

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

# Tears for the Sake of Allah<sub>(swt)</sub>

*A Compilation of Incidents in which Tears Flowed for the Sake of Allah<sub>(swt)</sub>*



# Contents

<b>Heading</b>	<b>Page</b>
1. Introduction	3
2. Shedding One's Tears for the Sake of Allah(swt)	5
3. The Holy Prophet(saw)	8
4. Other Lovers of Allah(swt)	15

## Introduction

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ  
يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

[5:84] And when they hear what has been revealed to this Messenger, thou seest their eyes overflow with tears, because of the truth which they have recognized. They say, 'Our Lord, we believe, so write us down among the witnesses'.

A unique part of the beautiful Religion of Islam is the special love generated within the heart of a believer by the magnificent and perfect Attributes of Allah the Exalted. It is through the blessing of these Perfect Attributes that mankind is delivered each day from hardship and ignorance into the spiritual sanctuary of success. In times of great desperation, anguish, suffering, heartbreak and sadness 'Bani Adam' raises its hands arched and supplicates to the One deserving of all Praise.

In a Persian poem the Imam Mahdi(as) beautifully encapsulates the emotion and feeling of a true lover and supplicant of Allah, the Loving One (Al-Wudud),

**Mention not any king to me,  
For I have placed my hopes at another threshold.**

**The Lord God, Who has granted life to the universe,  
He is the Originator, the Creator, the Sustainer.**

**The Generous, All-Powerful, Reliever of problems,  
The Merciful, the Compassionate, Who fulfils all needs.**

**I lie prostrate at His door, because it is said  
'In this world one thing leads to another.'**

**Whenever I remember that Faithful Friend,  
I forget all my friends and relatives.**

**How can I tie my heart to other than Him;  
For I am so restless without Him!**

**Search not for my heart in my wounded bosom;  
For I have pinned it to the apron-strings of the Beloved.**

**My heart is the Throne of the Beloved;  
My head is an offering in the way of the Friend.**

**How can I describe the extent of His bounties on me;  
For His grace is boundless!**

How can I ever be able to count His favours;  
For His favours are uncountable!

The kind of relationship I have with the Beloved,  
Is beyond the comprehension of all.

I cry at His door,  
As a woman cries in the pangs of childbirth.

All my time is saturated with His love;  
How happy is the time! How blissful the days!

O the garden of my Beloved! I sing Your praises;  
For You have freed me from the beauty of gardens and the joy of  
spring.

[Hadhrat Mirza Ghulam Ahmad. Hujjat-Ullah, Ruhani Khaza'in, Vol.12, p.  
149]

The simple document before you is a collection of incidents whereupon the Holy Prophet(saw), his blessed Companions(rhm), and the Saliheen of the Ummah shed tears and wept for the sake of Allah(swt).

The purpose of relating these incidents is not to dramatise them, but rather to bring to your attention that the tears of these great slaves of Allah(swt) were not shed out of weakness or love for this world. Certainly not! It was the deep love of Allah(swt) contained within the hearts of these believers which caused streams to flow upon their blessed faces.

They deeply feared the punishment of the hereafter despite being from amongst those whom had no cause to fear their ultimate end; through their **fear and tears** they sold this world for the next. For surely Abu Suleiman Al-Darani(rh) has stated,

“Among the creation of God are people who occupy themselves with Paradise and its blessings, so how would they occupy themselves with this worldly life?”

They dearly loved to please their Creator and Lord so they endeavoured with every ounce of their being to mirror His Will in their deeds with the solemn and sincere hope that they would one day taste the sweet fruits of Jannati Fardous; through their **love and tears** they sold this world for the next. For surely Hadhrat Abu Bakr(ra) has stated,

“Whoever has tasted the pure love of God, this will occupy (prevent) him from seeking the worldly life and people would miss seeing him”

## Sheddings One's Tears for the Sake of Allah(swt)

### 1.1

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ  
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[5:84] And when they hear what has been revealed to this Messenger, thou seest their eyes overflow with tears, because of the truth which they have recognized. They say, 'Our Lord, we believe, so write us down among the witnesses;

### 1.2

Yahya related to me from Malik from Khubayb ibn Abd ar-Rahman al-Ansari from Hafs ibn Asim that either Abu Said al-Khudri or Abu Huraira said, "The Messenger of Allah, may Allah bless him and grant him peace, said, "There are seven whom Allah will shade in His shade on the day on which there is no shade except His shade: a just imam, a youth who grows up worshipping Allah, a man whose heart is attached to the mosque when he leaves it until he returns to it, two men who love each other in Allah and meet for that and part for that, a man who remembers Allah when he is alone and his eyes overflow with tears, a man who refuses the approaches of a noble, beautiful woman, saying "I fear Allah," and a man who gives sadaqa and conceals it so that his left hand does not know what his right hand gives.' "

[*Imam Malik. Al-Muwatta. Bk.51, No.51.5.14*]

### 1.3

Hadhrat Abu Huraira(ra) narrates that, "The Prophet said Allah will give shade to seven (types of people) under His Shade (on the Day of Resurrection). (one of them will be) a person who remembers Allah and his eyes are then flooded with tears.

[*Sahih Al-Bukhari. Vol.8, Bk.76, No.486*]

### 1.4

Hadhrat Anas bin Malik(ra) narrates, "We went with Allah's Apostle (saw) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Apostle took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Apostle (saw) started shedding tears. 'Abdur Rahman bin 'Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation."

[*Sahih Al-Bukhari. Vol.2, Bk.23, No.390*]

### 1.5

Think not, you are sinners. Will your prayers be heard? Do not think like this. Man makes mistakes, but a time comes when he is able to overpower his sinning self. This

power to overpower the sinning self is also built into the nature of man. Water puts out fire. This is part of its nature. Howsoever you may heat it, when water drops on fire it must put it out. That is natural. So is man a purifier by nature. Every man has this purifying property. Do not feel defeated because you have been involved in sin. Sin is like a stain on the surface of a piece of cloth. It can be washed away. Your habits, your dispositions may be dominated ever so much by your passions. Pray to God weeping, crying, He will not let your prayers go waste. He is full of compassion. [Hadhrat Mirza Ghulam Ahmad. Badr 1907]

## 1.6

What is Salat? It is a supplication addressed to the Lord of Honor without which a person cannot be truly alive, nor can he procure any means of security and happiness. When God Almighty bestows this grace upon a person it is only then that he obtains true comfort. From that moment he will begin to feel pleasure and delight in Salat. As he derives pleasure from delicious food he will begin to derive pleasure from his weeping and crying in Salat. Before he experiences that condition in his Salat it is necessary that he should persist in Salat as he swallows bitter medicine so that he may be restored to health. In the same way it is necessary for him to persist in Salat and in making his supplications while he derive no pleasure from them. In such condition he should seek pleasure and delight in Salat with the supplication: Allah Thou knowest how blind and sightless I am, and at the moment I am like the dead. I know that in a little while I shall be called and shall present myself before Thee and no one will be able to stop me. But my heart is blind and unenlightened. Do Thou cause to descend upon it such a flame of light that thereby it may be inspired with Thy love and devotion to Thee. Do Thou bestow upon me such grace that I shall not be raised up sightless and join the blind.

