

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَلْحَمْدُ لِلّٰهِ كَمَا هُوَ اَهْلُهُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ وُلْدِ اَدَمَ كَمَا يُحِبُّ وَيَرْضٰى بِاَنْ يُصَلِّىَ عَلَيْهِ

Allah azza wa jall, in Whose Name we begin, The Most Compassionate, The Most Merciful
All Praise is due to Allah azza wa jall, Countless Peace and Blessings be upon
His Beloved Messenger Sallal Laahu 'Alayhi Wasallam

Riyaadus Saaliheen

Hadith #30

A Trench of Fire

A trench of fire

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ حَدَّثَنَا حَبَّادُ بْنُ سَلَمَةَ حَدَّثَنَا ثَابِتٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ
صُهَيْبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ مَلِكٌ فِي بَنِي كَانَتْ قَبْلَكُمْ وَكَانَ لَهُ سَاحِرٌ فَلَمَّا
كَبُرَ قَالَ لِمَلِكِي إِنِّي قَدْ كَبُرْتُ فَأَبْعَثْ إِلَيَّ غُلَامًا أَعْلِمُهُ السِّحْرَ فَبَعَثَ إِلَيْهِ غُلَامًا يُعَلِّمُهُ فَكَانَ فِي
طَرِيقِهِ إِذَا سَلَكَ رَاهِبٌ فَقَعَدَ إِلَيْهِ وَسَبَّحَ كَلَامَهُ فَأَعْجَبَهُ فَكَانَ إِذَا أَتَى السَّاحِرَ مَرَّ بِالرَّاهِبِ
وَقَعَدَ إِلَيْهِ فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ فَقَالَ إِذَا خَشِيتَ السَّاحِرَ فَقُلْ حَبَسَنِي

أَهْلِي وَإِذَا خَشِيتُ أَهْلَكَ فَقُلْتُ حَبَسَنِي السَّاحِرُ فَبَيْنَمَا هُوَ عَلَى ذَلِكَ إِذْ أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ قَدْ
حَبَسَتْ النَّاسَ فَقَالَ الْيَوْمَ أَعْلَمُ السَّاحِرُ أَفْضَلُ أَمِ الرَّاهِبُ أَفْضَلُ فَأَخَذَ حَجْرًا فَقَالَ اللَّهُمَّ إِنْ
كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَأَقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَنْصُوَ النَّاسُ فَرَمَاهَا
فَقَتَلَهَا وَمَضَى النَّاسُ فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ فَقَالَ لَهُ الرَّاهِبُ أُمِّي بُنَى أَنْتَ الْيَوْمَ أَفْضَلُ مِنِّي قَدْ
بَدَغَ مِنْ أَمْرِكَ مَا أَرَى وَإِنَّكَ سَتُبْتَلَى فَإِنْ ابْتُلِيتَ فَلَا تَدُلَّ عَلَى وَكَانَ الْغُلَامُ يُبْرِئُ الْأُكْمَةَ
وَالْأَبْرَصَ وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الْأَدْوَاءِ فَسَبَّحَ جَدِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ فَأَتَاهُ بِهِدَايَا
كَثِيرَةً فَقَالَ مَا هَهُنَا لَكَ أَجْعُزُ إِنْ أَنْتَ شَفَيْتَنِي فَقَالَ إِنِّي لَا أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللَّهُ فَإِنْ أَنْتَ
آمَنْتَ بِاللَّهِ دَعَوْتُ اللَّهَ فَشَفَاكَ فَأَمَّنَ بِاللَّهِ فَشَفَاهُ اللَّهُ فَأَتَى الْمَلِكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ
فَقَالَ لَهُ الْمَلِكُ مَنْ رَدَّ عَلَيْكَ بَصَرَكَ قَالَ: رَبِّي قَالَ: وَلَكَ رَبٌّ غَيْرِي ﷺ قَالَ رَبِّي وَرَبُّكَ اللَّهُ
فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلَامِ فَجِئِيَ بِالْغُلَامِ فَقَالَ لَهُ الْمَلِكُ أُمِّي بُنَى قَدْ بَدَغَ
مِنْ سِحْرِكَ مَا تُبْرِئُ الْأُكْمَةَ وَالْأَبْرَصَ وَتَفْعَلُ وَتَفْعَلُ فَقَالَ إِنِّي لَا أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللَّهُ
فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ فَجِئِيَ بِالرَّاهِبِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ فَأَبَى
فَدَعَا بِالْبُنْشَارِ فَوَضَعَ الْبُنْشَارُ فِي مَفْرِقِ رَأْسِهِ فَشَقَّه حَتَّى وَقَعَ شَقَّاهُ ثُمَّ جِئِيَ بِجَدِيسِ الْمَلِكِ

فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ فَأَبَى فَوَضَعَ الْبُنْشَارُ فِي مَفْرِقِ رَأْسِهِ فَشَقَّهُ بِهِ حَتَّى وَقَعَ شِقَاؤُهُ ثُمَّ جِيءَ
بِالْغُلَامِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ فَأَبَى فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ اذْهَبُوا بِهِ إِلَى جَبَلٍ كَذَا
وَكَذَا فَاصْعَدُوا بِهِ الْجَبَلَ فَإِذَا بَلَغْتُمْ ذُرْوَتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَاطْرَحُوهُ فَذَهَبُوا بِهِ
فَصَعِدُوا بِهِ الْجَبَلَ فَقَالَ اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ فَزَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا وَجَاءَ يَبْشَى إِلَى
الْبَيْتِ فَقَالَ لَهُ الْبَيْتُ مَا فَعَلَ أَصْحَابُكَ رَبِّي قَالَ كَفَانِيهِمُ اللَّهُ فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ
اذْهَبُوا بِهِ فَاحْبِسُوهُ فِي قُرْقُورٍ فَتَوَسَّطُوا بِهِ الْبَحْرَ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَاقْدِفُوهُ فَذَهَبُوا بِهِ فَقَالَ
اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ فَانْكَفَأَتْ بِهِمُ السَّفِينَةُ فَعَرِقُوا وَجَاءَ يَبْشَى إِلَى الْبَيْتِ فَقَالَ لَهُ الْبَيْتُ
مَا فَعَلَ أَصْحَابُكَ رَبِّي قَالَ كَفَانِيهِمُ اللَّهُ فَقَالَ لِلْبَيْتِ إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا أَمْرُكَ بِهِ
قَالَ وَمَا هُوَ قَالَ تَجْبَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ وَتَصْلُبُنِي عَلَى جَذْعٍ ثُمَّ خُذْ سَهْمًا مِنْ كِنَانَتِي ثُمَّ
ضَعِ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قُلْ بِاسْمِ اللَّهِ رَبِّ الْغُلَامِ ثُمَّ ارْمِنِي فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي
فَجَبَعَ النَّاسُ فِي صَعِيدٍ وَاحِدٍ وَصَلَبَهُ عَلَى جَذْعٍ ثُمَّ أَخَذَ سَهْمًا مِنْ كِنَانَتِهِ ثُمَّ وَضَعَ السَّهْمَ فِي كَبِدِ
الْقَوْسِ ثُمَّ قَالَ بِاسْمِ اللَّهِ رَبِّ الْغُلَامِ ثُمَّ رَمَاهُ فَوْقَ السَّهْمِ فِي صُدْغِهِ فَوَضَعَ يَدَهُ فِي صُدْغِهِ فِي
مَوْضِعِ السَّهْمِ فَمَاتَ فَقَالَ النَّاسُ أَمَّا بِرَبِّ الْغُلَامِ فَأَبَى الْبَيْتُ فَقِيلَ لَهُ أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ

