"O my Lord, You."

"Who showed you True Guidance?"

"O my Lord, You."

Allah in this way will show him all the gifts he had received. The man will cry, "O my Lord, in Your Great Mercy, let me enter Paradise."

So Allah will allow him to enter Paradise but

only after Judgment and long trials.

“You could have gone directly to Heaven,” he was told, “had you relied on Allah’s Mercy rather than your own good deeds.”

He will acknowledge his mistake and ask forgiveness. Some people, however, are stubborn. They continue to deny their sins. Allah will tell them what they did and still they will deny. So Allah will bring, for instance, the goat a man stole and it will testify against him: “This man stole me.”

“What?” the man will say, “I don’t listen to animals.”

Then Allah will make his eyes testify: “I saw him steal.”

“What?” the man will say, “You believe a turncoat and a betrayer?”

Then his hands will testify: “We stole.”

“What?” the man will say, “If they told the truth they wouldn’t give witness.”

His legs will testify that they walked to the place to steal.

“What?” the man will say, “How can you believe

a traitor?"

Finally, after all the testimony, the man will admit his guilt and ask forgiveness. Whoever repents quickly is quickly forgiven. Whoever waits is forgiven also but only after a long time.

Men who never finish denying are punished here and hereafter.





When Amr ibn al 'As (ra) entered Egypt everyone became Muslim but there was no mosque. He wanted to find a good place near the center of town. They found the perfect piece of land. This land was owned by a Jew who refused to sell for any price because he did not want a mosque built. They offered two times, three times, four times the value. But the Jew declared that even for ten times the value it was not for sale. Finally they gave him ten times the value and took the land by force. They began to build.

The Jew complained that the Muslims had stolen his land. But since it was the governor, Amr ibn al 'As (ra), who had ordered it, the Jew could get no justice in Egypt. He decided to go the Khalif, Omar ibn al-Khattab (ra), in Medina.

So the Jew went to Medina and was looking for the Khalif's palace. He was told that the Khalif lived

in a mud house just like everyone else. He knocked at the door but was told that Omar (ra) was not there. Omar (ra) spent every night guarding the city and during the day he rested in his garden on the ground under a palm tree.

The Jew found Omar (ra) in the garden, lying on the sand covered with his abaya, his sweat pouring into the ground. The Jew wondered how this could be the king, on the ground, with no guards around him. I will kill him, thought the Jew. But just then, in his sleep, Omar (ra) turned towards the Jew.

His dagger in his hand, so much hatred in his face, the Jew began to tremble. The dagger fell from his hand. S. Omar (ra) awoke and said, "Come my brother, whatever your religion, and tell me your problem." Slowly the Jew approached. He said, "Your government wants to take my land for a mosque but I don't want to sell it. Even if the price they offered me is more than fair."

S. Omar (ra) turned different colors, like one being whipped, from white to red to black. "I will write a letter for you. They should return your land to you just as it

was, even if they have to tear down the mosque.” Omar (ra) gave the Jew a letter with only two lines of writing on it. The Jew thought that he was being made fun of and he left for Egypt still fuming with anger.

He went directly to Amr ibn al‘As (ra). He found him surrounded by many people. They emptied the place and the Jew gave Amr (ra) the letter from Omar (ra). Amr (ra) read and fainted. For three hours he remained unconscious. When he awoke he said, “I will tell you a story.”

“There were two young men, very rich and powerful and proud. They decided to tour the world. They bought two fine Arab horses and began their adventure spending every night in a new place. They went all the way to Isfahan in Persia. There they found a hotel with places for the horses below and the people above. They left their horses for the owner to care for and they went upstairs to sleep.

“They woke in the morning and found a crowd of people surrounding the hotel. The hotel owner had two horses and a bag of gold for each of the men. He said to them, “You Arabs take these horses and the gold and

leave for your own country. We will keep your horses in exchange because the king's son has fallen in love with them. He insists on buying them from you.'

"But the two young men were proud and they had no intention or desire to trade. They wanted their own horses. The people counseled them to ask for more gold but not to make trouble. But they were angry and hot tempered and they refused all offers of payment. They insisted on getting their horses back.

"The king called them in. They found their horses there covered in gold and beautiful Persian carpets as gifts for them.

"The king's face was as white as chalk. He offered them each a bag of gold. The king said, 'Take your horses and your gold and leave here immediately. I don't ever want to see your faces again. This city has two gates. You must each leave by a different one and meet up later. You must tell each other what you saw and do not ever return.'

"The two men were happy with the horses and the gold. One went through one gate and saw a severed head hanging and dripping blood. The other went

through the second gate and there he saw a body without a head hanging and dripping blood.