When he supplicates in this manner and persists in the supplication he will see that a time will arrive when something will descend upon him while he is engaged in such type of prayer which will melt his heart

[Hadhrat Mirza Ghulam Ahmad. Malfoozat, Vol IV, p.321-322]

## 1.7

What Allah says about Zikr-i-Ilahi is the following:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

[8:3] The believers are only those whose hearts tremble when the name of Allah is mentioned...

تَفْشَعُرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ

[39:24] ...at which do creep the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance of Allah...

إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكًّا

[19:59] ...when the signs of the Gracious God are recited unto them, they fall down, prostrating themselves before God, weeping.

According to these verses the attitude of those who truly remember Allah is the following:

1. Their hearts are filled with the fear of Allah because they are reminded of the status and the Glory of their God.
2. Their skins creep, that is, the hair on their bodies rise, due to their state of fear.
3. Their bodies are softened, and their hearts become tender.
4. They prostrate, that is, they start worshipping God.
5. They cry or weep.

[Hadhrat Khalifatul Masih II. *Zikr-I-Ilahi*. Pg.15.]

### 1.8

Commenting on his passionate love for the Beloved of Allah(saw), Hadhrat Imam al-Busairi writes,

أَمِنْ تَذَكُّرِ جِيرَانِ بَدِي سَلَمٍ      مِزْجَتِ دَمْعًا جَرَى مِمَّ مَقْلَةٍ بَدَمٍ

Is it because of your remembrance of the neighbours of Dhi-salam<sup>1</sup>.  
That tears mixed with blood are flowing (from your eyes)

أَمْ هَبَّتِ الرِّيحُ مِنْ تِلْقَاءِ كَاظِمَةٍ      أَوْ أَوْمَضَ الْبَرْقُ الظُّلْمَاءِ مِنْ إِضْمٍ

Or is it because of the breeze blowing from Kaazimah<sup>2</sup>.  
Or is it the lightening struck in the darkness of the night of Idam<sup>3</sup>.

فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفَيْهِمْ      وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهُمْ

What has happened to your eyes, (the more) you tell them to stop, the more they continue flowing.

What is the matter with your heart, (the more) you tell it to come to its senses, (the more it is distracted)

أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتِمٌ      مَا بَيْنَ مُنْسَجِمٍ مِنْهُ وَمُضْطَرِمٍ

Does the lover think that his love can be concealed.  
While his eyes are shedding tears and heart is glowing.

[Allama Sabrfud Din Mohammad Ibn Hasan Al-Busairi. *Qasidah Burdah*. Ch.1, Vs.1-8.]

<sup>1</sup> Dhi-Salam is a place between Makkah and Madinah, rather closer to Madinah. Allamah Busairia(ra) mentions Dhi-Salam as it reminds him of the hijrat of Rasulallah(saw). [Qaseedah Burda. Khanqah-e-Sheikh Zakariyya. 2000. Islamic Book Service. India. pp.26-27]

<sup>2</sup> Kaazimah is a village in Madinah and as the breeze from there reaches Allamah Busairi(ra) his heart turns towards his beloved(saw). [IBID. Pg.27]

<sup>3</sup> Idam is a mountain in Madinah. As Allamah Buseiri(ra) sees the lightening he wonders if it is the same lightening that struck on Idam. [IBID. Pg.28]

## The Holy Prophet(saw)

### 2.1

(a) On one occasion the Holy Prophet (saw) was sat with Hadhrat Ibn Mas'ud (ra) and asked him to recite the Holy Qur'an. Hadhrat Ibn Mas'ud (ra) was shy to recite in front of the Holy Prophet (saw) and said, 'O Messenger of Allah, should I recite it to you when it has been revealed to you?', to which the Holy Prophet (saw) replied, 'I love to hear it from another person'. Hadhrat Ibn Mas'ud (ra) then began to recite the Holy Qur'an and specifically from Surah Nisaa, eventually reciting the verse,

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

*"And how will it fare with them when We shall bring a witness from every people, and shall bring thee (O Mohammad) as a witness against these!" [4:42]*

Hadhrat Ibn Mas'ud (ra) relates that upon reciting this particular verse he could see tears flowing from the blessed eyes of the Beloved of Allah (saw).

[Shamaa'il Tirmidhi. 306/2 (Pg.329)]

(b) Hadhrat Abdullah ibn Mas'ud(ra) reported, "The Messenger of Allah (may peace be upon (him) asked me to recite the Qur'an. He said: Messenger of Allah, (how) should I recite to you whereas it has been sent down to you? He (the Holy Prophet) said: I desire to hear it from someone else. So I recited Surat al-Nisa' till I reached the verse: How then shall it be when We shall bring from every people a witness and bring you against them as a witness?"(verse 42). I lifted my head or a person touched me in my side, and so I lifted my head and saw his tears falling (from the Holy Prophet's eyes).

[Sabih Muslim. Bk.004, No.1750.]

### 2.2

It is reported by Hadhrat Abdullah ibn Omar(ra) that one day when a solar eclipse occurred the Holy Prophet(saw) entered the Masjid and began to pray. His prayer was so intense that he stood in each part of the prostration (qiyaam, ruku', sajdah) for so long that it was as if he would not continue to the next. The Holy Prophet (saw) began taking heavy breaths and crying uncontrollably whilst he could be heard pleading with Allah(swt) saying, 'O Allah you had promised me<sup>4</sup> that in my presence you will not punish the Ummah. O Allah it is only You that have promised that when these people make istighfar there will be no punishment'.

[Shamaa-il Tirmidhi. 307/3 (Pg.330)]

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<sup>4</sup> This promise is said to be a reference to the revelation, [8:34]

((وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ)) - 'But Allah would not punish them while thou wast among them, and Allah would not punish them while they sought forgiveness.'



