

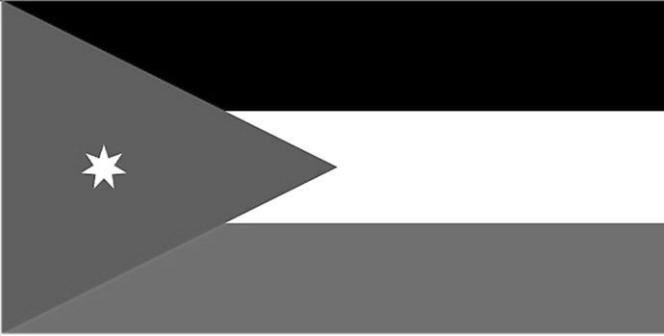
بلاد الشام

BILAD-USH-SHAAM



الأردن

JORDAN



**AN ACCOUNT OF THE HONOURABLE MUFTI
ABDOOL KADER SAHEB's حفظه الله VISIT TO:
THE LAND OF AMBIYYA عليهم الصلاة والسلام
رضي الله عنهم
THE LAND OF SAHABAH
THE LAND OF AULIYAULLAH**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نحمده و نصلي على رسوله الكريم. أما بعد

INTRODUCTION

All praise is due to Almighty ALLAH, the Sustainer, Nourisher and Cherisher of the Universe. Peace, Blessings and Salutations be upon our Beloved Master and Leader, Nabi Muhammad Mustapha ﷺ.

Jordan is known as Urdun, أردن, in the Arabic language and, when we look at the greater picture, we find that it belongs to **Bilad-ush-Shaam**, بلاد الشام. Shaam is known as **The Levant** and refers to the lands of Palestine, Jordan, Syria and Lebanon combined.

In the ending of Mishkaat Shareef, there are Ahadeeth wherein Mustapha ﷺ mentioned the tremendous virtues of Bilad-ush-Shaam. You will also find the word 'Urdun' in various authentic Ahadeeth compilations such as Tirmithi, Sahih Muslim and Musnad-i-Ahmad.

Jordan is a place of Ambiyya عليهم الصلاة والسلام, a place of Sahabah رضي الله عنهم and Auliyaullah, so it has great significance in Islam.

THE LAND OF AMBIYYA عليهم الصلاة والسلام

We, the Ahlus-Sunnah wal Jama'ah believe, with 100% conviction regarding Ambiyya عليهم السلام and Messengers, that Mustapha Habeebuna ﷺ is buried in Medina Munawwarah. However, regarding other Ambiyya and Messengers, we will say that they are *most probably* buried in specific locations. We cannot be 100% certain.

Nabi Shuaib عليه سلم, for example, is buried in Jordan. The valley of Nabi Shuaib عليه سلم is found 12 kms away from Salt. His name means, 'One who practises on the various branches of religion' and he is known as Khateeb-ul-Ambiyya, the Orator of the Prophets and Messengers. His story is mentioned in various places in the Noble Qur'an:

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا - *Wa ila madyana akhahum Shuaiba*
[Ch. 7: Surah A'raaf, Ayat 85.]

And We (ALLAH) sent unto Madyan their brother, Shuaib.

Although he was the Orator of the Messengers, his people told him:

قَالُوا يٰشُعَيْبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ - *Ma nafqahu katheeram-mima taqool* [Ch. 11: Surah Hood, Ayat 91]

We do not understand much of what you are saying.

They were people committing fraud, and cheating in their business. Therefore, they used to say:

نَفَعَلْ فِي أَمْوَالِنَا مَا نَشَاءُ - *Naf'alu fi amwaalina ma nashaa* [Ch. 11: Surah Hood, Ayat 87]

We will do with our wealth whatever we please – meaning that they were like the Capitalists of today. Eventually, due to their arrogant disobedience, they were completely destroyed.

Nabi Moosa عليه سلم had to leave Egypt because his life was in danger. When he entered Madyan (Midian), he saw two women standing aside with their sheep, waiting for an opportunity to water



their livestock. The entire story is mentioned in the Qur'an in Chapter 28: Surah Qasas, Ayaat 22-27. After assisting them, Nabi Moosa عليه سلم rested under a tree and made du'a:

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ - *Rabbi inni limaa anzalta ilayya min khairin faqeer.* [Surah Qasas, Ayat 24] O ALLAH! Whatever goodness You send, I am in need of it.

He did not have boarding, lodging, or anything else. Because he had helped the two women to water their animals, they were able to return home quickly and early. Their father, Nabi Shuaib عليه سلم, sent one of them back to call him.

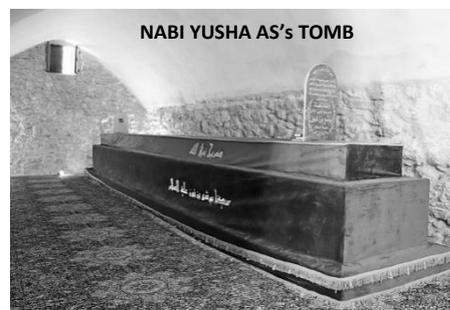
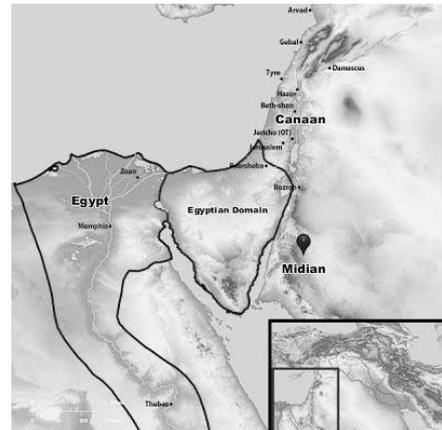
فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ - *Ihdahumma tamshi alastihya* SubhanAllah, the lady came, walking bashfully. Her gait was so modest that ALLAH جل وعلی praised her. She suggested to her father:

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ - *Ya Abbatis-ta'jirhu - Why don't you employ him, O Father? Because he is the best person to employ, being strong [he hauled the water buckets] and very honest.* The father – having sight, foresight and insight – said:

قَالَ إِنِّي أُرِيدُ أَنْ نَمُنَّ بِكَ وَإِنِّي أَخَافُ أَنْ يُسَوِّدَ وَجْهِي وَأَنْ يُصَلِّبَ بَنِي إِسْرَائِيلَ - *Inni ureedo an unkihaka ihdab-natayya haatayn* I want one of you to marry him.