“It was only when they met up that they figured out that the King, a stern but just ruler, had punished his only son for taking their horses without their consent. The two men felt terrible for causing this tragedy.”

One of the young men was Omar ibn al Khattab (ra) and the other was Amr ibn al' As (ra).

In the letter Omar (ra) had written, “O my brother, the King of Isfahan was not even a Muslim. Now as Muslims can we be less just than he?”

So Amr (ra) told the Jew that he was returning his land and pulling down the mosque. And he asked for forgiveness.

The Jew was astonished that this would be done for him. He became Muslim on the spot and gave the land as a sadaqa and even paid for the building of the mosque.

Then he gave all the land he owned and paid for mosques to be built on them.

The mosque of Amr ibn al' As (ra) still stands near the old synagogue in Cairo.

When S. Omar (ra) first accepted Islam the Prophet (sas) instructed the Muslims to begin to pray out loud instead of silently because with Omar (ra) they had a powerful champion and protector.

Once when he had removed his shirt to work he felt the sun burning on his back. He gave one glance at the sun and immediately it hid behind some clouds. If S. Omar (ra) had not allowed it to return it would have stayed clouded forever.

When S. Omar (ra) died a shepherd on a far mountain began to wail, "Omar the Khalif (ra) is dead."

"How do you know this?" they asked him. "My sheep are used to drinking from the river safe from the wolf but just now I saw the wolves descending to attack them. I knew then that S. Omar (ra) must be dead."

One day S. Hassan and S. Hussain (ra) saw Omar (ra) writing by the light of a candle. They gave him salams but he did not return them until much later when the whole candle had burned down and he had lit another.

S. Ali (ra) was very upset at the length of time

it took for S. Omar (ra) to return greetings and he questioned Omar (ra) about it. S. Omar (ra) said that the first candle belonged to the state and he had no right wasting the peoples' money in conversation. The second candle was his own property and he could do as he liked by its light.

S. Ali (ra) said no one will be able to follow your example.





There came the order for war but there was no money in the Muslim treasury to outfit an army. The Prophet (sas) ordered all the Muslims to give what they could afford:

S. Omar (ra) responded immediately with half of all his wealth for the army.

But S. Abu Bakr (ra) came and gave all of his substantial wealth to the Muslim treasury.

S. Omar (ra) said that it was impossible to compete with S. Abu Bakr (ra). He was always far ahead of anyone else.

One day S. Jibrail (as) came to visit the Prophet (sas) dressed only in a straw mat. Muhammad (sas) asked him about this. He said S. Abu Bakr (ra)

gave all his possessions away and he had only a straw mat to cover himself so Allah ordered all the angels to dress in the same manner.

S. Abu Bakr (ra) gave away everything even his clothes. He was sitting inside his house in his underclothes when a beggar came by and knocked. S. Abu Bakr (ra) gave him his undershirt. The beggar asked for more in the names of Allah and the Prophet (sas). From behind the door S. Abu Bakr (ra) handed out his underpants. Then he pulled up the straw floor mat to cover himself. Allah was so pleased that He made all the angels dress in straw mats.

There is a Hadith that if you weighed the faith of Abu Bakr (ra) against the faith of all the rest of the umma/Muslim community, the faith of Abu Bakr (ra) would weigh heavier.

“First the Prophet (sas), then Abu Bakr (ra), then Salman (ra).

Ya Sayeed, ya saheeb, ya siddiq, ya Rasul, ya

Allah.”

Whenever you mention the name of a sahaba (ra) or the name of the Prophet (sas) they will surely come to visit you, either in spirit or in body.





This collection of sohbat of Hajja Aminah Adil was recorded during a visit to Lefke, Cyprus between June 27th and July 30th of the year 2004. Some of them were told to the group of women who gathered around the large table in the Shaykh's house every afternoon. Some of them were given after she led the women in Dhikr on Monday afternoons in the women's guesthouse.

Hajja Amina was well known for her stories. She gathered them from many sources. These sohbat were given in either Arabic or Turkish. They were a vehicle for giving advice and passing on wisdom. When she was asked a question she often replied with a story. She told these stories to her four children when they were growing up. Then she began telling them to the murids of the Shaykh who gathered, like her children, around her. Many prominent ladies of the Middle East, Asia and Europe leaned forward at the table, eyes shining, begging her to tell more.

She had a repertoire of stories that she told over and over again. Every time she told them they were a little different. They changed as the people and the situations changed. She had a way of telling them that engaged and captivated everyone. They were a source of entertainment but they also provided subtle guidance and insight and understanding that lasts a lifetime. That is why we feel it is so important to pass them on to those who did not have the opportunity to experience themselves.

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