### 2.3

Hadhrat Usama bin Zaid(ra) narrates that Hadhrat Abdullah ibn Amr ibn al-'As reported, "Verily the Apostle of Allah (saw) recited the words of Allah, the Great and Glorious, that Ibrahim(as) uttered:

رَبِّ إِنَّهُنَّ أَضَلَّنَّ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي

[14:37] 'My Lord, they have indeed led astray many among mankind. So whoever follows me, he is certainly of me; and whoever disobeys me Thou art, surely, Most Forgiving, Merciful,

and Jesus(as) said:

إِن تُعَذِّبَهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِن تُغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

[5:119] 'If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise. '

Then he raised his hands and said: O Lord, my Ummah, my Ummah, and wept; so Allah the High and the Exalted said: O Gabriel, go to Muhammad (though your Lord knows it fully well) and ask him: What makes thee weep? So Jibreel(as) came to him and asked him, and the Messenger of Allah (saw) informed him what he had said (though Allah knew it fully well). Upon this Allah said: O Jibreel, go to Muhammad and say: Verily We will please thee with regard to your Ummah and would not displease thee.

[*Sahih Muslim. Bk.1, No.397*]

### 2.4

Hadhrat Usama Ibn Zaid said, "We were with the Prophet when suddenly there came to him a messenger from one of his daughters who was asking him to come and see her son who was dying. The Prophet said (to the messenger), "Go back and tell her that whatever Allah takes is His, and whatever He gives is His, and everything with Him has a limited fixed term (in this world). So order her to be patient and hope for Allah's reward." But she sent the messenger to the Prophet again, swearing that he should come to her. So the Prophets got up, and so did Sa'd bin 'Ubada and Mu'adh bin Jabal (and went to her). When the child was brought to the Prophet his breath was disturbed in his chest as if it were in a water skin. On that the eyes of the Prophet became flooded with tears, whereupon Sa'd said to him, "O Allah's Apostle! What is this?" The Prophet said, "This is mercy which Allah has put in the heart of His slaves, and Allah bestows His mercy only on those of His slaves who are merciful (to others)."

[*Sahih Al-Bukhari. Vol.9, Bk.93, No.474*]

### 2.5

Hadhrat Anas(ra) narrates that, "The Prophet had informed the people of the martyrdom of Zaid, Ja'far and Ibn Rawaha before the news of their death reached.

The Prophet said, "Zaid took the flag (as the commander of the army) and was martyred, then Ja'far took it and was martyred, and then Ibn Rawaha took it and was martyred." At that time the Prophet's eyes were shedding tears. He added, "Then the flag was taken by a Sword amongst the Swords of Allah (i.e. Khalid) and Allah made them (i.e. the Muslims) victorious."

*[Sabih Al-Bukhari. Vol.5, Bk.59, No.561]*

## **2.6**

Hadhrat Anas bin Malik(ra) narrates that, "The Prophet delivered a sermon and said, "Zaid took the flag and was martyred, and then Ja'far took the flag and was martyred, and then 'Abdullah bin Rawaha took the flag and was martyred too, and then Khalid bin Al-Walid took the flag though he was not appointed as a commander and Allah made him victorious." The Prophet further added, "It would not please us to have them with us." Aiyub, a sub-narrator, added, "Or the Prophet, shedding tears, said, 'It would not please them to be with us.'"

*[Sabih Al-Bukhari. Vol.4, Bk.52, No.55]*

## **2.7**

Hadhrat Sa'eed ibn Jubair(ra) reported from Hadhrat Ibn Abbas(ra) that he said, "Thursday, and what about Thursday? Then tears began to flow until I saw them on his cheeks as if they were the strings of pearls. He (the narrator) said that Allah's Messenger (may peace be upon him) said: Bring me a shoulder blade and ink-pot (or tablet and inkpot), so that I write for you a document (by following which) you would never go astray. They said: Allah's Messenger (may peace upon him) is in the state of unconsciousness."

*[Sabih Muslim. Bk.13, No.4015.]*

## **2.8**

Once during the period when the Holy Prophet(saw) was living separately, away from his family, Hadhrat Omar(ra) visited him. He was amazed at the sight of the place bereft of all comforts. The Holy Prophet was sitting in a small room with a loose cloth wound-round his body; there was a bare cot and at the head of the cot was a pillow stuffed with date leaves. In one corner there was some barley and in another corner was a piece of animal skin which stored water. Looking at the simplicity of the place where the king of kings was living, Hadhrat Omar(ra) was overwhelmed and tears rolled down his face.

The Holy Prophet inquired, Omar, why are you crying? Hadhrat Omar replied: Why should I not cry? I can see the marks of weaves of the cot on your body. On one side I look at your humble belongings and on the other, I imagine the luxury of the kings of Egypt and Persia. They are enjoying such an easy life and you are living in such hardship. To this the Holy Prophet (saw) replied, O, Omar, would you not like that they take this world and I get the Hereafter?

*[Sabih Muslim]*

## 2.9

One day the Holy Prophet (saw) addressed the companions saying,

‘Today I have received the revelation:

((إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ))  
((وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا))  
((فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا))

When the help of Allah comes and the Victory, and thou seest men entering the religion of Allah in troops, Glorify thy Lord with His praise and seek His forgiveness. Surely He is Oft-returning with mercy. (Ch.110: Vs.2-4)

Ordinarily Hadhrat Abu Bakr (ra) would take great joy in eagerly listening to new verses of the Holy Qur’an as they were being revealed but on this occasion rather than displaying happiness he began to weep and cry uncontrollably. This perplexed the companions as the context of this chapter seemed to hold glad tidings of good news and victory. Hadhrat Omar (ra) became agitated and he and other companions questioned why Hadhrat Abu Bakr (ra) should be crying so. They had not realised that with the coming of the victory of Islam also meant that the Holy Prophet (saw) would soon pass away. Of all the companions it was only Hadhrat Abu Bakr (ra) who had instantly understood the meaning and in a display of the highest affection and love which a man can offer to his brother the Holy Prophet (saw) spoke the words,

*‘Abu Bakr (ra) is very dear to me. If it were permissible to love anyone more than others, I would so have loved Abu Bakr (ra). But that degree of love is only for God. O my people, all the doors which open to the Mosque should be closed from today except the door of Abu Bakr (ra)’.*

[Hadhrt Mirza Bashir-ud-Din Mahmud Ahmad. Introduction to the Study of the Holy Qur’an. Pg.298-99.]