The Ulama and Mufasssireen wrote: Nabi Moosa عليه سلم married Sayyida Safura رضي الله عنها, the daughter of Nabi Shuaib عليه سلم and remained there for ten years, working for his father-in-law.

Nabi Yusha عليه سلم is buried there too, in Salt, according to historians. 'Yusha' means 'to be handsome'. His name is not mentioned in the Noble Qur'an. Nevertheless, in the ending of the 15th Juz, the second-last ruku in Surah Kahf, Allahu Ta'ala tells us that Nabi Moosa عليه سلم was commanded to meet the servant at the confluence of two oceans. The *khadim* that accompanied Nabi Moosa عليه سلم was Nabi Yusha عليه سلم, who became a Nabi and leader after Nabi Moosa عليه سلم's demise.



These are the Ambiyaa عليهم السلام that are buried in Jordan. The names of many other Ambiyaa عليهم السلام have been recorded but Allahu Ta'ala alone knows how authentic that is. Some historians have mentioned that even Nabi Ayyub عليه سلم is buried there but this is not authentic.

The Qur'an also relates incidents involving other Ambiyaa عليهم السلام who were sent to this region:

THE DEAD SEA – البحر الميت – AL BAHRUL MAYYIT

The Dead Sea is divided into two parts now: one is on the Jordanian side, and the other on the Palestinian side i.e. Occupied Palestine, which they call Israel.

Nabi Lut عليه سلم was sent to his people who had been committing terrible vices, one of which was sodomy, homosexuality, Allah forbid! Not only did they commit this crime but they were proud of it, promoting and advocating it to others, just as one finds in so many so-called 'democracies' today.

Nabi Lut عليه سلم warned them but they did not heed his warnings. Almighty ALLAH جل وعلى sent Mala'ikah, Angels, to him in the form of extremely handsome men. When they arrived, Nabi Lut عليه سلم became very worried because he knew what his people were thinking and intending to do.

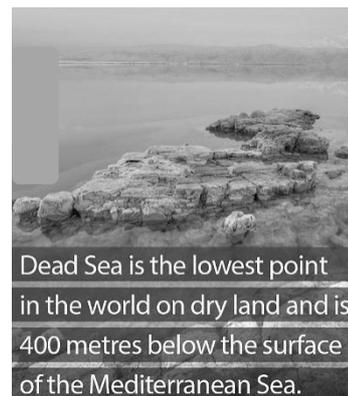


Almighty ALLAH جل وعلى commanded Hazrat Jibreel عليه سلم : 'Pick up that piece of land and smash it to the ground!'

'*Fa jaalna 'alihala safilaha*' – in the 12th Juz, Almighty ALLAH mentions it.

Lo and behold! This is called *I'jazul-Qur'an* – the Miracle of the Qur'an. The Qur'an is not a book of history nor geography. The primary purpose of the Qur'an is to serve as a Book of Guidance for all times and all places.

Today, you will find that it is the lowest point on Earth regarding altitude. As the land and sand are telling us a story viz. that it is the lowest point, similarly, the water is telling us a story: Al Bahrul Mayyit, situated at 408 m below sea level, has water in which nothing can survive – no fish nor other aquatic life – because of its high salt content. The water temperature there is always 20 degrees.



This incident happened in the places known as Sodom and Gomorrah, hence the term 'sodomy'. In Islam, sodomy is absolutely haraam, whether practised between men, or between men and women, married couples or partners. Whoever considers it halaal, permissible, is out of the fold of Islam.

Mustafa ﷺ said, according to a hadith in Tirmithi and Mishkaat Shareef:

عن جابر قال رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحْوَفَ مَا أَخَافُ عَلَى أُمَّتِي عَمَلُ قَوْمِ لُوطٍ

Jabir reported: The Messenger of Allah ﷺ said, *Inni akhafu alaa Ummati amalu qowmi Lut* "Verily, what I fear most for my Ummah is the deed of the people of Lut i.e. that they will indulge in homosexuality."

Today we are witnessing this with our own eyes, ALLAH forbid! May Almighty ALLAH protect us from such heinous crimes, where the normal becomes abnormal, and where the abnormal and haraam become normal, Astaghfirullah! These are all signs of Qiyaamat.

When we visit such places, it should not be for fun, games and entertainment. It should be for *Ibra* – to take lessons. We should not be buying any Dead Sea products. Mustafa ﷺ said, when you pass by

such places, you should be *bakeen*, crying, 'Ya ALLAH! Protect us from Thy punishment and chastisement, Aameen'. Today, when people go there and consider it as just another tourist resort, for fun, games and entertainment, it is definitely unacceptable, Islamically.

Similarly, we should heed the lesson that these lands, which belong to the Muslims, are all occupied by the enemy today. Why has all this happened? Because we, the Muslims ourselves, are the cause of the problem: '*Wa ma asabakum mim-museebatin fa bima kasabat aydikum*'.

How many Muslims today are offering the five daily salaah? How many of us are true Muslims? Today, we take Islam as a joke, as something part-time. Therefore, it is a case of 'cause and effect' – whatever is ours will go to the enemy, ALLAH forbid. O Muslim, make special du'a daily: Ya ALLAH! Protect the Haramain Sharifain, O ALLAH! Protect Masjid-ul-Aqsa from the enemy. This is what they want: to destroy our sacred masajid.