قَدْ وَاللَّهِ نَزَلَ بِكَ حَدْرُكَ قَدْ أَمَنَ النَّاسُ فَأَمْرًا بِالْأَخْذِ وَدَفَى أَفْوَاهِ السِّكِّ فَخُذْتُ وَأُضِرَّ مَرِئِيهَا
النَّيِّرَانُ وَقَالَ مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَقْبَحُوهُ فِيهَا أَوْ قِيلَ لَهُ اقْتَحِمْ فَفَعَلُوا حَتَّى جَاءَتْ امْرَأَةٌ
وَمَعَهَا صَبِيٌّ لَهَا فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا فَقَالَ لَهَا الْغُلَامُ يَا أُمِّهِ اضْبِرِّي فَإِنَّكَ عَلَى الْحَقِّ -

(مسلم، كتاب الزهد والرقائق، باب قصة أصحاب الأخدود، ص ٣٠٠، حديث: ٣٠٠٥)

Hadrat Sayyiduna Suhayb *Radi Allahu ‘Anhu* narrates that the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* has stated that:

Before you, there was a nation who was ruled by a King. This king also had a personal magician. When this magician grew old, he advised the king, “I have become old, therefore send a young man to me so that I may teach him magic.”

Thereafter, the King send a young man to him and this magician began to teach this young man. On the way to his school, the young man also used to pass by a priest who lived next to the road. The young man liked the conversation of this priest. He used to spend time with this priest and to listen to his words. However, when he arrived late at the magicians (school), the magician used to punish him. The young man then complained to the priest and he advised the young man that if he became afraid of the magician, he should tell him that his family had delayed and stopped him and when his family asked him (the same question) he should tell them that the magician had delayed him. This continued for while.

One day, the young man saw a large and dangerous animal on the road who had blocked the road. He thought to himself that today is the perfect day to find out whether the priest is better or whether the magician is better. He then made Du’a, “O Allah! If the affairs of the priest are better with you than the affairs of the magician, then please destroy this animal so that people may walk on this road.”

He then threw a stone at this animal and it died. Thereafter, people began to use this road. He arrived at the house of the priest and told him what had happened. The priest replied, "My son, today you have become greater than me. Your status has reached that point which I can see and very soon you will be tested and when you are tested, you must not reveal anything about me."

The young man reached a stage (where with the Divine Permission of Allah *azza wa jall*) he began to heal the blind and those suffering from leprosy and healed other people of various other sicknesses.

There was also a person who was close to the King and he was blind. When he heard about this young man, he also came to him for help and declared, "If you can cure me, I will give you everything."

The young man replied, "I do not give people a cure, cure is in the Divine Power of Allah. If you believe in Him, then I will make Du'a that He heals you."

This person then brought faith in Allah *azza wa jall* and he was then cured through the Divine Power of Allah *azza wa jall*. When he returned to the King, the King asked him who had returned his eyesight, he replied, "My Lord had done so."

The king then proudly asked him, "Besides me, do you also have another Lord?"

This person replied, "My Lord and Your Lord is Allah *azza wa jall*".

The King then imprisoned him and continued to punish until he revealed the name of the young man. When the young man was brought forward, the King asked him, "Young man! Has your magic reached such a stage that you are able to cure the blind and the leper and now you have become truly qualified?"

The young man again replied, "I do not give anyone a cure, but it is Allah *azza wa jall* who makes people better."

The King then imprisoned him and continued to punish him until he revealed the identity of the priest. When the priest was brought forward, he was advised to divorce his religion but he refused to do so. The King then placed a saw on top of his head and

severed it in two halves. He then advised his one time friend to divorce this (new) religion and he also refused. A saw was then placed on his head and it was cut into two halves.

The young man was then brought forward and instructed to leave his (new) religion and he also refused. He was then handed to a few people and they were told that if he refused to reject his new religion, they were to throw him from a mountain.

When they arrived on the top of the mountain, the young man made Du'a, "O Allah! As you wish, let me be sufficient for them."

The mountain then began to shake and these people fell (to their deaths). He then returned to the King and the King asked him what had happened to those who had accompanied him. He replied, "Allah has saved me from them."