## 2.10

Hadhrt Irbad ibn Sariyah narrates that Abdur Rahman ibn Amr as-Sulami and Hujr ibn Hujr said, “We came to Irbad ibn Sariyah who was among those about whom the following verse was revealed: "Nor (is there blame) on those who come to thee to be provided with mounts, and when thou saidst: "I can find no mounts for you.”

We greeted him and said: We have come to see you to give healing and obtain benefit from you.

Al-Irbad said: One day the Apostle of Allah (saw) led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid.

A man said: Apostle of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us?

He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.

*[Sunan Abu Dawud. Bk.40, No.3590.]*

## **2.11**

Hadhrat Omar ibn al-Khattab(ra) reported that, "When Allah's Apostle(saw) kept himself away from his wives, I entered the mosque, and found people striking the ground with pebbles and saying: Allah's Messenger(saw) has divorced his wives, and that was before they were commanded to observe seclusion Omar said to himself: I must find this (actual position) today. So I went to 'A'isha (ra) and said (to her): Daughter of Abu Bakr, have you gone to the extent of giving trouble to Allah's Messenger (saw)? Thereupon she said: Son of Khattab, you have nothing to do with me, and I have nothing to do with you. You should look to your own receptacle. He (Omar) said: I visited Hafsa daughter of Omar, and said to her: Hafsa, the (news) has reached me that you cause Allah's Messenger (saw) trouble. You know that Allah's Messenger(saw) does not love you, and had I not been (your father) he would have divorced you. (On hearing this) she wept bitterly. I said to her: Where is Allah's Messenger (saw)? She said: He is in the attic room. I went in and found Rabah, the servant of Allah's Messenger(saw), sitting on the thresholds of the window dangling his feet on the hollow wood of the date-palm with the help of which Allah's Messenger(saw) climbed (to the apartment) and came down. I cried: O Rabah, seek permission for me from Allah's Messenger(saw). Rabah cast a glance at the apartment and then looked toward me but said nothing. I again said: Rabah, seek permission for me from Allah's Messenger (saw). Rabah looked towards the apartment and then cast a glance at me, but said nothing. I then raised my voice and said: O Rabah, seek permission for me from Allah's Messenger (saw). I think that Allah's Messenger (saw) is under the impression that I have come for the sake of Hafsa. By Allah, if Allah's Messenger (saw) would command me to strike her neck, I would certainly strike her neck. I raised my voice and he pointed me to climb up (and get into his apartment). I visited Allah's Messenger(saw), and he was lying on a mat. I sat down and he drew up his lower garment over him and he had nothing (else) over him, and that the mat had left its marks on his sides. I looked with my eyes in the store room of Allah's Messenger (saw). I found only a handful of barley equal to one sa' and an equal quantity of the leaves of Mimosa Flava placed in the nook of the cell, and a semi-tanned leather bag hanging (in one side), and I was moved to tears (on seeing this extremely austere living of the Holy Piophet), and he said: Ibn Khattab, what makes you weep?

I said: Apostle of Allah, why should I not shed tears? This mat has left its marks on your sides and I do not see in your store room (except these few things) that I have seen; Caesar and Closroes are leading their lives in plenty whereas you are Allah's Messenger. His chosen one, and that is your store! He said: Ibn Khattab, aren't you satisfied that for us (there should be the prosperity) of the Hereafter, and for them (there should be the prosperity of) this world? I said: Yes. And as I had entered I had seen the signs of anger on his face, and I therefore, said: Messenger of Allah, what

trouble do you feel from your wives, and if you have divorced them, verily Allah is with you, His angels, Gabriel, Mika'il, I and Abu Bakr and the believers are with you. And seldom I talked and (which I uttered on that day) I hoped that Allah would testify to my words that I uttered. And so the verse of option (Ayat al-Takhyir) was revealed. Maybe his Lord, if he divorce you, will give him in your place wives better than you..." (Ixxv. 5). And if you back up one another against him, then surely Allah is his Patron, and Gabriel and the righteous believers, and the angels after that are the aiders (lvi. 4). And it was 'A'isha, daughter of Abu Bakr, and Hafsa who had prevailed upon all the wives of Allah's Prophet (may peace be upon him) for (pressing them for more money). I said: Messenger of Allah, have you divorced them? He said: No. I said: Messenger of Allah, I entered the mosque and found the Muslims playing with pebbles (absorbed in thought) and saying: Allah's Messenger has divorced his wives. Should I get down and inform there that you have not divorced them? He said: Yes, if you so like. And I went on talking to him until I (found) the signs of anger disappeared on his face and (his seriousness was changed to a happy mood and as a result thereof) his face had the natural tranquillity upon it and he laughed and his teeth were the most charming (among the teeth) of all people. Then Allah's Apostle (saw) climbed down and I also climbed down and catching hold of the wood of the palm-tree and Allah's Messenger (saw) came down (with such ease) as if he was walking on the ground, not touching anything with his hand (to get support). I said: Messenger of Allah, you remained in your apartment for twenty-nine days. He said: (At times) the month consists of twenty-nine days. I stood at the door of the mosque and I called out at the top of my voice: The Messenger of Allah (saw) has not divorced his wives (and it was on this occasion that this) verse was revealed:" And if any matter pertaining to peace or alarm comes within their ken, they broadcast it; whereas, if they would refer it to the Apostle and those who have been entrusted with authority amongst them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it" (iv 83). And it was I who understood this matter, and Allah revealed the verse pertaining to option (given to the Holy Prophet (may peace be upon him in regard to the retaining or divorcing of his wives).

*[Sahih Muslim. Bk.9, No.3507]*

## **2.12**

It has been narrated on the authority of Omar b. al-Khattab(ra) who said, "When it was the day on which the Battle of Badr was fought, the Messenger of Allah (saw) cast a glance at the infidels, and they were one thousand while his own Companions were three hundred and nineteen. The Holy Prophet (saw) turned (his face) towards the Qibla. Then he stretched his hands and began his supplication to his Lord:" O Allah, accomplish for me what Thou hast promised to me. O Allah, bring about what Thou hast promised to me. O Allah, if this small band of Muslims is destroyed. Thou will not be worshipped on this earth." He continued his supplication to his Lord, stretching his hands, facing the Qibla, until his mantle slipped down from his shoulders. So Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said: Prophet of Allah, this prayer of yours to your Lord will suffice you, and He will fulfil for you what He has promised you. So Allah, the Glorious and Exalted, revealed (the Qur'anic verse):" When ye appealed to your Lord for help, He responded to your call (saying): I will

help you with one thousand angels coming in succession." So Allah helped him with angels."

