

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

130 PARABLES OF DEVOTEES OF
RASOOL
INCLUDING HOLY SITES OF MAKKAH AND MADINAH

Shaykh-e-Tareeqat, Ameer-e-Ahle-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

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130 PARABLES OF DEVOTEES OF
RASOOL

INCLUDING DESCRIPTION OF HOLY SITES IN MAKKAH AND MADINAH





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عاشقانِ رَسُولِ كِى 130 حِكَايَات
Aashiqaan-e-Rasool ki 130 Hikayaat

R 130 PARABLES OF DEVOTEES OF RASOOL

INCLUDING DESCRIPTION OF HOLY SITES IN MAKKAH AND MADINAH

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat,
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

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Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

130 Parables of Devotees of Rasool
An English translation of 'Aashiqan-e-Rasool ki 130 Hikayaat'



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أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, بِإِذْنِ شَاءِ اللَّهِ عَزَّ وَجَلَّ

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Ya Allah! عَزَّ وَجَلَّ Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Salat-'Alan-Nabi ﷺ once before and after the Du'a.





مَدِينَةُ النَّبِيِّ ﷺ

مَدِينَةُ النَّبِيِّ ﷺ



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صلى الله على محمد

صلى الله على سيدنا



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Translator's Notes



Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarajim, a department responsible for reproducing the books and booklets of Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاتهم العالیه into various languages of the world, is pleased to present the book 'Ashiqan-e-Rasool ki 130 Hikayaat' in English under the title of '130 Parables of Devotees of Rasool.'

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a full substitute for an Islamic term.

This translation has been accomplished by the grace of Almighty Allah ﷻ, by the favour of His Noble Rasool ﷺ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاتهم العالیه. If there is any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, not that of the author of the original book. Therefore, if you find any mistake in it, kindly notify us of it in writing at the following postal or email address with the intention of earning reward (Sawab).

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R 130 PARABLES OF DEVOTEES OF ASOOL

INCLUDING DESCRIPTION OF HOLY SITES IN MAKKAH AND MADINAH

No matter how lazy Satan tries to make you feel, read this book from beginning to end. Your faith will get refreshed and you will develop a yearning to visit Makkah and Madinah devotedly.

EXCELLENCE OF SALAT UPON 'NABI ﷺ

Umm-ul-Mu`mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When someone recites Salat upon me, an angel ascends with the Salat and conveys it to the court of Allah عَزَّ وَجَلَّ. Allah عَزَّ وَجَلَّ says, 'Take this Salat into the grave of my bondman. It will continue to seek forgiveness for its reciter and he will feast his eyes on it.'

(Jami'ul-Jawami, vol. 6, pp. 321, Hadees 19461)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ



51 Parables of those who humbly VISITED MADINAH

(These parables particularly contain information about humbly visiting Madinah.)

01

Good news from the blessed grave of the *Beloved Rasool* ﷺ

Ameer-ul-Mu`mineen, Sayyiduna 'Ali-ul-Murtada كبر الله تعالى وجهه الكريم has said: Three days after the apparent demise of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ a Bedouin humbly visited the holy grave. Throwing himself on the blessed grave, he put the dust from it on his head, saying: We have heard from you whatever you have heard from Allah عَزَّوَجَلَّ. (And that is)

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ

فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٦﴾

And if when they do injustice to their own souls (by committing sins), then O Beloved, they should come to your august court, and then seek forgiveness from Allah, and the Messenger intercedes for them, so they would definitely find Allah The Greatest Acceptor of repentance, The Moste Merciful.

[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah An-Nisa, Ayah 64)

O Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have wronged myself (by committing sins) and I am now present in your blessed court so that you may seek forgiveness for me. A voice was heard from inside the blessed grave, 'قَدْ غُفِرَ لَكَ' i.e. undoubtedly, your sins have been forgiven. (Wafa-ul-Wafa, vol. 2, pp. 1361)

*'Ayb mahshar mayn khhula hi chahtay thay mayn nisar
Dhak kay pardah apnay daman ka chhupaya shukriya*

(Wasail-e-Bakhshish, pp. 304)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

02

Forgiveness

for the visitor of

blessed shrine

On page 308 of the 413-page book 'Uyoon-ul-Hikayaat' (part 2) published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, Imam 'Abdur Rahman Bin 'Ali Jawzi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: Sayyiduna Muhammad Bin Harb Hilaali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Once I was present



near the blessed shrine of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when a Bedouin came and pleaded: “O Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! The truthful book revealed to you by Allah عَزَّوَجَلَّ also contains:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ

فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٦﴾

And if when they do injustice to their own souls (by committing sins), then O Beloved, they should come to your august court, and then seek forgiveness from Allah, and the Messenger intercedes for them, so they would definitely find Allah The Greatest Acceptor of repentance, The Most Merciful.

[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah An-Nisa, Ayah 64)

O my Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Repenting to Allah عَزَّوَجَلَّ for my sins, I am present in your court. I beg you to intercede for me in the Divine court.” Saying this, the devotee of Rasool started weeping and reciting these couplets:

يَا خَيْرَ مَنْ دُفِنَتْ بِالنَّعَامِ أَنْظَبُهُ
فَقَابَ مِنْ طَيْبِهِنَّ النَّعَامُ وَالْأَكْمَرُ
رُوحِي الْفَدَاءُ لِقَبْرِ أَنْتَ سَاكِنُهُ
فِيهِ الْعَفَافُ وَفِيهِ الْجُودُ وَالْكَرَمُ

Translation:

1. O the best of the creatures whose blessed body has been laid to rest in this ground! The beauty and sanctity of your blessed body has made the ground and the mounds fragrant.
2. May my life be sacrificed for this blessed grave in which the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ rests! It has a great treasure of modesty, generosity, forgiveness and benevolence!

That devotee of Rasool continued to recite the couplets. He then left, seeking forgiveness for his sins with tearful eyes. Sayyiduna Muhammad Bin Harb Hilaali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ stated: When I went to sleep, I was privileged to behold the Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me:

الْحَقُّ الرَّجُلُ فَبَيْتُهُ أَنْ أَلَّهُ تَعَالَى قَدْ عَفَرَ لِي بِسَفَاعَتِي

i.e. Meet that Bedouin and give him the good news that Allah ﷺ has forgiven him by virtue of my intercession.

(‘Uyoon-ul-Hikayaat, pp. 378; summarized)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاُمِّيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

*Sar-ga-zisht-e-gham kahoon kis say tayray hotay huway
Kis kay dar per jaoon tayra aastanah chhor ker
Bakhshwana mujh say ‘aasi ka rawa hoga kisay!
Kis kay daman mayn chhupoon daman tumhara chhor ker*

(Zauq-e-Na’at)

03

FORGIVENESS FOR THOSE REVERENTLY VISITING THE BLESSED SHRINE

When Sayyiduna Haatim Asam رَضِيَ اللهُ تَعَالَى عَلَيْهِ was present in front of the blessed shrine of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ, he prayed to Allah Almighty: “O Lord ﷺ! I have visited the blessed grave of Your Beloved Nabi ﷺ. May I not return with my wish unfulfilled!” A voice was heard: “O bondman! We have enabled you to visit the blessed grave of Our Beloved Rasool ﷺ after we have ordained that you be purified. You and your visiting companions have been forgiven. Indeed Allah ﷺ is pleased with you and with those who have beheld the blessed shrine of His Blessed Rasool ﷺ.” (Ar-Raud-ul-Faa’iq, pp. 306)

May Allah ﷺ have mercy on them and forgive us without accountability for their sake!

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاُمِّيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

*Bulatay hayn usi ko jis ki bigri yeh banatay hayn
Kamar bandhna diyar-e-Taybah ko khulna hay qismat ka*

(Zauq-e-Na’at)

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

YOU HAVE REACHED MADINAH!

Sayyiduna Ibraheem Khawwaas رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: During a journey, I was so thirsty that I fell down. Someone sprinkled water on my face. As I opened my eyes, I saw a beautiful personality sitting on a nice-looking horse. He made me drink water and said, ‘Get on the horse with me.’ After the horse walked only a few steps, the saint said, ‘Look! What is it?’ I replied, ‘It is Madinah Munawwarah.’ He said, ‘Get off the horse and go; say Salam to the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and say that Khidar (عَلَيْهِ السَّلَام) has also said Salam to you.’ (Raud-ur-Riyaheen, pp. 126)

May Allah عَزَّ وَجَلَّ have mercy on him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Kisi kay haath nay mujh ko sahara day diya wernah
Kahan mayn aur kahan yeh raastay paycheedah paycheedah*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ عَلَى مُحَمَّدٍ

GREEN-HORSE RIDERS

Sayyiduna Shaykh Abu ‘Imran Waasiti رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: I travelled from Makkah to Madinah with the intention of beholding the blessed grave of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. On the way, I was so thirsty that I felt as if I would meet my death. Extremely tired, I sat under a thorny tree. All of a sudden, a person appeared, dressed in green and riding a green horse with a green rein and saddle. The cup he was holding was also green with a green beverage in it. Giving the beverage to me, he said, ‘Drink!’ I drank it in three breaths but nothing reduced from the cup. Then he asked, ‘Where are you going

to?’ I replied, ‘Madinah Munawwarah in order to say my Salam in the court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Shaykhayn Karimayn, i.e. Sayyiduna Abu Bakr and Sayyiduna ‘Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُمَا. He said, ‘When you get there and say your Salam, say to those three esteemed personages that Ridwan (the angel who is the custodian of Heaven) has also conveyed his Salam to you. (Raud-ur-Riyaheen, pp. 329)

May Allah عَزَّ وَجَلَّ have mercy on him and forgive us without accountability for his sake!

اُمِّينَ بِجَاةِ النَّبِيِّ الْأُمِّينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Jan balab hoon jan balab per rahm ker
Ay lab-e-‘Isa-e-dauran al-ghiyaas

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

06

Holy Rasool ﷺ

helps the helpless

A saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: I left for Makkah Mukarramah with the intention of performing Hajj from Sana'a, a city in Yemen. A large number of people of the city accompanied me to the end of the city to bid me farewell. One of them requested me to convey Salam on his behalf in the respected court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Abu Bakr, Sayyiduna ‘Umar and other blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ.

(The saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ goes on to say that) I forgot to convey his Salam during my stay in Madinah Munawwarah. When I reached Zul-Hulayfah and intended to

put on Ihram, I recalled that I was to convey his Salam. Therefore, I explained to my travelling companions that I was to go back to Madinah Munawwarah to carry out an important piece of work over there and requested them to take care of my camel until I return. My companions said that it was the time of the departure of the caravan and I would not be able to rejoin it if I missed it. I asked them to take my camel with them if I fail to return before the departure of the caravan.

Thus, I returned to Madinah Munawwarah and conveyed that person's Salam to the court of the Holy Rasool ﷺ and the respected companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. By then, night had fallen. As I came out of Masjid-un-Nabawi, I came across a person who had come from Zul-Hulayfah. I asked him about my caravan; he informed me that the caravan had left. Listening to it, I returned to Masjid-un-Nabawi and made up my mind to join any other caravan. I fell asleep in the Masjid.

In the later part of the night, I was blessed with beholding the Holy Rasool ﷺ in my dream. Sayyiduna Abu Bakr and Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا in my dream. Sayyiduna Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Ya Rasoolallah ﷺ! This is the person (who has missed his caravan for the sake of conveying Salam). Looking at me, the Holy Rasool ﷺ said, 'Abul Wafa.' I humbly said, 'O Rasool of Allah! I am Abul 'Abbas.' He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'You are Abul Wafa (i.e. one who is loyal)'. He رَضِيَ اللهُ تَعَالَى عَنْهُ then held my hand and instantly placed me in Masjid-ul-Haraam in Makkah. I stayed in Makkah for eight days before the caravan of my city arrived. (Raud-ur-Riyaheen, pp. 322)

May Allah ﷻ have mercy on him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ghamzadaun ko Raza muzdah di-jiye kay hay

Bay-kason ka sahara hamara Nabi

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ عَلَيَّ مُحَمَّدٍ

Reply of
Salam
 from inside the
blessed shrine

Sayyiduna Shaykh Abu Nasr ‘Abdul Waahid Bin ‘Abdul Malik Bin Muhammad Bin Abu Sa’eed Sufi Karkhi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَعَلَيْهِ وَسَلَّمَ has said: After I performed Hajj, I came to Madinah and visited the blessed shrine of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I was sitting near the blessed Hujrah (i.e. room) when Shaykh Abu Bakr Diyaar Bikri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَعَلَيْهِ وَسَلَّمَ came and stood with his face towards the direction of the blessed face of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He then said humbly, ‘السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ’. I and all those present heard a voice from inside the blessed shrine ‘وَعَلَيْكَ السَّلَامُ يَا أَبَا بَكْرٍ’.

(Al-Haawi lil-Fatawa, vol. 2, pp. 314)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us without accountability for his sake!

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاُمِّيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Woh salamat raha qiyamat mayn
 Perh liye jis nay dil say chaar salam
 Is jawab-e-salam kay sadaqay
 Ta-qiyamat haun bay-shumar salam

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

**Blessed voice of
 Blessed Prophet ﷺ**

When Shaykh Sayyid Nooruddin Ieeji رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَعَلَيْهِ وَسَلَّمَ visited the blessed shrine of the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; he said Salam in these words, ‘السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ’. All those present there at that time heard the reply from

the blessed shrine of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'وَعَلَيْكَ السَّلَامُ يَا وَكَيْلِي' (i.e. *and peace be upon you, O my son!*). (Al-Haawi lil-Fatawa, vol. 2, pp. 314)

May Allah ﷻ have mercy upon him and forgive us without accountability for his sake!

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاُمِّيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Tum ko to ghulamaun say hay kuch aysi mahabbat

Hay tark-e-adab wernah kahayn ham pay fida ho!

(Zauq-e-Na'at)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ عَلَى مُحَمَّدٍ

09

Reply from Revered Rasool ﷺ

When Shaykh-ul-Islam, Sayyiduna Makhdoom Muhammad Haashim Thathwi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to Madinah Munawwarah, he humbly visited the blessed shrine, recited Salat and said Salam, so the beautiful and blessed voice of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was heard: 'وَعَلَيْكُمْ السَّلَامُ يَا مُحَمَّدُ هَايَسْمُ التَّوْبَى'.

(Anwar 'Ulama-e-Ahl-e-Sunnat, Sindh, pp. 714; summarized)

May Allah ﷻ have mercy upon him and forgive us without accountability for his sake!

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاُمِّيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ay Madinay kay Tajdar salam

Ay gharibon kay Ghamgusar salam

Tayri ik ik ada pay ay piyaray

So durodayn fida hazar salam

(Zauq-e-Na'at)

Blessed hand emerged from the luminous grave

After performing Hajj, Sayyiduna Shaykh Sayyid Ahmad Kabeer Rifa'ee رَحْمَةُ اللَّهِ تَعَالَى left for Madinah Munawwarah. When he reached the sacred shrine of the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ he recited two Arabic couplets whose translation is as follows:

1. When I was far away from your blessed court, I used to send my soul as my representative; it used to kiss your blessed court.
2. Now I am physically present in your court; please reveal and stretch your blessed hand so that my lips may have the privilege of kissing it.

As soon as he رَحْمَةُ اللَّهِ تَعَالَى finished the couplets, the blessed hand emerged from the sacred grave and he رَحْمَةُ اللَّهِ تَعَالَى kissed it affectionately. (*Al-Haawi lil-Fatawa*, vol. 2, pp. 314)

May Allah عَزَّ وَجَلَّ have mercy upon him and forgive us without accountability for his sake!

اَوْيُنِ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Wah kya jood-o-karam hay Shah-e-Batha tayra
"Nahin" sunta hi nahin maangnay wala tayra

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



I have come to

Beloved Rasool ﷺ

Sayyiduna Dawood Bin Abi Saalih رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated: Once the caliph Marwaan visited the sacred shrine of the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ where he saw a person who had placed his face on the blessed grave. Placing his hand on the person's neck, caliph Marwaan asked, 'Do you know what you are doing?' Turning around, the person bluntly replied that he was well-aware of what he was doing. The caliph recognized the person who was a renowned companion, Sayyiduna Abu Ayyub Ansari رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Then, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'I have come to the sacred court of the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; I have not come to a piece of stone. I heard the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Do not cry over religion if its Waali (leader) is capable but do cry if its leader is incapable.'

(Al-Mustadrak, vol. 5, pp. 720, Hadees 8618)

May Allah عَزَّ وَجَلَّ have mercy on him and forgive us without accountability for his sake!

اَوْيُنْ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

'Ushshaq-e-Rauzah sajday mayn soo `ay Haram jhukay

Allah jaanta hay kay niyyat kidher ki hay

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Beloved Rasool ﷺ SENT FOOD

Sayyiduna Imam Abu Bakr Bin Muqri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated that once he and his two companions Sayyiduna Imam Tabarani and Sayyiduna Abush-Shaykh

رَحْمَتُهَا اللهُ تَعَالَى were present in Madinah Munawwarah. They had not eaten anything for two days and were extremely hungry. At the time of 'Isha, Sayyiduna Imam Abu Bakr Bin Muqri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to the sacred grave of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly said: 'يَا رَسُولَ اللهِ! الْجُوعُ' O Rasool of Allah, hunger!

He did not say anything else and returned home. He goes on to say that thereafter, he and Abush-Shaykh went to sleep, whereas Tabarani began to wait for someone. Soon, there was a knock at the door. When they opened the door, they found an 'Alawi noble person accompanied by two servants with trays of food in their hands. That person said, 'Perhaps you have requested the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for food. He further explained, I had a dream in which I beheld the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who commanded me to provide you with food.' He then ate food with us, gave us the remaining food and left.

(Jazb-ul-Quloob, pp. 207; Wafa-ul-Wafa, vol. 2, pp. 1380)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sarkar khilatay hayn Sarkar pilatay hayn
Sultan-o-gada sab ko Sarkar nibhatay hayn

(Wasail-e-Bakhshish, pp. 330)

صَلُّوْا عَلَيَّ الْحَبِيْب صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّد

13

Beloved Rasool ﷺ bestowed FOOD UPON HIS DEVOTEE

Dear Islamic brothers! Have you noticed! اَلْحَبْدُ لِلَّهِ عَزَّوَجَلَّ, our Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always shows mercy to his devotees, helps them when they are in trouble, and feeds them when they are hungry. Here is another parable in this context.

Sayyiduna Imam Yusuf Bin Isma'eel Nabhaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated that Sayyiduna Shaykh Abul 'Abbas Ahmad Bin Nafees Toonisi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: During my stay in Madinah Munawwarah, I once experienced extreme hunger. I humbly reached the blessed shrine of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and pleaded, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am hungry.' Suddenly, I fell asleep. Meanwhile, someone awoke me and asked me to go with him. I agreed, so he took me to his house. Serving me with dates, butter and wheat bread, he said, 'Eat until you are satiated because my blessed ancestor Sayyiduna Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has commanded me to show hospitality to you. Come to me whenever you feel hunger in future.' (Hujjatullahi-alal-'Aalameen, pp. 573)

*Peetay hayn tayray der ka khaatay hayn tayray der ka
Paani hay tayra Paani danah hay tayra danah*

(Saaman-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

14

Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

BESTOWED DIRHAM

Sayyiduna Ahmad Bin Muhammad Sufi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I kept on wandering in jungles for three months. Even my skin was damaged. Finally, I reached Madinah Munawwarah and said my Salam to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Shaykhayn Karimayn (Sayyiduna Abu Bakr Siddeeq and Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُمَا). I then fell asleep. In my dream, I was privileged to behold the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Ahmad! You have come. Look what your condition is!' I said humbly, 'أَنَا جَائِعٌ وَأَنَا ضَعِيفٌ يَا رَسُولَ اللهِ



Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am hungry and I am your guest. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Spread [your] hand!' When I spread my hand, there were few dirhams on it. Even after waking up, I found those dirhams in my hand. I went to market and bought bread and Faludah¹ and ate them.

(Jazb-ul-Quloob, pp. 207; Wafa-ul-Wafa, vol. 2, pp. 1381)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mangta to hay mangta koi shahaun mayn dikha day
Jis ko mayray Sarkar say tukra na mila ho!

(Zauq-e-Naat)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ عَلَى مُحَمَّدٍ

15

Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

BESTOWED BREAD

Sayyiduna Ibn-ul-Jala رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I respectfully visited Madinah Munawwarah where I had to remain hungry for a few times. I humbly reached the blessed shrine of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and pleaded, 'أَنَا صَائِعٌ' Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I am your guest. Then I fell asleep. In my dream, I saw the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who bestowed a piece of bread upon me. I started eating it. I ate half of it in my dream. Then I woke up and found the remaining half in my hand.

(Jazb-ul-Quloob, pp. 207; Wafa-ul-Wafa, vol. 2, pp. 1380)

¹ A sweet and cold drink with dry fruits etc. in it.

May Allah ﷺ have mercy upon him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلٰى مُحَمَّدٍ

16

When I woke up,
half piece of bread
was in my hand!

Sayyiduna Abul Khayr رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: When I reached Madinah, which is the holy city of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ, I had not eaten anything for five days. Saying Salam to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ and to his companions Sayyiduna Abu Bakr Siddeeq and Sayyiduna ‘Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُمَا, I said humbly, ‘اَنَا صَيْفُكَ يَا رَسُولَ اللهِ’ i.e. Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ! I am your guest.’ Afterwards, I went near the blessed Mimbah¹ and fell asleep. As I closed my eyes, the ‘eyes’ of my heart opened. In my dream, I was blessed with the privilege of beholding the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ who was accompanied by Sayyiduna Abu Bakr Siddeeq, Sayyiduna ‘Umar Farooq and Sayyiduna ‘Ali-ul-Murtada رَضِيَ اللهُ تَعَالَى عَنْهُمْ. Sayyiduna ‘Ali-ul-Murtada كَرَّمَ اللهُ وَجْهَهُ said, ‘Get up! The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ has arrived.’ I stood up and kissed the luminous forehead of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ in the dream. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ bestowed upon me a piece of bread. I ate half of it in the state of the dream and found the remaining half in my hand when I woke up. (Shawahid-ul-Haq, pp. 240)

May Allah ﷺ have mercy upon him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

¹ i.e. a pulpit-like raised structure.

Sarkar khilatay hayn Sarkar pilatay hayn
Sultan-o-gada sab ko Sarkar nibhatay hayn

(Wasail-e-Bakhshish, pp. 330)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

17

Gratitude cannot be expressed for even a single favour

Sayyiduna Abu ‘Imran Musa Bin Muhammad Banzarti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: During my stay in Madinah, I once humbly visited the sacred shrine of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Faced with financial problems, I beseeched: ‘يا حَبِيبَ يَا رَسُولَ اللهِ! صَلِّ اللهُ تَعَالَى عَلَيَّ وَآلِهِ وَسَلَّمَ. أَنَا فِي ضَيْاقَةِ اللهِ وَضَيْاقَتِكَ’ Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am a guest of Allah عَزَّوَجَلَّ and yours.’ Then, while sitting in wait for Salat-ul-‘Asr, I fell asleep. In the state of dream, I saw that the blessed Hujrah opened and three holy individuals came out of it. I wanted to stand up in order to say Salam to the Greatest Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, but the person sitting next to me said, ‘Sit down. The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is going to bestow the gift of ‘Salam’ upon Hajj performers and ‘food’ upon those who have no provisions.’ I said, ‘I am also one of them.’

When the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came, Hajj performers were blessed with his Salam. I was also privileged to shake hands with him and to kiss his blessed hand. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then placed something like halvah i.e. a type dessert on to my palm which I immediately put into my mouth. When I woke up, I was still chewing it and feeling its taste. After I left, I came across a person who arranged for a conveyance for me without any fare. The same person also appointed a servant who served me until I reached Makkah. (Shawahid-ul-Haq, pp. 241; summarized)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Shukr aik karam ka bhi ada ho nahin sakta
Dil tum pay fida jan-e-Hasan tum pay fida ho

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

18

ASK FOR SOMETHING SPECIAL

Someone has stated: During my stay in Madinah Munawwarah, I was once hungry and had nothing to eat. I humbly visited the luminous shrine and said, 'يَا رَسُولَ اللَّهِ! الْجُوعُ' i.e. Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am hungry. Saying this, I sat down near the blessed Hujrah. A respected Sayyid came to me and said, 'Come with me.' I asked, 'Where?' He replied, 'Come to my home so that you may eat and drink something.' I went with him; and he gave me a big bowl of Sareed [i.e. a meal] with sufficient quantity of meat and olive in it. I ate well and intended to return. He said, 'Eat more.' I ate a little bit more.

When I was about to return, he gave me some Madani pearls of advice in these words, 'O my brother! Just ponder! You people come from distant places, crossing jungles, deserts, oceans and leaving your family members behind. But when you are privileged to visit the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, you are left with only one purpose, i.e. Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Grant me a piece of bread! O my brother! If you had asked for Paradise, forgiveness of sins, pleasure of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or any other great thing, you would have been granted this as well by the benevolence of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (Shawahid-ul-Haq, pp. 240)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us without accountability for his sake!

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاُمِّيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Maangayn gey maangay jayain gey munh maangi payain gey

Sarkar mayn na 'la' hay na haajat 'ager' ki hay

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Keep it in mind that there is no harm in asking the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for anything to eat. To do so is also a great privilege indeed. Several parables of scholars and Muhaddiseen [i.e. scholars of Hadees] in this context have already been described in the previous pages. However, the Madani pearls given by the respected Sayyid are also very important and excellent. In other words, why should a humble visitor ask the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ only for minor things in small quantities? The Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who rests under the Green Dome fulfils the needs of everyone by Divinely-bestowed authority. One should ask him for a lot of blessings of the world and the Hereafter such as protection of one's life and wealth, steadfastness in Islam and Iman, martyrdom in the blessed city of Madinah with peace, burial in Baqi', forgiveness without accountability and his [i.e. Beloved Rasool's] neighbourhood in Heaven.

Maangnay ka shu'oor daytay hayn

Jo bhi maango Huzoor daytay hayn

Kam maang rahay hayn na siwa maang rahay hayn

Jaysa hay Ghani waysi 'ata maang rahay hayn

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

19

Prayer for

A'la Hadrat

in Mina

If you feel admiration for any pious person and think positively that he is a beloved bondman of the Almighty, you should request him to pray for your forgiveness without accountability rather than for the fulfilment of any worldly need only.

My master, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would request saints to make prayer of forgiveness only. He has stated: (During my first journey to Madinah, I was present in the Masjid of Mina and all other people had left.) In the interior part of the Masjid was a man with his face towards the Qiblah, reciting his Wazaaif. I was sitting in the courtyard of the Masjid near the door. There was no other person. All of a sudden, I heard a buzzing sound like that of a bee. The following Hadees instantly occurred to me, 'A sound is produced from the heart of the beloved bondmen of Allah ﷺ like the buzzing sound of a bee.' (*Al-Mustadrak, vol. 2, pp. 180, Hadees 1898*)

Discontinuing my Wazaaif, I moved towards him to get him to pray for my forgiveness. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I have never requested any pious saint to fulfil any worldly need. Instead, I always requested them to pray for my forgiveness. Well, I walked only two steps towards him when he said three times with his hands raised towards the sky and his face turned towards me: اَللّٰهُمَّ اغْفِرْ لِرَجُلٍ هَذَا اَللّٰهُمَّ اغْفِرْ لِرَجُلٍ هَذَا اَللّٰهُمَّ اغْفِرْ لِرَجُلٍ هَذَا (O Allah ﷻ! Forgive this brother of mine! O Allah ﷻ! Forgive this brother of mine! O Allah ﷻ! Forgive this brother of mine!) I understood what he meant, i.e. he did what I wanted and he did not now want to be interrupted. Hence, I returned. (*Malfuzaat A'la Hadrat, pp. 490*)

*D'a'wa hay sab say tayri shafa'at pay bayshter
Dafter mayn 'aasiyaun kay Shaha, intikhab hoon*

(*Hadaiq-e-Bakhshish*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ



Holy Nabi ﷺ came to see his devotee



Sayyiduna Abul Hasan Bunaan-ul-Hammaal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَعَلَيْهِ وَالْآلِهِ وَسَلَّمَ has said: Some friends of mine told me that in Makkah Mukarramah there was a pious saint known as 'Ibn Saabit'. He visited Madinah Munawwarah for consecutive sixty years with the intention of saying Salam to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْآلِهِ وَسَلَّمَ. One year, he could not come to Madinah for some reason. One day, he was drowsing while sitting in his private room. Meanwhile, he was privileged to behold the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْآلِهِ وَسَلَّمَ said, 'Ibn Saabit! You have not come to me, so I have come to you.' (Al-Haawi lil-Fatawa, vol. 2, pp. 316)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْآلِهِ وَسَلَّمَ

Daykhi jo bay-kasee to unhayn rahm aa gaya

Ghabra kay ho gaye woh gunahgar ki taraf

(Zauq-e-Na'at)

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ



Excuse accepted

Sayyiduna Abul Fadl Muhammad Bin Nu'aym رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Sayyiduna Muhammad Bin Ya'la Kinaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would often humbly visit the blessed shrine of the Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He was also privileged to behold the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ quite often in the state of dream. One day, while travelling to Madinah with the intention of visiting the blessed shrine, he suffered an injury to his foot. Unable to continue his journey, he wrote a letter and handed it over to a Hajj-pilgrim, asking him to place the letter near the blessed shrine and say, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! It is an entreaty [i.e. heartfelt request] from Kinaani. You know what has prevented him from visiting your court.'

