

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلُودِ آدَمَ كَمَا يُحِبُّ وَيُرِضِّي بَأْنُ يُصْلِّي عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,

The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his
companions – *may Allah be pleased with them all*

Harun Rashid questions a Bedouin

It is mentioned that once Sultan Harun Rashid entered the Haram Shareef and started to make Tawaaf. The ordinary people were also stopped from making Tawaaf at that moment. However, there was a Bedouin who continued to perform the Tawaaf and that too, right in front of the Sultan. The Sultan was obviously angry with this and indicated to his guards to stop this person. The guards then approached this Bedouin and informed him, “O Bedouin! Do not continue with the Tawaaf because the leader of the Muslims is performing his Tawaaf.”

However, the Bedouin replied, “In this Haram and in this place, everyone is equal. In Surah Hajj, verse 25, the Qur'an states:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ

لِلنَّاسِ سَوَاءٌ الْعِكْفُ فِيهِ وَالْبَادِ طَ وَمَنْ يُرِدُ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقُهُ مِنْ

عَذَابٌ أَلِيمٌ

“Indeed those who have disbelieved and prevent from the way of Allah and from this Sacred Mosque, which We have appointed for all mankind – its resident and the foreigner have the same rights in it; and whoever wrongfully intends injustice in it - We shall make him taste a painful punishment.”

When Sultan Harun Rashid heard this reply, he prohibited his guards from stopping this person from continuing with his Tawaaf. The Sultan then came to the Hajar Aswad and again the Bedouin was before the Sultan to kiss the Black Stone. When the Sultan appeared in front of Maqaam-e-Ebrahim, the Bedouin was before the Sultan to perform the Salaah.

When the Sultan completed the Tawaaf, he asked his guards to call the Bedouin. The guards then went to the villager and informed him that the leader of the Muslims wanted to see him. The Bedouin replied, “I have no need to meet him. If he had any need, tell him to come and see me.”

The guards were obviously extremely angry and informed the Sultan of his reply.

Instead of getting angry, the Sultan replied, “He has spoken the truth, I am in need of him, therefore I should go to see him.”

The Sultan then approached the Bedouin and greeted him and the villager returned his Salaam. The Sultan then asked him, “O Arabi! Can I sit at this place with your permission?”

The Bedouin replied, “This is not my house and neither is the Haram something which belongs to me. This house belongs to Allah Almighty and this Haram belongs to Allah

Almighty. At this place everyone is equal. Therefore if you wish, you can sit or if you wish you can leave.”

Obviously the Sultan was extremely upset when he heard this type of reply and could never imagine that someone could speak to him in this manner. However, he decided to remain silent and sat next to the Bedouin and asked him, “O Bedouin! I wish to ask about the acts of Fard and if you can explain this to me than it means you are fully aware of the various acts of Fard and obviously, the opposite is also applicable.”

The Bedouin asked, “Are you asking me these questions to learn something or are you merely joking with me?”

The Sultan replied that he wanted to educate himself.

The Bedouin then said to him, “If that is the case, then wake up and sit where I am sitting because this is where the person asking the question should sit and I should sit where you are sitting.”

The sultan then got up and sat respectfully in front of the Bedouin.

He then asked the Sultan to present his questions. The Sultan asked, “Please inform me of what the Allah Almighty has made Fard upon you.”

The Bedouin then asked, “Which Fard are you speaking about? Are you asking about the one Fard, or the five Fard, or the seventy Fard or the thirty four Fard or the ninety four Fard. Or are you asking about the one Fard from the forty. Or the one Fard in one’s life time. Or the five among the two hundred Fard.”

When Harun Rashid heard this, he laughed out aloud and said, “I am only asking you about Fard and you are giving account for the Fard of the entire universe.”

The Bedouin replied, “O Harun! If there was no accountability in religion and the world, the Allah Almighty would not take accountability on the Day of Judgement. In Surah Ambiya, verse 47, the Qur'an declares:

وَنَصَّعُ الْمَوْزِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ

مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَسِيبٌ

“And We shall set up the scales of justice on the Day of Resurrection - therefore no soul will be wronged in the least; and if a thing is equal to a grain of mustard seed, We will bring it; and We are Sufficient to (take) account.”

At the same time, when the Bedouin called him by his name instead of his title, the face of Harun Rashid became red with anger. However, he controlled himself from doing anything. He understood that there was some wisdom behind the words of this ordinary villager. He then asked, “I swear by the blessed graves of my elders, if you do not explain what you have just said, then I will have you slaughtered in between Safa and Marwah.”