Abu Zmail said that the hadith was narrated to him by Ibn 'Abbas who said: While on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him the swishing of the whip and the voice of the rider saying: Go ahead, Haizi'm! He glanced at the polytheist who had (now) fallen down on his back. When he looked at him (carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. An Ansari came to the Messenger of Allah (saw) and related this (event) to him. He said: You have told the truth. This was the help from the third heaven. The Muslims that day (i. e. the day of the Battle of Badr) killed seventy persons and captured seventy. The Messenger of Allah (saw) said to Abu Bakr and Omar (ra): What is your opinion about these captives? Abu Bakr said: They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam. Then the Messenger of Allah (saw) said: What is your opinion, Ibn Khattab? He said: Messenger of Allah. I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqil to 'Ali that he may cut off his head, and hand over such and such relative to me that I may cut off his head. They are leaders of the disbelievers and veterans among them. The Messenger of Allah (saw) approved the opinion of Abu Bakr and did not approve what I said. The next day when I came to the Messenger of Allah (saw), I found that both he and Abu Bakr were sitting shedding tears. I said: Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep at, if not, I will at least pretend to weep in sympathy with you. The Messenger of Allah (saw) said: I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him.) Then God revealed the verse: "It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed..." to the end of the verse: "so eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them."

*[Sahih Muslim. Bk.19, No.4360]*

## **2.13**

(a) Hadhrat Anas bin Malik(ra) narrates, "We went with Allah's Apostle (saw) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Apostle took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Apostle (saw) started shedding tears. 'Abdur Rahman bin 'Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation."

*[Sahih Al-Bukhari. Vol.2, Bk.23, No.390]*

(b) Hadhrat Anas b. Malik(ra) reported that Allah's Messenger (saw) said, "A child was born into me this night and I named him after the name of my father Ibrahim. He then sent him to Umm Saif, the wife of a blacksmith who was called Abu Saif. He (the Holy Prophet) went to him and I followed him until we reached Abu Saif and he was blowing fire with the help of blacksmith's bellows and the house was filled with smoke. I hastened my step and went ahead of Allah's Messenger (saw) and said: Abu Saif, stop it, as there comes Allah's Messenger (may peace be upon him). He stopped and Allah's Apostle (saw) called for the child. He embraced him and said what Allah had desired. Anas said: I saw that the boy breathed his last in the presence of Allah's Messenger (saw). The eyes of Allah's Messenger (saw) shed tears and he said: Ibrahim, our eyes shed tears and our hearts are filled with grief, but we do not say anything except that by which Allah is pleased. O Ibrahim, we are grieved for you." [Sabih Muslim. Bk.30, No.5733]

## **2.14**

Once a man complained to the Holy Prophet (saw) about his father who took his belongings whenever he liked. The Messenger of Allah called for his father, who was a very old man, and asked him the details of the matter. The father said, 'O, Messenger of Allah, a time was when my son was weak and helpless and bare handed while I had strength and wealth. I never hesitated to give him my belongings whenever he needed them. Today I am weak and bare handed while he is rich and now he keeps his belongings from me.' Hearing this, tears came to the eyes of the Holy Prophet (saw) and he said to the son: 'You and your belongings belong to your father. You and your belongings belong to your father.'

[Review of Religions. Treatment of Parents. August 1995.]

## Other Lovers of Allah(swt)

### 3.1

The Imam Mahdi(as) has written in a Persian poem,

The kind of relationship I have with the Beloved,  
Is beyond the comprehension of all.

I cry at His door,  
As a woman cries in the pangs of childbirth.

All my time is saturated with His love;  
How happy is the time! How blissful the days!

O the garden of my Beloved! I sing Your praises;  
For You have freed me from the beauty of gardens and the joy of  
spring.

[Hadhrat Mirza Ghulam Ahmad. Hujjat-Ullah, Ruhani Khaza'in, Vol.12, p. 149]

### 3.2

The Imam Mahdi(as) has written in his Arabic poem 'Al-Qaseeda',

وَتَأَلَّمَا مَمْلُوعَةَ الْهَجْرَانِ      يَبْكُونَ مِنْ ذِكْرِ الْجَمَالِ صَبَابَةً

People shed fond tears when they speak of your graces,  
A fire consumes their hearts because they are away from you.

وَأَرَى الْقُلُوبَ لَدَى الْحَنَاجِرِ كُرْبَةً      وَأَرَى الْعُرُوبَ تُسِيلُهَا الْعَيْنَانِ

I see hearts mounting to the throats,  
I see eyes flowing with tears.

### 3.3

"The Prophet delivered a sermon and said, "Allah gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." Abu Bakr wept. I said lo to myself, "Why is this Sheikh weeping, if Allah gave choice to one (of His) slaves either to choose this world or what is with Him in the Hereafter and he chose the latter?" And that slave was Allah's Apostle himself. Abu Bakr knew more than us. The Prophet said, "O Abu Bakr! Don't weep. The Prophet added: Abu- Bakr has favoured me much with his property and company. If I were to take a Khalil from mankind I would certainly have taken Abu Bakr but the Islamic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abu Bakr."

[Sahih Al-Bukhari. Vol.1, Bk.8, No.455.]



### 3.4

It is said that when taking shelter in the cave of Thaur (Ghar Thaur) Hadhrat Abu Bakr (ra) began to weep upon which the Holy Prophet (saw) asked him why he was weeping. Hadhrat Abu Bakr (ra) replied<sup>5</sup>,

*I do not weep for my life, O Prophet of God, because if I die it is only the question of a single life. But if you die it will be the death of Islam and of the entire Muslim Community’.*

It was here that Almighty Allah (s.w.t) revealed a comforting verse, to remove the fears of Hadhrat Abu Bakr (ra), in which He gave him the title As-Sahib<sup>6</sup>,

(( إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ))

*...and he said to his companion, be not sad, surely Allah is with us*

[Hadhrt Khalifatul Masih II, Tafsir Al-Kabir, Pg.387, Ft.1186.]

### 3.5

It has been narrated that Omar ibn Al-Khattab(ra) had in his face two black lines caused by tears. When asked why he said, “He who fears Allah would never feel comfortable, and he who keeps his duty to Allah would never do what he wishes. Had it not been for Doomsday things would not have been as you see them.”.

[Daleel As-Sai’leen. Pg. 270, No.2.]