One will find a large percentage of the Jordanian population, perhaps up to a third, 40% or possibly, even half, are all Palestinians but they are not allowed into the land of Palestine. All of these events should be lessons for us. '*Laqad kana fi qasasihim ibratul-lil ulil-albaab*.' Almighty ALLAH tells us in the ending of Surah Yusuf that these stories, incidents and events are lessons for people with intelligence and intellect.

THE JORDAN RIVER – نهر الاردن – NAHR-AL-URDUN

This river is of great importance. Ulama have discussed the incident in Surah 2, Surah Baqarah, verse 249. We all know about David and Goliath, **Nabi Dawood عليه سلم** and Jalut. At the time when Nabi Dawood عليه سلم was still very young there was a ruler, Talut, mentioned in the previous verses, 246-8.



Talut assembled an army and told them, '*InnALLAH mubtaleekum bin-nahr*' – ALLAH is going to put you through a test with this water i.e. this *nahr*, the River Jordan (verse 249).

'*Fa man shariba minhu falaysa minni*' – whosoever drinks so as to quench his thirst completely, cannot participate with me in the battle and if you drink '*illa manigh-tarafa ghurfatam bi yadihi* – a little, a gulp or handful, you may participate with me.

Lo and behold! Everything was against them – arms, ammunition, numbers, everything – but they made du'a to Almighty ALLAH: Surah 2, verse 250: '*Rabbana afrigh alayna sabraw-wa thabbit aqdamana wansurna alal qowmil kafireen* – Ya ALLAH! You pour upon us the patience and endurance; keep our feet firm, Ya ALLAH, and assist us against the non-Muslims.

We see that Almighty ALLAH جل وعلى is teaching us: '*fa hazamuhum bi ithnillah*' – that with the help and permission of ALLAH, the Muslims defeated them. '*Wa qatala Dawood Jalut*' – thus David, Nabi Dawood عليه سلم killed Jalut, Goliath.

In Surah 30, Surah Rum, we find the phrase: '*fi adnal ard*'. Some Ulama have said, that '*fi adnal ard*' refers to the River Jordan and surrounding areas. While this might be disputed, the previously mentioned significance is 100% authentic and accepted by all Ulama.

The Christians believe that Nabi Yahya عليه سلم baptized Nabi Isa عليه سلم in the Jordan River near the oldest Palestinian village of Jericho. However, this is of no significance to Muslims.

THE LAND OF SAHABAH رضي الله عنهم

SAHABAH رضي الله عنهم are those great, revered personalities who were the direct students and Companions of Mustafa Habeebuna ﷺ.

One of the greatest of these Companions is **Abu Ubaidah Bin Jarrah** رضي الله عنه. He had embraced Islam in the initial stages. His virtues, *manaqib* and *fadha'il*, are so great that he is one of the Asharah Mubasharah.

According to the hadith in Mishkaat Shareef and various compilations, like Musnad-i-Ahmad and Tirmithi Shareef, Mustafa ﷺ told ten Sahabah that they were guaranteed Jannah and, in the ending, Nabi ﷺ mentioned Abu Ubaidah Bin Jarrah:



Narrated 'Abdur-Rahman bin 'Awf رضي الله عنه that the Messenger of Allah ﷺ said:

"Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman is in Paradise, 'Ali is in Paradise, Talhah is in Paradise, Az-Zubair is in Paradise, 'Abdur-Rahman bin 'Awf is in Paradise, Sa'd bin Abi Waqqas is in Paradise, Sa'eed is in Paradise, and Abu 'Ubaidah bin Al-Jarrah is in Paradise."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعْدٌ فِي الْجَنَّةِ وَسَعِيدٌ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ " .

Abu Ubaidah was very active in battle. He not only participated in various battles, but was always prepared to dice with death.

The following incident is recorded in **Al Isaba**,¹ the great work of Ibn Hajar عليه رحمة الله :

During the Battle of Badr, Abu Ubaidah found himself opposite Jarrah, his father, who was a non-Muslim. Although he had always tried to avoid a confrontation with Jarrah, his father was determined to kill him. As *taqdeer* – destiny – would have it, eventually, they came face to face.

This is Islam: in battle, he is no longer your father, being a non-Muslim.

As Allahu Ta'ala told Nooh عليه سلم, regarding his son: *Innahu laysa min ahlik* [Ch. 11: Surah Hood, Ayat 46] – he is not from your family now. He is a non-Muslim.

Thus, Abu Ubaidah looked at his father, the enemy of Allah and the enemy of Mustafa ﷺ, and the battle ensued between them. Lo and behold! Abu Ubaidah was victorious.

This is one of the qualities of Sahabah رضي الله عنهم. They made every sacrifice. Today, people make derogatory and unsavoury comments but, those who know the Qur'an Shareef and the Ahadeeth Mubarakah, will know the true status of Abu Ubaidah Bin Jarrah رضي الله عنه.

¹ *Al-Isaba fi Tamyiz al-Sahaba* – the most comprehensive dictionary of the Companions RA.

Ameenu hathihil Ummah – he is the Trustee of this Ummah, as mentioned in Musnad-i-Ahmad. When the people of Yemen came and asked, 'Ya Rasoolullah, send him to Yemen.' Mustafa ﷺ said, on that occasion, he is *Ameenu hathihil Ummah*, the Trustee of this Ummah.

أَمِينٌ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنِ الْجَرَّاحِ

Once, the Khalifah Sayyidina Umar رضي الله عنه called Abu Ubaidah Bin Jarrah رضي الله عنه and requested, 'I want to see your house.' Sayyidina Umar رضي الله عنه was well aware of his participation in many battles.

O Ummah! Pay attention to this incident.

Abu Ubaidah said, 'There is nothing.'

Sayyidina Umar رضي الله عنه responded, 'Nevertheless, I still want to see it.'

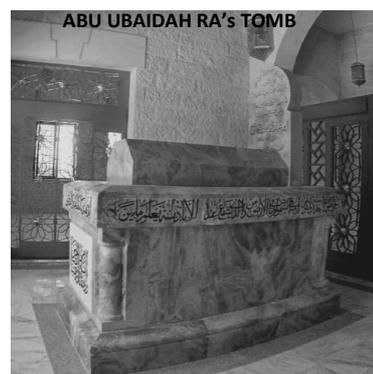
When he went, he found one or two broken cups, one or two mats, also torn and tattered and hardly anything else besides that.