The person did as was advised. Sayyiduna Kinaani dreamt that the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, 'O Kinaani! Your letter has reached Madinah and I have accepted your excuse.' (Ar-Raud-ur-Faa'iq, pp. 306)

Pas walay yeh raaz kya janayn

Door say bhi salam hota hay

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Son released from IMPRISONMENT

Sayyiduna Abu 'Abdullah Bin Muhammad Azdee Andalusi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that Romans imprisoned the son of a devotee of Rasool in Andalus, i.e. Spain. The devotee departed for Madinah Munawwarah with the intention of pleading with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. On the way, he met some of his acquaintances¹ and shared his problem with them. They suggested that one could plead with

¹Someone you know.

the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ even while staying at his home. Visiting the blessed shrine in person is not a condition for the fulfilment of this purpose. But the devotee continued his journey. Eventually, he reached Madinah and was privileged to visit the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. After he said Salam, he expressed his wish. He was showered with blessings. At night, he saw the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Go back to your city. Your wish has been fulfilled.’ When he returned to his country, he was greatly delighted to see his son who had really come back. When asked how he managed to return, his son replied, ‘One night, many prisoners including me were suddenly released from captivity in Rome!’ His father, the devotee of Rasool, made calculation and found out that it was the same night when he had heard the good news in the dream. (*Shawahid-ul-Haq*, pp. 225)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mit'tay hayn jahan bhar kay aalaam Madinay mayn

Bigray huway bantay hayn sab kaam Madinay mayn

Aqa ki 'inayat hay her gaam Madinay mayn

Jata nahin koi bhi nakaam Madinay mayn

(*Wasail-e-Bakhshish*, pp. 401)

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

23

Ghayb-knowing Rasool gave GOOD NEWS OF RAIN

Imam Ibn Abi Shaybah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, who was a respected teacher of Sayyiduna Imam Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, has stated: During the reign of Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ, drought¹ occurred. A person visited the blessed grave of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said humbly, ‘Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

¹A long period of time without or very little rain.



Please pray that your Ummah be blessed with rain; people are dying.’ The person was privileged to behold the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the state of dream. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Go to ‘Umar and convey my Salam to him and inform him that rain will fall.’ (*Musannaf Ibn Abi Shaybah, vol. 7, pp. 482 Hadees 35; Fatawa Razawiyyah, vol. 9, pp. 695*)

That person was Sayyiduna Bilal Bin Haaris رَضِيَ اللهُ تَعَالَى عَنْهُ, a companion of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Fath-ul-Baari, vol. 3, pp. 430, Taht-al-Hadees 1010*)

Sayyiduna Imam Ibn Hajar ‘Asqalani رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said, ‘Imam Ibn Abi Shaybah رَضِيَ اللهُ تَعَالَى عَلَيْهِ has quoted this narration with proved authenticity.’ (*Ibid*)

May Allah عَزَّ وَجَلَّ have mercy upon him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Barasta nahin daykh ker abr-e-rahmat
Badon per bhi bersa day bersanay walay

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَيَّ الْحَبِيْب صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّد

24

RESCUE FROM WELL

Sayyiduna Ahmad Bin Muhammad Salaawi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: Once I was to undertake a journey. Before I began it, I visited the blessed shrine of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and respectfully said, ‘O the one who has been

empowered to help his devotees in the world and the Hereafter! I will pass through deserts and jungles during my journey. If I get into any trouble, I will pray to Allah ﷻ and seek help by mentioning your blessed name.’

I then visited the blessed tombs of Sayyiduna Abu Bakr and Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا and made a similar prayer. Afterwards, I began my journey, travelling through jungles and deserted places for a week. During the journey, I fell into a well that had plenty of water in it. From the time of Salat-ul-Chasht to Salat-ul-‘Asr, I struggled hard to get out of



it but could not succeed. My life was in danger. All of a sudden, I recalled what I had pleaded with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Shaykhayn Karimayn¹ at the time of departure. I once again supplicated, ‘O my Beloved! O Rasool of Allah! Fulfil my supplication and rescue me.’ I also made supplication in the courts of Sayyiduna Abu Bakr and Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا in a similar way. In no time, someone picked me up from the well and sat me on its top! In this way, with the help of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I narrowly escaped death. (Shawahid-ul-Haq, pp. 231)

May Allah ﷻ have mercy upon him and forgive us without accountability for his sake!

*Faryad Ummati jo karay haal-e-zaar mayn
Mumkin nahin kay Khayr-e-Bashar ko khabar na ho*

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ i.e. Sayyiduna Abu Bakr and Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا

12 Parables of Imam Maalik – a renowned devotee of Rasool

25

Barefoot in MADINAH

The great leader of millions of Malikies¹, Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great devotee of Rasool. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would walk barefooted in the streets of Madinah.

(At-Tabqat-ul-Kubra lish-Sha'rani, vol. 1, pp. 76)



26

Beholding Holy Rasool ﷺ every night

Sayyiduna Musanna Bin Sa'eed رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated that Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated, 'I beheld the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ every night.'

(Hilya-tul-Awliya, vol. 6, pp. 346)

Mit jaye yeh khudi to woh jalwah kahan nahin
Darda mayn aap apni nazar ka hijab hoon

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹The Muslims who follow the school of thought founded by Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

Refraining from riding in Madinah

Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: In Madinah, I saw that there were some Khurasanian or Egyptian horses tethered [i.e. tied] to the door of the house of Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Those horses were given to him as gifts. I had never seen such beautiful horses before. Hence I said, 'How nice these horses are!' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'I have given all of them to you as gifts.' I said, 'At least keep a horse for yourself.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'I feel shy of riding a horse on the ground under which the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah عَزَّوَجَلَّ, the Beloved son of Sayyidatuna Aaminah rests (in his blessed shrine).'

(Ihya-ul-'Uloom, vol. 1, pp. 48; Ar-Raud-ur-Faa'iq, pp. 217)

Han han rah-e-Madinah hay ghaafil zara tu jag
O paoon rakhnay walay yeh ja chashm-o-sar ki hay

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Complexion changed

when hearing about Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyiduna Mus'ab Bin 'Abdullah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great devotee of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Whenever anyone mentioned anything about the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the complexion [i.e. the colour of the face] of Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would change. He would show deep reverence for the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. One day, he was asked about it, so he replied, 'If you had seen what I see, you would not have asked about it.' (Ash-Shifa, vol. 2, pp. 41, 42)

Jan hay 'ishq-e-Mustafa rauz fuzoon karay Khuda
Jis ko ho dard ka mazah naz-e-dawa uthaye kyun

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

29

Manner of teaching Hadees

(Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ started giving lessons of Hadees at the age of 17). Before coming to give a Hadees lesson, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would take a bath, wear nice clothing and apply fragrance. He would then humbly come out of his room and respectfully sit on a throne. (He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not even use to change his sitting posture throughout the lesson.) As long as Ahadees were taught and learnt during the gathering, aloe-wood¹ and frankincense were burnt to give a pleasant smell.

(Bustan-ul-Muhaddiseen, pp. 19, 20)

'Amber zameen 'abeer hawa mushk ter ghubaar!

Adna si yeh shanakht tayri rah guzar ki hay

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

30

Scorpion stung 16 times

Sayyiduna 'Abdullah Bin Mubarak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated that a scorpion stung Sayyiduna Abu 'Abdullah Imam Maalik 16 رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ times while he was giving a Hadees lesson. Due to the severity of the pain, his blessed face turned pale but he continued to give the lesson. (He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ even did not change his sitting posture.) After the lesson ended and people left, I [i.e. the narrator] asked, 'O Abu 'Abdullah! Today, something strange appeared on your

¹The Urdu word for aloe-wood is 'عود' [Ood] which means a type of black wood which smells good when burnt.

face. I noticed it!’ He said, ‘Yes! But I had patience showing reverence for the Hadees of the Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!’

(Ash-Shifa, vol. 2, pp. 46)

*Aysa guma day un ki wila mayn Khuda
hamayn*

*Dhoonda karay per apni khabar ko khabar na
ho*



(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

31

Sincerity of Imam Maalik

A great devotee to Madinah, Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the first to compile a technically excellent book on the knowledge of Hadees. The book is known as ‘*Muwatta Imam Maalik*’. He was the embodiment of sincerity. Sayyiduna Shaykh Muhammad ‘Abdul Baaqi Zurqaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: After Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ compiled the book ‘*Muwatta*’, he put all the pages of its manuscript into water, saying, ‘If any of these pages gets wet, I will no longer use them.’ Amazingly, none of the pages got wet. This was the proof of his sincerity and the fruit of his true intention. (*Sharh-uz-Zurqaani ‘alal Muwatta*, vol. 1, pp. 36)

*Bana day mujh ko Ilahi khuloos ka payker
Qareeb aaye na mayray kabhi riya Ya Rab*

(Wasail-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Weeping when
hearing about
Holy Prophet ﷺ

Somebody asked Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَنْهُ about his respectable teacher Sayyiduna Ayyub Sakhtiyani رَحْمَةُ اللهِ تَعَالَى عَنْهُ. He replied, 'He is one of the best narrators I narrate Ahadees from. I saw him two times during the Hajj-pilgrimage. Whenever anyone mentioned anything about the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his presence, he رَحْمَةُ اللهِ تَعَالَى عَنْهُ would weep so much that I felt pity for him. Impressed with his reverence and devotion to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I started narrating Hadees from him.'

(Ash-Shifa, vol. 2, pp. 41)

Yaad-e-Nabi-e-pak mayn ro`ay jo `umr bhar
 Maula mujhay talash usi chashm-e-ter ki hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

**PUNISHMENT FOR BLASPHEMING
 DUST OF MADINAH**

In the presence of Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَنْهُ, someone said, 'The dust of Madinah is bad'. Hearing this, Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَنْهُ issued a Fatwa declaring that the insolent person be whipped 30 times and be imprisoned. (Ibid, pp. 57)

*Jis khak pay rakhtay thay qadam Sayyid-e-Aalam
Us khak pay qurban dil-e-shayda hay hamara*

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

34

Great respect for Madinah

Showing reverence for the soil of Madinah, Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ never defecated¹ in Madinah. He would go out of the Haram of Madinah for this purpose. However, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was unable to do that during illness.

(Bustan-ul-Muhaddiseen, pp. 19)

*Ay khak-e-Madinah tu hi bata kis tarah paoon rakhoon yahan
Tu khak-e-pa Sarkar ki hay, ankhaun say lagayi jaati hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

35

Lower voice in Masjid-un-Nabawi

While conversing with Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in Masjid-un-Nabawi, caliph Abu Ja'far once raised his voice. Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ cautioned him: 'O caliph! Do not raise your voice in this Masjid. Allah عَزَّوَجَلَّ has praised those keeping their voices lower in the court of His Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is stated in the third Ayah of Surah Al-Hujurat, part 26:

¹Passing stool

إِنَّ الَّذِينَ يَعْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ
أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِيَتَّقُوا ط لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٤٠﴾

Indeed those who lower their voices in the august court of Allah's Messenger, are the ones whose hearts Allah has tested for piety; for them is forgiveness, and a great reward.'

[Kanz-ul-Iman (Translation of Quran)]

On the contrary, those raising their voices were taken to task, i.e. condemned, as is stated in the fourth Ayah of the same Surah:

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤١﴾

Indeed those who call you from outside (your) private rooms, most of them do not have any sense (regarding your lofty status).

[Kanz-ul-Iman (Translation of Quran)]

Respect and reverence for the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are the same today as were in his visible life. Listening to these pieces of advice from Imam Maalik رضي الله تعالى عنه, Abu Ja'far became silent. (Ash-Shifa, vol. 2, pp. 41)

*Tujh say chhupa`oon munh to karoon kis kay samnay
Kya aur bhi kisi say tawaqqo` nazar ki hay*

(Hadaiq-e-Bakhshish)

36

*Make Du'a facing the
shrine of Rasool ﷺ*

Caliph Abu Ja'far once asked Sayyiduna Imam Maalik رضي الله تعالى عنه whether he should face the Qiblah or the blessed shrine of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of making Du'a. Sayyiduna Imam Maalik رضي الله تعالى عنه said: How can you turn your face away from the blessed shrine of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ? On the Day of Judgement, the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Wasilah [وسيلته] of yours and that of your respected father Sayyiduna Adam Safiyyullah عَلِيٌّ عَلَيْهِ السَّلَام. Beg for intercession turning your face towards the

blessed grave of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah عَزَّوَجَلَّ will surely accept the intercession of his Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah عَزَّوَجَلَّ has said:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٢٥٦﴾

And if when they do injustice to their own souls (by committing sins), then O Beloved, they should come to your august court, and then seek forgiveness from Allah, and the Messenger intercedes for them, so they would definitely find Allah The Greatest Acceptor of repentance, The Most Merciful.

[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah An-Nisa, Ayah 64)
(Ash-Shifa, vol. 2, pp. 41)

Mujrim bulaye aaye hayn 'جاءوك' hay gawah
Phir rad ho kab yeh shan karimaun kay dar ki hay

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

37

Wish for death in Madinah

Sayyiduna 'Abdullah Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ اسْتَظَّأَ أَنْ يَمُوتَ بِالْمَدِينَةِ فَلَيْسَتْ بِهَا فِائِي أَشْفَعُ لِمَنْ يَمُوتُ بِهَا

i.e. Whoever can die in Madinah should die in it, because I will intercede for the one who dies in Madinah.

(Sunan-ut-Tirmizi, vol. 5, pp. 483, Hadees 3943)

Commenting on the above Hadees, the renowned commentator, the great

thinker of the Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Apparently, this good news and guidance were given for all Muslims, not for Muhajireen [i.e. immigrants] only. If a Muslim wishes to meet his death in Madinah, he should also try to be blessed with this privilege. That is, he should reside in Madinah, especially in old age and should not go out of it unnecessarily so that he meets his death there and is also buried there. However, this is only possible by the grace of Allah عَزَّ وَجَلَّ.



Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ would pray, 'O Lord! Grant me death and martyrdom in the city of Your Beloved!' His prayer was amazingly answered, سُبْحَانَ اللهِ He رَضِيَ اللهُ تَعَالَى عَنْهُ was attacked during Salat-ul-Fajr in the Masjid, in the Mihrab and at the praying place of Nabi (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), which led to his martyrdom there.

[The respected Mufti further stated] I have seen that some people have been living in Madinah for 30 or 40 years. They do not even go out of the city of Madinah lest they meet death outside Madinah. Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would also do the same. (*Mirat-ul-Manajih*, vol. 4, pp. 222)

38

Call to Righteousness

at time of demise in Madinah

Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away either on the 10th or 11th or 14th of Safar-ul-Muzaffar or Rabi'-ul-Awwal in 179 AH in Madinah. He was laid to rest in Jannat-ul-Baqi'. At the time of his demise, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ delivered the call towards righteousness. Sayyiduna Yahya Bin Yahya Masmoodi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that Sayyiduna Rabe'ah said, 'My viewpoint is that telling somebody the rulings of Salah

is better than giving the entire wealth of the earth in charity; and removing somebody's religious confusion is better than performing 100 Hajj.'

Further, Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ quoted Sayyiduna Ibn Shahaab Zuhri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ as saying, 'My viewpoint is that giving somebody a religious suggestion is better than performing Jihad in one hundred Ghazwat (i.e. battles in which the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ participated).' Sayyiduna Yahya Bin Yahya رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not say anything afterwards and passed away. (*Bustan-ul-Muhaddiseen*, pp. 38, 39)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Taybah mayn mer kay thanday chalay jao ankhayn band

Seedhi sarak yeh shahar-e-shafa'at nagar ki hay

(*Hadaiq-e-Bakhshish*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

39

Unique ways of pleasing the Beloved

During his stay in Madinah, Mahmood Ghaznavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was seen in Masjid-un-Nabawi, dressed in the clothes of beggars with a water-bag hanging on his shoulder. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was serving the visitors of the Haram with water. A person asked him, 'Are you not the king of Ghazni? What type of get-up have you adopted here?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ responded, 'Of course, I am the king of Ghazni but this is the court where even the kings are beggars.' The person liked this reply very much.

After a little while, the same person saw the Egyptian king, coming in the royal awe-inspiring manner. Going near him, the person asked, 'You have come to

Madinah in this royal awe-inspiring manner. Is it the way one should come here?’ The reply given by the Egyptian king is also worth being written in gold letters. The Egyptian king responded, ‘O questioner! Tell me who has bestowed this kingship upon me. Certainly, it is the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who has bestowed it upon me [by the Divinely-bestowed authority.] I have come here with royal crown and clothing so that the Bestower sees his bestowment with his own blessed eyes.’ (Baarah Taqreerayn, pp. 204)

*Kis cheez ki kami hay Maula tayri gali mayn
Dunya tayri gali mayn 'uqba tayri gali mayn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

40

AZAN OF BILAL

Dear Islamic brothers! When one talks about Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ, one spontaneously thinks of him as being a great devotee of Rasool. After he embraced Islam and was freed from slavery, he spent the beautiful days of his life serving the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. However, after the visible demise of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ could not bear the grief of separation from him and migrated from Madinah to a Syrian town known as Daraiyyah.

After some time, one night, Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ was privileged to behold the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream. The blessed lips moved and the following words were uttered: ‘مَا لِهَذِهِ الْجَفْوَةُ يَا بِلَالُ! أَمَا أَنْ لَكَ أَنْ تَرَوْنِي يَا بِلَالُ!’ i.e. O Bilal! How unfair it is! Has the time not yet come when you are supposed to come to see me? As soon as Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ, a great devotee, woke up, he left for Madinah carrying out the order given by his Master. He رَضِيَ اللهُ تَعَالَى عَنْهُ eventually entered Madinah – the city held dearest by the



devotees of Rasool. He رَضِيَ اللهُ تَعَالَى عَنْهُ was being blessed with its pleasant and peaceful atmosphere. He then desperately reached the blessed shrine of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Overwhelmed, he رَضِيَ اللهُ تَعَالَى عَنْهُ burst into tears, placing his face on the soil of the blessed tomb. Hearing the news of the arrival of Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ the beloved grandsons of the Beloved Rasool, Sayyiduna Hasan and Sayyiduna Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا also arrived. Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ spontaneously embraced them. They insisted, 'O Bilal! Call the Azan you used to do in the visible life of our grandfather صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' How could he refuse now! Hence Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ went to the part of the roof of Masjid-un-Nabawi where he رَضِيَ اللهُ تَعَالَى عَنْهُ used to call Azan during the visible life of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. When Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ began Azan saying 'اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ', there was excitement everywhere.

As he رَضِيَ اللهُ تَعَالَى عَنْهُ said the words 'أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ', people started crying. When he said the words 'أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ', again people anxiously asked each other 'has the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ come out of his blessed tomb?' After the visible demise of the Renowned and Revered Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, people of Madinah never wept as much as they did that day. Since then, Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ – one of the greatest devotees of Rasool – humbly visited Madinah once every year and called Azan there. He رَضِيَ اللهُ تَعَالَى عَنْهُ followed this yearly routine until he passed away.

(Tareekh Dimashq, vol. 7, pp. 137; Fatawa Razawiyyah, vol. 10, pp. 720)

*Jah-o-jalal do na hi maal-o-manaal do
Sawz-e-Bilal bas mayri jhauil mayn dal do*

(Wasail-e-Bakhshish, pp. 290)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

41

Disease declared incurable was cured

Abu Muhammad Ishbeeli رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: In Gharnata, I stayed at the home of a person suffering from a disease declared incurable by doctors. Ibn Abi Khisaal who was a servant of the ill person made a plea in writing in the

court of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, mentioning the disease of his master and requesting that he be blessed with cure. Abu Muhammad stated: 'A person from Gharnata reverently visited Madinah with the written plea. As soon as he read out the letter in the court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the ill person was cured in Gharnata.' (Wafa-ul-Wafa, vol. 2, pp. 1387; Summarized)

*Faqat amraaz-e-jismani ki hi kerta nahin faryad
Gunahaun kay maraz say bhi shifa do Ya Rasoolallah*

(Wasail-e-Bakhshish, pp. 551)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

42

Zamzam-serving great individual

Shaykh Abu Ibraheem Warraad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: I was once blessed with performing Hajj and reverently visiting Madinah. The caravan resumed the journey leaving me behind alone in Madinah as I did not have enough provisions. Humbly reaching the court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I pleaded, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! My companions have left me behind alone.' When I went to sleep, I was privileged to behold the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Go to Makkah where a person will be drawing water from the well of Zamzam and serving people with it near the Zamzam well. Say to him, "The Rasool of Allah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) has ordered you to take me to my home."

Carrying out the order, I reached Makkah and went to the Zamzam well where a person was drawing water. Before I could say anything, he said, 'Wait. Let me serve people with water first.' By the time he finished serving the water, night had fallen. He said, 'Perform the Tawaf of the Holy Ka'bah first and then come with me to the high-lying area of Makkah.' Therefore, I performed Tawaf and started walking with him taking each and every step with him. As the morning

drew near, I found myself in a valley where there were a lot of mature trees and water-springs. I thought to myself that it looked like my own valley, Shafshaawah. When the day dawned, I carefully watched and found out that it was really the Shafshaawah valley. I happily reached my home and related the whole story to my family members, describing how astonishingly I reached home. All of them were astonished. People asked me about my caravan. I informed that they had departed for the homeland leaving me behind alone in Madinah considering me to be a destitute person. Some of the people believed me while others did not.



A few months later, my caravan arrived and people became aware of the real situation. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Everyone then believed me. (Shawahid-ul-Haq, pp. 229)

(As people used to travel by camels, mules etc. in past, the caravan probably reached after a few months for the same reason.) May Allah **عَزَّوَجَلَّ** have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Tinka bhi hamaray to hilaye nahin hilta

Tum chaaho to ho jaye abhi koh-e-mihan phool

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Multan to Madinah

in an instant

A long time ago, someone told me (i.e. the author) a parable which I have mentioned here from memory. A caravan of Hajj-pilgrims departed from Multan to Madinah. A devotee of Madinah was also present in the caravan. After they performed Hajj and humbly visited Madinah, they returned to Multan. Teasing the devotee, a Haji asked him, ‘Was any letter bestowed upon you or not from the court of the Holy Nabi ﷺ?’ He replied in the negative. Showing the devotee a letter which he had written himself, the Haji said, ‘Look! I have been given this letter from the court of the Holy Rasool ﷺ.’ The letter read, ‘You have been forgiven.’

The devotee was anxious to have read it. He then started walking, crying and saying, ‘I will also get a letter of forgiveness from my Beloved Master ﷺ.’ He reached a road in a pitiable condition and found a bus, standing. The conductor shouted out, ‘Three rupees for Madinah! Three rupees for Madinah!’ The devotee rushed and got on to the bus. He paid three rupees to the conductor and the bus was on the move. After a little while, the conductor shouted out, ‘The bus has reached Madinah! The bus has reached Madinah!’ The devotee got



off the bus. **سُبْحَانَ اللَّهِ!** He was really in Madinah and was feasting his eyes on the blessed Green Dome. He moved forward desperately and entered the blessed Masjid-un-Nabawi. Standing in front of the Golden Grilles, he burst into tears. Saying Salam, he humbly made a plea for a letter of forgiveness with tearful eyes. All of a sudden, a piece of paper fell on to his chest. Anxious and emotional, he saw the paper which read, 'You have been forgiven.' Putting the paper into his pocket carefully, he came out happily. He saw the same bus with the conductor shouting out, 'Three rupees for Multan! Three rupees for Multan!' The devotee got on to the bus and paid three rupees. The bus was on the move. Shortly afterwards, the conductor shouted again, 'The bus has reached Multan! The bus has reached Multan!' The devotee got off the bus and went to his caravan companions.

Since all this happened within a very short while, all the Hujjaj were still present over there. They were surprised to see the letter bestowed upon the devotee. They now treated him with great respect. The Haji who had made a fun of the devotee cried uncontrollably and repented of his misdeed. He also apologized to the devotee. The Haji then made a firm intention 'unless I am granted the letter of forgiveness, I will perform Hajj and humbly visit Madinah every year seeking the letter of forgiveness. I am highly hopeful that my Beloved and Merciful Master **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** will not disappoint me – a sinner.' The devotee was in an overwhelming condition and he passed away after only a few days. The Haji has been humbly visiting Haramayn every year. (Almost 35 years have passed since I heard this parable. I have no recent news about the Haji.)

*Tamanna hay farmaiye rauz-e-Mahshar
Yeh Tayri riha`ee ki chitthi mili hay*

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Missing son found

by the benevolence of the
Rasool

Shaykh Abul Qasim Bin Yusuf Iskandarani رَحْمَةُ اللهِ تَعَالَى عَلَيْهٖ has stated: I was staying in Madinah. I once saw a devotee of Rasool who was pleading with the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in these words near the blessed shrine, ‘Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I use your Wasilah so that I find my missing son.’ When asked, he told me, ‘During my journey from Jeddah to Madinah, I needed to go to the toilet. Meanwhile, my son went missing.’

After a few years, I [i.e. narrator] came across the same person in Egypt and asked about his son, so he replied: اَلْحَسْبُ لِيْهِ عَزَّوَجَلَّ! I have found my son. A tribe forcefully enslaved him and made him graze their camels. A pious woman who was a devotee of the Rasool from the same tribe saw the Greatest and Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the state of dream. What he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to her was like this, ‘Get the Egyptian young man released and send him home.’ Therefore, my son was freed by virtue of the intercession of the pious lady – a devotee of Rasool. (Shawahid-ul-Haq, pp. 230; summarized)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!



آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Woh sun layn gey faryad ko pohanchayn gey

Itna bhi to ho koi jo ‘ah’ karay dil say

(Hadaiq-e-Bakhshish)

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Weakness removed by invoking the Beloved Rasool



Sayyiduna Abu 'Abdullah Muhammad Bin Saalim Sijilmaasi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: With the intention of beholding the blessed shrine of the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I joined a caravan travelling to Madinah on foot. During the journey, whenever I suffered from weakness, I would humbly say: 'أَنَا فِي ضَيْفَاتِكَ يَا رَسُولَ اللهِ' i.e. Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am your guest.' By the blessing of it, my weakness was removed. (Shawahid-ul-Haq, pp. 231)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Thaka maandah hay woh jo pa`oon apnay tor ker baytha
Wohi pohancha huwa tehra jo pohancha koo`ay Jaana mayn

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Meeting death while beholding the Green Dome

Maulana Haafiz Baseer Puri has stated in his 'Safar Naamah Hajj': In 1972, I was blessed with spending the Holy month of Ramadan in Madinah. It was probably the second Friday of



صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Ramadan. A devotee of Rasool insisted and brought his companions to Madinah from Makkah earlier than the time scheduled. He was not concerned about his luggage at all. He humbly reached the court of his Beloved Master صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Saying Salam, he offered two Rak'aat of Nafil Salah and exited from the Bab-e-Jibra'eel. Turning around, he looked at the blessed Green Dome and fainted, falling on to the ground. His mouth began to bleed and he passed away without writhing. (*Anwaar Qutb-e-Madinah*, pp. 62)

May Allah ﷻ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Kash! Gumbad-e-Khazra per nigah pertay hi

Khha kay ghash mayn gir jata phir tarap kay mer jata

(*Wasail-e-Bakhshish*, pp. 410)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

47

Debt was paid

The son of Sayyiduna Muhammad Bin Munkadir رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: A Yemeni man handed over 80 dinars, i.e. gold coins to my father and said, 'If you need, you can spend them and give them back to me when I return.' He then went to participate in Jihad. After a period of time, severe famine and drought occurred in Madinah. Hence my father distributed those dinars among people. After a period of time, the man returned and demanded his dinars. My respected father said, 'Please come tomorrow.'

