

A Scent of Saintliness



*1st Collection
Ramadan 2012*

32 Sohbats



1st Sohbati

Musa (as)

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.



In a faraway country a king saw the Prophet (sas) in a dream. He immediately fell in love with him and became Muslim. In the dream he told the Prophet (sas) that if he lived long enough he would come to visit him. When he awoke he saw his palace full of radiant light.

But this king was not well and did not have many days left, so he put all his personal wealth into a box and instructed his young son that on his death the boy should mount a camel and take the box of treasure to the Prophet (sas) wherever he could find him. When the king was dying and in his last hours, he mounted his dear son on the camel with the treasure and sent him off to look for the Prophet (sas) who he had seen in his dream.

By Allah's great mercy and miraculous power the boy reached Medina in one day of journeying, af-

though he came from very far away. He saw the city of palm trees and men in white turbans with tasbeehs in their hands. He approached the men and, assuming them to be companions of the Prophet (sas), he told them his story.

First the men looked surprised. Then they told him that his father had done something very stupid, not good at all. The boy turned away from them, knowing that if they did not understand they were not good companions at all but enemies of the Prophet (sas). Quickly the men told him that they had just been testing him to see if he had been telling the truth.

Now they told him that the Prophet (sas) was sleeping. They said he should come with them to their house and after resting they would take him directly to the Prophet (sas). The boy accepted their hospitality. Their house was very large, so large that the boy and his camels fit through the door. The men shut the big door behind the boy and his camels and the treasure. Then they beat the boy unconscious and took the camels and their precious burden.

Later they dragged the unconscious boy before

the Prophet (sas) and told a terrible story. They said the boy had been their guest and that they had fed and hosted him. Then, while they slept, he had tried to steal their camel and their gold. Their son had seen him and in trying to stop him had been killed.

Judgment was pronounced on the unconscious boy. For stealing the camel one hand must be cut off. For stealing the treasure the other hand should be removed. For killing the son the boy's head should be cut off.

In the center of Medina was a large rock on which Omar usually carried out these punishments. They took the unconscious boy there. One hand was cut off. The boy briefly opened his eyes and asked what he had done to deserve such treatment. They told him it was his punishment for stealing. Then he told them to cut the other hand as well. They did this and he fainted again.

Nearby in the mosque, Sayyidina Hassan (ra) and Sayyidina Hussain (ra), the Prophet's (sas) grandsons, were studying Quran with S. Othman (ra). They heard the commotion and S. Hussain (ra) went

out to look. There he saw the unconscious and bleeding boy. Hussain (ra) began to cry because the face of the boy looked just like his brother Hassan (ra). The Prophet (sas) had told him that anyone who looked like Hassan (ra) must be good. He knew that the boy could not be a thief. Hand in hand, Hassan (ra) and Hussain (ra) ran to their grandfather, the Prophet (sas), crying. They told him that the judgment must be wrong, that the boy was innocent. The Prophet (sas) was surprised. How could these children complain about him when on the Day of Judgment even the ants will not be able to accuse him of stepping on them? The grandsons of the Prophet (sas) told him that the boy looked like al Hassan (ra) and begged that he give the boy to them to be their brother. But when they went back to find the boy, he had already died.

The boys returned sobbing to their grandfather (sas) and begged him to make du'a that the boy would live again. The angel Jibril (as) appeared to the Prophet (sas) with a message that if all the Sahaba would give some of their life to the boy he would live that amount because his own life was finished. Each of the Sahaba

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