Sayyidina Umar رضي الله عنه asked, 'Are these your possessions?'

He said, 'Yes.'

Fabaka Umar – That great Umar, Ameerul Mu'mineen, started crying. He said, 'O Abu Ubaidah! The world has changed us but the world could not change you!'

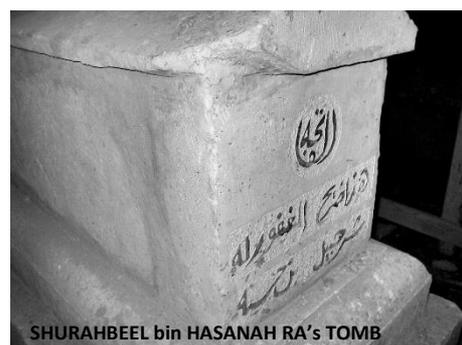
Allama Thahabi has mentioned this in his **Seeru A'lam an-Nubala**.



This is a salutary lesson for all of us. These were the great giants of Sahabah, the illustrious students of Mustafa ﷺ: they conquered the world, for Islam and with Islam, but the world did not influence them.

Eventually, the time came for the demise of Abu Ubaidah bin Jarrah رضي الله عنه. He passed away in the Plague of Amwaas² and is buried in the central Jordan valley. Anyone who travels there should ensure that he visits the grave to show love and respect for the Sahabah رضي الله عنهم and their sacrifices for Islam.

Shurahbeel bin Hasanah رضي الله عنه also died of the plague and is buried there, as well. He is known as **Fatih-i-Urdun** – the Conqueror of Jordan. 'Shurah' means 'to give commentary, explanation' and 'beel' means 'the Deen', so it refers to the one who gives commentary and explains the Deen of Allah. Hasanah is his mother's name. Some Sahabah رضي الله عنهم and Tabi'een were attributed to their mothers, like Muhammad bin Hanafiyyah, for example.



Another illustrious Sahaabi is **Mu'adh bin Jabal** رضي الله عنه. Nabi ﷺ said, regarding him:

وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ.

² The Plague of Amwaas (طاعون عمواس) occurred in the 18th year after Hijrah (about 639 CE), during the Khilafah of Umar RA, in the town of Amwaas (Emmaus), Palestine, somewhere close to Bait ul Muqaddas. A large number of people, estimated at 30 000, died in this plague. Amongst them were many Sahabah, such as Abu 'Ubaidah, Mu'adh bin Jabal, Yazeed bin Abi Sufyaan and Suhail bin 'Amr RA ajma'een.

The most knowledgeable of them (my Ummah) concerning the lawful and the unlawful is Mu'adh bin Jabal.

Harith ibn Amr reported: Some men among the companions of Mu'adh said the Messenger of Allah ﷺ sent him to Yemen and the Prophet ﷺ asked:

كَيْفَ تَقْضِي - How will you judge?

Mu'adh said, قَالَ أَقْضِي بِكِتَابِ اللَّهِ - "I will judge according to what is in the Book of Allah."

The Prophet ﷺ asked:

فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ - What if it is not in the Book of Allah?

Mu'adh replied, قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "Then with the tradition (Sunnah) of the Messenger of Allah ﷺ."

Then the Prophet ﷺ said:

فَإِنْ لَمْ يَكُنْ فِي سُنَّةِ رَسُولِ اللَّهِ ﷺ? - What if it is not in the tradition of the Messenger of Allah ﷺ?

Mu'adh said, قَالَ أَجْتَهُدُ رَأْيِي وَلَا أَلُو - "Then I will strive to form an opinion (Ijtihad)."

The Prophet said:

الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ

All praise is due to Allah who has made suitable the messenger of the Messenger of Allah ﷺ.

Nabi ﷺ made special du'a for him, as mentioned in Musnad-i-Ahmad.

As he prepared to leave, Nabi ﷺ told him, *La alli la alqakum ba'da aami hatha* – Maybe I will not meet you after this occasion. *Fabaka Mu'adh* – Mu'adh رضي الله عنه cried.

Their love for Mustafa ﷺ was greater than their love for their own parents, children and spouses.

Before Mu'adh left, Mustafa ﷺ taught him a du'a.

وعن معاذ رضي الله عنه، أن رسول الله صلى الله عليه وسلم، أخذ بيده وقال: "يا معاذ، والله إني

لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن عبادتك."

Mu'adh bin Jabal رضي الله عنه reported:

The Messenger of Allah ﷺ held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: '*Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,*' – O Allah, help me remember You, expressing gratitude to You and worship You in the best manner".

So, whether it is in the ending of salaah, after Tashahud, Attahiyat, Salawaat / Durood Shareef and before Salaam or, after completing Salaah, both ways are permissible : O Beloved ALLAH, assist us in making Your thikr, being grateful to You and offering ibadat; performing our duty with beauty.

This is a wonderful, powerful, potent du'a mentioned in Mishkaat Shareef as well.

Mu'adh bin Jabal رضي الله عنه is buried in the masjid in Shun Shimaliya (North Shuna), commonly

called Shun, which is north west of Irbid. His son lies buried alongside him, both having died in the Plague.

Ikrimah رضي الله عنه is buried in Ajloun. He was the son of Abu Jahl and became a Sahabi رضي الله عنه. He passed away in the Battle of Yarmouk.

Likewise, **Amir bin Abi Waqqas** رضي الله عنه is also buried there. Various Sahabah Kiraam are buried in different parts of Jordan.



Hazrat Dharar (Dirar) bin Azwar رضي الله عنه was the special friend of Khalid bin Waleed رضي الله عنه and fought alongside him. His name features prominently in various incidents of Shaam. There is a difference of opinion concerning the place where he passed away. Some Ulama have mentioned that he died in the Battle of Yamamah, becoming shaheed. Others say it was in the Battle of Ajnadayn. Nevertheless, he is buried in Jordan.