My father spent that night in Masjid-un-Nabawi. Sometimes, he would come to the blessed shrine of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, wishing to be blessed with the merciful sight of the Merciful Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and sometimes he would engage himself in praying and pleading near the blessed Mimber, i.e. the pulpit-like raised structure. He continued to do so until the light of the early dawn began to appear. In the foggy weather, a person offered a small bag to my father,

saying, 'O Muhammad Bin Munkadir! Take it.' Stretching his hand, he took it. When he opened it, he found 80 dinars in it. On the morning, the person who had handed over 80 dinars to my father came. My father gave back 80 dinars to him. In this way, he was relieved of the burden of debt by the blessing of the merciful sight of the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Shawahid-ul-Haq, pp. 227)

May Allah ﷻ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Her taraf Madinay mayn bheer hay faqiraun ki

Aik daynay wala hay kul jahan suwali hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

48

Turkish patient cured

In Madinah Munawwarah, there was a person who was severely injured. He was a Turk and had got a disease. Even after 15 years, his disease could not be cured in Turkey. Someone advised him to use the curing soil of Madinah. The Turk patient acted upon the advice. اَلْحَمْدُ لِلَّهِ ﷻ! Fifty percent of the chronic disease was cured within a year. The Turk man would relate his sad story with tearful eyes and would sing praises of the soil of Madinah. (Madina-tur-Rasool, pp. 133, summarized)

Na ho aaram jis beemar ko saaray zamanay say

Utha lay jaye thori khak un kay aastanay say

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Have you noticed? By the bestowment of Allah ﷺ, the soil of Madinah cures diseases. If a person has firm belief, he will not be disappointed, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. Blessed Ahadees also contain the good news that the soil of Madinah cures diseases. Mentioned here are three sayings of Mustafa ﷺ:

1. **غُبَارُ الْمَدِينَةِ شِفَاءٌ مِّنَ الْجُدَامِ**: The soil of Madinah cures leprosy. (*Jami'-us-Sagheer*, pp. 355, Hadees 5753)
2. 'Allamah Qastalani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: One of the particular features of Madinah is that its blessed soil cures leprosy, leucoderma, and in fact every disease. (*Al-Mawahib-ul-Ladunniyyah*, vol. 3, pp. 431)
3. **غُبَارُ الْمَدِينَةِ يُبْرِئُ مِنَ الْجُدَامِ**: The soil of Madinah cures leucoderma. (*Jami'-us-Sagheer*, pp. 355, Hadees 5754)
3. **وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ فِي غُبَارِهَا شِفَاءً مِنْ كُلِّ دَاءٍ**: By the One under Whose power my life is! Indeed the soil of Madinah cures every disease. (*Attargheeb Wattarheeb*, vol. 2, pp. 122, Hadees 1885)

Soil and fruits of

Madinah cure diseases

It is stated in the book 'Jazb-ul-Quloob': By the bestowment of Allah ﷺ, the soil and fruits of Madinah cure diseases. Many Ahadees state that the soil of Madinah cures every disease. Some of the Ahadees contain the words 'مِنَ الْجُدَامِ وَالْبَرَصِ', i.e. cure from leprosy and leucoderma, whereas some of the narrated sayings mention a particular place in Madinah called Su'ayb [مُعْتَبٍ] (generally known as Khak-e-Shifa).

Some narrations state that the Greatest Rasool ﷺ advised blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ to treat fever with this soil. Righteous saints have also narrated parables, mentioning that diseases were cured by the blessed soil of the particular place known as 'Su'ayb'. (*Jazb-ul-Quloob*, pp. 27)



50

YEAR-LONG FEVER CURED IN A DAY

Sayyiduna Shaykh Majduddeen Feerozabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: A slave of mine suffered from fever throughout the year. I took the soil of Madinah (from the place of Su'ayb i.e. Khak-e-Shifa), dissolved it in water in small amount and gave it to him to drink. اَلْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ, he recovered from the fever the same day. (Ibid)

51

Cure of swelling

by the curing soil

Shaykh-e-Muhaqqiq, 'Allamah Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, 'During my stay in Madinah Munawwarah, my foot swelled due to some disease. Doctors declared it a deadly disease and discontinued the treatment. I took the blessed soil from the place called Su'ayb and started using it. اَلْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ, I got rid of the swelling within a few days.' (Ibid)

Among the devotees of Rasool, the place 'Su'ayb' is known as 'Khak-e-Shifa, i.e. the curing soil'. Alas! That sacred place has now been hidden. Sometimes, the devotees of Rasool dig out the 'curing soil' but the administration gets it covered again with tar, etc.

*Madinay ki matti zara si utha ker
Piyo ghol ker her maraz ki dawa hay*

(Wasail-e-Bakhshish)

صَلُّوا عَلَی الْحَبِیْبِ صَلَّى اللهُ تَعَالَى عَلَیْ مُحَمَّدٍ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

42 Parables of HAJIS

Excellence of Salat upon Nabi

Salam from the Beloved Rasool ﷺ to his devotee

Sayyiduna Abul Fadl Ibn Zeerak Qumasaani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: A devotee of Rasool came to me from Khurasan and said: **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**! While asleep in the Masjid-un-Nabawi, I was blessed with beholding the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in dream. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When you go to Hamazaan, say my Salam to Abul Fadl Ibn Zeerak.’ He humbly asked, ‘Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ May I know the reason of this benevolence to him?’ The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘He recites Salat 100 times upon me everyday.’

Sayyiduna Abul Fadl رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated that the Khurasani devotee asked me to tell him the Salat upon Nabi (which I recite every day). I told him that I recite the following Salat upon Nabi hundred or more than hundred times daily:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ جَزَى اللَّهُ مُحَمَّدًا عَنَّا مَا هُوَ أَهْلُهُ

That devotee of Rasool learnt the Salat upon Nabi from me. He then said under oath that he neither knew me, nor did he hear even my name before. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ told him about me.

Sayyiduna Abul Fadl Ibn Zeerak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further stated, ‘I presented a gift to the

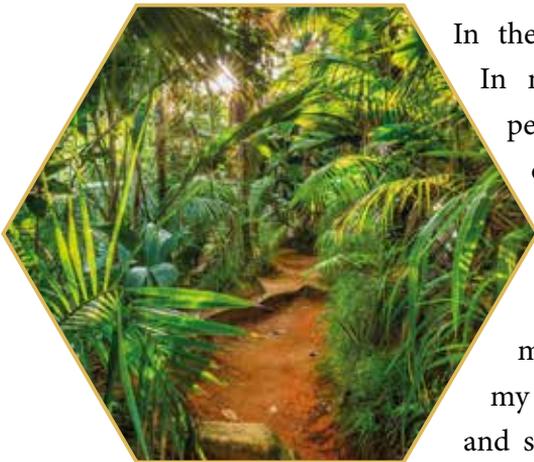
fortunate devotee of Rasool so that I could hear anything else about the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from him but he refused to accept the gift, saying, ‘I do not accept anything from anyone as a reward for conveying the sacred message of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ Sayyiduna Abul Fadl Ibn Zeerak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated, ‘Since then, I never saw that devotee of Rasool again.’ (*Tareekh-ul-Islam liz-Zahabi, vol. 32, pp. 63*)

52

Deceased father was

blessed in jungle

Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has related: During Tawaf, I saw a devotee of Rasool who was reciting Salat upon Nabi while walking every step. I asked him the secret behind reciting Salat upon Nabi instead of reciting ‘سُبْحَانَ اللهِ، لَا إِلَهَ إِلَّا اللهُ’. At first, he asked my name. He then related his story in these words: I along with my father went on the Hajj pilgrimage. During the journey, my father fell seriously ill. We stayed at a place and my father received some treatment but could not recover and passed away. It was ordained by Allah عَزَّوَجَلَّ. All of a sudden, his face blackened, eyes slanted and belly bulged out. Seeing this, I got scared and wept, reciting ‘إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ’¹. I covered his face with a shawl.



In the same situation, sleep overcame me. In my dream, I saw a very handsome personality dressed in extremely neat and clean clothing with fragrance emanating from him. I had never seen such a handsome personality; nor had I smelled such a pleasant fragrance in my life. That personage came close to my deceased father, removed the shawl and stroked his luminous hand on the face

¹ To Allah we belong and to Him we have to return. (*Part 2, Surah Al-Baqarah, Ayah 156*)

of my father. All of a sudden, the blackness of the face of my deceased father turned into luminosity. His eyes and belly also normalized. When the luminous personality was about to leave, I clung to his feet and said, 'Allah ﷺ has sent you as a mercy for my father in this deserted place! Please, tell me who you are.' That personage said, 'Don't you recognize me? I am the one to whom Quran has been revealed - Muhammad Bin 'Abdullah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ). Your father was a sinner but he would recite Salat upon me abundantly. When he got into this trouble, he pleaded with me and I came to help him. Indeed I help those who recite Salat abundantly upon me.' When I woke up, I saw that my deceased father's face had really become luminous and his belly had also normalized.

(Tafseer Ruh-ul-Bayan, vol. 7, pp. 225)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Dunya-o-aakhirat mayn jab mayn rahun salamat
Piyaray perhoon na kyun ker tum per salam her dam
Ab hamari faryad ko pohanchiye!
Bay-had hay haal abter tum per salam her dam*

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

53

Devotion to Rasool ﷺ

On the occasion of the Hudaibiyah Truce, the Greatest and Noblest Rasool ﷺ sent Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ as his envoy, i.e. a representative to Makkah Mukarramah in order to negotiate with disbelievers. Actually, disbelievers had decided not to allow the Beloved Rasool ﷺ and his companions to enter Makkah Mukarramah that year. As Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ arrived in Haram-e-Ka'bah, he رَضِيَ اللهُ تَعَالَى عَنْهُ was informed

that Muslims would not be allowed to perform 'Umrah that year. However, disbelievers told Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ that he could perform Tawaf since he had arrived there.

Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ did not like to perform Tawaf without the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He said, 'مَا كُنْتُ لِأَفْعَلَ حَتَّى يَطُوفَ بِمِ رَسُوْلِ اللهِ' i.e. I will not perform Tawaf of the Ka'bah until the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performs Tawaf. (Musnad Imam Ahmad Bin Hanbal, vol. 6, pp. 489, Hadees 18932)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Allah say kya piyar hay 'Usman-e-Ghani ka
Mahboob-e-Khuda yar hay 'Usman-e-Ghani ka

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

54

20 Hajj pilgrimages on foot

Sayyiduna Imam Hasan Mujtaba رَضِيَ اللهُ تَعَالَى عَنْهُ once said, 'I am deeply ashamed. Alas! How I would meet Allah عَزَّوَجَلَّ! Alas! I have never gone to the Holy Ka'bah on foot.' Since then, he رَضِيَ اللهُ تَعَالَى عَنْهُ travelled to Makkah Mukarramah from Madinah Munawwarah on foot for Hajj 20 times. It is narrated that once he رَضِيَ اللهُ تَعَالَى عَنْهُ performed the Tawaf of the Ka'bah, offered two Rak'aat Wajib Salah of Tawaf at the Maqaam-e-Ibraheem, placed his blessed cheek on the Maqaam-e-Ibraheem and made Du'a, weeping bitterly, 'O my Powerful Lord! Your inferior



bondman is present in Your court. Your beggar is present in Your court. Your helpless bondman is present in Your court.' He رَضِيَ اللهُ تَعَالَى عَنْهُ repeated the same words and continued to weep. Afterwards, he رَضِيَ اللهُ تَعَالَى عَنْهُ exited from Masjid-ul-Haraam.

On the way, he رَضِيَ اللهُ تَعَالَى عَنْهُ found some destitute people who were sitting and eating pieces of bread (given to them in charity). He said Salam to them. Replying to the Salam, they invited him to eat with them. Sitting with them unhesitatingly at their dining-mat, he said, 'If these pieces of bread had not been given to you in charity, I would certainly have eaten with you. Sadaqah is Haraam for us – the offspring of the Rasool. He رَضِيَ اللهُ تَعَالَى عَنْهُ then brought the destitute people to his house with him and fed excellent food to all of them. At the time of departure, he رَضِيَ اللهُ تَعَالَى عَنْهُ also bestowed dirhams upon them. (Al-Mustatraf, vol. 1, pp. 23)

May Allah ﷻ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Woh Hasan Mujtaba Sayyid-ul-Askhiya
Raakib-e-dosh-e-'izzat pay lakhaun salam

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Privilege of Tawaf in the rain

along with Holy Nabi ﷺ



Dear Islamic brothers! How wonderful it is to perform Tawaf in the rain! Sayyiduna Abu 'Iqaal رَضِيَ اللهُ تَعَالَى عَنْهُ has said: I was once privileged to perform Tawaf with Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ in the rain. After we offered two Rak'aat Salah at the Maqaam-e-Ibraheem, Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ said to me, 'Start your deeds anew.

Your previous sins have been forgiven indeed. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the same good news to us and we were privileged to perform Tawaf in the rain with him.'

(Ibn Majah, vol. 3, pp. 524, Hadees 3118)

*Aaj hay roobaru mayray Ka'bah
Silsilah hay Tawaf ka Ya Rab
Abr bersa day noor ka kay loon
Baarish-e-noor mayn naha Ya Rab*

(Wasail-e-Bakhshish, pp. 87)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Take me to the blessed Haram

Maulana 'Abdul Haq Ilahabadi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was an Indian national and a great Islamic scholar. He lived in Makkah Mukarramah for more than forty years and performed Hajj every year eagerly and enthusiastically. Once, on the

occasion of Hajj, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ fell seriously ill and was bedridden. On the 9th of Zul-Hijjah, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said to his students, 'Take me to the blessed Haram!' Several men picked him up and sat him in front of the blessed Ka'bah. He asked for the blessed Zamzam water, drank it and made Du'a, 'O Almighty عَزَّ وَجَلَّ! May I not be deprived of Hajj.' Instantly, Allah عَزَّ وَجَلَّ bestowed upon him so much strength that he stood up and went to the plain of 'Arafat on foot and performed Hajj. (*Malfuzaat A'la Hadrat, vol. 2, pp. 198*)

Dear Islamic brothers! If one prays to Allah عَزَّ وَجَلَّ with a firm belief after drinking Zamzam water, whatever he prays will be answered. The Revered and Renowned Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The purpose for which Zamzam is drunk will be fulfilled.' (*Ibn Majah, vol. 3, pp. 490, Hadees 3062*)

Yeh Zamzam us liye hay jis liye is ko piye koi

Isi Zamzam mayn Jannat hay isi Zamzam mayn Kawsar hay

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

57

Zamzam cured injury

in the throat

Hamzah Bin Waasil has narrated from his father: In the blessed Haram, there was a person who drank a beverage. There was a needle in that beverage. The needle got stuck in his throat, endangering his life. Despite a lot of treatment, there was no improvement in his condition. Groaning with pain, he said, 'The last remedy for this difficulty is the Zamzam water. Make me drink it. I will get cured, اَلْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ.' Therefore, he was made to drink the Zamzam water. اَلْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ! By its blessing, he was cured.

The narrator has stated, 'After several days, my father saw the same person in the blessed Haram. He was quite relaxed and healthy.' (*Shifa-ul-Ghuraam, vol. 1, pp. 338*)

Mayn Makkay mayn ja ker karoon ga Tawaf aur
Naseeb Aab-e-Zamzam mujhay hoga peena

(Wasail-e-Bakhshish, pp. 323)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ مُحَمَّدٌ

58

Amazing blessings of Zamzam water

A Yemeni person suffered from a disease that caused the swelling of his stomach and intense thirst. The doctors of Yemen declared his disease incurable. He came to Makkah Mukarramah. Doctors in Makkah Mukarramah also declared his disease incurable. By the grace of Allah ﷺ, a thought occurred to him that he should drink Zamzam water. Hence, he drank it in a sufficient quantity. By the grace of Allah ﷺ, he recovered from those diseases. (Ibid, pp. 255)

Tu Makkay ki galiyan dikha Ya Ilahi

Wahan khoob Zamzam pila Ya Ilahi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ مُحَمَّدٌ

59

Wells of bounties and torments

Mujahid Bin Yahya Balkhi has said that there was a Khurasani person who had been living in Makkah Mukarramah for 60 years. Very pious and ascetic¹, he would recite the Holy Quran during the day and

¹Uninterested in the worldly pleasures.

perform Tawaf the whole night. He had friendship with a righteous and pious person who entrusted 10 thousand dinars to the Khurasani person, his friend, and went on a journey. When he returned from his journey, he was informed that his Khurasani friend had passed away. He went to his heirs and asked for his dinars but they denied all knowledge about them. The pious person then mentioned this incident to Islamic jurists in Makkah Mukarramah. They said that they were hopeful that the deceased Khurasani would be a Heaven-dweller. They advised the pious person to go to the well of Zamzam after midnight and call his deceased friend in these words, peeping into the well of Zamzam, 'O Khurasani! I entrusted something to you.' The deceased person would reply.

The pious man did as was advised but received no reply from inside the Zamzam well. He contacted the scholars of Makkah Mukarramah again

and informed them of the situation.

Expressing sadness, they said that perhaps the Khurasani person was not among those blessed with Heaven; otherwise his soul would have been in the well of Zamzam.

The scholars then advised the pious



man, 'Now go to Yemen where there is a well called Barhoot. After you reach the well of Barhoot, call him in the same way. That well lies at the corner of Hell. The souls of Hell-dwellers gather in it.' Hence he went to Yemen and called him peeping into the well of Barhoot, 'O Khurasani! I entrusted something to you.' The pious man heard the crying of souls there. He asked one of them why he was being tormented; so he replied that he was a cruel person and would earn Haraam sustenance. In consequence of it, the angel of death threw him there. Another soul said that it was the soul of 'Abdul Malik Bin Marwaan and

was being tormented for tyranny¹. He then heard the voice of his deceased Khurasani friend. The pious person asked, 'Why have you been brought here? You were a pious person.' The Khurasani person replied, 'There was a disabled sister of mine. I did not use to care for her and had broken off relations with her. This resulted in my all acts of worship being ruined, and I am being punished for that now.'

The pious person then asked him of the dinars which he had entrusted to him. The Khurasani person replied that they were buried in the such-and-such corner of his house. The deceased Khurasani person asked him to go there and dig it out. Hence, that pious person went to the home of the deceased Khurasani man, dug his dinars out and then went to the home of the sister of the deceased Khurasani man. He provided for² her, and she became happy. Afterwards, the pious person went to the Zamzam well in Makkah Mukarramah and called his friend, peeping into the well. The deceased Khurasani person replied, 'الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ' I have been released of the well of Barhoot and I am now in the well of Zamzam in peace.' (Balad-ul-Ameen, pp. 98, 99)

Ya Ilahi! Rishtay-daraun say karoon husn-e-sulook
Qat'-e-rihmi say bachoon is mayn karoon na bhool chook

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

60

In front of **Ka'bah**
from **India** in an instant

On ninth Zul-Hijja-til-Haraam, a grass-cutting elderly man in India suddenly thought that it was the day of 'Arafah and the fortunate Hujjaj would gather in the plains of 'Arafat. As soon as the thought occurred to him, he let out an extremely wistful sigh, saying, 'If only I had also been blessed with Hajj.'

¹Unfair and cruel use of power.

²To give somebody the things they need to live.

Sayyiduna Shaykh Sayyid Ashraf Jahangir Samnaani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was present near him. Hearing his wistful sigh, he said to the elderly man, 'Come here.' The elderly man drew near. Then, without uttering any word, Sayyiduna Shaykh Sayyid Ashraf Jahangir Samnaani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ gestured for him to go. As soon as the gesture was made, the elderly man found himself in front of the Holy Ka'bah in Masjid-ul-Haraam in Makkah Mukarramah. He performed the Tawaf with great pleasure, arrived in 'Arafat and performed other rites of Hajj.

When the days of Hajj ended, the elderly Haji thought how he would return to his country. As the thought came to his mind, he saw that Sayyiduna Shaykh Jahangir Samnaani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was standing in front of him, saying, 'Go!' As soon as the elderly Haji lifted his head, he found himself in his home in Hind.

(Lataaif-e-Ashrafi, part 3, pp. 602, 603)

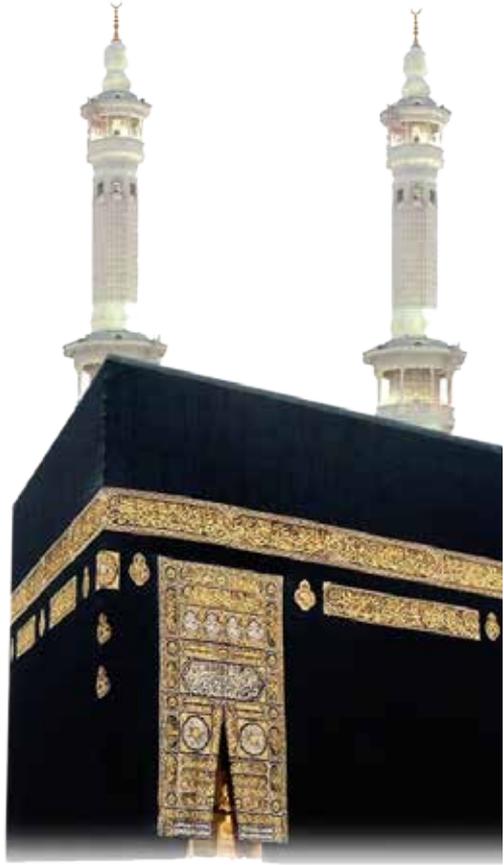
May Allah ﷻ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Kyun ker na mayray kaam banayn ghayb say Hasan
Bandah bhi hoon to kaysay baray Karsaz ka*

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



STRANGE LEPER

Sayyiduna Abul Husayn Darraaj رَضِيَ اللهُ تَعَالَى عَنْهُ has said: I once went on the Hajj pilgrimage alone. Travelling fast, I reached 'Qaadisiyah'. I then reached a Masjid where I saw a leper. He greeted me and asked me if I had the intention to perform Hajj. Seeing him, I felt great disgust and replied in the positive in a very cold manner. The leper said, 'Take me also with you!' Considering him a burden, I thought to myself that I did not like the company of even healthy people and he was a leper. Therefore, I flatly refused. He requested me humbly to take him with me but I said, 'By Allah ﷺ! I would not take you with me at any cost.' The leper said, 'O Abul Husayn! Allah ﷺ blesses weak people in such a way that even healthy people are left astonished [i.e. surprised].' I replied that he was right but I could not take him with me. Having offered 'Asr Salah, I resumed my journey and reached a small town in the morning. Much to my astonishment, I met the same leper there. Seeing me, he greeted me and said: 'Allah ﷺ blesses weak people in such a way that even healthy people are left astonished.' Hearing this, strange thoughts came into my mind about him.

Anyway, I resumed my journey once again. When I arrived in Qar'a and entered a Masjid, I found him sitting there once again. He uttered the same sentence, 'O Abul Husayn! Allah ﷺ blesses weak people in such a way that even healthy people are left astonished.' Deeply moved by hearing it, I sought forgiveness from Allah ﷺ and requested him to forgive me. He asked me, 'Why are you talking to me like this?' I said that I had made a big mistake by not taking him with me during the pilgrimage. I then once again requested him to forgive me and join me during the rest of the pilgrimage. Reminding me of the oath I had taken, he said that he did not want me to break it. Then I requested him, 'Please, make me behold you at every stopover. It will be kind of you.' He said that he would do so, إِنَّ شَاءَ اللهُ ﷺ. Then he disappeared and I also began my journey once again. By the blessing of this righteous bondman of Allah ﷺ, I did not feel



hunger, thirst and tiredness during the rest of the pilgrimage. *أَلْحَدُ لِلَّهِ عَزَّوَجَلَّ*, at every stopover, I was able to see that pious saint.

After being blessed with the fragrant atmosphere of Madinah Munawwarah, I reached Makkah Mu'azzamah where I was privileged to meet Sayyiduna Abu Bakr Kattaani and Sayyiduna Abul Hasan Muzayyin *رَحِمَهُمَا اللهُ تَعَالَى*. When I related this amazing story to them, they said, 'O unwise man! Do you know who he was? He was Sayyiduna Abu Ja'far Majzoom *رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ*. We have prayed to Allah *عَزَّوَجَلَّ* to make us see that pious saint. If you meet him again, do inform us.' On the 10th of Zul-Hijjah, as I performed Rami (i.e. threw stones at the big Satan), somebody pulled me towards him and said, 'O Abul Husayn! *اَلْسَّلَامُ عَلَيْكُمْ*? As I turned around, I found the same saint i.e. Sayyiduna Abu Ja'far Majzoom *رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ* standing behind me. Upon seeing him, I was deeply moved and fell to the ground, weeping. By the time I came to my senses, he had left.

After I performed Tawaf-e-Rukhsat and offered two Rak'aat Salah at Maqaam-e-Ibraheem, I raised my hands to make Du'a. Suddenly, someone pulled me towards him. He was Sayyiduna Abu Ja'far Majzoom *رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ*. He said, 'O Abul Husayn! Don't worry and don't make a noise.' I remained silent and made three Du'as in the blessed court of Allah *عَزَّوَجَلَّ*. He *رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ* said Aameen after hearing all of the three Du'as and then disappeared. Since then, I never saw him. My three Du'as were as follows:

1. O my Lord! Make me love destitution so much that I do not love anything else more than it in the world.

2. May I never save anything at night for the morning! This has been answered. Many years have passed but I have not saved anything.

The third Du'a was:

3. O my Lord! When You bless Your Awliya with the privilege of seeing You, then include me also among them.'

I hope that my Lord will certainly fulfil these prayers of mine because a perfect

Wali said Aameen while I made them. (*Uyoon-ul-Hikayaat*, pp. 291)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Zu'uf maana magar yeh zalim dil
Un kay rastay mayn to thaka na karay

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

62

Holy Rasool ﷺ enabled devotee to **PAY HAJJ-EXPENSES**

Allamah Abul Faraj 'Abdur Rahman Bin 'Ali Ibn Jawzi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated in his book '*Uyoon-ul-Hikayaat* that a pious man has related: Throughout last three years, I often prayed to perform Hajj but my wish was not fulfilled. When the beautiful season of Hajj approached the fourth year, I was anxious and eager to visit the blessed Haram respectfully. One night when I fell asleep, fortune smiled on me and I was privileged to see the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in dream اَلْحَسْبُ لِيْلَهُ عَزَّوَجَلَّ. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Go to perform Hajj this year.'

When I woke up, I was extremely happy. It was as if the sweet voice of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was still echoing in my ears. 'Go to perform Hajj this year.' The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ granted me the permission of Hajj. I was very delighted but suddenly I thought that I did not have the travelling expenses. I became sad. The next night, once again, I had the privilege of seeing the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but I could not mention my poverty to him. Likewise, third night again I was privileged to see the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who ordered me to go to perform Hajj. I thought that I would mention my

financial situation to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ if I was privileged to see him the fourth time in my dream.

*Ah! Pally zar nahin rakht-e-safar Sarwar nahin
Tum bula lo tum bulanay per ho qaadir Ya Nabi*



Fourth night once again, I beheld the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ [in dream]. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Go to perform Hajj this year.' I humbly said, 'O my Master! I cannot afford to pay the expenses.' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Dig such-and-such

a place in your home, and you will find the armour of your [paternal] grandfather.' Having said this, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ left. When I woke up the next morning, I was overjoyed. Having offered Fajr Salah, I dug the place identified by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I really found a precious, neat and clean armour. It seemed as if it had never been used! I sold it for 4,000 dinars and thanked Allah عَزَّوَجَلَّ.

By the benevolence of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I was able to pay my travelling expenses for the Hajj pilgrimage. (*Uyoon-ul-Hikayaat*, pp. 326)

*Jab bulaya Aqa nay
Khud hi intizam ho gaye*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Humility of the PIOUS

Sayyiduna 'Ali Bin Muwaffaq رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: I was privileged to perform Hajj. After I performed the Tawaf of Ka'bah, kissed Hajar-e-Aswad and offered two Rak'aat Salah of Tawaf, I started weeping, sitting near the wall of the Holy Ka'bah. I then humbly said in the court of Allah ﷻ, 'O Allah ﷻ! I have moved around Your Holy House so many times but I do not know whether it has been accepted or not!'

