

Third hadith

وَعَنْ صُهَيْبِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَ مَلِكٌ فِيمَنْ كَانَ قَبْلُكَمْ، وَكَانَ لَهُ سَاجِرٌ، فَلَمَّا كَبِرَ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبِرْتُ فَابْعَثْ إِلَيَّ غُلَامًا أَعْلَمُهُ السَّحْرَ، فَبَعَثَ إِلَيْهِ غُلَامًا يَعْلَمُهُ، وَكَانَ فِي طَرِيقِهِ إِذَا سَلَكَ رَاهِبٌ، فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلَامَهُ فَأَعْجَبَهُ، وَكَانَ إِذَا أَتَى السَّاجِرَ مَرَّ بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ، فَإِذَا أَتَى السَّاجِرَ ضَرَبَهُ، فَسَكَا ذَلِكَ إِلَى الرَّاهِبِ فَقَالَ: إِذَا خَشِيتَ السَّاجِرَ فَقُلْ: حَبَسَنِي أَهْلِي، وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ: حَبَسَنِي السَّاجِرُ

فَبَيْنَمَا هُوَ عَلَى ذَلِكَ إِذْ أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتْ النَّاسَ فَقَالَ: الْيَوْمَ أَعْلَمُ السَّاجِرُ أَفْضَلَ أَمْ الرَّاهِبُ أَفْضَلَ؟ فَأَخَّ حَجْرًا فَقَالَ: اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاجِرِ فَاقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَمْضِيَ النَّاسُ، فَرَمَاهَا فَفَتَلَهَا وَمَضَى النَّاسُ، فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ. فَقَالَ لَهُ الرَّاهِبُ: أَيُّ بُنْيَ أَنْتَ الْيَوْمَ أَفْضَلُ مِنِّي، قَدْ بَلَغَ مِنْ أَمْرِكَ مَا أَرَى، وَإِنَّكَ سُنْبُلِي، فَإِنْ ابْتَلَيْتَ فَلَا تَدَلَّ عَلَيَّ، وَكَانَ الْغُلَامُ يَبْرَأُ الْأَكْمَةَ وَالْأَبْرَصَ، وَيَدَاوِي النَّاسَ مِنْ سَائِرِ الْأَدْوَاءِ. فَسَمِعَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ، فَاتَاهُ بِهَدَايَا كَثِيرَةٍ فَقَالَ: مَا هَهُنَا لَكَ أَجْمَعُ إِنْ أَنْتَ شَفِيتَنِي، فَقَالَ إِنِّي لَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللَّهُ تَعَالَى، فَإِنْ آمَنْتَ بِاللَّهِ تَعَالَى دَعَوْتُ اللَّهَ فَشَفَاكَ، فَأَمَّنَ بِاللَّهِ تَعَالَى فَشَفَاهُ اللَّهُ تَعَالَى، فَأَتَى الْمَلِكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ: مَنْ رَدَّ عَلَيْكَ بَصْرَكَ؟ قَالَ: رَبِّي. قَالَ: وَلَكَ رَبٌّ غَيْرِي؟، قَالَ: رَبِّي وَرَبُّكَ اللَّهُ، فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلَامِ فَجِيءَ بِالْغُلَامِ،

فَقَالَ لَهُ الْمَلِكُ أَيُّ بُنْيَ قَدْ بَلَغَ مِنْ سِحْرِكَ مَا تَبْرَأُ الْأَكْمَةَ وَالْأَبْرَصَ وَتَفْعُلُ وَتَفْعُلُ فَقَالَ: إِنِّي لَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللَّهُ تَعَالَى، فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ، فَجِيءَ بِالرَّاهِبِ فَقِيلَ لَهُ: ارْجِعْ عَن دِينِكَ، فَأَبَى، فَذَعَا بِالْمُنْشَارِ فَوَضِعَ الْمُنْشَارُ فِي مَفْرَقِ رَأْسِهِ، فَشَقَّهُ حَتَّى وَقَعَ شَقَاهُ، ثُمَّ جِيءَ بِالْغُلَامِ فَقِيلَ لَهُ: ارْجِعْ عَن دِينِكَ، فَأَبَى، فَذَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا فَاصْعَدُوا بِهِ الْجَبَلَ، فَإِذَا بَلَغْتُمْ ذِرْوَتَهُ فَإِنْ رَجَعَ عَن دِينِهِ وَإِلَّا فَاطْرَحُوهُ فَذَهَبُوا بِهِ فَصَعَدُوا بِهِ الْجَبَلَ فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَجَفَّ بِهِمُ الْجَبَلُ فَسَقَطُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ، فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللَّهُ تَعَالَى، فَذَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ فَاحْمَلُوهُ فِي قُرْفُورٍ وَتَوَسَّطُوا بِهِ الْبَحْرَ، فَإِنْ رَجَعَ عَن دِينِهِ وَإِلَّا فَاقْدِفُوهُ، فَذَهَبُوا بِهِ فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَانكَأَتْ بِهِمُ السَّفِينَةُ فَغَرِقُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ، فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللَّهُ تَعَالَى