May Almighty Allah جل وعلى grant us taufeeq to understand the great sacrifices made by the beloved Companions and students of Mustafa ﷺ and may Allah جل وعلى grant them the highest stages in Jannah. We should remember that it is an integral part of our Imaan to teach our children, students and the entire Ummah, to love and respect every Companion, Sahabi of Mustafa ﷺ. May Allahu Ta'ala give us taufeeq, Aameen.

MARTYRS OF MU'TAH

This place has great significance for Muslims. Alhamdulillah, we visited Mu'tah during one of our trips to Jordan.

The conquest of Makkah occurred in the 8th year of the Hijrah during Ramadhaan. Prior to that, in Jumaadul Ula of the same year, Mustafa ﷺ sent a Sahabi, **Harith bin Umair al Asdi** رضي الله عنه, as an envoy to Shaam to deliver a letter from Nabi ﷺ to the ruler, inviting him to accept Islam.



En route, he was intercepted by Shurahbeel bin Amr Ghassani, who murdered him. To kill an ambassador, an envoy, even at that time was considered a major crime because envoys enjoyed diplomatic immunity. Naturally, this unthinkable and unjustifiable act upset Nabi ﷺ tremendously.

(Hazrat Harith bin Umair al Asdi lies buried 15 kms from Tafilah.)

After consulting with his Companions, Nabi ﷺ mobilized an army. Addressing them, he told **Zaid bin Haritha** first, 'I am giving you the banner and flag, and if you are shaheed in this battle then the banner and flag must go to **Sayyidina Ja'far bin Abi Talib** رضي الله عنه and if he is shaheed, martyred,

then it must go to **Abdullah bin Rawahah** رضي الله عنه , and if he also is martyred, then make *mashwarah*, hold consultation, and decide who should take it.'



Mustafa ﷺ mobilized 3 000 Sahabah and gave the flag to Zaid bin Haritha رضي الله عنه . The army set forth from Medina Munawwarah and travelled right up to Mu'tah. This was still in Jumaadul Ula, 8th Hijri. The enemy numbered over 100 000. Some Ulama wrote, over 2- to 300 000. Whatever the true number, the fact is that, there was no comparison between the two armies since the Muslims were completely outnumbered by the enemy.

The fighting began in the battlefield of Mu'tah and, lo and behold, Zaid bin Haritha رضي الله عنه was martyred. Then Sayyidina Ja'far bin Abi Talib رضي الله عنه , Sayyidina Ali رضي الله عنه 's brother, was martyred. Thereafter, Abdullah bin Rawahah رضي الله عنه was also martyred.

ZAID bin HAARITHAH RA'S TOMB



The Sahabah رضي الله عنهم held an emergency meeting in the thick of the battle to decide who the next flagbearer should be. They decided to give it to **Khalid bin Waleed**, who had embraced Islam a few months earlier, in Safar (8th year Hijrah), SubhanAllah! Khalid bin Waleed, the master tactician and strategist, then repositioned various divisions of the army on the battlefield. In this way, they defeated hundreds of thousands of the enemy. Khalid bin Waleed returned to Medina Munawwarah. It was on that occasion that Mustafa ﷺ called him '**Saifullah**' – The Sword of Allah جل وعلى .

Who is **Zaid bin Haritha** رضي الله عنه ? He is the only person amongst the Sahabah رضي الله عنهم , Noble Companions of Nabi ﷺ , whose name is mentioned explicitly in the Noble Qur'an, in Surah Ahzaab: *Falamma qadha Zaidun minha*.

He was married to Sayyidina Zainab رضي الله عنها but the marriage did not succeed. He was a slave who was bought and given to Sayyidina Khadijah رضي الله عنها . When she married Nabi ﷺ , she gifted Zaid رضي الله عنه to Mustafa ﷺ . Thus, he grew up in the household of Nabi ﷺ who told him, 'Now you are my adopted son'. People used to call him Zaid bin Muhammad until the ayat was revealed: Surah 33, verse 5: *Ud-uhum li aba-ihim* – Call them by their biological father's name, not by their adoptive father's name; *huwa aqsatu 'indALLAH* – that is justice by Almighty ALLAH. Hence, he was called Zaid bin Haritha.

When his father and uncle came to know of his whereabouts, after much investigation, they came to Mustafa ﷺ and said that, 'You have our son here'. 'Yes', Nabi ﷺ said, meaning that Zaid was with him. 'So, we want him.'

Nabi ﷺ said, 'I will call him and let him make the choice.' He, Zaid رضي الله عنه said, 'I prefer staying with Mustafa ﷺ and I will not go back with you.' Mustafa ﷺ told the people, 'This is my son and he will inherit from me.'

All of this is mentioned by Hafith ibn Hajar in **Al Isaba**.

This was before the Laws of Inheritance were revealed. Adopted children do not inherit and this is still the law applied today.

Zaid was freed by Nabi ﷺ and, in the 8th year Hijrah, he became one of the Ameer of this army of 3 000. He is buried there in Mu'tah, رضي الله عنه *wardhah*.

Hazrat Ja'far رضي الله عنه is the son of Abu Talib and the brother of Sayyidina Ali رضي الله عنه. As mentioned in Bukhari Shareef, Mustafa ﷺ told him, '*ash ba'ta khalqi wa khuluqi*' – "Your features are very similar to mine, and your *akhlaaq*, character and mannerisms are also similar to mine." A tremendous virtue.



When he came to Nabi ﷺ in Muharram, the 7th year of the Hijrah, Nabi ﷺ kissed him and obviously, he kissed Nabi ﷺ.

'*La adri*,' Nabi ﷺ said, '*a-afrah bi qudoomi Ja'far ow bi fathi Khaibar*' – "I do not know whether I am happier with the arrival of Ja'far or with the victory ALLAH gave us against the Jews in Khaibar."