The King again instructed a few people to take him on a boat and in the middle of the river if he did not refute his new religion, they were to throw him in the water. When they took him there, he again made Du'a, "O Allah! As You please, please protect me from them."

Suddenly the boat capsized and all these people drowned. He again returned to the King and when the King asked him about the people who had accompanied him. He replied, "Allah *azza wa jall* had protected me from them."

He also advised the King that he would never be able to kill him until he did not listen to him. The King asked him what he wished for. He replied, "Gather everyone and place me on a stage of wood then take out an arrow from my quiver and then saying these words, release the arrow at me, "In the Name of Allah Who is the Lord of this young man." When you do this, you will kill me.

(Abridged) When the young man was killed, people suddenly began to accept this new religion in droves. What the King feared was actually happening in front of him. In anger, he then instructed a large trench of fire be built and all those who had accepted this new religion should be thrown in. People happily threw themselves into this trench of fire. Finally, a lady approached this fire with a small baby and hesitated a little.

However, the little baby declared, “O my mother! Have patience, you are on truth!”
(Muslim Shareef)

What was the name of this king?

It is said that his name was Zur’a bin Hassaan and he was the King of an area called “Humair”. (Ruhul Bayan). In *Tafseer Baghwi*, it is mentioned that he was the King of Najran and lived about seventy years before the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* was born. In other words, he lived in the era of fitrat.

Who was the young man?

It is reported in *Daleelul Faali’een* that the name of the boy was Abdullah bin Taamir.

The patience of the Awliya during times of calamity

Qadi Abul Fadl bin Moosa *Alaihir Rahmah* explains, “From this, we come to realise that sometimes when one is giving good advice or spreading truth, at times, good people have to face trial and calamity. It also shows that they always displayed patience at these moments. It also shows that no matter how much of trial one has to face, no should never fear and one should always turn to Allah *azza wa jall* and continue to make Du’a”.
(Akmaalul Mu’allim)

The miracles (Karamat) of the Awliya

Imam Yahya bin Sharf Nawawi *Alaihir Rahmah* explains that, “From this, there is clear proof of the miracles (which emanate) from the Awliya.” (Sharah Muslim)

Why did he help his murderer?

Question: Why did this young man help his murderer or showed him the manner in which he could be killed, even though this is not permissible?

Answer: Qadi Abul Fadl Ayyaz bin Moosa *Alaihir Rahmah* explains that, “The young man did so because it could prove the veracity and truthfulness of bringing faith on

Allah *azza wa jall* and so that people could also have complete faith themselves. We see that ultimately this is what happened.” Allama Khataabi *Alaihir Rahmah* explains, “Since the young man understood that he would be finally killed, hence he did this.” (Akmaalul Mu’allim)

How many children spoke at a very small age?

In the Hadith Shareef, it is also reported that there were six children who spoke at this young age.

They were:

1. Sayyiduna ‘Isa *Alayhis Salaam*
2. Sayyiduna Yahya *Alayhis Salaam*
3. The companions of Juraij.
4. The child who gave testimony on behalf of Sayyiduna Yusuf *Alayhis Salaam*
5. The child of the female who was the hairdresser of Pharaoh.
6. The companions of Ukhdur. (Umdatul Qari)

Why did the priest encourage lies?

Question:

Why did the priest in this instance advise the young man to deliberately speak lies?

Answer:

The ‘Ulama have explained that in times of dire need this is permissible. Especially at times when one wishes to protect one’s faith and religion. (Akmaalul Mu’allim)

Point to remember

1. The Awliya are able to assist people through the Divine Permission of Allah *azza wa jall*.
2. No matter how powerful the opponent, one should never be afraid to speak the truth.
3. Pious people are those who are always striving to please their Lord no matter how serious is the trial in front of them.

4. During these times, always have Allah *azza wa jall* in your mind.
5. The miracles of the Awliya are certainly proven and based on fact.
6. If there is a serious religious need, then one can twist one's word to something else merely to protect the truth of religion and one's faith.