Thereafter, I drowsed and heard a voice from Ghayb, 'O 'Ali Bin Muwaffaq! We have heard you. Do you not invite to your home only those you love?' (Ar-Raud-ul-Faa'iq, pp. 59)

May Allah ﷻ have mercy on him and forgive us without accountability for his sake!



آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bulatay hayn usi ko jis ki bigri yeh banatay hayn
Kamar bandhna diyar-e-Taybah ko khulna hay qismat ka

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

PATIENCE BEARS FRUIT

Sayyiduna ‘Abdullah Bin Hunayf رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I went on the Hajj-pilgrimage. When I reached Baghdad, I had not eaten anything for forty consecutive days. In the state of extreme thirst, I reached a well where a deer was drinking water. Seeing me, the deer ran away. I peeped into the well and saw that the water level had dropped and it was very difficult to draw water without a jug. I started walking, saying, ‘O my Lord! My status is not equivalent to even that of a deer!’ I heard a voice from behind me, ‘We only tested you but you could not have patience. Now go back and drink water.’ As I came back, the well was full of water up to the top. I quenched my thirst and also filled my water-bag with water. I heard a voice from Ghayb, ‘The deer had come without a water-bag but you have come with it.’

Throughout the pilgrimage, I drank water from it and made Wudu with that water. After I returned from the Hajj-pilgrimage, I went to a Jaami’ Masjid where Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was present. As soon as he saw me, he said, ‘If you had observed patience for a moment, spring would have emerged from your feet.’ (Ar-Raud-ul-Faa'iq, pp. 103)

May Allah ﷻ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Un kay taalib nay jo chaha pa liya
Un kay saa`il nay jo manga mil gaya

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



Unique Du'a of Tawaf-performing person

A learned and pious saint, Sayyiduna Qaasim Bin 'Usman رَضِيَ اللهُ تَعَالَى عَنْهُ said: I saw a man who was making only this Du'a during the Tawaf: **اللَّهُمَّ فَصِّبْتَ حَاجَةَ الْمُحْتَاجِينَ وَحَاجَتِي** i.e. 'O Allah ﷻ! You have fulfilled the needs of all the needy people but my need has not been fulfilled yet.' I asked him the reason for this strange Du'a, so he related his whole story to me in these words: Seven people including me went to do Jihad. The non-Muslims arrested us. When brought into a plain in order to be killed, I lifted my head and saw that there were seven open doors in the sky with a Heavenly maiden standing at each door. As soon as a companion of mine was martyred, I saw that a Heavenly maiden descended down on the earth with a handkerchief in her hand in order to take the soul of the martyr. Six of my companions were martyred in the same way and their souls were taken by the Heavenly maidens. When it was my turn, a courtier requested the king to hand me over to him as a king accepted his request, depriving me of the privilege of martyrdom. I then heard a Heavenly maiden say, 'O the one! Why were you deprived of this privilege?' All of the seven doors of the sky were then closed. O my brother! I greatly regret that I was deprived. If only I had also been blessed with the privilege of martyrdom! This is the need you heard during the prayer I made.



Sayyiduna Qaasim Bin ‘Usman رَضِيَ اللهُ تَعَالَى عَنْهُ has further stated: In my opinion, he is the greatest of all those seven people. He was saved from murder and saw the faith-refreshing scene which others did not see. He remained alive and continued to perform virtuous deeds very eagerly and enthusiastically.

(Al-Mustatraf, vol. 1, pp. 249)

May Allah ﷻ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Maal-o-dawlat ki Du'a ham na Khuda kertay hayn
Ham to marnay ki Madinay mayn Du'a kertay hayn

(Wasail-e-Bakhshish, pp. 143)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

66

Hidden Plan of

ALLAH عَزَّوَجَلَّ

Sayyiduna Abu Muhammad رَضِيَ اللهُ تَعَالَى عَنْهُ has said that three Muslims went on the Hajj-pilgrim without provisions. They stayed at a Christian town during the pilgrimage. One of them happened to see a beautiful Christian woman and fell in love with her. Making some excuses, the lover stayed at the town while the other two pilgrims continued their journey. The lover shared his feelings with the father of the woman. Her father said that he [i.e. the lover] would not be able to pay the ‘Mahr’ of his daughter. The lover asked about the ‘Mahr’. The father replied: You will have to become Christian. That unfortunate



person embraced Christianity, married the woman and became the father of two children. At last, he died.

Both of his companions once again passed through the same town during another journey. When they became aware of the whole situation, they became very sad. While passing the graveyard of Christians, they saw a woman and two children weeping near the grave of the unfortunate lover. Those both Hajis also started weeping (fearing the Hidden Plan of Allah ﷻ). The woman asked them why they were weeping. They replied, 'When the deceased was a Muslim, he would offer Salah, perform acts of worship and piety and was an ascetic person.' When the woman listened to it, she was very impressed with Islam and became Muslim along with her two children. (Ar-Raud-ul-Faa'iq, pp. 16)

May Allah ﷻ have mercy on them and forgive us without accountability for their sake!

آمين بجاہ النبی الامین ﷺ صَلَّ اللهُ تَعَالَى عَلَیْهِ وَاٰلِهِ وَسَلَّمَ

Dear Islamic brothers! How crucial the situation is! A pious and virtuous pilgrim travelling to Haram suddenly indulged in unlawful love and ended up losing his faith. After he made merry for a short period of time, he eventually met his death and was buried in his grave. Learning a lesson from this parable, all of us should fear the Hidden Plan of Allah ﷻ and should always pray to have a good end at the time of our death. We do not know what will happen to us! Do watch the audio-cassette speech or the VCD 'Allah ki Khufiyah Tadbeer' released by Maktabatul-Madinah. You will tremble with Divine fear, *إن شاء الله ﷻ*.

Jahan mayn hayn 'ibrat kay her soo numunay

Magar tujh ko andha kiya rang-o-boo nay

Kabhi ghor say bhi yeh daykha hay tu nay

Jo aabad thay woh mahal ab hayn soonay

Jaga jee laganay ki dunya nahin hay

Yeh 'ibrat ki ja hay tamashah nahin hay

If only I were among the **WEeping ONES!**

When Hujjaj started weeping and crying during Du'a in 'Arafat, Sayyiduna Bakr رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'If only I were also among weeping Hujjaj.' Overcome with Divine fear, Sayyiduna Mutarrif رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also said out of humility, 'O Allah عَزَّوَجَلَّ! Do not reject these Hujjaj due to my disobedience.' (Ar-Raud-ul-Faa'iq, pp. 59)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without any accountability for their sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Mayray ashk behtay rahayn kash her dam

Tayray khauf say Ya Khuda Ya Ilahi

(Wasail-e-Bakhshish, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Forgiveness in 'Arafat

Sayyiduna Muhammad Bin Munkadir رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had the privilege of performing Hajj 33 times. While praying in the plains of 'Arafat on the occasion of his last Hajj, he said, 'O Allah عَزَّوَجَلَّ! You know that I stayed at 'Arafat 33 times. I performed one Hajj for me and one for my father and mother each. O Lord! Please, be Witness that I give the remaining 30 Hajj as gifts to the person who stayed here in 'Arafat but his Hajj was not accepted.'

When he reached Muzdalifah from 'Arafat, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ heard a voice in his



dream: O Munkadir! Do you want to bestow grace upon the One Who has created grace? Do you want to show generosity to the One Who has created generosity? Your Lord says to you, 'I swear by My greatness and glory! I had forgiven those staying at 'Arafat two thousand years before I created 'Arafat.'

(Ar-Raud-ul-Faiiq, pp. 60)

May Allah ﷺ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأُمِّينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Gham-e-hayat abhi rahataun mayn dhal jayain

Tayri 'ata ka isharah jo ho gaya Ya Rab

(Wasail-e-Bakhshish, pp. 96)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

69

HAJJ ON behalf of Beloved Rasool ﷺ

Sayyiduna 'Ali Bin Muwaffaq رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ performed Hajj many times on behalf of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said that he had the privilege of beholding the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in dream. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'O Ibn Muwaffaq! Have you performed

Hajj on my behalf?’ I replied, ‘Yes.’ The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Did you say Talbiyah on my behalf?’ I replied, ‘Yes.’ The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘I will give you reward for them on the Judgement Day and I will take you to Paradise holding your hand, while people will be facing the severity of accountability.’ (Lubab-ul-Ihya, pp. 83)

May Allah ﷻ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Shukriya kyun ker ada ho aap ka Ya Mustafa

Kay parausi Khuld mayn apna banaya shukriya

(Wasail-e-Bakhshish, pp. 304)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

70

HAJJ SIXTY TIMES

On the occasion of his sixtieth Hajj, Sayyiduna ‘Ali Bin Muwaffaq رَضِيَ اللهُ تَعَالَى عَنْهُ was present in the blessed Haram. Suddenly, a thought came into his mind, ‘For how long would you continue to travel through jungles and deserted places to perform Hajj?’ After a short while, sleep overtook him. While sleeping, he heard a voice from Ghayb, ‘Good news is for the one who has become the friend of his Lord and has been called to His house and has been bestowed upon a high rank by his Lord.’ (Raud-ur-Riyaheen, pp. 107)

May Allah ﷻ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Zu'uf maana magar yeh zalim dil
Un kay rastay mayn to thaka na karay!

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

71

Good news

for Salah-offering young man

Near the Holy Ka'bah, Sayyiduna Zunnoon Misri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ saw a young man who was continuously offering Salah. Somehow, he found an opportunity to ask the young man, 'What is the matter! Why are you offering Salah continuously instead of returning?' The young man replied, 'How can I go back without being granted the permission to return? I am waiting for the permission.'



Sayyiduna Zunnoon Misri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further stated: We were still conversing with each other when a letter fell on to the young man. The letter read, 'This letter is from Almighty Allah ﷻ for a thankful and sincere bondman. Go back!

Your past and future sins have been forgiven.' (Raud-ur-Riyaheen, pp. 108)

May Allah ﷻ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mahabbat mayn apni guma Ya Ilahi
Na paoon mayn apna pata Ya Ilahi

(Wasail-e-Bakhshish, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

HOPEFUL HAJI

Sayyiduna Maalik Bin Dinar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ narrated that a worshipper said: I had the privilege of performing Hajj for many years consecutively. Every year, I saw a respectable man holding the door of the Holy Ka'bah. When the man said, 'لَبَّيْكَ اللَّهُمَّ كَبِيْرًا' a voice was heard from Ghayb, 'لَبَّيْكَ'. On the fourteenth year, I asked him, 'Have you got hearing impairment?' He replied in the negative. I further asked, 'Why do you bear this hardship?' He replied, 'O Shaykh! I swear an oath that I will not leave this door even if I remain alive for 14 thousand years and even if I hear this reply 'لَبَّيْكَ' one thousand times every single day instead of hearing it only once a year.'

We were still conversing with each other when a piece of paper fell on to his chest from the sky. He gave the paper to me. The paper read, 'O worshipper! You want to take My bondman away from My court. You think that I have not accepted many Hajj he performed. That is not the case. Instead, I have accepted the Hajj of all those performing Hajj during this period by the blessing of his call 'Labbayk' so that nobody gets deprived in My court.'

Wisdom behind prayer not being answered

Dear Islamic brothers! The above parable offers a very beautiful Madani pearl to us. No matter how long our prayer takes to be answered, we should not lose heart. We do not know the wisdom behind the delay in our prayer being answered. Even if our prayer remains unanswered for a long time or the effect of the prayer being answered does not occur at all, it is still beneficial to us.

Mentioned here is a summary of what the respected father of A'la Hadrat,

'Allamah Maulana Naqi 'Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: At times, you ask Allah ﷻ for something out of your unwisdom but He ﷻ does not fulfil your Du'a with His infinite wisdom and mercy because the thing you are asking for will cause you harm if granted to you. For example, you might seek wealth, but it will endanger your Iman or you may seek good health but it is harmful to your Hereafter. This is the reason why He ﷻ does not answer your prayer. It is stated in Ayah 216 of Surah Al-Baqarah in part 2:

عَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ط

It is likely that you like a thing which is (actually) bad for you.

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 216)

Yeh kyun kahoon mujh ko yeh 'ata ho yeh 'ata ho
Woh do kay hamayshah mayray ghar bhar ka bhala ho

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

73

Divine court is ultimate *destination*

Whether our prayer is answered or not, we should not show negligence in praying to Allah ﷻ. To continue to invoke our Lord is also a great privilege and an act of worship. Mentioned here is another parable in this context:

An elderly pious saint along with a young man went on the Hajj pilgrimage. As soon as he said 'Labbayk¹' having put on Ihram, a voice was heard from Ghayb, لَا كَيْفِيَّةَ, i.e. your presence is not accepted. The young Haji said to the elderly Haji, 'Have you heard the reply?' The elderly Haji replied, 'Yes. I have been hearing this reply since last 70 years. I humbly say 'Labbayk' but I receive the reply لَا كَيْفِيَّةَ each time.' The young man asked again, 'Why do you then come here bearing the hardships and tiredness of the journey?' The elderly Haji replied,

¹i.e. I am present

crying, 'Where should I go then? Whether rejected or accepted, I have to come here. There is no other refuge.' A voice was heard from Ghayb, 'Go! All of your presences in this court have been accepted.' (*Tafseer Ruh-ul-Bayan*, vol. 10, pp. 176)

Woh sunayn ya na sunayn un ki baher-hal khushi

Dard-e-dil ham to kahay jayain gey, اِنْ شَاءَ اللهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

74

HAJJAJ BIN YUSUF AND BEDOUIN

Once, during the pilgrimage of Hajj in extremely hot weather, Hajjaj Bin Yusuf stopped at a place between Makkah Mukarramah and Madinah Munawwarah. At the time of breakfast, he ordered his servant to bring a guest. The servant came out of the tent and saw a Bedouin sleeping near a mountain. Wakening him up by kicking him, the servant said, 'Come, Hajjaj Bin Yusuf is calling you.' When the Bedouin came, Hajjaj Bin Yusuf said, 'Eat meal with me.' The Bedouin replied, 'I have already accepted the invitation of the One Who is more gracious than you.'

Hajjaj Bin Yusuf asked, 'Who is he?' The Bedouin replied, 'Allah ﷻ. He ﷻ invited me to keep a Sawm and hence I have observed Sawm today.' Hajjaj asked, 'You have observed Sawm in such scorching heat!' The Bedouin replied, 'Yes, in order to save myself from the blazing heat of the Judgement Day.' Hajjaj said, 'All right, but do not keep Sawm tomorrow and eat meal with me.' The Bedouin immediately replied, 'Can you guarantee me that I will remain alive till tomorrow?' Hajjaj replied, 'I'm afraid I can't.' The pious Bedouin said, 'I wonder that you are seeking the world despite being powerless regarding your afterlife. Hajjaj said, 'This food is very wonderful.' The Bedouin replied, 'Neither you nor the cook has made it wonderful. Instead, the quality of it being good for health has made it wonderful. In other words, a patient does not enjoy the taste of food but a healthy person enjoys a lot; and it is the Lord of the universe Who

grants health and protection. Therefore, one should observe Siyam accepting the invitation given by the Powerful Lord.' (Rafeeq-ul-Manasik, pp. 212)

Kuch naykiyan kama lay jald aakhirat bana lay

Koi nahin bharosa ay bhai! Zindagi ka

(Wasail-e-Bakhshish, pp. 195)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

75

No one remains empty-handed

Sayyiduna 'Ali Bin Muwaffaq رَضِيَ اللهُ تَعَالَى عَنْهُ has said: I performed more than 50 Hajj. Except one Hajj, I made Isal-e-Sawab of all the Hajj to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the four blessed companions and my parents. Only one Hajj was left (whose Isal-e- Sawab I had not yet made to anyone). I saw the people present in the plain of 'Arafat and heard their voices. I humbly said in the blessed court of Allah عَزَّوَجَلَّ, 'O Allah عَزَّوَجَلَّ! If there is a person among them whose Hajj has not been accepted, I make Isal-e- Sawab of my Hajj to that person.' That night, I went to sleep at Muzdalifah. I saw Allah عَزَّوَجَلَّ in my dream. Allah عَزَّوَجَلَّ said to me, 'O 'Ali Bin Muwaffaq! Are you showing generosity to Me? Not only have I forgiven all those people present in 'Arafat, but I have further forgiven as many people as were present in 'Arafat. Furthermore, I have also forgiven two-fold more people and I have accepted the intercession of every person on behalf of his family members and neighbours.'

(Raud-ur-Riyaheen, pp. 128)

Koi Hajj ka sabab ab bana day

Mujh ko Ka'bay ka jalwah dikha day
 Deed-e-'Arafat-o-deed-e-Mina ki
 Mayray Maula Tu khayraat day day

(Wasail-e-Bakhshish, pp. 678)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

76

Best companion on pilgrimage of Hajj

A person said to Sayyiduna Haatim Asam رَضِيَ اللهُ تَعَالَى عَنْهُ: I have intended to go on the Hajj-pilgrimage. Whom would you like to recommend as my travelling companion so that I could be blessed with his company and reach the Divine court to receive Divine mercy? He رَضِيَ اللهُ تَعَالَى عَنْهُ said: O brother! If you need a companion, keep the company of the Holy Quran by reciting it. If you want a comrade, make angels your comrades. If you need any friend, Allah عَزَّ وَجَلَّ is the Owner of the hearts of His friends. If you need provisions, belief in Allah عَزَّ وَجَلَّ is the best provision. Then, considering the Holy Ka'bah to be in front of you, perform Tawaf of it happily. (Bahr-ud-Dumu', pp. 125)

May Allah عَزَّ وَجَلَّ have mercy on him and forgive us without any accountability for his sake!

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mu'jizah shaq-qul-qamar ka hay 'Madeenah' say 'iyaan
 'Mah' nay shaq ho ker liya hay 'Deen' ko aghosh mayn

Meaning of couplet: Showing imagination in this couplet, the poet has beautifully expressed a very nice idea. The miracle of the splitting of the moon

in two pieces has been associated with the word 'Madinah'. If we join the first and the last letter of the word Madinah 'مَدِينَه', i.e. 'م' and 'ن', it will become Mah 'مَه' i.e. the moon. In between 'م' and 'ن' is the word Deen 'دِين', forming the complete word 'Madinah' [مَدِينَه]. It is as if 'Deen, i.e. religion' has been centered in Madinah!

صَلُّوا عَلَى الْخَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Punishing Nafs in a strange way

Sayyiduna Abu Muhammad Murta'ish رَحْمَةُ اللهِ تَعَالَى عَلَيْه has said, 'I have performed many Hajj, mostly without provisions. Later on, I became aware that it was all the deception of my Nafs. I realized it when my mother ordered me to fill a pitcher with water and to bring it; my Nafs considered it a burden. Hence, I understood that my Nafs made me bear the hardships of the Hajj-pilgrimage just to gain pleasure for itself, deceiving me. If my Nafs had become absolutely obedient, it would not have considered it a great burden to fulfil a Shari'ah-declared right (i.e. obeying the mother). (Ar-Risala-tul-Qushayriyyah, pp. 135)

Fame

makes it easy to bear the

hardship of worship

Dear Islamic brothers! Have you noticed? Our pious predecessors had excellent Madani mindset and were extremely humble. Some people meet and treat others with gentleness and politeness but deal with their own parents, siblings, wife and children with harshness and hardness, misbehaving towards them and hurting their feelings. What may be the reason for it? Showing good manners among others makes a person famous but there is only a faint hope that one will become famous by treating his own family members with good manners. This might be the reason why these types of people appear to be very nice among people.



Similarly, this parable contains a great lesson for those Islamic brothers who enthusiastically participate in Mustahab [preferable] deeds but show carelessness in Fard and Wajib deeds such as obeying parents, providing children with Shari'ah-complying upbringing and gaining Fard [obligatory] knowledge. It is a fact that the virtuous deeds that earn the doer fame are performed easily despite being difficult to be performed. This is because pleasure of fame and respect converts even the most difficult task into an easy one. Remember! Love for self-respect leads to doom. Mentioned here are two sayings of the Beloved Rasool ﷺ, giving a great piece of advice:

1. Avoid mingling (i.e. mixing) obedience to Allah ﷻ with love for being praised by [His] bondmen lest your deeds get ruined. (*Firdaus-ul-Akhbar*, vol. 1, pp. 223, Hadees 1567)
2. Two hungry wolves do not cause as much destructiveness to a herd of goats as much destructiveness is caused by love for wealth and fame to the religion of a Muslim. (*Sunan-ut-Tirmizi*, vol. 4, pp. 166, Hadees 2383)

IMPORTANT MADANI PEARLS

about love for self-respect

Here are some Madani pearls about love for self-respect; presented with the help of the book *Ihya-ul-Uloom* (page 616 and 617 volume 3): Love for self-respect and ostentation is one of the deadliest inner deceptions, leading to doom and destructiveness. Scholars, worshippers and those treading the path of the Hereafter are made to indulge in it. At times, these people perform acts of worship with great efforts, suppress the desires of their Nafs, refrain from apparent



sins and even avoid doubtful things, but they want to gain the pleasure of their Nafs by informing people about their pious and religious activities and about their efforts to promote the call to righteousness. These types of people say, for example, *I have done this and that; I have delivered speeches at so many places; I have already been booked for so many speeches or Na'ats; I attended the Madani Mashwarah till late night; I am very tired and that's why my voice is hoarse; I am a traveller of a Madani Qafilah, I have travelled with so many Madani Qafilahs or I have travelled to so many cities or countries to perform Madani activities, etc.*

These people inform others about their knowledge and deeds so that they gain respect, honour, fame and pleasure. When they become famous, their Nafs insists that they inform more and more people about their knowledge and deeds so that they gain more and more respect among people. Hence, they try to find further ways to inform people about their knowledge and skills. They are not satisfied with the fact that the reward-granting Creator is aware of their deeds. Instead, they get pleased when praised by others. They are not satisfied with the praise given by the Creator. The Nafs of such a person knows very well that people will sing his praises and treat him with respect and honour when they become aware that person so-and-so suppresses the desires of his Nafs, refrains from doubtful things, spends a lot of money in the Divine path, bears severe hardships in performing acts of worship, sheds tears in fear of Allah ﷻ and in devotion to Beloved Mustafa ﷺ, promotes Madani activities, expresses deep and desperate yearning for the reform of people, travels and inspires others to travel with Madani Qafilahs frequently, observes the Madani lock of the tongue, the eyes and the stomach, delivers many Dars from *Faizan-e-Sunnat* every day, regularly attends Madrasa-tul-Madinah (for adults) and punctually participates in Sada-e-Madinah, especially Madani Daurah. Impressed with such a person, people will consider it a privilege to see and meet him for the betterment of their afterlife. They will humbly request him to come to their shop or home, to make Du'a there for blessings, to take tea or to have a meal with them. They will consider it a means of blessings in the worldly life and in the afterlife to follow his advice. Wherever they see him, they will serve him and say Salam to him. They will be eager to eat or drink his leftover. In order to get the gift offered by him or the thing touched by him, they will try to get ahead of each other. They will kiss the thing given by him. They will kiss



his hands and feet. They will talk to him in low tone using the titles such as ‘your grace; my master’ etc. showing humility and honour to him. With their hands folded and head bowed, they will beseech him to pray for them. If he comes to attend any gathering, they will stand showing respect for him. They will request him to sit at a respectable place. They will stand in front of him with their hands folded, i.e. with great respect. They will not start eating unless he does. They will present gifts and money to him with humility. In his presence, they will demean themselves by humbly saying that they are his servants or slaves. They will show favour to him when selling anything to or purchasing anything from him or when discussing any matter with him. They will either sell good quality item to him at a low price or will give it to him for free. They will help him do his work, showing respect for him.

When people show reverence for anyone in these ways, his Nafs derives great pleasure from it; and this is the pleasure that dominates all other pleasures. In order to derive this pleasure from the reverence shown by people, he considers it very easy to give up sins. Even the Nafs of the person who has got the disease of “love for respect” asks him not to commit sins; otherwise, his admirers will no longer admire him. Hence, in order to continue to enjoy prestige among his admirers, he considers it very easy to bear the hardships of worship. His Nafs also encourages him to do so. This is because he gains immense inner pleasures, i.e. the pleasure of being revered by people.

On the other hand, he presumes that he is leading his life to please Allah ﷻ. In fact, he is leading his life to gain the concealed pleasure (of love for respect and fame). Even extremely wise people are unable to detect this concealed pleasure. He is under the impression that he is sincere in worshipping Allah ﷻ and in refraining from Divinely-declared Haraam deeds. This is not correct. In effect, he is gaining great pleasure by means of beautification and sophistication. He is very much pleased with the respect and fame he is gaining. This results in the reward of worship and pious deeds being ruined and his name being recorded among hypocrites. And this unwise person assumes that he has gained closeness to Allah ﷻ!

Mayra her 'amal bas Tayray wasitay ho
Ker ikhlas aysa 'ata Ya Ilahi

(Wasail-e-Bakhshish, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ

Madani pearls for those Hujjaj

blowing their own trumpet

Some wealthy people perform Hajj and 'Umrah again and again and keep in mind the number of Hajj and 'Umrah they have performed. Without being asked and without any need, they inform others that they have performed Hajj and 'Umrah and have visited Madinah so many times. They do not realize that they may fall prey to ostentation. Entering the blessed Hateem is just like entering the Holy Ka'bah and everyone can be blessed with it, but nobody mentions that he entered Hateem. On the other hand, if anyone is blessed with entering the Ka'bah through its door or with going beyond the Golden Grilles along with the Prime Minister of any country, he blows his own trumpet. Some people praise themselves by saying, 'We were granted whatever we asked for; every wish was fulfilled; we wished to meet person so-and-so, and we found him after a short while, etc.' These people may get under the impression that they will enhance their prestige by blowing their own trumpet in these ways, but this may not be the case. Some may have the impression that this type of Haji is describing his own '(saintly) miracle' besides talking about the sacred places.

However, with the intention of expressing gratitude for a Divine bounty or motivating others, there is no harm in mentioning other Divinely-bestowed bounties. Anyway, it is necessary for everyone to ponder over his intention before he talks about anything. If talking brings about betterment in his afterlife, he should talk, or else, he should remain silent. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ has said, 'One who believes in Allah ﷻ and the Judgement Day should talk about

something good or remain silent.’ (Sahih Bukhari, vol. 4, pp. 105, Hadees 6018)

Telling the number of

Hajj and 'Umrah performed

Telling that one has performed Hajj and 'Umrah certain times is not a sin in every case. It is stated in a Hadees 'إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ' Deeds are dependent upon intentions. (Sahih Bukhari, vol. 1, pp. 2, Hadees 1) With the intention of expressing gratitude for a Divine favour bestowed upon a person, if he informs others that he

has performed

'Umrah certain

there is no

However, in the

era, it is very

to rectify one's

and to avoid the

of ostentation

the lack of

knowledge

company of

people .

Without being

inform someone that you have performed two Hajjs. He asks you, 'Why did you

tell it to me?' If you nervously tell him that you have informed him to express

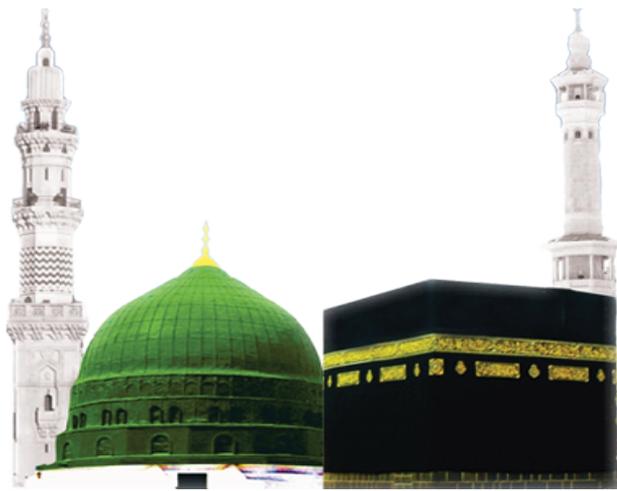
gratitude for a Divine bounty, he may get silent but you should ponder whether

you had really intended to express gratitude for a Divine bounty or not. If you

had this intention, it was fine; otherwise, you would end up committing the sin

of lying.