However the guards cautioned him about spilling blood in the Haram Shareef and that he should pardon the villager.

When the Bedouin heard these words, he laughed so much that he nearly fell to the ground. The Sultan asked him the reason for his laughing and he replied, “I am surprised at you people. One is certain that he can save life and the other is certain that he can take life. Yet, none of you are certain when death will actually arrive.”

When Harun Rashid heard this, he also understood that the world meant nothing. He then asked, “I ask you in the Name of Allah Almighty to please explain what you have just mentioned about the acts of Fard.”

The Bedouin replied, “You had asked me what Allah Almighty had made Fard on me and I have explained that there are many of them. When I mentioned about the one single Fard, it is the religion of Islam. By five Fard is meant the five daily Salaah. By seventeen is meant the number of rak'ah in the 'Isha Salaah. By thirty four is meant the number of Sajdah one has to perform in these rak'ah. By ninety three is meant the times one has to say 'Allah Akbar' in these Rak'ah. By one in forty is meant that for every forty Dinaars, one has to take out one Dinaar for Zakah. By one Fard in one's life time

is meant the act of Hajj. By five from two hundred is the amount which is calculated as the amount to be given in Zakah for silver.”

When the sultan heard these words, he was amazed at the intelligence of this ordinary villager.

The Bedouin then said to him, “You have asked me a question and I have answered the question, now, I would like to ask you a question. What does the leader of the Muslims have to say about the following issue? A person saw a female in the morning and it was Haraam for him to see that female. However, when the time of Zohar appeared, she became Halaal on him. When the time of Asr appeared, she became Haraam on him. When the time of Maghrib appeared, she became Halaal on him and when the time of ‘Isha arrived, she again became Haraam upon him.”

When Harun Rashid heard this question, he said, “You have placed me in such a deep ocean which only you can save me from.”

The Bedouin replied, “You are the leader of the Muslims, hence there is no one greater than you in status. At the same time, there should never be a moment when you are speechless. How have you become speechless to this question?”

Harun Rashid replied, “There is no doubt that you have immense knowledge and I ask you in the Name of the Divine Owner of this House to please explain to me the answer to this question.”

The Bedouin replied, “I will answer this question as a form of respect for your position and status. When I mentioned about that person who saw a female in the morning and she was Haram upon him. It meant that female slave which belonged to another person. Obviously, this female slave is Haraam upon him. However, when the time of Zohar appeared, he purchased this same slave and she became Halaal upon him. When the time of Asr appeared, he freed this female, therefore she became Haraam upon him. When the time of Maghrib appeared, he made Nikah to her, she then became HALAAL on him. When the time of ‘Isha appeared, he gave her Talaaq, now she has become Haraam upon him. However, at the time of Fajr, he withdrew his Talaaq and once again, she became Halaal on him. The next day, at the time of Zohar, he negated Islam, she then

became Haraam on him. At the time of Asr, he made Taubah and now she has become Halaal on him. At the time of Maghrib, the female became a Murtad, now she has become Haraam on him. However, at the time of 'Isha, she repented and became Halaal on him.”.

When he heard this amazing answer, Harun Rashid was extremely happy and ordered that ten thousand Dinaars be given to the Bedouin. However the villager refused to take this money and mentioned that he had no need for this money. The Sultan then asked him whether he would be happy with a yearly grant which would take care of his needs all the time, the Bedouin replied, “The same Divine Being Who takes care of me also takes care of you.”

The Sultan then asked him whether he had any debts which could be settled and again the Bedouin refused any help.

When Harun Rashid heard these words and other words of wisdom coming from this Bedouin, he was highly impressed. After the Bedouin had left, he was informed that this ordinary looking villager was actually Hadrat Sayyiduna Moosa Raza bin Jafer Sadiq bin Mohammed bin Ali bin Husain bin Ali bin Abi Talib – *may Allah be pleased with him*. The great Saint was in the habit of wearing ordinary clothing and was noted for his Zuhd and immense piety.

The Sultan then approached him and kissed him on his forehead in immense respect and mentioned the 124th verse of Surah Al An'am which is:

الله أعلم حيث يجعل رسالته

“Allah knows best where to place His message (Prophethood)”

This was such an amazing Saint who used to hide his identity from people. His clothes were also sometimes soiled with dust and people used to walk past him without even noticing him. Yet, he had a very high state in the Divine Court of Allah Almighty. (Ar Rouad Al Faa'iq)