فَقَالَ لِلْمَلِكِ إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا أَمْرُكَ بِهِ. قَالَ: مَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ، وَتَصَلُّبُنِي عَلَى جَذْعٍ، ثُمَّ خُدَّ سَهْمًا مِنْ كِنَانَتِي، ثُمَّ ضَعِ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قُلْ: بِسْمِ اللَّهِ رَبِّ الْغُلَامِ ثُمَّ ارْمِنِي، فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي. فَجَمَعَ النَّاسُ فِي صَعِيدٍ وَاحِدٍ، وَصَلَبَهُ عَلَى جَذْعٍ، ثُمَّ أَخَذَ سَهْمًا مِنْ كِنَانَتِهِ، ثُمَّ وَضَعَ السَّهْمَ فِي كَبِدِ الْقَوْسِ، ثُمَّ قَالَ: بِسْمِ اللَّهِ رَبِّ الْغُلَامِ، ثُمَّ رَمَاهُ فَوَقَعَ السَّهْمُ فِي صُدْغِهِ، فَوَضَعَ يَدَهُ فِي صُدْغِهِ فَمَاتَ. فَقَالَ النَّاسُ: أَمَّنَا بِرَبِّ الْغُلَامِ، فَأَتَى الْمَلِكَ فَقِيلَ لَهُ: أَرَأَيْتَ مَا كُنْتَ تَحَدَّرُ قَدْ وَاللَّهِ نَزَلَ بِكَ حَدْرُكَ. قَدْ آمَنَ النَّاسُ. فَأَمَرَ بِالْأَحْدُودِ بِأَفْوَاهِ السِّكِّ فَخَدَّتْ وَأَصْرِمَ فِيهَا النَّيْرَانَ وَقَالَ: مَنْ لَمْ يَرْجِعْ عَن دِينِهِ فَأَقْحَمُوهُ فِيهَا أَوْ قِيلَ لَهُ: اقْتَحِمْ، ففعلوا حتى جاءت امرأةٌ ومعها صبيٌ لها، فتقاعست أن تقع فيها، فقال لها الغلام: يا أمه اصبري فإنك علي الحق

Suhayb al-Rūmī reported that the Messenger of God (pbuh) said: “There lived a king before you and he had a court magician. As the magician grew old, he said to the king: ‘I have grown old, so send me a young boy in order to teach him magic.’ The king sent him a young boy for this purpose. On his way to the magician the young boy met a monk to whom he listened to and liked it. It became his habit that on his way to the magician, he would meet the monk and sit there and would come to the magician (late). The magician used to beat him because of this delay. He complained about this to the monk who said to him: ‘when you feel afraid of the magician, say: members of my family detained me. And when you fear your family, say: the magician detained me.’ It so happened that there came a huge beast and it blocked the way of the people, and the young boy said: ‘I will know today whether the