This is how Nabi ﷺ welcomed him. After his martyrdom in the 8th year Hijri, Nabi ﷺ said, '*Ya teeru fil Jannah*' – He is flying in Jannah. Therefore he is called **Ja'far-i-Tayyaar**.

Abdullah bin Rawahah رضي الله عنه : he was one of the most famous poets in the history of Islam, like Hassaan bin Thabit رضي الله عنه. When he was also appointed as the Ameer, he used to read this poetry:

<i>Ya Rabbi</i>	O, Our Sustainer Nourisher!
<i>lowla anta mahtadayna</i>	If, Ya ALLAH, YOU had not given us <i>hidayat</i> then we would not be on the right path
<i>wa la tusadaqna wa la sallayna</i>	and we would not have given charity nor offered any prayers
<i>fa anzillan sakeenatan alayna</i>	O ALLAH! YOU send down peace, tranquility upon us
<i>wa thabbitil aqdaama in la-qayna</i>	Ya ALLAH, keep our feet firm when we meet the enemy
<i>Innal kuffaar kal baghow alayna</i>	The non-Muslims have committed treachery against us
<i>wa in aradu fitnatan abayna</i>	Ya ALLAH, when they make fitnah, we reject it. We do not want their <i>kufr</i> and <i>shirk</i> , we want Islam.

Similar wording is reported in Sahih Bukhari:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَاغْفِرْ فِدَاءً لَكَ مَا أَبْقَيْنَا وَتَبَّتْ الْأَقْدَامُ إِنْ لَأَقَيْنَا
وَأَلْقَيْنَ سَكِينَةً عَلَيْنَا إِنَّا إِذَا صِيحَ بِنَا أَبِينَا
وَبِالصَّيَاحِ عَوَّلُوا عَلَيْنَا

SubhanALLAH, he also fought to the end. These three Auliyaullah, Sahabah رضي الله عنهم lie buried in Mu'tah.



ABDULLAH bin RAWAHAH RA's TOMB

O Muslims! Take inspiration from their sacrifices.

THE LAND OF AULIYAULLAH

LESSONS FROM SURAH KAHF

ALLAH جل وعلی relates several incidents in Surah 18, Suratul Kahf. 'Kahf' means 'a broad, wide cave' while 'Ghaar' as in Ghaar-i-Hira, means 'a narrow cave'.

In an authentic hadith of Mustafa Habeebuna ﷺ:

Abu Sa'eed Al-Khudri reported:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ
سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ
الْجُمُعَتَيْنِ

'Man qara'a Suratul Kahf Youmul Jumu'ah adha lahum minan-nur ma baynal Jumu'atain.'

Imam Nasa'i رحمه الله عليه has mentioned this hadith in his Sunanun-Nasa'i.

Mustafa ﷺ said, 'Whosoever recites Suratul Kahf on a Friday, i.e. Thursday night after Maghrib or Esha, or on a Friday, Almighty ALLAH will bless him or her with radiance, effulgence from one Friday to the next.' Why did Mustafa ﷺ tell us that we should read it weekly? Because it contains important lessons for us.

Lessons for the youth:

In the beginning it is mentioned, '*Innahum fityatun aamanu*' – there were seven youngsters, '*wa kalbuhum thaminuhum*' and their dog was the eighth. SubhanALLAH! The dog is also mentioned because it associated itself with pious people.

The lesson for the youth of this Ummah in this Surah is that, even if you stand up against a tyrant, a *thaalim*, always stick to the truth. The tyrant ruler of the time called them and asked, "Who do you believe in?"

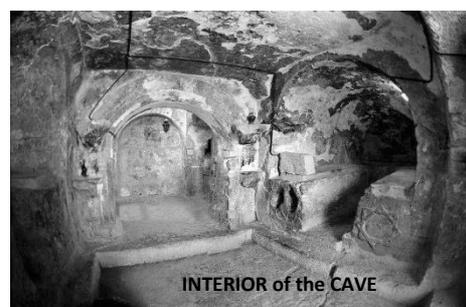
They replied, "*Rabbuna Rabbus-samawaati wal ard*" – We believe in ALLAH, the One and Only.

ALLAH جل وعلی made it such that the ruler took pity on them and granted them temporary respite saying, "Tomorrow, if you give the same answer, I will execute you."

Lo and behold! They took refuge in the cave and the mouth of the cave closed.

They read this du'a: '*Rabbana atina mil-ladunka Rahmataw-wa hayi'lana min amrina rashada* – O Almighty ALLAH! Grant us from Your side, Your special Mercy to envelope us, and arrange for us [take care of] all our matters and affairs, YA ALLAH!

Almighty ALLAH جل وعلی kept them alive – this is the karamat of these Auliyaullah, seven of them, that they stayed in the cave '*wa labithu fi kahfihim thalatha miati sineen*' – for 300 solar years '*waz dadu tis'a*' – 309 lunar years. (For every 100 solar years, one will have three extra lunar years.)



Almighty Allah also made Surah Kahf a lesson for those in the corporate world, for people who are always wanting to make more and more money.

Thus, the story mentions two people. One told his friend, "When you look at your farms and orchards say, '*Masha-ALLAHU, la quwwata illa billah.*' "

The friend was a Capitalist, as we find today, and said, "What does ALLAH have to do with it?" So ALLAH destroyed his entire garden, orchards and plantations.

The third is a lesson for Ulama:

As mentioned in Bukhari Shareef, after delivering a wonderful, inspirational lecture, Nabi Moosa عليه سلم was asked, "Who is *A'lamun-naas*?" – the most knowledgeable of people?

He replied, "*Ana*" – I am.

ALLAH wanted to teach him not to say that. "You should have said *ALLAHU wa Rasoolu a'lam*" – ALLAH and HIS Messenger know the best, or ALLAH knows the best.

ALLAH instructed him to go to a place where two oceans meet, "and there you will find My servant, Nabi Khidr عليه سلم". Nabi Khidr عليه سلم taught him several things that he did not know.