Furthermore, it may also lead to hypocrisy because of saying something that is contrary to [against] one's feelings and thoughts. مَعَادَ اللَّهِ عَزَّوَجَلَّ If he had the intention



of ostentation in his heart while telling it, he would be charged with ‘double ostentation’ because of declaring an ostentatious act to be a means of expressing gratitude for a Divine bounty. Anyway, it is a Madani request that everyone should observe Qufl-e-Madinah of the tongue because an apparently minor-looking slip of the tongue may lead to Hell.

Two Hajjs unnecessarily disclosed

The renowned Muhaddis, Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was invited by a person to his home. He accepted the invitation and reached his home. The host said to his servant, ‘Bring food in the pots which I have brought on the occasion of my second Hajj.’ Listening to him, Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘O Miskeen (i.e. a destitute person)! You have lost two Hajjs by saying one sentence.’ (Ahsan-ul-Wi'a li Adaab-id-Du'a, pp. 157)

‘Ata ker day ikhlas ki mujh ko na’mat
Na nazdeek aaye riya Ya Ilahi

(Wasail-e-Bakhshish, pp. 77)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

HIDE YOUR GOOD DEEDS

There is a matter of concern for those who unnecessarily inform others about the number of Hajj and ‘Umrah they have performed, about the recitation of the Holy Quran they have made, about Salat upon Nabi and other Awraad they have recited. (The seekers of sincerity should listen to the audio cassette ‘Naykiyan Chhupao’ released by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.) Those who unnecessarily call themselves Haji, Qaari, Haafiz should also ponder what they want to gain by announcing that they have performed Hajj or that they have gained expertise in Qira`at or that

they are Haafiz. However, if people themselves call such people Haji, Qaari or Haafiz, there is no harm in it.

It is also noteworthy that one should think positive about the number of Hajj performed by blessed saints. Either their respected servants narrated these things or they may have themselves mentioned it in order to express gratitude for a Divine bounty. The intention of these saints, who are the embodiment of sincerity, is definitely not to earn fame or to enhance their prestige. It should also be kept in mind that if a Haji mentions the number of the Hajj etc. he has performed, we are still not allowed to call him an ostentatious person because Allah ﷻ knows the intention of his heart. We must have a positive opinion about such people.

77

Dialogue between

saint and Satan

On the day of Hajj, a saint saw Satan in the form of a human being in the plain of 'Arafat. Weak and pale-faced, Satan was weeping with his back broken. When asked by the saint about the reason of his weeping, Satan replied: Since these Hajjis have gathered here for the pleasure of Allah ﷻ, they will not be disgraced by Him. I am afraid that all of them may be forgiven! He of his weakness travelled in the path of Allah ﷻ. He also said regretfully, 'If these travellers (of the Divine path) were following my path (that is full of negligence and sins), I would like it very much.' Telling the reason of his pale face, he said that the help people give to



each other in performing the acts of worship has turned him pale.

When the blessed saint asked him how he had broken his back, Satan replied, 'When a person makes Du'a to Allah ﷻ, 'Ya Allah ﷻ! Bless me with a good end at the time of my death', I am shocked to hear it. I wish that he would consider his pious deed to be important, bragging and boasting about it so that he get doomed. I also fear that he might realize that one should not be proud of their good deeds and should be humble seeking the mercy of Allah ﷻ. (Ihya-ul-Uloom, vol. 1, pp. 322; summarized)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

78

Disgrace of the person desiring for high rank

A saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: I saw a mule-rider in Makkah Mukarramah between Safa and Marwah. Some of his slaves were shouting out: 'Make way! Make way!' After some period of time, I saw the same person in Baghdad, long-haired, barefooted and sad. I asked him in surprise, 'What have Allah ﷻ done with you?' He replied, 'I desired for greatness in that place (i.e. Makkah Mukarramah) where people desire humbleness, so I was disgraced by Allah in that place where people achieve greatness.'



(Az-Zawajir 'Aniqtiraf-il-Kabaair, vol. 1, pp. 164)

Wohi sar ber sar-e-Mahshar bulandi paye ga jo sar
Yahan dunya mayn in kay aastanay per jhuka hoga

(Wasail-e-Bakhshish, pp. 187)

I wish for Hajj, not money

Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ once said to his slave Muzahim, ‘I wish to perform Hajj; do you have any money?’ He replied that he had a little more than 10 dinars. Sayyiduna ‘Umar Bin Abdul ‘Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘How can Hajj-expenses be met with so little amount?’ After a few days, Muzahim said, ‘O Ameer-ul-Mu`mineen! Get ready; we have got 17 thousand dinars (gold coins) from the wealth of Banu Marwaan.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Deposit them in the Bayt-ul-Maal [i.e. the treasury]. If these are Halal, we have already taken as many as we needed. If these are Haraam, we do not need anything out of them.

Feeling that it was disappointing to Muzahim, Ameer-ul-Mu`mineen رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Muzahim! Look! If I do anything for the pleasure of Allah عَزَّ وَجَلَّ, you should not consider it a burden. My Nafs prefers to have the best thing. Even after achieving any rank, it makes efforts to get a higher rank than that. Among the official positions, the highest is Khilafat that my Nafs has already obtained. Now it is only desirous for Paradise.’

(Seerat ‘Umar Bin ‘Abdul ‘Azeez li Ibn ‘Abdul Hakam, pp. 53)

May Allah عَزَّ وَجَلَّ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Aakhiri ‘umar hay kya raunaq-e-dunya daykhoon

Ab faqat aik hi dhum hay kay Madinah daykhoon

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The above parable contains a lesson for those who accumulate wealth through unfair means such as bribes, interest, gambling, fraud and lying when doing business, etc. They

perform Hajj with the same wealth, assuming that they have achieved something very great. Beware! This is not an achievement but rather, it is a matter of great concern which may result in catastrophic¹ consequences. It is stated in a Hadees: When the person who has come to perform Hajj with Haraam earnings utters 'كَيْبِكَ', Allah ﷻ says to that person, 'Neither your كَيْبِكَ is accepted nor is your effort acknowledged, and your Hajj is thrown on to your face unless you return the Haraam earnings that are in your possession to the deserving people.' (At-Tazkirah fil-Wa'z li Ibn Jawzi, pp. 124)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

80

Popular caliph

Renown and popularity are big honours. Sayyiduna 'Umar Bin Abdul 'Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْه obtained them by virtue of his good manners and justice. On the occasion of Hajj, when Sayyiduna 'Umar Bin 'Abdul 'Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْه arrived at the plain of 'Arafat, he became the centre of attention. Sayyiduna Suhayl Bin Abi Saalih رَحْمَةُ اللهِ تَعَالَى عَلَيْه was also present in the crowd. He said to his father in a humble manner, 'By Allah ﷻ! I think Allah ﷻ loves 'Umar Bin 'Abdul Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْه.' His father asked the reason for it. He replied that people respected him from the bottom of their heart. He then mentioned a Hadees: The Beloved Rasool صَلَّى اللهُ



صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'When Allah ﷻ loves a person, He ﷻ says to Jibra'eel عَلَيْهِ السَّلَام that I love person so and so; therefore you also love him. Hence Jibra'eel عَلَيْهِ السَّلَام loves him. He [i.e. Jibra'eel عَلَيْهِ السَّلَام] then announces among sky-dwellers that Allah ﷻ loves person so and so, you also love him. Hence the sky-dwellers start loving him and then Allah ﷻ makes him highly popular in the world.' (Tareekh-e-Dimashq, vol. 45, pp. 145)

¹i.e. disastrous



May Allah ﷺ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Woh kay is dar ka huwa khalq-e-Khuda us ki huyi

Woh kay is dar say phira Allah us say phir gaya

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

81

Female Bedouin

It is stated on page 339, 340 and 341 of the 397-page book 'Parday kay baaray Imayn Suwal Jawab' [Questions and Answers about Islamic Veil] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Sulayman Bin Yasaar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a very pious, Allah-fearing and extremely handsome young man. During Hajj-pilgrimage, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was alone in his tent in Abwa - a place. His travelling-companion had gone out to get some food. Suddenly a Burqa¹-wearing female Bedouin entered his tent and removed her face-veil. Her beauty was causing great mischief. She said, 'Give me something.' At first, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ thought that she was asking for some bread, but then she said, 'I want what a wife wants from her husband.' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ trembled with fear of Allah ﷺ and said, 'Satan has sent you to me.' After saying this, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ cried loudly with his head on his knees. The veiled female Bedouin rushed out of the tent in fear. When his companion returned and saw that his eyes were swollen and throat was sore due to excessive crying, he asked him what had happened. At first, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ hesitated but on his companion's constant insistence, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ told him the whole story. His friend also burst out crying. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked, 'Why are you crying?' The friend replied, 'I should cry even more, because if I were you, I would perhaps not be patient (and would perhaps commit the sin).'

¹A type of veil that covers the entire body from head to feet.

Both of them continued to cry. Eventually, they reached Makkah Mukarramah. After completing Tawaf and Sa'ee, Sayyiduna Sulayman Bin Yasaar رَحْمَةُ اللهِ تَعَالَى sat in the Hateem of the Ka'bah with his shawl wrapped around his knees. He رَحْمَةُ اللهِ تَعَالَى dozed off and had a dream in which he رَحْمَةُ اللهِ تَعَالَى saw an incredibly handsome personage who was of considerable height and was dressed in beautiful clothing. Sayyiduna Sulayman Bin Yasaar رَحْمَةُ اللهِ تَعَالَى asked, 'Who are you?' He answered, 'I am (the Nabi of Allah عَزَّوَجَلَّ) Yusuf. He رَحْمَةُ اللهِ تَعَالَى said, 'O Nabi of Allah (عَلَيْهِ السَّلَام), your story with Zulaykha is very strange.' He عَلَيْهِ السَّلَام replied, 'Your incident at Abwa with that Bedouin woman is even stranger.'

(Ihya-ul-'Uloom, vol. 3, pp. 130)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! You must have noticed! How cunningly Satan plots to pull Hajj-pilgrims towards the mire of sins during the blessed Hajj-pilgrimage. Indeed, very pure and pious is the character of those devotees of Rasool who turn the attack of Satan into a failure; as is shown in the above parable. Sayyiduna Sulayman Bin Yasaar رَحْمَةُ اللهِ تَعَالَى rejected the offer of sin from a female Bedouin who had come herself to seduce him. He رَحْمَةُ اللهِ تَعَالَى even burst out crying in Divine fear, as a result of which Sayyiduna Yusuf عَلَيْهِ السَّلَام encouraged him in the state of dream. Anyhow, goodness of both worlds lies in avoiding Satan's tempting trap. Even if a man or woman seduces anyone, and tempts them to sin a thousand times, no matter whatever happens, one should protect oneself from satanic deception and should reap rich rewards.

Aakhiri 'umar hay kya raunaq-e-dunya daykhoon
Ab faqat aik hi dhun hay kay Madinah daykhoon

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

ABUNDANTLY WEEPING HAJI



Sayyiduna Mukhawwal رَضِيَ اللهُ تَعَالَى عَنْهُ stated: Sayyiduna Buhaym رَضِيَ اللهُ تَعَالَى عَنْهُ told me that he made the intention to go on the Hajj-pilgrimage and wanted someone to travel with him as a companion. Therefore, I persuaded a neighbour of mine to travel with him during the Hajj-pilgrimage. The next day, my neighbour came to me and said that he could not travel with Sayyiduna Buhaym رَضِيَ اللهُ تَعَالَى عَنْهُ. I said in surprise, ‘By

Allah عَزَّوَجَلَّ! I have never seen a man of such a good character in the entire Kufa city; why do you want to deprive yourself of his company?’ He replied that he had heard that he [i.e. Sayyiduna Buhaym رَضِيَ اللهُ تَعَالَى عَنْهُ] often wept and he [i.e. my neighbour] would not be able to have a pleasant pilgrimage with him. I advised him that Sayyiduna Buhaym رَضِيَ اللهُ تَعَالَى عَنْهُ was a very good saint and his company would be extremely beneficial for him. Anyway, my neighbour agreed. When luggage was being loaded on to the camels at the time of departure, Sayyiduna Buhaym رَضِيَ اللهُ تَعَالَى عَنْهُ started weeping, sitting near a wall. Even his blessed beard and chest got wet with tears falling on to the ground. My neighbour nervously said to me, ‘You can see his condition! It is just the beginning of the pilgrimage. What would happen later on? Allah عَزَّوَجَلَّ knows it better!’

Making an individual effort, I said to him, ‘Don’t worry! He may be weeping

because of being away from his family during the journey. He may feel relieved after the journey starts.' Sayyiduna Buhaym رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ heard what I had said. So he said, 'By Allah عَزَّوَجَلَّ! There is no such problem. In fact, this journey has made me think of the journey of the Hereafter.' Saying this, he began to cry loudly once again. Confused, my neighbour once again said, 'How will I be able to travel with him. He should travel with Sayyiduna Dawood Taa'ee and Sayyiduna Salam Abul Ahwas رَحْمَتُهُمَا اللَّهُ تَعَالَى because these two individuals also weep a lot. They will enjoy the company of each other and will weep together.'

I encouraged my neighbour once again and finally they went on the pilgrimage. Sayyiduna Mukhawwal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ related that after they returned from Hajj, I went to meet my neighbour who had now become a Haji. He remarked, 'May Allah عَزَّوَجَلَّ bless you! I have never seen such a person before. I am wealthy and he is poor but still he spent a lot of money on fulfilling my needs. He is old and I am young, but still he would observe Sawm and cook food for me. He would look after me a lot.' I [i.e. the narrator] said, 'You were worried about his weeping. What do you say now?' He replied, 'In the beginning, I and other members of the Qafilah would get afraid of his weeping but we also gradually started weeping by the blessing of his company. We all would weep along with him.' Sayyiduna Mukhawwal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said that he then went to meet Sayyiduna Buhaym 'Ijlee رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and asked him about his neighbour Haji. He said, 'He was a very good companion. He would recite the Holy Quran, remember Allah عَزَّوَجَلَّ abundantly and shed tears abundantly. May Allah عَزَّوَجَلَّ bless you with a reward!'

(Al-Bahr-ul-'Ameeq, vol. 1, pp. 300; summarized)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Yad-e-Nabi-e-Pak mayn ro`ay jo`umar bhar

Maula mujhay talash usi chashm-e-tar ki hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

AMAZING WELL-WISHING OF HAJIS

The renowned saint Sayyiduna ‘Abdullah Ibn Mubarak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ intended to perform Hajj. Many devotees of Rasool also got prepared to get the privilege of performing Hajj with him. Receiving expenses from all of them, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ put them into a box, saving them. He then hired carriages for everyone from his own pocket and the caravan travelled towards the Holy Haram. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would serve delicious meal to the members of the caravan from his own pocket. When the caravan arrived in Baghdad, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ bought very nice dresses and plenty of food for everyone. The caravan eventually arrived in Madinah Munawwarah travelling through various places.

He bought things from Madinah and gave them to each companion, fulfilling the wish of their family members. The Qafilah then reached Makkah. They performed the rites of Hajj. After the Hajj, he bought holy relics etc. from his own pocket and gave them to all of his companions. Even when returning, he spent huge amount of money serving the devotees of Rasool all the way. After the Qafilah returned to its country, he had their homes plastered and painted wherever there was a need. After three days, he invited all the Hajis of his Qafilah and gave them elegant dresses as souvenirs (gifts). After all of them ate food, he had the box brought. Opening the box, he gave each and every Haji the full amount deposited by them. (*Uyoon-ul-Hikayaat, pp. 254*)

May Allah عَزَّ وَجَلَّ have mercy on him and forgive us without any accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dhaaray chaltay hayn 'ata kay woh hay qatrah tayra

Taaray khilatay hayn sakha kay woh hay zarrah tayra

(*Hadaiq-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Generosity of Imam Shaafi'i

during pilgrimage to Haram

Dear Islamic brothers! You must have noticed! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, our saints were extraordinarily generous. The Greatest and Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Allah عَزَّوَجَلَّ has bestowed good manners and generosity upon His every Wali. (Tareekh-e-Madinah Dimashq, vol. 54, pp. 472)

It is narrated: When Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to Makkah Mukarramah from Sana'a (a city in Yemen), he had 10,000 dirhams. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ set up his camp outside Makkah Mukarramah. Then, spreading his shawl, he put all the money on it. Picking up a handful of dirhams, he gave to anyone who came. Having performed Zuhr Salah, he shook out his shawl and there was no dirham left on it. (Ihya-ul-Uloom, vol. 3, pp. 310)

Haath utha ker aik tukra ay Kareem!
Hayn sakhi kay maal mayn haqdar ham

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Why shouldn't I weep?

Sayyiduna Imam Muhammad Baaqir رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to Makkah to perform Hajj. Entering Masjid-ul-Haraam, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ took a glance at the Holy Ka'bah and wept bitterly and loudly. Someone said to him, 'Your grace! People are looking at you in surprise; please do not weep so loudly.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'Why should I not weep! Perhaps, I would be blessed with Divine mercy and forgiveness on the Day of Judgement because of this weeping.'

Performing Tawaf, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then offered Salah at Maqaam-e-Ibraheem.

When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ lifted his head from Sajdah, the place of Sajdah was wet with his tears. (*Raud-ur-Riyaheen*, pp. 113)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

Aray zaa`ir-e-Madinah! Tu khushi say hans raha hay

Dil-e-ghamzadah jo paata to kuch aur baat hoti

(*Wasail-e-Bakhshish*, pp. 308)

صَلُّوْا عَلَی الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَیْ مُحَمَّدٍ

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Falling unconscious after reciting

Labbayk [لَبَّيْكَ]

When Sayyiduna Imam Zayn-ul-Aabideen رَضِيَ اللهُ تَعَالَى عَنْهُ put on Ihram with the intention of performing Hajj, his face turned pale and he could not recite Labbayk [لَبَّيْكَ]. People asked him, 'Why don't you recite Labbayk?' He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'I fear that I get the reply La-Labbayk [لَا لَبَّيْكَ]!'

People said, 'It is necessary to recite Labbayk after putting on Ihram.' As he رَضِيَ اللهُ تَعَالَى عَنْهُ recited Labbayk, he fell from his carriage and became unconscious. He remained in the same state throughout the pilgrimage of Hajj. Whenever he رَضِيَ اللهُ تَعَالَى عَنْهُ recited Labbayk, he would become unconscious. (*Tahzeeb-ul-Tahzeeb*, vol. 5, pp. 670)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

Ungliyan kaano mayn day day kay suna kertay hayn

Khalwat-e-dil mayn 'ajab shor hay barpa tayra

(*Zauq-e-Na'at*)

صَلُّوْا عَلَی الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَیْ مُحَمَّدٍ

Disabled Haji

Sayyiduna Shaqeeq Balkhi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘On my way to Makkah Mukarramah, I saw a disabled person dragging himself on the ground. I asked him where he was coming from. He replied that he was coming from Samarqand. I further asked him how long he had been travelling in this way (for Hajj). He replied, ‘For more than ten years.’ I looked at him in amazement. Seeing me in amazement, he asked, ‘O Shaqeeq! What are you looking at?’ I replied, ‘It amazes me that how you would be able to cover such a long journey in this state of weakness.’ Listening to this, he said, ‘O Shaqeeq! My enthusiasm will shorten the distance of the journey and my Creator will remove my weakness. O Shaqeeq! You are amazed at the condition of this weak slave; the Creator of this slave is leading him to his destination.’ Having said this, he recited two couplets whose translation is as follows:

1. O my Lord, I am coming to behold You. Although the journey of love is indeed very difficult, eagerness helps the person whom wealth does not assist.
2. He is indeed not a true devotee who fears the danger of the journey and neither is he a true lover who has been prevented from travelling because of the hardship of the journey. (*Raud-ur-Riyaheen, pp. 120*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ham ko to apnay saa`ay mayn aaram hi say laye

Heelay bahanay walon ko yeh rah der ki hay

(*Hadaiq-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sacrifice of life in path of Allah

Sayyiduna Maalik Bin Dinar رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: While on my way to Makkah Mukarramah for Hajj along with a caravan, I came across a young man who did not have any conveyance, and was travelling on foot without any provisions.

Approaching the young man, I said Salam that he replied to. I then asked him, 'O young man! Where have you come from?' He replied, 'I am coming from Him (i.e. Allah ﷻ).' When I asked where he was going to, he replied the same, 'I am going to Him (i.e. Allah ﷻ).' I asked, 'Where are your provisions?' He replied, 'Fulfilment of my needs depends upon the mercy of Allah ﷻ.' I said, 'You would not be able to cover such a long journey without water and other provisions; do you have anything to meet your needs during the journey?' He replied, 'I took five letters as my provisions for the journey while leaving my home.'

Sayyiduna Maalik Bin Dinar رَضِيَ اللهُ تَعَالَى عَنْهُ goes on to say, I asked him 'Which letters?' He replied, 'The Quranic letters كَهَيِّصَ [Kaaf, Haa, Ya, 'Ayn and Saad]'. When I asked what was meant by these letters, he replied: 'ك' [Kaaf] means Kaafi (i.e. Fulfiller of needs), 'ه' [Ha] means Haadi (Guide), 'ي' [Ya] means the One Who gives refuge, 'ع' [Ayn] means 'Aalim (the One Who knows) and 'ص' [Saad] means Sadiq

(truthful). Therefore, the one whose companion is the fulfiller of needs, guide, provider of refuge, knower and truthful, how can he fear the dangers and hardships of the journey and why should he bother to carry the burden of food and water?

Sayyiduna Maalik Bin Dinar رَضِيَ اللهُ تَعَالَى عَنْهُ stated: Impressed by what he said, I presented him my Qamees [i.e. a long, loose and full-sleeved shirt] which he refused to accept and said, 'O Shaykh! Remaining unclothed is better than wearing the shirt of this (mortal) world because one will face accountability for availing its Halal things and torment for indulging in its Haraam things.'

When night fell, he looked at the sky and began to plead in these words, 'O the One Who gets pleased with the good deeds of His bondmen and Who can never be harmed by their sins! Bless me with what makes You pleased and forgive that which cannot cause any harm to You.'

Putting on Ihram, when people recited Labbayk, he remained silent. I asked him why he did not recite Labbayk, he replied: 'I fear that my Labbayk will not be accepted, depriving me of good fortune; I also fear that Allah ﷻ will neither listen to me nor will He ﷻ look (mercifully) at me.' He then left and I could not see him throughout the way. When I reached Mina, I found him reciting some Arabic couplets whose translation is as follows:

1. Without doubt, my Beloved likes sacrifice; therefore, my life is ready to be sacrificed for Him within and outside Haram.
2. By Allah ﷻ, if only my soul knows whom it loves, it will stand on its head instead of its feet.
3. Criticizer! Do not criticize me just because of my devotion to Him. If you see what I see, you will never ever criticize me.
4. On the day of Eid, people are sacrificing goats, sheep and camels, whereas I will be sacrificed for my Beloved, this day.
5. People have performed Hajj, whereas my Hajj



is to meet my Beloved. People have offered Him their sacrifices, while I have offered Him my life and blood as a sacrificial gift.

He then began to supplicate in a beseeching manner: O Allah ﷻ, people have offered You their sacrifices, gaining Your closeness. I have nothing except for my life which I can offer as a sacrifice to attain Your closeness. Please accept my sacrifice. Then, uttering a loud cry, he fell on the ground and passed away.

Sayyiduna Maalik Bin Dinar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated that a voice was heard from Ghayb, 'He is a beloved bondman of Allah ﷻ. He has been killed by the sword of Divine love.' Then Sayyiduna Maalik Bin Dinar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ performed his funeral rites. (*Raud-ur-Riyaheen*, pp. 99)

May Allah ﷻ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Kya nazr karoon piyaray! Shay kaun si mayri hay

Yeh ruh bhi tayri hay, yeh jan bhi tayri hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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Mysterious Haji

Sayyiduna Bishr Haafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that he saw a person in 'Arafat who was reciting some Arabic couplets crying with extreme humility and sadness. The translation of the couplets is as follows:

1. The One Who is free of all shortcomings. If we make our eyes perform Sajdah on thorns and hot needles, even then, we will never be able to fulfil even the slightest right of Your favours.
2. O the One Who is Pure! I committed a lot of mistakes; I remained heedless while committing these mistakes and misdeeds. Yet, O Lord, You have remembered me.

3. I exposed my faults committing countless sins in ignorance many times, but
You always blessed me with Your kindness hiding my faults.

Sayyiduna Bishr Haafi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated that the person then disappeared. When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked people who the pious person was, they replied that he was Sayyiduna Abu 'Ubayd Khawwaas رَحْمَةُ اللَّهِ تَعَالَى عَنْهُ. One of his pious attributes was that he رَحْمَةُ اللَّهِ تَعَالَى عَنْهُ had not looked at the sky for the past seventy years out of fear of Allah عَزَّوَجَلَّ. (Ibid, pp. 98)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bay-nawa, muflis-o-muhtaj-o-gada kaun? 'Kay mayn'
Sahib-e-jood-o-karam wasf hay kis ka? 'Tayra'

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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Haji without performing Hajj

Sayyiduna Rabi' Bin Sulayman رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: I and my brother were on our way to Makkah Mukarramah along with a caravan to perform Hajj. Having reached Kufa, I went to the marketplace to purchase things for the journey. Meanwhile, I noticed a deserted place where a dead animal was lying and a woman dressed in tattered clothes was cutting off meat from the carcass of the animal with a knife. She was cutting the meat into pieces and placing them in her basket. Considering her an innkeeper and suspecting that she would feed people the meat of this carrion, I followed her to see as to what she would do with the meat.

She reached a home and knocked at the door. A voice came from inside the home, 'Who's at the door?' She replied, 'Open the door, it is me, your destitute

mother.' When the door opened, there were four girls in extremely poor and miserable condition. Keeping the basket of meat in front of the girls, she said whilst weeping, 'Cook this meat and thank Allah ﷻ Who has power over His bondmen as well as over the hearts of people.'

Cutting the meat into smaller pieces, the girls began to cook it over the fire. Saddened by observing this pitiable condition, I said, 'O the servant of Allah ﷻ! Do not eat this meat.' Listening to my voice, the woman asked, 'Who are you?' I replied, 'I am a foreigner.' She said, 'O man! We are at the mercy of our fate; there has been no breadwinner at our home for last three years; what do you have to do with us?' I replied, 'Eating the meat of carrion is not permissible in any religion except for a sect of fire-worshippers.' She said, 'We are the descendants of the Holy Rasool ﷺ. The father of these girls was very pious and wanted to marry them to pious men but his dream did not come true as he passed away. We have run out of the bequest which he left. We are fully aware that eating the meat of carrion is not permissible, but it becomes permissible in the state of Idtiraar¹. We have not eaten anything for four days.'

Listening to the heartrending story of the descendants of the Holy Rasool ﷺ, I began to weep spontaneously. I returned weeping anxiously and informed my brother that I no longer had the intention of going to perform Hajj. He tried to persuade me, reminding me of the excellence of Hajj such as the Haji returns in such a state that all of his sins are forgiven etc., but my intention had changed. I went to the marketplace along with my clothing, Ihram shawls and 600 dirhams, bought flour for 100 dirhams, clothes for another 100 dirham and hid the rest of 400 dirhams in the flour.

¹ It is stated on page 373 of the 3rd volume of the book 'Bahar-e-Shari'at':

Ruling 1: If a person is faced with Idtiraar, i.e. his life is in danger and he cannot find something Halal to eat, he must save his life by eating something Haraam or carrion or anything that belongs to any other person. He will not be questioned about eating these things in this case. In fact, if he does not eat and dies as a **result, he** will be questioned. However, he will have to pay the fine in case of eating something belonging to any other person.

Ruling 2: If a person fears death due to thirst, it is Fard for him to save his life by drinking something. If water is not accessible but alcohol is available and he knows that his life will be saved by drinking alcohol, he must drink it as much as the fear of death is dispelled.

Thereafter, I went to the home of that lady and gave all the things to her. She thanked Allah ﷻ and made this Du'a for me, 'O Ibn Sulayman! May Allah ﷻ forgive all of your past and future sins, bless you with the reward of performing Hajj, an abode in Paradise and such a reward that becomes obvious to you!'