### 3.6

It has been related that when Hadhrt Omer Ibn Al-Khattab(ra) recited,

[81:1] In the name of Allah, the Gracious, the Merciful. [81:2] When the sun is folded up, [81:3] And when the stars are obscured, [81:4] And when the mountains are made to move, [81:5] And when the she-camels, ten-month pregnant are abandoned, [81:6] And when the wild beasts are gathered together, [81:7] And when the rivers are drained away, [81:8] And when various people are brought together, [81:9] And when the female-infant buried alive is questioned about - [81:10] 'For what crime was she killed?' [81:11] And when books are spread abroad,

He fainted.

[Daleel As-Sai’leen. Pg. 270, No.2.]

<sup>5</sup> Hadhrt Khalifatul Masih II, Tafsir Al-Kabir, Pg.387, Ft.1186.

<sup>6</sup> The Holy Qur’an, Ch.9 Vs.40

### 3.7

It has been narrated that one day Hadhrat Omar(ra) passed by a house of a man who was performing his prayer and reciting Surah At-Taur. Hadhrat Omar(ra) stopped and listened to the man until he read the following words from Surah Al-Baqarah,

وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ

[2:285] ...and whether you disclose what is in your minds or keep it hidden, Allah will call you to account for it,

Hadhrot Omar(ra) dismounted his ass and leaned against the well remaining there for some time.

[*Daleel As-Sai'leen. Pg. 270, No.2.*]

### 3.8

Anas said, "I saw between 'Umar's shoulder-blades, four patches in his shirt. Abu 'Uthman an-Nahdi said: I saw 'Umar wearing a waist-wrapper patched with leather. 'Abdullah ibn 'Amir ibn Rabi'ah said: I performed the Hajj with 'Umar and he did not pitch a tent of goat's hair nor of wool. He used to throw the upper part of his ihram and his leather mat over a bush and seek shelter underneath it. 'Abdullah ibn 'Isa said: There were two dark furrows in 'Umar's face from his weeping. Al-Hasan said: 'Umar used to pass by an ayah in his wird (daily portion set aside to recite) and he would fall down (in a faint) until he revived after some days."

[*Imam Jalaluddin As-Sayuti. The History of the Khalifabs. Pg.134*]

### 3.9

Ibn 'Abbas(ra) said, "Whenever 'Omar prayed, he would sit and meet with the people, and whoever had some need, he would try to help. Then he offered prayers after which he did not sit (and meet with people). I came to the door and asked O Yarfa', is the Ameer Al-Mu'mineen ill? He said, 'no'. Whilst I was like that, 'Uthman came, and Yarfa' went in, then he came out to us and said, 'Get up of son of 'Affa, get up son of 'Abbas.' So we entered to meet 'Omar, and in front of him was piles of money. He said, 'I looked and could not find anyone who knows more people in Madeenah than you two. Take this wealth and distribute it amongst the people. Then if there is anything left over, bring it back.' I knelt down and asked, 'If there is not enough, will you give us more?' He said, 'I already heard that from Akhzam'. Compare this with the story of Mohammad(saw) and his Companions eating dried meet.' I said, 'If Allah has bestowed that upon him he would have done something different from what you are doing.' He asked, 'What would he have done?' I said, 'He would have eaten and fed us.' He wept intensely, and said, 'I wish I could get out of this affair (being Caliph) without any gain or loss.' "

[*Asb-Shaykhan fee Riwayat al-Baladhuri, p.221*]

### 3.10

It was narrated that Aslam the freed slave of 'Omar(ra) that: "Omar went out to Harrat Waqim, and I went with him. When we were in Sarar, we saw a fire burning.

He said, 'O Aslam, I see here some travellers who are being held up by the night and the cold; let's go.' So we went running and when we came near to them, we saw a woman with children. There was a pot set over the fire, and her children were crying. 'Omar said, 'Peace be upon you, O people of the light (he did not want to say oh people of the fire).' She said, 'And upon you be peace.' He said, 'May I come closer?' She said, 'Come if you can do some good, otherwise leave us alone.' He came closer and said, 'What is the matter with you?' She said, 'The night and the cold held us up.' He said, 'What is the matter with these children; why are they crying?' She said, 'They are hungry.' He said, 'What is in the pot?' She said, 'Water, to calm down until they go to sleep, and Allah will judge between us and 'Omar.' He said, 'May Allah have mercy on you, how could 'Omar know about you?' She said, 'How come he is in charge of our affairs, but he is not aware of our situation?' He turned to me and said, 'Let's go .' So we set off running until we came to the room where wheat was stored. He took out a sack of wheat and a little fat, and said, 'Hoist it into me.' I said, 'I will carry it for you.' He said, 'Will you carry my burden for me on the day of resurrection, may you be bereft of your mother?' So I hoisted it onto him and he set out running and I ran with him. When we reached her, he put those things down. He took out some of the wheat and said to her, 'Prepare it for me and I will cook it for you.' He started blowing beneath the pot and I saw smoke coming out through his beard. He cooked it for her and brought it for her, and said, 'Bring me something'. So she brought him a vessel and he poured it into it, then said, 'Feed them and I will spread it out (to cool down) for them'. He stayed until they had eaten their fill, and he left the leftover food with her. He got up, and I got up with him, and she started to say, 'May Allah reward you with good; you are more suited to be the Caliph than Ameer al-Mu'mineen (on hearing this 'Omar then started to cry). He said, 'Say something good, and if you go to the Ameer al-Mu'mineen you will find me there insha-Allah.'" Then he walked some distance away from her, then turned to face them again and waited a while. I said to him, 'Is there anything else?' but he did not answer me, until I saw the boys (children of the lady) wrestling and then falling asleep, having calmed down. Then he stood up and said, 'Praise be to Allah(swt).' Then he turned to me and said, 'O Aslam, hunger kept them awake and made them cry; I did not want to leave until I saw what I saw.' "

[*Al-Kamil fee at-Tareekh*, 2/214; *at-Tabari*, 5/200]

### 3.11

Hadhrat Abu Abdur-Rahman and Hibban bin 'Atiyya had a dispute. Abu 'Abdur-Rahman said to Hibban, "You know what made your companions (i.e. Ali) dare to shed blood." Hibban said, "Come on! What is that?" 'Abdur-Rahman said, "Something I heard him saying." The other said, "What was it?" 'AbdurRahman said, "Ali said, Allah's Apostle sent for me, Az-Zubair and Abu Marthad, and all of us were cavalry men, and said, 'Proceed to Raudat-Hajj (Abu Salama said that Abu 'Awana called it like this, i.e., Hajj where there is a woman carrying a letter from Hatib bin Abi Balta'a to the pagans (of Mecca). So bring that letter to me.' So we proceeded riding on our horses till we overtook her at the same place of which Allah's Apostle had told us. She was traveling on her camel. In that letter Hatib had written to the Meccans about the proposed attached of Allah's Apostle against them. We asked her, 'Where is the letter which is with you?' She replied, 'I haven't got any letter.' So we made her camel kneel down and searched her luggage, but we did not

find anything. My two companions said, 'We do not think that she has got a letter.' I said, 'We know that Allah's Apostle has not told a lie.'"