magician or the monk is better.’ He picked up a stone and said: ‘O God, if the way of the monk is dearer to You than the way of the magician, bring about death to the animal so that the people be able to move about freely.’ He threw that stone at it and killed it. The people began to move about freely. He then came to the monk and told him the story. Thereupon, the monk said: ‘Son, today you are superior to me. You have come to a stage that you would be soon put to a trial, and in case you are put to a trial, do not reveal me.’ That young boy began to heal those born blind and the lepers and he, in fact, began to cure people from all kinds of illnesses. When a courtier of the king who had gone blind heard about him, he came to him with numerous gifts and said, ‘If you cure me, all these things will be yours.’ He said, ‘I myself do not cure anyone. It is God, the exalted alone who cures; and if you affirm faith in God, I shall supplicate to God to cure you.’ The courtier affirmed his faith in God and was cured by Him. He came to the king and sat by his side as he used to sit before. The king said to him, ‘who restored your eyesight?’ ‘My Lord’ he said. Thereupon, the king asked, ‘do you have another lord besides me?’ He said, ‘My and your Lord is God.’ So the king kept torturing him until he revealed the young boy. The young boy was thus summoned and the king said to him, ‘O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and the lepers and you do such and such.’ But he said, ‘I do not cure anyone; it is God alone who cures.’ Thereupon, the king took hold of him and began to torture him until he revealed of the monk. The monk was summoned and it was offered to him: ‘you should denounce your religion.’ But he refused. The king placed saw in the middle of his head and cut him into two parts that fell down. Then the courtier of the king was brought forward and it was said to him: ‘denounce your religion.’ He, too, refused, and the saw was placed in the midst of his head and he was torn into two parts. Then the boy was sent for and it was said to him: ‘denounce your religion.’ He refused too. The king then handed him over to a group of his courtiers, and said to them: ‘take him to such and such mountain; make him climb up that mountain and when you reach its peak ask him to renounce his religion. If he refuses to do so, push him to his death.’ So, they took him and made him climb up the mountain and the boy said: ‘O God, save me from them in any way you like,’ and the mountain began to shake and they all fell down (dead) and that young boy came walking to the king. The king said to him, ‘what happened to your companions?’ He answered, ‘God has saved me from them.’ He again handed him to some of his courtiers and said: ‘take him and carry him in a boat and when you reach the middle of the sea, ask him to renounce his religion. If he does not do it throw him into the water.’ So, they took him and again the boy said: ‘O God, save me from them.’ The boat turned upside down and they all drowned except the young boy who came walking to the king. The king said to him, ‘what happened to your companions?’ He answered, ‘God saved me from them,’ and he said to the king: ‘you cannot kill me until you do what I command you to do.’ The king asked, ‘what is that?’ He said, ‘gather all people in one place and tie me up to the trunk of a tree, then take an arrow from my quiver and say: with the name of God, the Lord of the boy; then shoot me. If you do that you will be able to kill me.’ The king called the people in an open field and tied the young boy to the trunk of a tree. He took out an arrow from his quiver, fixed in the bow and said, ‘with the name of God, the Lord of the young boy,’ he then shot the arrow and hit the boy’s temple. The young boy placed his hand upon the temple where the arrow had hit him and died. The people then said: ‘we believe in the Lord of this young boy.’ The king was

told: ‘do you see what you were afraid of, all people have believed now.’ The king then commanded that trenches be dug and fire be filled in them. He ordered: ‘he who would not denounce his religion, throw him in the fire or he himself jump into it.’ They did so till a woman came with her infant child (in cradle). She felt hesitant in jumping into the fire. The child (miraculously spoke) said: ‘O mother! Endure (this ordeal) for you are on the right path’.¹⁸⁶

Analysis of the hadith

The narrator of this hadith is Suhayb al-Rūmī. The information about this Companion was given previously. The hadith is authentic according to the criteria of Muslims therefore he recorded it in his *sahīh* collection. Believers have suffered from the persecutions of tyrants throughout the history. Past nations endured incredible persecutions for the sake of their faith. The Prophet (pbuh) aimed to give patience lessons for his Companions by relating a story that occurred before Islam.

At the beginning of Islam, the Companions suffered greatly. By relating this story, the Prophet consoled them and strengthened their faith. This hadith is considered by the scholars as explanation of the following verses;

“Ruined were the people of the ditch, of the fire kept burning with fuel. When they were seated over it and were themselves witnesses of what they did to the believers. They detested them for no other reason than that they believed in God, the All-Glorious with irresistible might, the All-Praiseworthy”¹⁸⁷

This hadith alludes that mentioning a story that belongs to past nations is an applicable method and effective on the listeners. The essential meaning of this hadith is that God’s right is above any other rights and if necessary, the believers give their lives in this cause. God puts believers in trial to test their faith and sincerity.

At the end, the king was able to kill the young boy by following his instructions but this caused more people to believe in his religion. He utilized his last moments in the best way and even he served his mission with his martyrdom. Thus, believers should always think about what they can do at every moment of their life for their religion, nation, and humanity.

The wonders displayed by righteous people are true as it is mentioned in this hadith. When God wills He manifests these wonders through His sincere servants. However, the servants should be very careful for they may feel proud with them and see themselves above other believers. Indeed, the wonders may be the reason for some to lose their humbleness before God and consequently their faith. Although the Prophet did not know the historical event God informed him with revelation, so it is another piece of evidence for his Messengership. In order to understand the events that are mentioned in the Qur’ān the hadiths should also be known as they give extra information about them.

¹⁸⁶ Muslim, *Sahīh*, Zuhd, 73.