The eldest daughter prayed, 'May Allah ﷻ bless you with double recompense and forgive your sins!' The second daughter supplicated, 'May Allah ﷻ grant you a lot more than what you have given to us!' The third daughter made supplication, 'May Allah ﷻ raise you on the Day of Judgement in the company of our maternal grandfather (i.e. the Holy Rasool (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ))!' The youngest daughter prayed, 'O Allah ﷻ! Bless him with a better and quicker recompense and forgive his past and future sins!'

I then returned. The caravan of Hujjaj left for Makkah Mukarramah and I had to stay in Kufa. Having performed Hajj, people returned. I wished to request any Haji to make supplication for me hoping that his prayer may be answered for me. As I saw the caravan of Hujjaj approaching, I was extremely sad on remaining deprived of performing Hajj, and tears welled up in my eyes.

When I met Hujjaj, I prayed for them, 'May Allah ﷻ accept your Hajj and bless you with a better recompense for the money you have spent in His path!' One of the Hujjaj asked me expressing surprise, 'Why this supplication?' I replied, 'It is the supplication of the one who has remained deprived of getting to his destination even after approaching it.' He said, 'It is certainly very strange that you are denying being there. Were you not with us in 'Arafat? Did you not throw stones at Satan with us? Did you not perform Tawaf with us?' Listening to all



this, I thought that it was the bounty and mercy of Allah ﷺ.

Meanwhile, the caravan of my city also turned up. Welcoming them warmly, I wished them the acceptance of their Hajj and efforts, but they also asked me in surprise, 'What has happened to you and why are you talking like this? Were you not with us in 'Arafat? Did you not perform Rami of Jamarat with us?' One of them approached me and said, 'Brother! Why are you denying now? What is the matter? Were you not with us in Makkah and Madinah? Look! This is the pouch which you entrusted to me due to the crowd while coming out of Bab-e-Jibra'eel after visiting the blessed court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; it is written on the pouch 'مَنْ عَامَلَنَا رِجْمًا' *he who makes a deal with us, gains benefit*. Saying this, he handed over the pouch to me.'

Sayyiduna Rabi' رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: By Allah ﷺ! I had never seen the pouch before. Anyway, I took it. Having offered 'Isha Salah and recited my Wazifah¹, I lay down; lost in thought about the situation. In the same state, I fell asleep and was blessed with beholding the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. I presented my Salam to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and had the privilege of kissing his hand. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied my Salam, smiling.

Then, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O Rabi'! How many witnesses should I send to you to prove that you have performed Hajj; you do not yet believe! Listen! The thing is, when you sold your provisions and postponed Hajj in order to assist the lady who is one of my descendants, I prayed to Allah ﷺ that He ﷺ give you its recompense. Allah ﷺ created an angel resembling you and commanded him to perform Hajj on your behalf every year till the Day of Judgement. As for your worldly recompense, Allah ﷺ has given you 600 dinars (gold coins) in exchange for your 600 dirhams (silver coins).'

Thereafter, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ uttered the same words written on the pouch 'مَنْ عَامَلَنَا رِجْمًا' *he who makes a deal with us, gains benefit*. Sayyiduna Rabi' رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'When I awoke and opened the pouch, I found 600 gold dinars in it.'

(Rashfa-tus-Saadi, pp. 253)

¹ Wazifah or Wird means a set of sacred and blessed words recited usually in a fixed number for having spiritual or physical benefits. [Translator's note]

May Allah ﷺ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Tayray qadmaun ka tabarruk yad-e-bayda`ay Kaleem
Tayray hathaun ka diya fazl-e-maseehayi hay*

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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HAJJ OF SHAYKH SHIBLI

When Sayyiduna Shaykh Shibli رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ reached 'Arafat, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ remained silent altogether. He did not utter even a single word till sunset. When he passed Meelayn Akhdarayn [مَيْلَيْنِ أَخْضَرَيْنِ] during Sa'ee, tears welled up in his eyes and he recited the following couplets in Arabic, crying. The translation of the couplets is as follows:

1. I am walking in such a state that I have set the seal of Your love on my heart so that no one else can enter it.
2. If only I were able enough to keep my eyes closed until I would see You!
3. When tears well up in the eyes and stream down the face, it becomes obvious who is really weeping and who is just acting.

(Raud-ur-Riyaheen, pp. 100)

May Allah ﷺ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Sach hay insan ko kuch kho kay mila kerta hay
Aap ko kho kay tujhay paaye ga joya tayra*

(Zauq-e-Na'at)

Only six out of six hundred thousand

Sayyiduna Abu ‘Abdullah Jawhari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated that one year he was present in ‘Arafat. He fell asleep and had a dream in which he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ saw two angels who had come down from the sky. One of the angels asked the other how many people had performed Hajj that year. The other angel replied that six hundred thousand people had performed Hajj that year but only six persons’ Hajj was accepted. (Sayyiduna Abu ‘Abdullah Jawhari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated) listening to it, I got extremely sad and wanted to cry bitterly. Meanwhile, the other angel asked what Allah ﷻ had done with the people whose Hajj was not accepted. The first angel replied, ‘Merciful Allah ﷻ has graced all of them, accepting the Hajj of six hundred thousand people for the sake of the accepted Hajj of these six Hajjis.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٦٠﴾

This is Allah’s Benevolence; He may give to whomever He wills, and Allah is Extremely Bountiful.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah Al-Jumu’ah, Ayah 4)

(Raud-ur-Riyaheen, pp. 107)

May Allah ﷻ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Is bay-kasee mayn dil ko mayray tayk lag gayi
Shuhrah suna jo rahmat-e-baykas nawaz ka

(Zauq-e-Na’at)

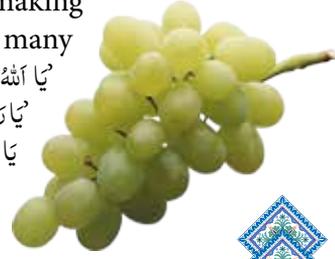
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

GRAPES BESTOWED

from Ghayb

Sayyiduna Lays Bin Sa’d رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: In 113 AH, I reached Makkah Mukarramah on foot in order to perform Hajj. After Salat-ul-‘Asr, I climbed

up the mountain Abi Qubays¹ where I found a saint making supplication. He uttered 'يَا رَبِّ، يَا رَبِّ' (O Creator, O Creator) so many times. Then, he uttered 'يَا رَبَّنَا، يَا رَبَّنَا'. Similarly, he uttered 'يَا اللَّهُ، يَا اللَّهُ' in one breath and then 'يَا سَمِي، يَا سَمِي'. He then uttered 'يَا رَحْمَنُ، يَا رَحْمَنُ' after which he uttered 'يَا رَحِيمُ، يَا رَحِيمُ' and then he uttered 'يَا أَرْحَمَ الرَّاحِمِينَ'. After that, he said, 'يا الله عَزَّوَجَلَّ! I desire to eat grapes; provide me with grapes, my shawls have also become old.'



Sayyiduna Lays رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: By Allah عَزَّوَجَلَّ! At the very same moment, I saw a basket full of grapes beside him despite the fact that grapes were perhaps not available anywhere in the world at that time. Further, I also saw two new shawls near him. When he started eating the grapes, I requested him to let me also eat. He asked 'Why?' I replied that I had uttered Aameen while he was making supplication. Therefore, he let me eat but forbade me to take any grape with me.

Therefore, I also started eating with him. The grapes were seedless and were so tasty that I had never eaten before. I ate grapes till I was full; but surprisingly, the basket was still full of grapes. Then, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ offered me one of the shawls which I did not accept as I did not need it. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then asked me to go aside so that he could put on the shawls. I went to a side and he wore one of the shawls as Tahband² and the other on his arms and back.

Thereafter, taking the old shawls in his hands, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ descended from the mountain; I also followed him. When we reached in between Safa and Marwah, a needy person said to him, 'O the son of the Rasool! Give this clothing to me; may Allah عَزَّوَجَلَّ bless you with heavenly clothing!' He gave both the shawls to the needy person. I approached that person and asked him who the saint was. The person replied that the saint was Sayyiduna Imam Ja'far Sadiq رَضِيَ اللهُ تَعَالَى عَنْهُ. Listening to it, I ran towards him so that I could seek advice from him and gain benefit but regretfully, I could not find him again. (Raud-ur-Riyaheen, pp. 114)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

¹ Mountain Abi Qubays is situated outside Masjid-ul-Haraam opposite Rukn-e-Aswad. It is said that it is the very first mountain of the world and it is also said that the miracle of Shaq-qul-Qamar (splitting of the moon) also took place on it.

وَاللَّهُ وَرَسُولُهُ أَعْلَمُ عَزَّوَجَلَّ وَصَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

² Tahband is a piece of shawl worn to cover the lower part of the body from the waist to the ankles.

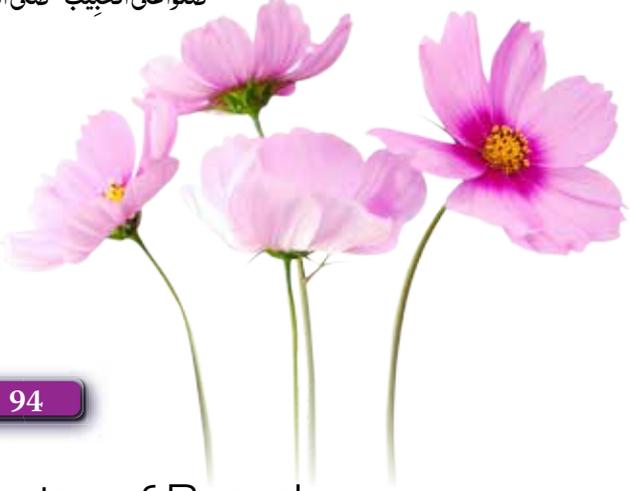
أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Kyun ker na mayray kaam banayn ghayb say Hasan
Bandah bhi hoon to kaysay baray Karsaz ka

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Four parables of ladies



94

A female devotee of Rasool

passed away, crying

A woman came to Umm-ul-Mu`mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا and requested her to let her see the blessed grave of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا opened the sacred Hujrah (room) and that female devotee of Rasool saw the blessed grave. She then wept so much that she passed away. (Ash-Shifa, vol. 2, pp. 23)

May Allah عَزَّوَجَلَّ have mercy on her and forgive us without any accountability for her sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Aap kay 'ishq mayn ay kash kay rotay rotay
Yeh nikal jaye mayri jan Madinay walay

(Wasail-e-Bakhshish, pp. 305)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mother of believers refused to perform Nafl Hajj

The mother of believers, Sayyidatuna Sawdah رَضِيَ اللهُ تَعَالَى عَنْهَا had already performed the Fard Hajj. When asked whether she رَضِيَ اللهُ تَعَالَى عَنْهَا wanted to perform Nafl Hajj and 'Umrah, she replied, 'I have performed the Fard Hajj. My Lord عَزَّوَجَلَّ has commanded me to stay at home. By Allah عَزَّوَجَلَّ! Now only my bier¹ would come out of my home, not me.' The narrator stated: By Allah عَزَّوَجَلَّ! Since then, she رَضِيَ اللهُ تَعَالَى عَنْهَا never came out of her home until her demise.

(Tafseer Durr-e-Mansur, vol. 6, pp. 599)

The above parable contains countless Madani pearls for Islamic sisters. Sayyidatuna Sawdah رَضِيَ اللهُ تَعَالَى عَنْهَا lived in the great era of Islam when veil used to be observed everywhere. Even then she did not like to come out of her home with veil. On the other hand, these days, non-observance of veil is widespread. How great care should be taken in these circumstances can be realized by every wise Islamic sister. These days, even during Hajj and 'Umrah, the mingling of men and women is quite common. Therefore, those ladies willing to travel to perform 'Umrah and Nafl Hajj should greatly ponder over it.

HAJJ OF ALL WAS ACCEPTED

by the blessing of a female Hajj-performer

*S*ayyidatuna Raabi'ah 'Adawiyah رَضِيَ اللهُ تَعَالَى عَلَيْهَا went on the Hajj-pilgrimage barefooted. She would give others the food Allah عَزَّوَجَلَّ bestowed upon her. As she came near the Holy Ka'bah, she fell, unconscious. When she regained consciousness, she touched her cheek to the blessed Ka'bah and said humbly, 'Ya Allah عَزَّوَجَلَّ! This is a refuge for Your bondmen You love. O my Lord! There are

¹ i.e. a frame on which a dead body is placed or carried at a funeral.

no more tears in my eyes now.' She then performed Tawaf and Sa'ee. When she intended to go to 'Arafat, her periods started. She humbly said, crying, 'O my Lord and Creator! If anyone else except You had made me suffer from it, I would certainly have complained to You of it. But I have suffered from it because You have ordained it. Hence I can never complain.' She heard a voice from Ghayb, 'O Raabi'ah! We have accepted the Hajj of all Hajjis because of you. We have also forgiven their shortcomings by virtue of this shortcoming of yours.' (Ar-Raud-ul-Faa'iq, pp. 60)

May Allah ﷻ have mercy upon her and forgive us without accountability for her sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

'Ali kay wasitay sooraj ko phayrnay walay
Isharah ker do kay mayra bhi kaam ho jaye

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

97

Blind old WOMAN

TRAVELLED ON FOOT FOR HAJJ

Sayyiduna Zunnoon Misri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said that Sayyidatuna Umm-e-Daab رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا was a righteous worshipper. She would travel to Makkah Mu'azzamah from Madinah Munawwarah for Hajj on foot every year. At the age of ninety, she lost her eyesight.

When the beautiful season of Hajj started, some female Hajj-pilgrims came

to meet her before departure. Overwhelmed and anxious, she beseeched in the court of the Forgiving Lord: 'O Allah ﷺ! I swear by Your Glory! I have lost my eyesight but I have not lost enthusiasm for Your house. I wish to be present in Your court.' Then, making the intention of Ihram, she went on the Hajj-pilgrimage along with the Hajj-caravan, reciting 'كَيْبِكَ اللَّهُمَّ كَيْبِكَ'. She would walk ahead of other women and would surpass them.

Sayyiduna Zunnoon Misri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: I was very much amazed to see her enthusiasm. Suddenly, a voice from Ghayb was heard, 'O Zunnoon! Are you amazed to see the old woman who is enthusiastic about humbly visiting the House of her Lord? Allah ﷺ has enabled and empowered her to reach His house, bestowing grace upon her.' (Ar-Raud-ul-Faa'iq, pp. 148)

May Allah ﷺ have mercy on her and forgive us without any accountability for her sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Kisi kay haath nay mujh ko sahara day diya werna h
Kahan mayn aur kahan yeh raastay paycheedah paycheedah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Seventeen parables of

scholars of Ahl-e-Sunnat

98

Father of A'la Hadrat

was particularly invited

The father of A'la Hadrat Maulana Shah Imam Ahmad Raza Khan, 'Allamah Maulana Mufti Naqi 'Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهٖ was a great scholar, an illustrious Mufti and a sincere devotee of Rasool. True, there is a difference between going to Madinah and being invited to Madinah. He was one of those fortunate ones



who were especially invited to Madinah. In his dream, he once saw the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who ordered him to come to Madinah. Therefore, despite illness and weakness, he made preparations and travelled towards Haram along with a few friends. Considering his illness, some of his admirers suggested that he should postpone the pilgrimage until the next year but he refused, saying, 'Let me just step out of my home with the intention of going to Madinah; no matter my soul then leaves my body.'

Showing affection for his sincere devotee, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bestowed upon him medicine in a bowl in the state of dream. He took the medicine and his condition was improved so much that nothing could prevent him from performing the rites of Hajj. (Sarwar-e-Quloob)

May Allah ﷻ have mercy on him and forgive us without accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Bulatay hayn usi ko jis ki bigri yeh banatay hayn
Kamar bandhna diyar-e-Taybah ko khulna hay qismat ka*

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

99

Real wish is to visit the blessed court

After A'la Hadrat, Imam of Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ performed the rites of his second Hajj, he became severely ill. He stated: During my prolonged illness, I was concerned about humbly visiting the blessed court of the Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ rather than about my illness. When I noticed that my fever had prolonged, I intended to visit the blessed court in the same condition but scholars tried to prevent me, saying, 'How will you be able to complete such a long journey in this condition?' A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'If you ask me to express my feelings, I will tell you

that the main purpose of my pilgrimage is to behold the blessed court of the Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I started my pilgrimage both times with the same intention. Allah عَزَّوَجَلَّ forbid! If there is no such intention, then there is no bliss and spirituality in Hajj.’

They insisted once again, reminding me of my illness. I described the Hadees, ‘مَنْ حَجَّ وَلَمْ يَرِنِ فَقَدْ جَفَانِ’ the one who has performed Hajj and has not beheld me is unfair to me. (Kashf-ul-Khifa, vol. 2, pp. 218, Hadees 2458) They said, ‘You beheld the blessed court last time.’ I responded, ‘In my opinion, this Hadees does not mean that one should behold the blessed court of the Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ only once even if he performs Hajj many times in his lifetime. Instead, I consider it necessary to behold the blessed court each time a person performs Hajj. You now pray that I reach the blessed court of my Master (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ). If only I catch a glimpse of the blessed court; no matter I then meet my death.’ (Malfuzaat A’la Hadrat, part 2, pp. 201)

Kash! Gumbad-e-Khazra per nigah pertay hi

Khha kay ghash mayn gir jata phir tarap ker mer jata

(Wasail-e-Bakhshish, pp. 410)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

100

Imam Ahmad Raza

and beholding the Beloved Rasool

Imam of Ahl-e-Sunnat, reviver of religion Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a sincere devotee of the Holy Rasool and a great Islamic scholar who possessed expertise in more or less hundred branches of knowledge.

Acknowledging the great religious services of A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the eminent scholars of Makkah and Madinah gave him the title of the Mujaddid (i.e. reviver) of religion in the fourteenth century. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ made a vital contribution by purifying Islamic beliefs from corrupt ones and worked tirelessly to revive

Sunnah.

Furthermore, the candle of devotion to Rasool was flickering. He brightly lighted it once again in the hearts of people. No doubt, he held the spiritual rank of Fana-fir-Rasool¹ [فَتَنَانِي الرَّسُول].

When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was privileged to perform Hajj and humbly visit Madinah Munawwarah for the second time, he continued to recite Salat upon Nabi the entire night in front of the sacred Muwajahah with a desperate wish to behold the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in wakefulness.

On the first night, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was not predestined to be blessed with this privilege. On the second night, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ humbly came in front of the sacred Muwajahah where the grief of separation made him anxious. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ presented a Na'at. Some of the couplets of the Na'at are as follows:

Woh su `ay lalah-zar phirtay hayn
Tayray din ay bahaar phirtay hayn

Her charagh-e-mazaar per qudsee
Kaysay parwanah-war phirtay hayn

Us gali ka gada hoon mayn jis mayn
Maangtay tajdar phirtay hayn

Phool kya daykhood, mayri ankhaun mayn
Dasht-e-Taybah kay khaar phirtay hayn

Koi kyun poochhay tayri baat Raza
Tujh say shayda hazaar phirtay hayn

(In the last couplet, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has used the word 'dog' for himself,

¹ One who has devoted his life to obedience, reverence and affection for the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

expressing humility in the blessed court. In place of it, the admirers of A'la Hadrat write and say the word 'Mangta' i.e. 'seeker' or 'Shayda' i.e. 'devotee' in respect. Following them, I have also written the word 'Shayda' in respect and this is quite correct.)

Anyway, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ continued to recite Salat and Salam in the court of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. At last, wait ended and his fortune smiled on him. The Revered and Renowned Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ showed great benevolence to his true devotee who was blessed with beholding his Beloved Master with his eyes in the state of complete wakefulness.

May Allah عَزَّوَجَلَّ have mercy upon him forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sherbat-e-deed nay aur aag laga di dil mayn

Tapish-e-dil ko berhaya hay bujhanay na diya

Ab kahan jaye ga naqshah tayra mayray dil say

Teh mayn rakha hay isay dil nay gumanay na diya

Sajdah kerta jo mujhay is ki ijazat hoti

Kya karoon izn mujhay is ka Khuda nay na diya

(Saaman-e-Bakhshish)

Dear Islamic brothers! We should all foster love for the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in our hearts with a strong wish to behold him. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. A time will come when our fortune will also smile on us and he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will show benevolence to us.

Suna hay aap her 'aashiq kay ghar tashreef latay hayn

Kabhi mayray bhi ghar mayn ho charaghan Ya Rasoolallah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

'ALLAMAH YUSUF BIN ISMA'EEL NABHAANI

showed great respect for the blessed shrine of

BELOVED RASOOL ﷺ

The caliph of A'la Hadrat, 'Allamah Abu Yusuf Muhammad Shareef Muhaddis Kotlawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I was once privileged to perform Hajj. During my stay in Madinah, I was beholding the Green Dome when I saw a white-bearded and bright-faced saint near Bab-us-Salam. He was sitting respectfully [as one sits in Qa'dah during Salah] facing the Green Dome and was reciting something. When I asked about him, I was informed that he was Sayyiduna Shaykh Yusuf Bin Isma'eel Nabhaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ – a renowned Islamic scholar and a great devotee of Rasool. Impressed with his respectable personality and luminosity of his face, I sat close to him and tried to converse with him but he did not pay attention towards me. I then said to him, 'I have come from India and I have read your books 'حَجَّةُ اللهِ عَلَى الْعَالَمِينَ' and 'جَوْاهِرُ الْبَحَارِ'. I am an admirer of yours.' Listening to this, he stretched his hand towards me and shook hands with me. I said humbly to him, 'Your Highness! Why are you sitting so far away?' He replied with tearful eyes, 'I am not able enough to go near.'

Thereafter, I would go to his home occasionally. He granted me the permission to narrate Hadees. 'Allamah Shaykh Ziyauddin Ahmad Madani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'The wife of 'Allamah Yusuf Nabhaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was privileged to behold the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 84 times. (Anwaar Qutb-e-Madinah, pp. 195; summarized)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

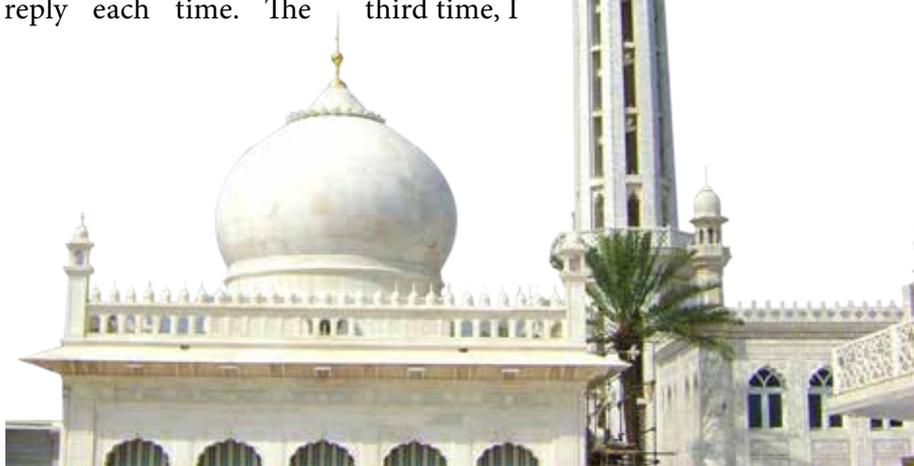
آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Un kay diyar mayn tu kaysay chalay phiray ga?
'Attar tayri jurrat! Tu jaye ga Madinah!

(Wasail-e-Bakhshish)

Peer Maher 'Ali Shah saw Beloved Rasool ﷺ at the Hamra valley

Peer Maher 'Ali Shah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: During the pilgrimage to Madinah, I missed the Sunnah Salah of Salat-ul-'Isha at the Hamra valley for fear of being attacked by robbers. Discontinuing his teaching activities at Madrasah Sawlatiyyah, Maulvi Muhammad Ghazi who had a good opinion of me also travelled with me in order to serve me. On one occasion, I went to sleep. I saw in my dream that the Holy Nabi in a beautifully dark-coloured Arabian robe had come. With his majestic beauty, he refreshed my life. It appeared to me as if I was absorbed in meditation, sitting in a Masjid in a manner in which one sits in Q'adah during Salah. Coming near me, the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ dressed a descendant of Rasool his blessed shins which were more delicate than silk, I began to recite 'الصلوة والسلام عليك' weeping. In an overwhelming condition, I humbly said the same sentence, and tearfully asked who he was. In reply, he said, 'A descendant of Rasool should not miss Sunnah.' I humbly received the same reply each time. The third time, I



thought that he was obviously the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ because he did not prevent me from calling, 'يَا رَسُولَ اللهِ' i.e. O Rasool of Allah. If any other saint were him, he would certainly prevent me from calling him 'O Rasool of Allah'. Words cannot simply express his majestic beauty! How excited and delighted I was and how greatly I was blessed cannot be expressed; neither verbally nor in writing. However, it seems appropriate to make a brief mention of it. This is just like giving a drop from the ocean to those who are eager to drink the beverage of love for the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; or it is like giving a little bit of musk from its container to those who like to use it. (Maher-e-Muneer, pp. 131, 132)

Peer Maher 'Ali Shah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ mentioned it in his famous poetical work as well. Here are some of its couplets:

آج بک مِتراں دی وَدھیری اے، کیوں دِلڑی اُداس گھنیری اے!
لُوں لُوں وِچ شوق چنگیری اے، آج نیناں لائیاں کیوں جھڑیاں

الطَّيْفُ سَرَى مِنْ طَلَعَتِهِ، وَالشَّدْوُ بَدَى مِنْ وَفَرَّتِهِ
فَسَكَرَتْ هُنَا مِنْ نَظَرَتِهِ، بَيْنَا دِيَاں فوجاں سہ چڑھیاں

گھ چند بدر شعثانی اے، متھے چکے لاٹ نورانی اے
کالی زلف تے اکھ مستانی اے، مخمور اکھیں ہن مذ بھریاں

دو ابرو قوس مثال دَسَن، جییں توں نوک مِڑہ دے تیر بچھن
لباں سُرخ آکھاں کہ لعل یمن، چٹے دند موتی دیاں ہن لڑیاں

اِس صورت لُوں میں جان آکھاں، جانان کہ جان جہاں آکھاں
سچ آکھاں تے رب دی شان آکھاں، جس شان توں شاناں سب بنیاں

لاہو گھ توں مُحَطَّط بُر دِیَمَن، مَن بھانوری جھلک دِکھاؤ سجن
اوبا مِٹھیاں گالیں الاؤ مِٹھن، جو سَمرا وادی سن کریاں

سُبْحَنَ اللهُ! مَا أَجْمَلَكَ مَا أَحْسَنَكَ مَا أَكْمَلَكَ
کٹھے مہر علی کٹھے تیری ثنا، مشتاق اکھیں کٹھے جا اڑیاں

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Peer Maher 'Ali Shah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has used the word 'Gustakh' showing humility but, in honour of him, I have used the word 'Mushtaq' as is recited by most Nāat-reciters. (Maher-e-Muneer, pp. 500)

Affection for dog of Madinah

A renowned saint and a devotee of Rasool from Punjab (Pakistan), Peer Sayyid Jama'at 'Ali Shah Muhaddis 'Ali Puri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to Madinah Munawwarah. One of his disciples threw a clod at a dog in Madinah Munawwarah. The dog screamed in pain. Somebody informed Shah Sahib that his disciple so-and-so had thrown a clod at a dog of Madinah Munawwarah. Anxious to have heard it, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ordered his disciples to find the dog and bring it. The dog was brought. Shah Sahib stood up and started talking to it, weeping, 'O the one who lives in the city of my Beloved Master! Forgive this mistake of my disciple.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then had roasted meat and milk brought and fed the dog. Then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to it, 'Jama'at 'Ali makes an apology to you; accept his apology for the sake of Allah عَزَّوَجَلَّ.' (Sunni 'Ulama ki Hikayaat, pp. 211)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Dil kay tukray nazr hazir laye hayn
Ay sagan-e-koocha-e-Dildar ham*

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

If Beloved Rasool calls, one

**should go
instantly**

Maulana Abun Noor Muhammad Basheer رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the son of the Khalifah of A'la Hadrat 'Allamah Maulana Abu Yusuf Muhammad Shareef

Muhaddis Kotlawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Maulana Abun Noor Muhammad Basheer رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Peer Sayyid Jama'at 'Ali Shah Muhaddis 'Alipuri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ performed many Hajj. Almost every year, he was blessed with this privilege by virtue of his devotion to Madinah Munawwarah. One year, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ decided to go on the Hajj-pilgrimage by air. When my father ('Allamah Maulana Muhammad Sharif Muhaddis Kotlawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) became aware of it, he came to Alipur along with me [i.e. the narrator] and went to meet Peer Sayyid Jama'at 'Ali Shah Muhaddis Alipuri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ who was already talking about Madinah. Seeing the respected father, he became very happy and said, 'I am going to respectfully visit the Blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ again.' His father asked him, 'Your grace! I have heard that you are going by plane this time.' He replied, 'Maulvi Sahib! If one's beloved calls, one should go by flying.' He said this sentence in such a manner that tears welled up in his eyes and those present also experienced the same condition. (Sunni 'Ulama ki Hikayaat, pp. 45)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Taqdeer mayn Khudaya 'Attar kay Madinah

Likh day faqat Madinah Sarkar ka Madinah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

105

Maulana Sardar Ahmad's devotion

to the dates of Madinah

Love for the city of one's beloved is also a sign of devotion. A great devotee of Rasool Maulana Sardar Ahmad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had great devotion to Madinah Munawwarah. The streets of Madinah were mentioned quite often in his gathering. If anyone who humbly visited Madinah came to meet him, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would ask him about the circumstances of Madinah and about the Sunni dwellers over there. If somebody offered him a relic, he

رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would accept it with great pleasure.