Then 'Ali took an oath saying, "By Him by Whom one should swear! You shall either bring out the letter or we shall strip off your clothes." She then stretched out her hand for her girdle (round her waist) and brought out the paper (letter). They took the letter to Allah's Apostle. 'Umar said, "O Allah's Apostle! (Hatib) has betrayed Allah, His Apostle and the believers; let me chop off his neck!" Allah's Apostle said, "O Hatib! What obliged you to do what you have done?" Hatib replied, "O Allah's Apostle! Why (for what reason) should I not believe in Allah and His Apostle? But I intended to do the (Mecca) people a favor by virtue of which my family and property may be protected as there is none of your companions but has some of his people (relatives) whom Allah urges to protect his family and property." The Prophet said, "He has said the truth; therefore, do not say anything to him except good." 'Umar again said, "O Allah's Apostle! He has betrayed Allah, His Apostle and the believers; let me chop his neck off!" The Prophet said, "Isn't he from those who fought the battle of Badr? And what do you know, Allah might have looked at them (Badr warriors) and said (to them), 'Do what you like, for I have granted you Paradise?' " On that, 'Umar's eyes became flooded with tears and he said, "Allah and His Apostle know best."

[*Sahih Al-Bukhari. Vol.9, Bk.84, No.72*]

### 3.12

Hadhrat Ali (ra) relates that two men from the Quraish attacked the Holy Prophet(saw). One of the men grabbed the Holy Prophet whilst the second threw him to the ground saying,

*'Are you the one who has made the gods in one God?'*

It was none other than Hadhrat Abu Bakr(ra) who rushed to assist the Holy Prophet(saw) striking one of the men and restraining the other whilst admonishing them by saying,

*'Woe to you! Will you kill a man because he says, "My Lord is Allah?"'*

The narration then ends at which point the narrator, Hadhrat Ali(ra), raised his cloak and began to weep so much that his beard filled with tears and then said to those with him,

*'I adjure you by Allah! Is the believer of the people of Fir'awn better than Abu Bakr? [...] By Allah, an hour of Abu Bakr is better than a thousand hours of the like of the believer of the people of Fir'awn. He was a man who concealed his iman, and this was a man who was open about his iman'.*

[*The History of the Khalfahs. Jalaludin As-Sayuti. Pg.23.*]

### 3.13

Hadhrat Ibn Bashir(ra) relates that Hadhrat Abu Huraira(ra) wept during his illness and when asked why he said, “

*“I am not weeping for this world of yours, but for fear of my long journey and inadequate provision. I am awaiting between, ascent and descent either upward to Heaven or downward to Hell; I know not what way I would be taken to.”*

[Daleel As-Sai'leen. Pg. 270, No.4.]

### 3.14

Hadhrat Nafe'I(ra) related that whenever Abdullah Ibn Omar(ra) recited,

وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ

[2:285] whether you disclose what is in your minds or keep it hidden, Allah will call you to account for it...

He shed tears and said,

*“Verily it is a hard account”*

[Daleel As-Sai'leen. Pg. 270, No.5.]

### 3.15

(a) It is reported on the authority of Hadhrat Abdullah bin Ubaidullah bin Omar, on the authority of his father, that when he recited,

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

[4:42] And how will it fare with them when We shall bring a witness from every people, and shall bring thee as a witness against these!

Ibn Omar began to cry, until his beard and chest became soaked with his tears

(b) And Hadhrat Abdullah ibn Omar(ra) would not mention the Messenger of Allah(swt) without crying. It is reported on the authority of Nafi' that when Ibn Omar(ra) recited,

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ  
أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

[57:17] Has not the time yet arrived for those who believe that their hearts should feel humbled at the remembrance of Allah and at the truth which has come down to them, and that they should not become like those who were given the Book before them, but because the period of the bestowal of Allah's

grace upon them was prolonged for them, their hearts became hardened, and many of them became rebellious?

Then Ibn Omar(ra) cried until he was overcome with weeping.

[Child Companions around the Prophet. Pg.180]

### 3.16

Hadhrat Anas bin Malik(ra) relates that, "Allah's Prophet said to Ubai bin Ka'b, "Allah has ordered me to recite Quran to you." Ubai said, "Did Allah mention me by name to you?" The Prophet said, "Yes." Ubai said, "Have I been mentioned by the Lord of the Worlds?" The Prophet said, "Yes." Then Ubai burst into tears."

[Sabih Al-Bukhari. Vol.6, Bk.60, No.485]

### 3.17

It is reported on the authority of Imam Ali(ra) that he said, "Hasan was the person who most resembled the Messenger of Allah(saw) from his face to his navel..."

...which is why whenever the Companions saw him, after the Prophet(saw) passed away, their hearts and souls would be filled with the deep feelings of love which they had for the Messenger of Allah(saw) and they would be reminded of his life, his sayings and his presence among them and their eyes would fill with tears and the men would break into sobs.

Hadhrat Abu Huraira(ra) used to say, "I never saw Hasan without my eyes filling with tears".

[Child Companions around the Prophet. Pg.27.]

### 3.18

A man heard Hadhrat Hasan(ra) confiding in his Lord and he was crying, he said to him, "Do you fear Allah's punishment, when you have the means of salvation? You are the son of the Messenger of Allah(saw) and you are deserving of intercession and Allah's Mercy, which encompasses everything". Hasan replied, "As for me being the son of the Messenger of Allah(saw), Allah says:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ

[23:102] And when the trumpet is blown, there will be no ties of relationship any more between them on that day, nor will they ask after one another.

As for the intercession, Allah(swt) Says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ

بَشِيءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ  
الْعَلِيُّ الْعَظِيمُ

[2:256] Allah - there is no god save Him, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that dare intercede with Him save by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth; and the care of them wears Him not; and He is the High, the Great.