¹⁸⁷ Qur’ān 85: 4-8.

Fourth hadith

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرِ فَقَالَ: اتَّقِي اللَّهَ وَاصْبِرِي فَقَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي، وَلَمْ تَعْرِفْهُ، فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَتْ بَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ، فَقَالَتْ: لَمْ أَعْرِفْكَ، فَقَالَ: إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى

Anas reports: “The Prophet (pbuh) passed by a woman who was crying over a grave and said, ‘fear God and be patient.’ She said, ‘away from me! My calamity has not befallen you and you are not aware of it.’ The woman was later told that it was the Prophet (who had advised her). She came to his door where she found no doorkeeper. She said, ‘I did not know you.’ Messenger of God said, ‘patience is required at the first stroke of grief’.¹⁸⁸

Analysis of the hadith

The narrator of this hadith is Anas bin Malik and the information about him was provided previously. Bukhari and Muslim agreed on the authenticity of this hadith and recorded it in their *sahīh* collections.

The Prophet prohibited people from visiting graves at the early stage of Islam for pre-Islamic customs were common in that time. After establishing the foundations of Islamic belief, he encouraged Muslims to visit graves to remember afterlife and prepare for it. Once the Prophet visited the grave in Medina and saw a woman weeping bitterly and complaining about divine destiny. The identity of woman is unknown but the Prophet wanted to console her for she lost her baby and was screaming in sorrow. The woman could not recognize the Prophet and angrily told him to go away. Otherwise, it is not permissible for any Muslims to behave like this to the Prophet. For this reason, asked him to forgive her when she later learned his identity.

The Prophet did not repeat his advice to her after a rude response. If he did, in that psychological state, the woman would commit worse sin. So, the hadith gives lesson for the Muslims that they should take psychological state into consideration when advising someone. The women thought that the guards at the door of the Prophet would prevent her to explain her excuse but she could not find any doorkeeper there. When she explained her case, this time the Prophet explained the real patience; ‘patience is required at the first stroke of misfortune’. The Prophet did not remind her rudeness but gave the necessary lesson. This approach is important from educational perspective.

The patience at the moment of misfortune is very hard, but later people get used to it. So, the real patience is required at the first strike of grief. However, if they do not have strong faith they may complain about divine destiny or even think about suicide. For this reason, Muslims should console and support a person who is experiencing a great sorrow.

¹⁸⁸ Bukhari, *Sahīh*, Janāiz, 32; Muslim, *Sahīh*, Janāiz, 14.

Patience is a key to success for it means to accept pain, trouble, misfortune, and similar unpleasant facts without complaint, or loss of self-control, trust, or belief in God and Destiny.¹⁸⁹ Sometimes patience can be achieved in difficult circumstances by changing one's attitude, place, preoccupation, or immediate conditions such as performing wudu or prayer. For example, the Prophet recommended the angry ones to perform wudu.

Patience has different kinds; resolution to abstain from sins, worshiping God continuously, accepting the calamities or misfortunate events without complaint and having a realistic understanding of what is required to achieve a specific result. After complying all the causes and conditions one should be patient for every result is achieved according to certain time. Rushing or neglecting the stages of the result may cause one to lose it.

Fifth hadith

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الطَّاعُونَ، فَأَخْبَرَهَا أَنَّهُ كَانَ عَذَاباً يُبْعَثُهُ اللَّهُ تَعَالَى عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ تَعَالَى رَحْمَةً لِلْمُؤْمِنِينَ، فَلَيْسَ مِنْ عَبْدٍ يَفْعُ فِي الطَّاعُونَ فَيَمْكُثُ فِي بَلَدِهِ صَابِراً مُحْتَسِباً يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ

A'isha asked the Messenger of God (pbuh) about pestilence and he said; "It was a punishment which God sends upon whomsoever He wills, but God has made it a mercy to the believers. Anyone who remains in a town which is plagued with pestilence maintaining patience expecting the reward from God, and knowing that nothing will befall him other than what God has foreordained for him, he would receive a reward of martyrdom."¹⁹⁰

Analysis of the hadith

The narrator of this hadith is A'isha and the information about her was given previously. Bukhari and Muslim agreed on the authenticity of this hadith and recorded it in their *sahīh* collections.

Plague is epidemic disease and causes mass death. It is named as punishment in the hadith for it appears unexpectedly and causes many deaths. The believers may be inflicted with plague but God has made it mercy to them. If one's city is affected by plagued with pestilence he should remain there and endure it patiently. This patience elevates people to the level of martyrdom if it is done for the sake of God. They know that nothing happens in the universe without the permission of God therefore, they submit themselves to His will and wait the reward from Him.