Once a Haji offered him the dates of Madinah Munawwarah while he was teaching Hadees to students. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ distributed the dates of Madinah among the students, and put one date in his mouth, saying: 'I have put a date of Madinah in

my mouth; now my faith will continue to get refreshed unless I finish it.'

(Hayat Muhaddis-e-A'zam Pakistan, pp. 155)

Khajoor-e-Madinah say kyun ho na ulfat
Kay hay is ko Aqa kay koochay say nisbat

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

106

Nails and hair

buried in Madinah

Maulana Sardar Ahmad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: At the time of departure from Madinah, I buried some of my hair and nails in Madinah. I then humbly pleaded in the court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I do not have the power to die in Madinah. However, I am leaving Madinah after I have buried some of my hair and nails. Even this is a great privilege for miserable people like me. (Ibid)

Jan-o-dil chhor ker yeh keh kay chala hoon A'zam
Aa raha hoon mayra saaman Madinay mayn rahay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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Devotion to Madinah



Maulana Qazi Mazhar-ul-Haq Jahlami visited sacred places such as Zahidan, Baghdad and Madinah Munawwarah via Quetta. He then came to meet Maulana Sardar Ahmad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. When the Qazi was introduced (and it was mentioned that he had returned from Madinah), Maulana Sardar Ahmad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ held the hand of the Qazi with tears streaming from his eyes. Although severely ill, he sat up and engaged in conversation about Madinah with the Qazi. He asked about the Sunni dwellers of Madinah and was lost in imagination about the streets of Madinah, luminous Green Dome, Golden Grilles and blessed shrine of the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He got lost in the valley of imagination, reminiscing about the city of the Beloved of the Almighty. All those present experienced a spiritual condition, as is mentioned in the following couplet:

Ghayraun ki jafa yaad na apnaun ki wafa yaad
Ab kuch bhi nahin ham ko Madinay kay siwa yaad

(Ibid, pp. 155,156)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

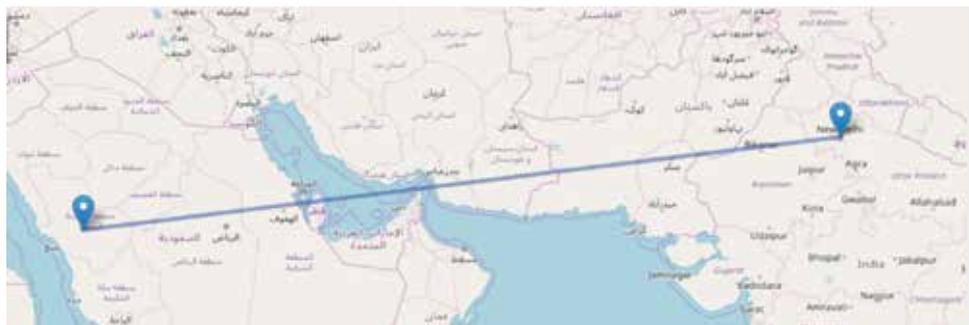
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صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

PILGRIM OF MADINAH REACHED MADINAH FROM INDIA

Allamah Maulana Sayyid Muhammad Na'emuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a great devotee of Rasool. His son-in-law (late) Hakeem Sayyid Ya'qoob Ali related this faith-refreshing parable to Sag-e-Madinah¹ about him: Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ went on the Hajj-pilgrimage. When he humbly visited the blessed court of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Madinah Munawwarah, he saw near the Golden Grilles that Sadr-ul-Afadil رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was also present in the crowd. He did not dare to meet him because the respectful people do not talk there. After he finished Salat and Salam, he looked for him outside but could not find him. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then went to the court of Sayyiduna Ziyauddin Ahmad Qadiri Razavi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. All the Arab and non-Arab rightly-guided scholars particularly came to the court of Sayyiduna Ziyauddin Ahmad Qadiri Razavi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ during their stay in Haramayn-e-Sharifayn. Even there, he could not get any sort of information about Sadr-ul-Afadil رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Surprised, he thought, 'Where has Sadr-ul-Afadil gone if he has come?'

In the meantime, a letter arrived at the residence of Shaykh-ul-Fazeelat² from Muradabad (India) informing that on such-and-such day and time, Sadr-ul-Afadil Maulana Na'emuddin رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ passed away in Muradabad. Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ made a calculation and found out that the day and the time of his demise was the same when he had seen Sadr-ul-Afadil رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ



¹ i.e. the author

² Sayyiduna Ziyauddin Ahmad Qadiri Razavi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

عَلَيْهِ near the Golden Grilles. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ immediately realized that as soon as Sadr-ul-Afadil رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to say Salat and Salam.

*Madinay ka musafir Hind say pohancha Madinay mayn
Qadam rakhnay ki nobat bhi na aayi thi safeenay mayn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

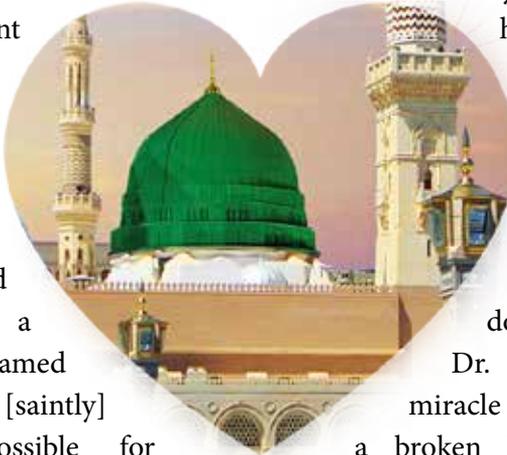
109

Pain of Madinah in my heart

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was privileged to perform Hajj and visit Madinah in 1390 AH. Relating a faith-refreshing parable of his stay in Madinah, he stated: In Madinah Munawwarah, I once slipped and fell down, breaking the bone of my right wrist. When the pain increased, I kissed my wrist and said: ‘O the pain of Madinah! You live in my heart as I have found you from the court of the beloved.’

*Tayra dard mayra darman tayra gham mayri khushi hay
Mujhay dard daynay walay tayri bandah parwari hay*

My pain disappeared the very same moment but my wrist was not functioning. After 17 days, I had t h e x-ray of my wrist done at a government hospital. The x-ray showed that the wrist bone had broken into two pieces with some gap between them. Anyway, I did not receive any medical treatment. Then the hand gradually started functioning. Noticing this, a doctor of Madinah a Munawwarah named Dr. Ismaeel remarked that it was a real [saintly] miracle because it was medically impossible for a broken hand to function



normally. I still have that x-ray which shows that the bone is still broken. I am writing commentary with the same 'broken' hand. I received only one 'treatment'. I stood in front of the blessed court of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said humbly: 'Your Grace! My hand has broken. O the one who joined the broken shin of 'Abdullah Bin 'Ateeq! O the one who joined the broken arm of Mu'aaz Bin 'Afra! Please join my broken hand.' (*Tafseer-e-Na'emi, vol. 9, pp. 388*)

May Allah ﷻ have mercy on him and forgive us without any accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Chand ko tor ker phir journey walay aa ja

Ham bhi tooti huyi taqdeer liye phirtay hayn

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

110

Exchange of dead bodies in Jannat-ul-Baqi

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I once performed Hajj along with a saint from Punjab whose name was Sufi Muhammad Husayn. He told me that he once humbly met Shah Abdul Haq Muhajir Ilahabadi and said to him that a blessed Hadees states, 'Our Madinah is a furnace. As a furnace removes rust from iron, similarly, the earth of Madinah also throws the undeserving people out of it.' So what is the meaning of this Hadees because we see that even Murtad¹ and hypocrites



¹ Murtad is the person who had embraced Islam or was already a Muslim but then denies anything which is from the essentials of Islam, i.e. uttering words of disbelief without any valid justification. Similarly, if a person does certain acts such as prostrating in front of idols or throwing the Glorious Quran at filth, he becomes disbeliever. (*Bahar-e-Shariat, vol. 2, pp. 455*)

also die in Madinah and are also buried there? Shah Sahib had me turned out. Unaware of my fault, I was surprised at being treated like this. At night, I dreamt that Jannat-ul-Baqi, the graveyard in Madinah Munawwarah, was being dug. Camels-loaded corpses were being brought there from outside and corpses were being taken out from Jannat-ul-Baqi. Going near the corpses-shifting individuals, I asked them what they were doing. They replied that they were carrying away the undeservedly buried people from there and were bringing there the devotees of Madinah who were buried at other places. The next day, I went to meet Shah Sahib again. Seeing me, he said: 'Have you understood now what the Hadees means? Yesterday, you asked about secret matters in the presence of 'strangers', which resulted in you being punished like that.' (*Tafseer-e-Na'emi, vol. 1, pp. 766*)

May Allah ﷻ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Baqi'-e-Pak mayn Attar dafn ho jaye
Bara`ay Ghaus-o-Raza az pa`ay Ziya Ya Rab*

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Favour of Beloved Rasool ﷺ to

Ghazali-e-Zaman and

Mufti Ahmad Yar Khan

Once a Meelad gathering was held in Madinah Munawwarah at the residence of Shaykh Ali Husayn Madani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ who was the father of Shaykh 'Alawuddin Al-Bikri Al-Madani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. It was a wonderful gathering, and the Noor of the Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ brightened the gathering. At the end, a type of Asian sweet called Jalaybi was distributed for blessings. The organizer of the gathering said, 'Those who are eating the Jalaybi of Meelad will be blessed with beholding the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tonight, إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ. Tomorrow in the early morning after Salat-ul-Fajr in Masjid-un-Nabawi عَلَيْهِ السَّلَام, everybody

should tell how he was blessed with this privilege? Late Haji Ghulam Husayn narrated: *الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ*! I also ate the Jalaybi and was privileged to behold the Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* in such a state that Sayyid Ahmad Sa'eed Kaazimi Shah *رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ* was present at the right side of the Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* and on the other side, the Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* was holding the hand of Mufti Ahmad Yar Khan *رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ*. (*Anwaar Qutb-e-Madinah*, pp. 53)

May Allah *عَزَّ وَجَلَّ* have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Deedar ki bheek kab batay gi
Mangta hay ummeed war Aqa*

(*Zauq-e-Na'at*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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'Allamah Kaazimi and thorn of Madinah

'Allamah Sayyid Ahmad Sa'eed Kaazimi *رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ* has said: On the occasion of my first visit to Madinah, I pricked my foot on a thorn, causing me severe pain. As I was about to take it out, I recalled the devotion of A'la Hadrat to the thorn of Madinah, so I stopped on the spot and did not take it out. After a few days, the pain was relieved itself. (*Ibid*)

May Allah *عَزَّ وَجَلَّ* have mercy upon him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Un ki Haram kay khaar kasheedah hayn kis liye
Ankhaun mayn aayain, sar pay rahayn, dil mayn ghar karayn*

(*Hadaiq-e-Bakhshish*)

*Khaar-e-sahra` ay Nabi! Paoon say kya kaam tujhay
Aa mayri jan mayray dil mayn hay rasta tayra*

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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A'la Hadrat

in the court of

Beloved Rasool ﷺ

(Relating a parable that took place after the demise of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ), 'Allamah Maulana Ziyauddin Ahmad Qadiri Madani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: Once I entered through Bab-us-Salam of the Masjid-un-Nabawi in order to be present at the sacred Muwajahah. I saw A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ standing facing the blessed Muwajahah and reciting Salam. As I approached A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he disappeared from my sight. I went towards the sacred Muwajahah and, presenting the gift of Salat and Salam, I said humbly, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ May I not be deprived of beholding my Shaykh (i.e. spiritual guide Imam Ahmad Raza Khan)? Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: As I looked down towards the blessed Muwajahah, I found A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ sitting over there. Running towards him, I kissed his feet and was privileged to behold him. (Ibid, pp. 238)

May Allah عَزَّ وَجَلَّ have mercy upon him and forgive us without any accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Gham-e-Mustafa jis kay seenay mayn hay
Kaheen bhi rahay woh Madinay mayn hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Qutb-e-Madinah and poor beholder of Madinah

Hakeem Muhammad Musa Amar Tasri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: During my stay in Madinah Munawwarah, I used to go to meet Maulana Ziyauddin Ahmad Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. At mealtime, a poor person would come, eat and walk away. One day, I thought that the person was an unwelcome guest and came at mealtime everyday, putting a burden on the Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ! The same day, after the gathering ended, Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked me to meet him before I leave. I went to him. He said, ‘Hakeem Sahib! The destitute person, who comes here to have meal every day, is an ordinary employee at a mill in Lyallpur (i.e. Sardarabad, Faisalabad), Pakistan. He is privileged to behold the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ every year. He is very fortunate and humbly visits Madinah Munawwarah. Hence I serve him with food’. (Anwaar Qutb-e-Madinah, pp. 277)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Thaka maandah hay woh jo paoon apnay tor ker baytha

Wohi pohancha huwa tehra jo pohancha koo`ay Jaana mayn

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



SEVEN parables of jinns

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Female jinns performing Tawaf of Holy Ka'bah

The renowned companion Sayyiduna ‘Abdullah Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ has said: One night, I was surprised to see few women performing Tawaf of the Ka'bah (because they were not like ordinary women). When they completed the Tawaf, they left. I also followed them. They kept walking until they entered a deserted jungle. Some elderly people were sitting there. They asked me, ‘O Ibn-e-Zubayr! How have you come here?’ Instead of replying, I asked them a question, ‘Who are you?’ They said, ‘We are jinns.’ I explained the reason of following the women. They said, ‘These are our women (female jinns). O Ibn-e-Zubayr! What would you like to eat in meal?’ I replied: ‘Fresh ripe dates.’ Although fresh dates were not available in Makkah Mukarramah at that time, they served fresh ripe dates to me. After I ate them, they asked me to take the



صلى الله على محمد

صلى الله عليه وسلم



remaining dates with me. Sayyiduna Abdullah Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ said that he picked the leftover dates and returned to his home.

(Luqt-ul-Marjaan fi Ahkam-il-Jan, pp. 247)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Gham-e-hayat abhi rahataun mayn dhal jayain

Tayri 'ata ka isharah jo ho gaya Ya Rab

(Wasail-e-Bakhshish, pp. 96)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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Sparkling snake

Sayyiduna 'Ata Bin Abi Rabaah رَضِيَ اللهُ تَعَالَى عَنْهُ has said that Sayyiduna 'Abdullah Bin 'Amr رَضِيَ اللهُ تَعَالَى عَنْهُمَا was present in Masjid-ul-Haraam when a white and black sparkling snake came. Performing the Tawaf of the Ka'bah, it came to Maqaam-e-Ibraheem and it seemed as if it was offering Salah. Going near it, 'Abdullah Bin 'Amr رَضِيَ اللهُ تَعَالَى عَنْهُمَا stood and said, 'O snake! Perhaps you have completed the rites of 'Umrah. I am afraid that the unwise people here would harm you (i.e. they may kill you considering you a real snake. Hence you should leave as soon as possible). Therefore, it turned back and flew towards the sky. (Ibid, pp. 101)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ker day Hajj ka sharaf 'ata Ya Rab

Sabz Gumbad bhi day dikha Ya Rab

Yeh Tayri hi to 'inayat kay

Mujh ko Makkay bula liya Ya Rab

(Wasail-e-Bakhshish, pp. 87)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Jinns in form of snake kissed Hajar-e-Aswad

Sayyiduna Abu Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ has said: Sayyiduna ‘Abdullah Bin Safwan رَضِيَ اللهُ تَعَالَى عَنْهُ was sitting near the Holy Ka’bah when a snake suddenly entered through the ‘Iraqi Door’ and performed the Tawaf of the Holy Ka’bah. It then came close to Hajar-e-Aswad and kissed it. Sayyiduna ‘Abdullah Bin Safwan رَضِيَ اللهُ تَعَالَى عَنْهُ said to him, ‘O jinn! Now you have performed your



‘Umrah. Our children are afraid of you. Hence you should return.’ Therefore, it went back where it had come from. (Ibid, pp. 100)

May Allah ﷻ have mercy upon him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sharaf day Hajj ka mujhay bahr-e-Mustafa Ya Rab

Rawanah soo `ay Madinah ho Qafilah Ya Rab

(Wasail-e-Bakhshish, pp. 94)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



Jinn guided towards water

During the reign of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ, a caravan of the devotees of Rasool went on the pilgrimage of Hajj. On the way, they felt thirsty. They found a well but its water was salty. Therefore, they went ahead. Evening fell but



they could not find water. The caravan continued to travel the whole night and reached a palm tree. All of a sudden, a dark-skinned fat man appeared and said, 'O the people of the caravan! I heard the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, 'The person who believes in Allah ﷻ and the Judgement Day should like the thing for his Muslim brother that he likes for himself and should dislike the thing for his Muslim brother that he dislikes for himself'. Go ahead. You will reach a mound. Then, turn right, and you will find water.' One of the members of the caravan said, 'By Allah ﷻ! I think he is Satan.' Another person argued, 'Satan does not talk about such things; he could be a Muslim jinn.' Anyway, they started walking and reached the water, as was identified by the jinn. (Ibid, pp. 109)

*Kisi kay haath nay mujh ko sahara day diya wernah
Kahan mayn aur kahan yeh raastay paycheedah paycheedah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Mysterious person

dressed in white

His grace, Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, once went on the Hajj-pilgrimage along with his disciples. Wherever the caravan arrived at a stopover, a mysterious young man dressed in white would come from somewhere. He did not eat or drink anything with them. His grace Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ



instructed his disciples not to talk to the 'young man'. The caravan entered Makkah Mukarramah and stayed at a house. When the Hujjaj left the house, he would enter it and when they entered it, he would go out. One day, all people went out while one person was in the washroom. In the meanwhile, the mysterious young man entered the house and did not find anyone. He opened a bag and started eating a semi-ripe date. When the Haji came out of the washroom and saw the mysterious young man, he [i.e. the mysterious young man] left the house. Afterwards, he never came to the caravan. When that Haji gave this surprising news to his grace Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'The mysterious young man was one of the jinns who heard the Holy Quran from the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

(Luqt-ul-Marjaan, pp. 239)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Jinn-o-insan-o-malak ko hay bharosa tayra

Sarwara marja'-e-kul hay dar-e-wala tayra

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Jinns of orchard

Sayyiduna Abu Ishaq Ibraheem Khawwaas رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: Our caravan was on its way to Haram. For some reason, I got separated from the caravan and continued to walk for three days. During this period, I neither felt hungry and thirsty nor did I need to pass urine etc. During the journey, I entered a lush green garden in which there were many trees with fragrant fruits hanging everywhere. There was also a small pond in the middle of the garden. I thought to myself that it was as if I had entered Paradise. Suddenly, a group of well-dressed people with turbans on their heads arrived. They greeted me and I also greeted them. It seemed to me as if they were jinns because it was a very strange place. Then one of them said, 'We are jinns. There is a difference of opinion among us about a ruling. We were privileged to listen to the sacred Word of Allah ﷺ in Layla-tul-Jinn blessed voice of Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ of the sacred been relieved of responsibilities. of Allah ﷺ, been made our



'[لَيْلَةُ جِنِّ]' in the the Beloved وَالِهِمْ وَسَلَّمَ. By virtue Word, we have all the worldly By the grace this pond has abode.'

I asked them how far the place was where I got separated from my Hajj-caravan. Hearing this, one of them smiled and said, 'O Abu Ishaq! Only Allah ﷺ knows secrets. Except a young man, no one came to the place where you are present at the moment. That young man also died here.' Then, pointing towards a side, he said, 'Here is the tomb of the young man.' The tomb lay at the edge of the pond and was surrounded by such beautiful and fragrant flowers that I had never seen before. Carrying on his conversation, the jinn said, 'Between you and your caravan is a great distance which will take months to be covered.' Sayyiduna Abu Ishaq Ibraheem Khawwaas رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated, 'I then asked them to tell me something about the late young man. One of them replied, 'We were once having a discussion about 'love' sitting near the edge of the pond. During the conversation, a young man suddenly arrived here

and greeted us. We also greeted him and asked him, ‘O young man! Where have you come here from?’ He replied, ‘from a city of Neeshapur.’ We asked him, ‘When did you leave the city?’ He replied, ‘seven days ago.’ We further asked him the reason for departing from his country?’ In reply, he recited the following commandment of Allah ﷺ:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾

And turn towards your Lord and submit in His Majestic Court, before this that the punishment comes upon you and then you may not be helped.

[Kanz-ul-Iman (Translation of Quran)] (Part 24, Surah Az-Zumar, Ayah 54)

We again asked him some more questions. While replying to our questions, he suddenly gave a loud cry and his soul left his body. We buried him here and this is his tomb. (May Allah ﷺ be pleased with him.) Sayyiduna Ibraheem Khawwaas رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: I was very impressed by listening to the qualities of the young man. I went close to his tomb in admiration and saw a very big bouquet of narcissi [i.e. flowers] near the head-side of his tomb. The following line was inscribed on it: هَذَا قَبْرُ حَبِيبِ اللَّهِ قَتِيلِ الْغَيْبَةِ i.e. ‘this is the grave of a friend of Allah. He was killed by ‘modesty.’’ There was also a piece of paper with the meaning of the word الْإِكْبَابَةُ written on it. Jinns then asked me the commentary of that Ayah, so I explained it to them. They were very pleased and their difference was removed. They said that they had found a very satisfactory answer to their query. Sayyiduna Ibraheem Khawwaas رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said that I then fell asleep. When I woke up, I found myself at the place of Tan’eem near the Masjid of Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا in Makkah Mukarramah. I had a bunch of flowers with me that remained fresh the whole year. After some period of time, it disappeared.

(Luqt-ul-Marjaan, pp. 240)

May Allah ﷺ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Tamanna hay darakhtaun per tayray raузay kay ja baythay

Qafas jis waqt tootay taa `ir-e-ruh-e-muqayyad ka

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Strange small bird

Every year, on the occasion of Hajj, Sayyiduna Wahb and Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى would meet each other inside Masjid-e-Khayf. One night, after the crowd dispersed and many Hujjaj fell asleep, some Hujjaj were still conversing with these saints about religious things. All of a sudden, a small strange bird came and sat near Sayyiduna Wahb رَحْمَةُ اللهِ تَعَالَى in the gathering and said Salam. Sayyiduna Wahb رَحْمَةُ اللهِ تَعَالَى replied to its Salam and asked the bird who it was. The bird replied that it was a Muslim jinn. Sayyiduna Wahb رَحْمَةُ اللهِ تَعَالَى asked, 'Why have you come here?' The bird replied, 'We sit in your gathering to gain knowledge. Do you not like it?' There are many jinns among us who convey narrations to others after hearing them from you. We participate in many activities with you such as Salah, Jihad, visiting the sick, funeral Salah and Hajj etc. Further, we gain knowledge and listen to the recitation of the Holy Quran from you. (Kitab-ul-Hawatif li Ibn Abid Dunya, vol. 2, pp. 526)

May Allah ﷻ have mercy on him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

'Aalam-e-wajd mayn raqsan mayra per per hota
Kash! Mayn Gumbad-e-Khazra ka kabutar hota

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



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Beast became obedient

Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and Sayyiduna Shayban Raa'ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went on the Hajj-pilgrimage. A beast appeared in front of them. Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked Sayyiduna Shayban Raa'ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, 'Do you not see this beast?' He replied, 'Do not get afraid.' Then Sayyiduna Shayban Raa'ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ held its ear and pressed it, so it started wagging its tail. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ held its tail. Seeing this, Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Is it not 'fame'?' So he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'If I were not afraid of fame, I would make it carry my Hajj-provisions to Makkah Mukarramah on its back.' (Ar-Raud-ul-Faa'iq, pp. 103)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Shayr ka khatrah kya shayr khud kaanp utha!

Samnay jab Nabi ka ghulam aa gaya

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Important clarification

Dear Islamic brothers! **سُبْحَانَ اللَّهِ عَزَّوَجَلَّ!** Even beasts are obedient to Allah-fearing people. In the aforementioned parable, the renowned saint Sayyiduna Sufyan Sawri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked the question in order to save people from having bad assumption about Sayyiduna Shayban Raa'ee رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ regarding love for respect. Sayyiduna Shayban Raa'ee رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ also answered the question beautifully. Anyway, this was a discussion between great people who were the embodiment of sincerity and were careful about the inner reform of each other.

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Lion showed the way

During Jihad in Rome, Sayyiduna Safeenah رَضِيَ اللَّهُ تَعَالَى عَنْهُ went missing. He was running in search of the Islamic army when a lion appeared in front of him from the jungle. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said loudly: 'يَا أَبَا الْحَارِثِ! أَنَا مَوْلَى رَسُولِ اللَّهِ' O Abul Haaris!¹ I am a slave of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and I have been separated from the Islamic army. I am in search of it. Hearing this, the lion came near him and stood wagging its tail. It continued to accompany him until he reached the Islamic army. The lion then returned.

(Mishkat, vol. 2, pp. 400, Hadees 5949)

Shayr ka khatrah kya! Shayr khud kanp utha!

Samnay jab Nabi ka ghulam aa gaya

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ It is a patronymic name of the lion.

Respect for *Quran*



It is stated on pages 477 and 478 of the 561-page book 'Malfuzaat-e-A'la Hadrat' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Once Nannhay Miyan (i.e. the youngest brother of A'la Hadrat, 'Allamah Muhammad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) was reciting the Holy Quran sitting on the roof. A monkey was sitting in front of him on the wall. He went away for some piece of work. The monkey came running, trying to cross the wall. As it reached in front of the Holy Quran, it prostrated and went away.



Chand shaq ho payr bolayn, janwar sajdah karayn

'بارك الله' marja'-e-'aalam yehi sarkar hay

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



Entreaty for help in the court of Beloved Rasool ﷺ

A Pakistani Haji humbly visited Madinah and resided in a house in which a cat also lived. The cat would come to him every day and he would stroke it. The Haji liked that cat of Madinah so much that he intended to take it with him to Pakistan. He also bought a cage for the cat so that he could take it with great care. When the sad time of separation from Madinah approached and his last night in Madinah began, he made his farewell Salam in the blessed court of the Beloved Rasool ﷺ. Having returned to his home, he lay [on his bed]. In his dream, he saw the Holy Rasool ﷺ. The Holy Rasool ﷺ said, 'You will depart from Madinah quite easily but do not take my cat with you. It has been coming to me for several days, begging: Save me! I am being separated from Madinah.' (*Madina-tur-Rasool*, pp. 419)



Sabab-e-wufoor-e-rahmat mayri bay zabaniyan hayn
Na fughaan kay dhang jaanu na mujhay pukar aaye

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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Doe begged Beloved Rasool for help

Sayyidatuna Umm-e-Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was once in a desert. Suddenly, someone called out: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ looked but there was no one. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then looked towards the other direction and found a doe [i.e. a female deer] tied. The doe begged: 'أَدُنْ مِنِّي يَا رَسُولَ اللهِ ﷺ': i.e. 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please come towards me.' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to it, asking: 'مَا حَاجَتِكَ?' What do you need?' The doe said, 'My two babies are in that mountain. Please untie me; I will return to you after I have suckled them. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Will you do so?' The doe said humbly, 'May Allah عَزَّوَجَلَّ give me the punishment of 'Ishaar' if I do not do it!