Historians say Nabi Moosa عليه سلم met with Hazrat Khidr عليه سلم in Karak.

In the ending of the Surah, the story of Thul Qarnain is mentioned as a lesson for people in power, politicians, etc. Thus, all strata of society are addressed in Surah Kahf, SubhanALLAH.

As one travels out of Amman, about 7 or 8 km, one will find a place called **Ashabul Kahf**. People in Turkey say *they* have Ashabul Kahf, the original cave, in *their* country. Likewise, the Syrians claim it is in *their* country and so do those in Andalus, Muslim Spain.

However, many Ulama have said that the correct version of the facts supports Jordan as the original location. Even this is not 100% certain, but we can say that it is most probably the case. *WALLAHU a'lam* – ALLAHU TA'ALA knows the best.

The cave was discovered in the year 57 CE by Taysir Zibyaan. He conducted research on the site and drew the attention of the authorities to it. In 1961, excavations began. Currently, it is under the aegis of the Awqaf and Antiquities Ministry of the Jordanian government.

Alhamdulillah, we have been there many times and entered the cave as well. The miracle of it is, SubhanALLAH, that they remained alive in the cave for 300 solar/ 309 lunar years.

'*Wa tahsabuhum ayqathaw-wa huwa ruqood*' – if one looked at them, one would think they were awake but, in reality, they were sleeping;

'*wa nuqallibuhum thaatal yameeni wa thaatash-shimaal*' – and Almighty ALLAH let their bodies move so that their blood circulated and they were protected from bedsores, and other ailments. Obviously, for 300/ 309 years, they had no water, no food, nothing so '*thaalika min aayaatillah*' – these are the signs and symbols of Almighty ALLAH جل وعلی.

Innahum fityatun aamanu biRabbihim' a group of seven youngsters, '*wa zidnahum huda*' – they brought Imaan, and We increased the hidayat for them.

When we read Surah Kahf, it will be a greater inspiration and motivation for all of us.

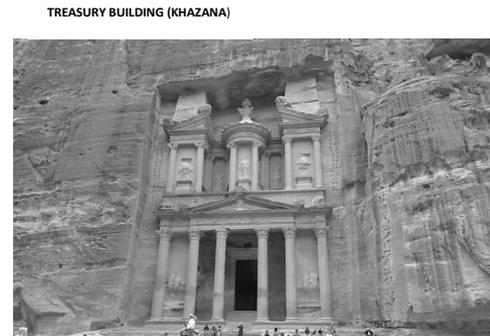
Moulana Abul Hassan Nadwi رحمه الله عليه wrote an entire book on the topic of conflict between materialism and spirituality. Even the kings and rulers of that time only wanted materialism, and these youngsters...what an inspiration! This is spirituality.

This is a wonderful and important place to visit and, Insha-ALLAH, when you do so, you will see a masjid nearby where you can offer two rakaahs salaah. Make du'a there: YA ALLAH! Use us, use our youth, our children for the sake of Deen, Aameen.

PLACES OF INTEREST

PETRA

Petra is 260 km from Amman. Petra means "stone" in Greek. In ancient times it used to be the capital of the Nabateans who carved homes and other buildings out of rock. They controlled the caravan trade to Egypt, the Persian Gulf, Aqaba and Syria. By the 2nd Century BC, Petra was a major trading centre in the Middle East.



In 106 CE, the Roman Governor of Syria, Cornelius Palma, absorbed Petra into the Roman Empire as Arabia Petraea. The city continued to thrive and, by 200 CE, the city was at its height of power and wealth.

In the mid-3rd century, however, its power began to decline rapidly as Rome conducted trade by sea. This resulted in Petra's economic decline. A major earthquake in 363 CE devastated the city at the same time that trade routes were being established north to Palmyra in Syria.

By the time the Muslims entered Petra, during the seventh century CE, it was no longer a thriving trading centre. Then, in 747 CE, the city was rocked by another earthquake and left largely abandoned. During the 12th or 13th centuries, Crusaders arrived and used the city as a base.

Some Ulama have written that the word '*raqeem*' in the opening verses of Surah Kahf, '*Ashabal kahfi wa raqeeem*', refers to Petra. Other Ulama say it refers to a black and white dog that accompanied the Ashabul Kahf. Again we say, *ALLAHU 'A'Lam*, ALLAH knows best.

The government and authorities say the city is the most valuable treasure and greatest tourist attraction for them and it is more than 2000 years old. The entry to this ancient Nabatean city is through the Siq, which is a narrow gorge, over 1 km in length.

Structures which are very similar to those in Petra are also found in Saudi Arabia, at Ula, Madaain-i-Salih, which was a Nabatean city too. There are ancient tombs, and homes carved out of mountains, as mentioned in the Qur'an, '*wa tankhituna minal jibali buyuta*', and this is also where the inhabitants died.

In Petra, there is a Roman-style theatre with seating for 3 000 people and sacrificial altars. There are also high streets and valleys overlooking it. Two museums are situated there: the Petra Archaeological Museum and the Petra Nabatean Museum, both of which display material from excavations.

The Petra Archaeological Park, which covers 264 000 square metres and is in Wadi Moosa, became a UNESCO World Heritage site in 1985.

At night, Petra looks very impressive to visitors, because it is illuminated with 1 800 candles. Seeing it is a wonderful experience. Obviously, they have day-time tours, as well, which one has to undertake by camel.

Some people say that the incident regarding Nabi Salih عليه سلم and the she-camel occurred here. WALLAHU A'lam – ALLAHU TA'ALA knows best.

A 13th Century shrine was built atop a mountain in the Sharah range, by the Mamluke Sultan Nasir Muhammad to commemorate the death of Aaron, Nabi Haroon عليه سلم .



Here we need to make 2 points: some people say Nabi Haroon عليه سلم is buried in Petra, but this is not authentic. Some Christians and others say that Nabi Moosa عليه سلم is buried there, in Mount Nebo. However, this is also not authentic. Bukhari Shareef and Muslim Shareef mention that Nabi Moosa عليه سلم made du'a: *bi rammi hajarin* – that he wanted to be buried very near to Masjidul Aqsa, hence it is not authentic.