This hadith does not mean that if people are inflicted with the plague they should wait to die; rather they must search and apply all kinds of medical treatment for life is a trust on human beings and they must take care of it well. However, in order to prevent the epidemic to spread to other places the inflicted ones with the plague should not flee from their cities and also the

¹⁸⁹ Gulen, *Messenger of God*, p. 106.

¹⁹⁰ Bukhari, *Sahīh*, Tib, 31; Muslim, *Sahīh*, Salam, 92.

others should refrain from visiting this area. As a matter of fact, modern medicine is in line with this prophetic advice with the method of quarantine applied in affected areas.

Some patients may wish to pass their diseases to other people especially, if they do not have any hope to be cured. But this hadith encourages the opposite; in order to protect other's life and prevent the epidemic to spread to other places the believers are advised to remain in their affected city and their patience is promised with martyrdom. This is a great virtue.

Sixth hadith

وَعَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ، صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ، ضَرْبُهُ قَوْمَهُ فَأَدْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، يَقُولُ: اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

‘Abdullah bin Mas’ud reports: “I can still recall as if I am seeing the Messenger of God (pbuh) resembling one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: ‘O God! Forgive my people, because they certainly do not know.’”¹⁹¹

Abdullah ibn Mas’ud

The narrator of this hadith is ‘Abdullah ibn Mas’ud who is one of the first Companions. He was a prominent scholar among the Companions because he never left the Prophet after embracing Islam and witnessed the entire revelation history. He was slim and had polite personality. His voice was beautiful but the Muslims could not recite the Qur’ān loudly in Makka due to the pressure of the Quraysh. He wanted to end this prohibition. Although some Companions warned him he went to Ka’ba and recited the Qur’ān loudly in the face of the unbelievers. However, they beat him so severely and asked him to denounce his faith but he rejected it. He was often tortured by the Quraysh and therefore he immigrated to Medina. He attended all the battles together with the Prophet.

The Prophet liked to listen to the Qur’ān from Ibn Mas’ud. One day when he was asked to recite the Qur’ān he said; “O Messenger of God, shall I recite it to you while the Qur’ān is being revealed to you?” However, the Messenger insisted and thereupon Ibn Mas’ud began to recite Surah al-Nisā’. When he reached the verse: ‘how then will it be, when We bring forward from every nation a witness, and bring you as a witness against those?’¹⁹² The

¹⁹¹ Bukhari, *Saḥīḥ*, Anbiya, 54; Muslim, *Saḥīḥ*, Jihad, 104.

¹⁹² Qur’ān 4: 41.

Messenger, whose eyes were full of tears, stopped him, saying: “please stop, this is enough.”¹⁹³

He taught many disciples in Hadith, Tafsīr and Fiqh. He was very effective in Kūfa and its scholars and he contributed greatly to their legal school. Abū Ḥanīfa established his own school under the influence of this Companion. Although he was very close to the Prophet and witnessed the entire revelation history he narrated 848 hadiths in total. He would tremble, as if feverish, when asked to report a hadith. He was governor of Kūfa but left this position in the time of Caliph Uthman and returned to Medina. He died when he was around sixty years old in Medina and was buried there. May God be well pleased with him.

Analysis of the hadith

The hadith is authentic according to criteria of Bukhari and Muslim. They recorded it in different places of their *sahīh* collections. The event which the Prophet Muhammad (pbuh) narrated by resembling one of the Prophets was indeed experienced by himself too. The Quraysh scourged the Prophet’s head and shed his blood but he supplicated to God ‘O God! Forgive my people, because they certainly do not know’. All the prophets were tortured by their people they patiently endured it. The most beloved people at the side of God are the prophets but they suffered most. God put them in the severest trial to show us their sincerity and firmness in faith. They are the best examples for all believers. They all struggled very hard prayed so much for their people to find the straight path in spite of their torture and persecutions.

Patience is prophetic virtue and Believers who want to teach their religion should have it. They should expect to face hardships in God’s cause when inviting people to the straight path. This hadith gives a lesson of compassion and patience. So, Believers, instead of retaliation, should forgive wrong doers and pray for their guidance. This hadith is a good example for the fact that whatever the Prophet preached he practiced it first and then taught others. Even he endured the hardest misfortunes to represent the best example of patience.

¹⁹³ Tirmidhi, *Sunan*, Tafsir al-Qur’ān, 5.