*And as for the Mercy which encompasses all things, Allah(swt) Says,*

وَكَتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدُّنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ  
مَنْ أَشَاءَ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ  
هُمْ بآيَاتِنَا يُؤْمِنُونَ

[7:157] And ordain for us good in this world, as well as in the next; we have turned to Thee with repentance.' Allah replied, 'I will inflict My punishment on whom I will; but My mercy encompasses all things; so I will ordain it for those who act righteously and pay the Zakaat and those who believe in Our Signs -

*[Child Companions around the Prophet. pp.35-36]*

### 3.19

Hadhrat Usamah bin Zaid(ra) narrates that while he was a child he was picked up by the Holy Prophet(saw) and put on one of his knees, then the Holy Prophet(saw) put his grandson Hasan(ra) on his other knee, and embracing them both prayed to God: "Oh my Lord, show mercy to them as I am showing mercy to them". This incident left an indelible mark on Usamah bin Zaid(ra), who reported it with tears in his eyes.

*[Hadhrat Mirza Tabir Ahmad(ra). The Seal of the Prophets. pp.22-23.]*

### 3.20

Hadhrat Anas(ra) reports that after the death of Allah's Messenger(saw) Abu Bakr said to Omar, 'Let us visit Umm Aiman as Allah's Messenger(saw) used to visit her. As we came to her, she wept. They (Abu Bakr and Omar) said to her: What makes you weep? What is in store (in the next world) for Allah's-Messenger(saw) is better than (this worldly life). She said: I weep not because I am ignorant of the fact that what is in store for Allah's Messenger(saw) (in the next world) is better than (this world), but I weep because the revelation which came from the Heaven has ceased to come. This moved both of them to tears and they began to weep along with her.'

*[Sahih Muslim. Bk.31, No.6009.]*

### 3.21

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ  
يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

[5:84] And when they hear what has been revealed to this Messenger, thou seest their eyes overflow with tears, because of the truth which they have recognized. They say, 'Our Lord, we believe, so write us down among the witnesses'.

Hadhrat Khalifatul Masih II(ra) writes in his Tafsir ul- Kabir concerning this verse,

“The description given in this verse of some Christians of the time of the Holy Prophet(saw) applies to all those who have a real hankering after truth and are ready to accept it wherever they find it. The verse has also been applied to Najashi in particular. When Ja’afar(ra), a cousin of the Holy Prophet(saw) and the spokesman of the Abyssinian refugees to Abyssinia, tried to clear their attitude towards Jesus and to dispel the suspicion caused by the Meccan emissaries about the alleged derogatory language used by the Qur’an concerning Jesus and read to Najashi the opening verses of the chapter Maryam, the latter, along with such of his companions as feared God, was visibly moved and tears rolled down his cheeks and he said in a voice full of pathos that that exactly was his belief about Jesus, and that he did not look upon him even a twig more than that.”

[Hadhrat Khalifatul Masih II. Tafsir ul-Kabir. Ft.714]

### 3.22

The Promised Messiah(as) set a very noble example; the Promised Messiah(as) said even if a guest speaks harshly you shouldn't mind. It would be a great sin if the guest were to feel any inconvenience. Some guests came and became upset with the way they were treated and left. The Promised Messiah(as) hurried after them on foot and caught up with them and requested them to return. Mufti Muhammad Sadiq(ra) relates that he came to stay from Lahore and when the Promised Messiah(as) went to get food for him, tears came to his eyes when he saw that the Promised Messiah(as) was bringing the tray himself.

[Hadhrat Khalifatul Masih V. Friday Sermon. July 22<sup>nd</sup>, 2005]

### 3.23

Describing his father, Hadhrat Mirza Bashir Ahmad(ra), M.M. Ahmad writes,

My deepest and abiding impression about my father centres around his total submission and unbounded love for Allah, the Holy Prophet(sa) of Islam and the Promised Messiah(as). It seemed as if his whole life revolved around them. In family gatherings, particularly when addressing his children, he would narrate some story about each of his three loves and his eyes would be filled with tears through intense emotions. In my mind, I can see him now as if this happened only today, when in fact



the incidents relate to some 70 odd years ago. It is no surprise that this should be so, because of the total sincerity and utter devotion with which he addressed us.

[*Hadhrat Mirza Bashir Ahmad. Our God. Preface, Pg.xi.*]

### 3.24

M.M Ahmad describes an incident involving Hadhrat Muslih Ma'ud writing, 'another occasion which left a deep and abiding impression on my mind was when shortly after our marriage (when I was posted as Assistant Commissioner, Multan, and was temporarily living with my wife's maternal uncle, Colonel Habibullah Shah Sahib, who was Superintendent Central Jail), Hudhur stopped for the night on his way to Sind. One evening he took me to the Drawing Room and asked me to sit next to him on the sofa. He told me that as a member of ICS, I would have opportunities to move around in higher circles but this should never stop me from caring for the poor and under-privileged. Referring to the furniture which prevents or discourages a poor man to reach you is not fit to have. He mentioned how every poor person had equal access to the Holy Prophet and that is the true example to follow. He had tears in his eyes and spoke in choked voice as he said all that. Of course my own state of mind and condition can be imagined rather than described as I had hardly ever seen him so moved and sentimental.'

[*Pearls of Memory: Remembrance of Hadhrat Musleh Maud. Al-Nabl, Spring, 1995*]

### 3.25

Describing an incident involving Professor Abdus Salam(ra) it has been related, 'Life's long journey, and debilitating illness, made Salam deeply sensitive to estrangement from his country. How much so, I saw from close at a 3 day conference held in Trieste to honour his retirement from Imperial College, London. Professor Ghulam Murtaza and I had been invited from the physics department of Quaid-e-Azam University to attend this veritable feast for the intellect. The world's top physicists deliberated upon startling new clues to the birth of the universe, down to relatively more mundane matters like quarks and superconductivity.

One the third day of the conference, Salam was presented an honorary doctoral degree by the University of Petersburg. The conference hall was full. Flanked on his left by Nobel Prize winners C.N. Yang and J. Schrieffer, and on his right by the rector of the University, Salam listened from his wheelchair but made no attempt to speak. At the end of the formal proceedings, a multitude of people from the international scientific community thronged forward and stood patiently in line to offer congratulations.

As I watched, it was the turn of a nervous young Pakistani visitor to the ICTP. "Sir, I am a student from Pakistan. We are very proud of you..." The rest I was unable to hear clearly. Salam's shoulders shook and tears coursed silently down his face.

A feeling of deep sadness overcame me. Nature has chosen to be cruel to Salam. But nature is to be forgiven because it is blind, both in its gifts and its punishments. Much less easy to forgive is the treatment that we in Pakistan have given to our best.'

[*Abdus Salam; Past And Present. Dr Pervaiz Hoodbhooy. The News International (Pakistan), 29 January, 1996.*]