Today we find Muslims and non-Muslims going around and posing for photographs at the site. However, we should not regard it as a mere tourist attraction, but rather heed the lessons implicit in its existence viz. that wealth and power are temporary. Under Umayyad rule, for example, Desert Castles and various facilities to promote agriculture and assist travellers had been established. In the year 661 CE, however, the Umayyad Dynasty established its capital in Damascus, Syria, and Petra found itself isolated from the seat of power. The earthquakes which struck the city further contributed to its decline.

AMMAN

Amman, the capital city, was known as Ammon during Biblical times, and as Philadelphia, during the Greek and Roman periods. Originally, it was built on seven hills, but now encompasses a much larger area.



Places to visit

include the Abdullah Masjid, the King Hussein Masjid and, behind the latter, there is a small museum which is also interesting. The Colosseum is one of several Roman ruins still found here.

KARAK (Al Karak, Kerak)

Karak lies south of Amman, on the ancient King's Highway. It is situated on a hilltop about 1 km above sea level and is surrounded on three sides by a valley, with a view of the Dead Sea. It is known for its Crusader castle, the Karak Castle.

During the Ottoman period, it played an important role due to its strategic location on the crossroads between Arabia, Egypt and Greater Syria (Shaam). Karak was able to control Bedouin

herders as well as the trade routes from Damascus to Egypt and Mecca because of its position east of the Jordan River.



Buildings from the Ottoman period still exist in Karak today. About 75% of the population of the city are Muslims and the rest, Christian.

Of significance to Muslims is the fact that Salahuddin Al Ayyubi first besieged the castle in 1183 CE. Despite a truce between the Crusaders and Muslims, the ruler of Karak, Reynald-de-Chatillon (Arnat) attacked a caravan travelling between Cairo and Damascus in 1186. He also harassed Muslims travelling to Mecca and Medina.

In 1187, the Muslims defeated the Crusaders at the Battle of Hittin during which Reynald and King Guy were taken prisoner. The historian, Imad ad-Din al-Isfahani who was present there, related how Salahuddin beheaded Reynald after berating him for his treachery. Salahuddin besieged Karak castle again and finally captured it in 1189.

IRBIB: regarded by some as the place where Hazrat Khidr عليه سلم built the wall mentioned in Surah 18, ayat 77.

MT. NEBO: some historians say that this is the place where Nabi Moosa عليه سلم spoke to Almighty ALLAH. However, we reject the assertion that he passed away and is also buried there.

RABAH: there is the ancient King's Highway where, in 1982, they found a headstone with the inscription: *Here lies the head of Zaid ibnu Ali, the grandson of Sayyidina Hoosein رضي الله عنه*. Hisham bin Abdul Malik, the Umayyad ruler, had asked for the head of Zaid to be re-buried in Medina, so Allah alone knows whether it was taken there or not.

SARFAH: the place where Nabi Sulaimaan عليه سلم spoke to the ants. [Surah 27, ayat 18] This is mentioned by historians.

MA'DAB: known as the 'City of Mosaics' and the place where, it is claimed, Hazrat Abu Zarr Ghifari spent some time, but ALLAH alone knows if it was so.

JERASH: several Roman ruins can be found here. It is alleged that the people of Aad, to whom Nabi Hood عليه سلم was sent, resided here and that he was the first prophet to speak Arabic. However, that is not true because Nabi Ismaeel عليه سلم spoke Arabic as well. And ALLAHU TA'ALA knows best.

AJLOUN: the place where Hazrat Maryam عليها سلام lived while Nabi Isa عليه سلم was a baby.

SAFAWI: when Nabi ﷺ was 25 years old, he rested under a tree there, according to some Ulama.

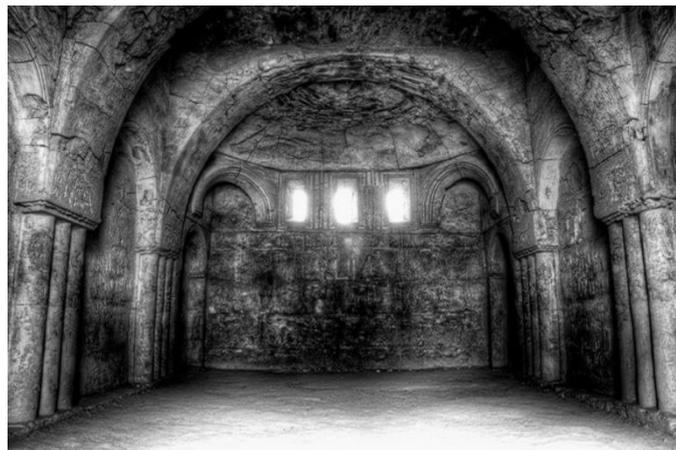
CONCLUSION

I visited Jordan about five times: the first time in 1989, then 1992, 2000, then again after that and maybe in 2005 as well.

Jordan is a very expensive country. Depending on the exchange rate of its currency, 1 JD – Jordanian Dinar – can cost about R20 - R25 so, one will think twice before shopping. However, we normally advise people to spend 2-3 days there, then go to Aqsa and, if they intend performing Umrah, they should don their Ihraam in Palestine, in Masjidul Aqsa.

We should make du'a that Almighty ALLAH liberates Palestine, Almighty ALLAH liberates Shaam from the Shi'as, the Yahood, and all the enemies of Islam. Syria is occupied by the Shi'a, while Palestine is occupied by the Jews and Lebanon is occupied by the Shaytaan, Hizbullah. We should always beg ALLAH to protect the Haramain Sharifain, protect Masjidul Aqsa and return Palestine to its former glory. May Almighty ALLAH accept us all and take us to our first qibla, Masjidul Aqsa, time and time again, Aameen.

UMAYYAD DESERT CASTLE



JERASH: ROMAN RUINS



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