('Ishaar' is a pregnant female camel who does not give birth to its baby even after the passing of 10 months. Hence a weight is placed on it, causing it to feel severe pain, screaming.) So the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ untied the doe. It went towards the mountain, suckled its babies and then returned. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tied it again. Afterwards, the Bedouin woke up. Seeing the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he humbly said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, is there anything I can do for you?' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Yes, free this doe.' He freed the doe. That doe was going away, leaping and saying: 'أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّكَ رَسُولُ اللهِ ﷺ' (I bear witness that there is none worthy of worship except Allah عَزَّوَجَلَّ and undoubtedly you are the Rasool of Allah). (Al-Mu'jam-ul-Kabeer, vol. 23, pp. 331, Hadees 763; Al-Khasaa'is-ul-Kubra, vol. 2, pp. 101)

Camel performed Tawaf of Ka'bah

In 815 AH, a camel ran away from its master, reached Makkah Mukarramah and entered Masjid-ul-Haraam. People ran after the camel to catch it but nobody could do so. The camel moved around the Holy Ka'bah seven times and then placed its lips on the Hajar-e-Aswad. Then it stood in front of Meezab-ur-Rahmah with tears falling from its eye. Crying in the same way, it fell down and died. People lifted it with great respect and buried it between Safa and Marwah. (*Kitab-ul-Hajj*, pp. 114) (In that era, the situation was not like as it is today. Burial was possible there. Shah 'Abdul 'Azeez Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated on page 298 of the book *Bustan-ul-Muhaddiseen: A renowned Muhaddis, Sayyiduna Imam Nasa'ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ* is buried between Safa and Marwah.)



May Allah ﷻ have mercy upon him and forgive us without any accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Tasadduq ho rahay hayn lakhaun banday gird phir phir ker

Tawaf-e-Khana-e-Ka'bah 'ajab dilchasp manzar hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Camels

prostrated

to the Beloved Rasool ﷺ

Gheelan Bin Salamah Saqafi رَضِيَ اللهُ تَعَالَى عَنْهُ has said: We accompanied the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ during a journey. On the way, we noticed something very strange. At a stopover, we got off the animal. Meanwhile, a man came and said, 'Ya Nabiyallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have an orchard that is the only means of earning a living for me and my family. I have two camels that used to draw water out of the well. Both of them have now got out of control. They neither let [me] come near them nor do they enter the orchard. No one is strong enough to go near them.' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ along with his companions stood up and went to the orchard of the person. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked the person to untie the camels. That person said humbly, 'O Nabi of Allah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! They are very dangerous.' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Untie them.' As soon as they were untied, they rushed towards the door, making a noise. As they saw the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, they immediately prostrated. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ held them by their heads and handed them over to their master and said, 'Make them do work and feed them well.' The people who were present there asked humbly, 'O Nabi of Allah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Animals prostrated in front of you. You are a means of Divine grace being bestowed upon us. Allah عَزَّ وَجَلَّ has showed us the right path and has protected us from the destructiveness of the world and the Hereafter by sending you to us. Will you allow us to prostrate in front of you? The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "There is no prostration for me. Prostration is for the only Being Who is Alive and will never die. If I had ordered anyone in my Ummah to prostrate to anyone, I would have ordered a wife to prostrate in front of her husband.' (Dalaail-un-Nubuwwah, pp. 228)

*Malak-o-jinn-o-bashar perhtay hayn kalimah un ka
Janwar sang-o-shajar kertay hayn charcha un ka*

(Qabalah-e-Bakhshish)

Two animals died of grief over visible demise of the Beloved Rasool ﷺ

When the visible demise of the Beloved Rasool ﷺ took place, not only humans and jinns but animals also became very sad: (1) There was a donkey that the Holy Rasool ﷺ would often ride on. When the visible demise took place, it was anxious and grief-stricken, and it sacrificed its life by jumping into a well. (2) There was also a special she-camel of the Holy Nabi ﷺ. Unable to behold the Beloved Rasool ﷺ, it became anxious and gave up eating and drinking anything. In the same state, it also died of hunger and thirst. (*Madarij-un-Nubuwwah*, vol. 2, pp. 444)

Un kay dar per maut aa jaye to jee jaoon Hasan

Un kay dar say door reh ker zindagi achchi nahin

(*Zauq-e-Na'at*)

Devotion of pigeons

of Haram to the court of Beloved Rasool ﷺ

Maulana Ziyauddin Ahmad Madani رَحْمَةُ اللهِ تَعَالَى عَلَيْه has said: In order to keep the Haram of the Masjid-un-Nabawi neat and clean, the administration once decided not to feed pigeons so that they migrate to any other area in search of their feed. The decision was implemented and pigeons were not fed for many days. The pigeons loved the Green Dome so much that they were starving to death but were not leaving the court of the Beloved Rasool ﷺ. The dwellers of Madinah saw this scene of devotion themselves. Then this news spread quickly throughout the world. People sent letters to the government and insisted that it should not be done. At last, the government resumed feeding the pigeons. (*Anwaar Qutb-e-Madinah*, pp. 54)

Woh Madinay kay piyaray kabutar

Jab nazar aaye tujh ko brother

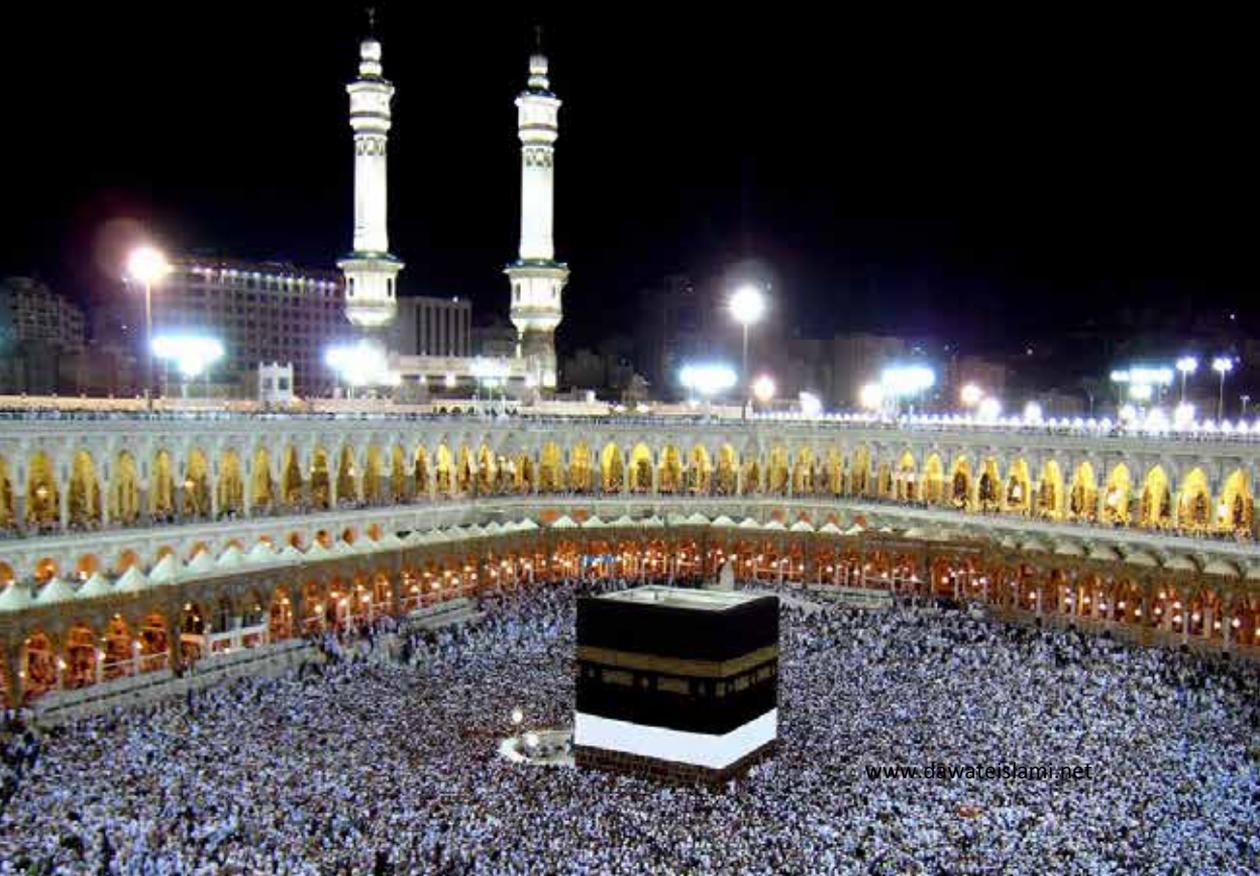
Un ko thoray say daanay khila ker

Tu salam mayra ro ro kay kehna

(*Wasail-e-Bakhshish*, pp. 592)

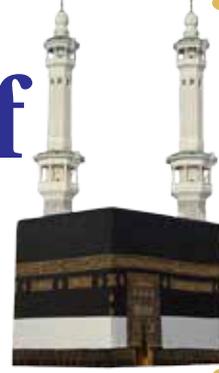
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Holy Sites of Makkah



أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Holy Sites of Makkah



EXCELLENCE OF SALAT UPON NABI ﷺ

The Beloved Rasool ﷺ has said: When those, who love each other for the pleasure of Allah ﷻ meet each other and shake hands and send Salat to the Beloved Rasool ﷺ, the past and future sins of both of them are forgiven before they get separated. (Musnad Abi Ya'la, vol. 3, pp. 95, Hadees 2951)

Sacredness of Makkah Mukarramah

Makkah Mukarramah وَأَمَّا اللَّهُ شَرَفًا وَتَعْظِيمًا is an extremely blessed, holy and glorious city. Every Muslim wishes to visit it. If anyone wishes to behold Makkah Mukarramah with the intention of earning reward, it will also be considered an act of worship indeed. Before we learn about the detailed description of the holy sites in Makkah, let's first read about the virtues of this beautiful city of Allah so that we develop even more reverence for it in our heart.

*Wahan piyara Ka'bah yahan sabz Gumbad
Woh Makkah bhi meetha to piyara Madinah*

(Wasail-e-Bakhshish, pp. 327)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Makkah Mukarramah

is a city of peace

Makkah Mukarramah has been mentioned many times in the Holy Quran, as is stated in Surah Al-Baqarah, Ayah 126, part one:

وَأَذَقْنَا لِبُرْهُمُ رَبِّ إِجْعَلْ هَذَا بَلَدًا آمِنًا

And (recall) when Ibraheem requested, 'O my Lord, make this city (Makkah) a peaceful one.' [Kanz-ul-Iman (Translation of Quran)]

It is also stated in the first Ayah of Surah Al-Balad in part 30:

لَا أُقْسِمُ بِهَذَا الْبَلَدِ

I swear by this city (Makkah).

Ten names of

Makkah Mukarramah

Dear Islamic brothers! Many names of Makkah Mukarramah have been mentioned in books. Ten of them are as follows:



- (1) Al-Balad البَلَد (2) Al-Balad-ul-Ameen الْبَلَدُ الْأَمِينُ (3) Al-Baladah الْبَلَدُ
 (4) Al-Qaryah الْقَرْيَة (5) Al-Qadisiyyah الْقَادِسِيَّة (6) Al-Bayt-ul-'Ateeq
 (7) Ma'aad مَعَاد (8) Bakkah بَكَّة (9) Ar-Raas الرَّأْس (10) Umm-ul-Qura
 الْقُرَى

(Al-'Uqd-us-Sameen fi-Tareekh-ul-Balad-ul-Ameen, vol 1. pp. 204)

Ramadan in Makkah Mukarramah

The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

رَمَضَانَ بِمَكَّةَ أَفْضَلَ مِنْ أَلْفِ رَمَضَانَ بِغَيْرِ مَكَّةَ

i.e. spending Ramadan in Makkah is better than spending one thousand Ramadan out of Makkah.

(Jam'-ul-Jawami, vol. 4, pp. 372, Hadees 12589)

Commenting on the above Hadees, 'Allamah 'Abdul Ra'oof Manaawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Observing Siyam in Makkah during the month of Ramadan is preferable to observing the Siyam of one thousand Ramadan at any other place. This is because Allah ﷻ has chosen Makkah for His house [i.e. the Holy Ka'bah] and created places in it for His bondmen to perform Hajj there. Allah ﷻ has made it the Haram of peace and has blessed it with many qualities. (Fayd-ul-Qadeer, vol. 4, pp. 51, Taht-al-Hadees 4478)

Pak ghar kay Tawaf walon per
Baarish Allah kay karam ki hay

(Wasail-e-Bakhshish, pp. 124)

Holy Nabi ﷺ holds Makkah dear

Sayyiduna Abdullah Bin 'Adee رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: I saw that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting on his she-camel at the place of Hazwarah. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'By Allah ﷻ! You are the best land among all the lands of Allah ﷻ and I hold you dearest among all the lands of Allah ﷻ. By Allah ﷻ!

If I had not been forced to leave this place, I would definitely not have left it.' (Ibn Majah, vol. 3, pp. 518, Hadees 3108)

Commenting on the above Hadees, the commentator of the book Bukhari, Mufti Sharif-ul-Haq Amjadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَسَلَّمَ has stated: The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said it at the time of migration. Until then, Madinah had not been blessed with the arrival of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and hence, Makkah was the greatest of the entire earth. However, after the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to Madinah, it was blessed with this honour.

Similarly, commenting on the above Hadees, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَسَلَّمَ has stated in the book 'Mirat-tul-Manajih': Most Islamic scholars hold the opinion that Makkah is greater than Madinah and that the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ like Makkah the most. They mention the same Hadees as proof. However, Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَسَلَّمَ is of the opinion that Madinah is greater than Makkah. Commenting on this Hadees, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَسَلَّمَ has mentioned that it refers to the previous state. Later on, the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ held Madinah dearer. Anyway, according to the Fatwa, Makkah is greater than Madinah but, in the eyes of devotees, Madinah is greater because it is the place where the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ rests. (Mirat-ul-Manajih, vol. 4, pp. 204)

Makkay say is liye bhi afzal huwa Madinah

Hissay mayn is kay aaya meethay Nabi ka rauzah

(Wasail-e-Bakhshish, pp. 298)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Makkah Mukarramah is greater or **Madinah Munawwarah!**

It is stated on page 236 of the 561-page book 'Malfuzaat A'la Hadrat' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

Question: Your Highness! One Salah, offered in Madinah is equivalent to 50

thousand Salahs, but in Makkah Mukarramah, one Salah is equal to 100,000. Is Makkah Mu'azzamah greater than Madinah for this reason?

Reply: Many Hanafi scholars are of this opinion. However, Imam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ held the opinion that Madinah is greater. Leader of believers, Sayyiduna Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ also held the same opinion. A companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'Makkah Mu'azzamah is greater.' (Sayyiduna Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ) said, 'You say that Makkah is greater than Madinah!' He said, 'وَاللَّهِ! بَيْتُ اللَّهِ وَحَرَمُ اللَّهِ'. Leader of believers said, 'I do not say anything about Baytullah 'بَيْتُ اللَّهِ' and Haramullah 'حَرَمُ اللَّهِ'. But do you say that Makkah is greater than Madinah?' He repeated his words, 'By Allah! عَدُوَّ جَلَّ! The House and the Haram of Allah.' Sayyiduna Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'I do not say anything about the House and the Haram of Allah. Do you say that Makkah is greater than Madinah?' (Al-Muwatta, vol. 2, pp. 396, Hadees 1700) That companion continued to say the same thing and Leader of believers also continued to repeat the same wording. I (i.e. A'la Hadrat) also hold the same belief that Madinah is greater. It is stated in an authentic Hadees that the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'الْمَدِينَةُ خَيْرٌ لَهُمْ زَوْكَاؤُا يَعْمَلُونَ', Madinah is better for them if they know.' (Sahih Bukhari, vol. 1, pp. 618, Hadees 1875) Another Hadees stated, 'الْمَدِينَةُ خَيْرٌ مِّنْ مَّكَّةَ' i.e. Madinah is greater than Makkah.' (Al-Mu'jam-ul-Kabeer, vol. 4, pp. 288, Hadees 4450)

Why is there difference in reward?

As for the issue of the difference of reward for virtuous deeds in Makkah and Madinah, Shaykh Muhaqqiq 'Abdul Haq Dihlvi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has given an excellent reply to it. He stated: The reward is greater in Makkah in terms of quantity but it is greater in Madinah in terms of worth and value. (Summarized from page 18 of the book 'Jazb-ul-Quloob') Try to understand it with the help of an example: Tell me whether one hundred thousand rupees is large amount or fifty thousand gold coins. In terms of quantity, one hundred thousand rupees are definitely double but in terms of worth and value, fifty thousand gold coins are greater ten-fold. As one good deed is equivalent to a hundred thousand deeds in Makkah, one sin is also equivalent to a hundred thousand sins there. Similarly, as the intention of good deed earns the intending person reward, the

intention of a sin also causes the intending person to be questioned. On the other hand, there is no punishment for the intention of a sin in Madinah but there is reward for the intention of a good deed there. If a person commits one sin in Madinah, it will be considered only one sin. If he performs a good deed, it will be considered fifty thousand good deeds. The words of Hadees, i.e. 'مَغْرِبُهُمْ' (i.e. good for them) may refer to the same thing, i.e. Madinah is better for them. (Malfuzaat A'la Hadrat, pp. 236, 237)

On page 711 of the 10th volume of the referenced Fatawa Razawiyyah, my master A'la Hadrat, Imam of Ahl-e-Sunnat, reviver of religion, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The blessed tomb, i.e. the part of the earth which is touching the blessed body [of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] is greater than the Holy Ka'bah and even the 'Arsh.

The upper part of the sacred mausoleum is not included in it. The Holy Ka'bah is greater than Madinah. However, there is a difference of opinion whether Madinah (excluding the place of the blessed tomb) is greater or Makkah (excluding the Holy Ka'bah) is greater. Most scholars are of the opinion that Makkah is greater and I am of the opinion that Madinah is greater. Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ also held the same opinion. It is clearly stated in Tabarani: 'الْبَيْتَةُ الْاَفْضَلُ مِنْ مَكَّةَ' (Madinah is greater than Makkah.) (Al-Mu'jam-ul-Kabeer, vol. 4, pp. 288, Hadees 4450) وَاللهُ تَعَالَى اَعْلَمُ (Fatawa Razawiyyah, vol. 10, pp. 711)

Makkah-e-Pak per Madinay per

Baarish Allah kay karam ki hay

(Wasail-e-Bakhshish, pp. 124)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Land of Makkah Mukarramah is **Haram** until the **Judgement Day**

Sayyidatuna Safiyyah Bint-e-Shaybah رَضِيَ اللهُ تَعَالَى عَنْهَا has said: The day when Makkah was conquered, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a sermon and said, 'O people! Allah عَزَّوَجَلَّ made this city Haram (sacred) the day when the earth

and the sky were created. Hence it will remain Haraam until the Judgement Day because Allah ﷻ has declared it Haraam.’ (Ibn Majah, vol. 3, pp. 519, Hadees 3109)

Commenting on the above Hadees, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Not only was it considered Haram (sacred) in Islam but it was also considered sacred by every religion even before Islam. No doubt it was mentioned in the chapter ‘Haram-e-Madinah’ that Sayyiduna Ibraheem عَلَيْهِ السَّلَام made Makkah Mukarramah Haram. But it actually means that Sayyiduna Ibraheem عَلَيْهِ السَّلَام declared that it was Haram. When the ‘Bayt-ul-Ma’moor’ was lifted towards the sky during the storm of Nuh, people became heedless of showing reverence for it. At that time, Sayyiduna Ibraheem عَلَيْهِ السَّلَام made declaration for its reverence. (It is stated in a Hadees) ‘إِلَى يَوْمِ الْقِيَامَةِ’ (until the Judgement Day) i.e. reverence for it will never be cancelled. (Mirat-ul-Manajih, vol. 4, pp. 200)

Thandi thandi hawa Haram ki hay

Baarish Allah kay karam ki hay

(Wasail-e-Bakhshish, pp. 124)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dajjaal would not enter *Makkah* and *Madinah*

The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘لَا يَدْخُلُ الدَّجَالُ مَكَّةَ وَلَا الْمَدِينَةَ’ i.e. Dajjaal will not be able to enter Makkah and Madinah.’ (Musnad Ahmad Bin Hanbal, vol. 10, pp. 85, Hadees 26106)

Excellence of

enduring heat of Makkah

The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘مَنْ صَبَرَ عَلَى حَرِّ مَكَّةَ سَاعَةً مِنْ نَهَارٍ تَبَاعَدَتْ مِنْهُ النَّارُ’ i.e. Whoever observes patience with the

heat of the day for a while in Makkah, hellfire gets away from him.’ (Akhbar Makkah, vol. 2, pp. 311, Hadees 1565)

Reward for
being ill in Makkah

Sayyiduna Sa'eed Bin Jubayr رَضِيَ اللهُ تَعَالَى عَنْهُ has said, ‘Whoever remains ill for a day in Makkah, Allah ﷻ bestows upon him the reward of the good deed which he had been performing for seven years (but can no longer perform it due to illness). If he (i.e. ill person) is a traveller, Allah ﷻ will grant him double reward.’ (Ibid)

No accountability for the person
who passes away in Makkah

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever had the intention of performing Hajj or Umrah and met his death in the same state in Haramayn, i.e. Makkah or Madinah, Allah ﷻ would resurrect him on the Judgement Day in such a state that he would neither face accountability nor would he be tormented’. It has been narrated in another narration: ‘يُحْيَى مِنَ الْأَمْوَاتِ’ i.e. he would be resurrected among safe people on the Judgement Day. (Musannaf ‘Abdur Razzaq, vol. 9, pp. 173, Hadees 17479)

Aaminah kay makan pay rauz-o-shab

Baarish Allah kay karam ki hay

(Wasail-e-Bakhshish, pp. 124)

Be cautious in
Makkah

The rain of blessing showers all the time in Makkah. The door of the Divine grace is never closed. Nobody returns empty-handed. A single good deed is equivalent to one hundred thousand good deeds in Haram-e-Makkah;

but it should also be kept in mind that a single sin in Makkah is also equivalent to one hundred thousand sins. Regretfully, despite being aware of it, sins are committed without hesitation. For instance, passing urine or stool with one's face or back towards the Qiblah within the angle of 45 degrees is Haraam.

Furthermore, a number of people commit other sins such as unlawful gazing, shortening the beard, tale-telling, backbiting, lying, breaking promises, hurting the feelings of Muslims without a Shar'i reason, venting anger in a sinful way, arguing with others in a way that unlawfully hurts their feelings etc. Most of them do not even realize that they are actually committing the deeds that lead to Hell. Alas! In Haram-e-Makkah, if someone tells a lie only once, hurts anyone's feelings without a Shar'i reason only once, commits the sin of tale-telling or backbiting only once, it means that he has committed each of these sins one hundred thousand times at any other place! Perhaps no one will commit these sins one hundred thousand times each in his lifetime in his country! *مَعَادُ اللَّهِ عَزَّوَجَلَّ*, it does not mean at all that one should commit sins in his country. Certainly, committing any sin in one's country also causes the person to become deserving of hellfire. Undoubtedly, a small flame of fire is sufficient to burn the entire warehouse.

Residence in

Makkah

If it is highly likely that he will be able to conform to the manners in Makkah and refrain from sins, he should live there. The leader of millions of the followers of the Hanafi school of thought, Sayyiduna Imam-e-A'zam Abu Hanifah *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* lived in the golden era of blessed companions *رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ* and was a Taabi'i saint. Even in that era of piety and blessing, he observed that people were committing undesirable deeds, so he declared it Makruh to reside in the Haram (of Makkah).

Commenting on the above saying of Imam-e-A'zam, one of his followers, a great Imam of the Hanafi school of thought in the eleventh century AH, Sayyiduna Mulla 'Ali Qaari *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* has stated: Sayyiduna Imam-e-A'zam *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* declared it Makruh to reside in the Haram (of Makkah) considering the condition of people in his era. Today, we witness even a worse situation.

People earn unlawful money and do not respect the sacred place. If Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had observed this situation, he would have certainly declared it Haraam to reside permanently in the Haram of Makkah. (*Al-Maslak-ul-Mutaqassit fil Mansak-ul-Mutawassit*, pp. 490)

Living in Makkah

requires showing great respect

Sayyiduna Mulla 'Ali Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave these comments in the eleventh century, i.e. almost 325 years ago. Today, the situation must have been 'changed' even more. Regarding reverence for Makkah Mukarramah, A'la Hadrat, Imam of Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in Fatawa Razawiyah, volume 10, page 689: Shaykh 'Abdari has narrated, 'Some eminent saints lived in Makkah for forty years but they did not pass urine in the Haram of Makkah (that covers the area of many miles). They would not also lie down there.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also said that residing in Makkah permanently is Mustahab for these types of people; or only they can be given permission for this.' (*Fatawa Razawiyah*, vol. 10, pp. 689)

Those doing job or business in Makkah should ponder

Makkah Mukarramah is the place where one good deed is equivalent to one hundred thousand good deeds. Likewise, one sin is equivalent to one hundred thousand sins. A common man is usually unable to refrain from sins. Hence he should not stay in Makkah for a job or business, etc. Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا was certainly deserving of living in Makkah but he migrated to Taif for fear of indulging in sins. A'la Hadrat Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated in Fatawa Razawiyah, volume 10, page 693: Imam Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has defined the word Faqih [فَقِيْه] in this way: He should avoid the world, be interested in afterlife and be aware of his faults. These types of people are certainly capable of living in Makkah permanently. By Allah عَزَّ وَجَلَّ Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا is greater than even these capable people but the righteous



people always consider themselves to be inferior, showing humility. Ponder how great difference is there. One who does not make mistakes fears being tormented and one who does not refrain from sins claims that he will remain safe and sound. (*Fatawa Razawiyah, vol. 10, pp. 693*)

Long stay in *Makkah* may result in less reverence for *Ka'bah*

It is feared that those staying in Makkah for a long time and committing sins there may be doomed. Similarly, it is also feared that those cautious people who refrain from sins may end up having less reverence for the Holy Ka'bah. Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْه has narrated in *Fatawa Razawiyah*, volume 10, page 688: 'After the leader of believers Sayyiduna 'Umar Farooq-e-Azam رَضِيَ اللهُ تَعَالَى عَنْهُ performed Hajj, he would go to people and say, 'O the people of Yemen! Go back to Yemen. O the people of Iraq! Go back to Iraq. O the people of Syria! Go back to your country Syria so that you may continue to have great reverence for the House of your Lord.' I (i.e. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْه) says that this is the situation of the era of the companions and Tabi'een who would show great respect and reverence. What will be the situation in the present era? May Allah ﷻ enable Muslims to rectify their deeds! (*Fatawa Razawiyah, vol. 10, pp. 688*)



May my heart be attached to *Makkah* and *Madinah*

A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said in Fatawa Razawiyyah, volume 10, page 690: (The author of the book 'Madkhal' has quoted from the book) 'Qoot-ul-Quloob' written by Sayyiduna Imam Abu Taalib Makki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: Some pious predecessors have said, 'Many people living in Khurasan (Iran) are closer to the Holy Ka'bah than those who perform its Tawaf.' Some said, 'If a person lives in his native city but his heart is attached to the House of Allah (i.e. the Holy Ka'bah), this is better for him than to be in the Ka'bah with his heart attached to any other city.' After giving sufficient proofs in reply to the question about permanently living in Haramayn Tayyibayn, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: In short, it is not allowed at all in our era to stay permanently. A wise person always chooses a safe path, avoiding all types of dangerous paths that involve the risk of destruction. One who considers his Nafs to be truthful (thinking that nothing will happen) actually trusts a liar. And he will experience it himself. (Fatawa Razawiyyah, vol. 10, pp. 698) (In order to have detailed information about permanently staying in Haramayn, study Fatawa Razawiyyah, volume 10, page 677 to 698).

*Haram hay usay saahat-e-her dau 'aalam
Jo dil ho chuka hay shikar-e-Madinah*

(Zauq-e-Na'at)

19 Features of *Makkah Mukarramah*

(Out of countless features of Makkah Mukarramah, only nineteen are mentioned below.)

- 01 The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was born in Makkah Mukarramah.
- 02 The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ began the preaching of Islam in Makkah.

- 03 The Holy Ka'bah is located here. Tawaf of the Ka'bah is performed here and Muslims all over the world face the direction of the Ka'bah during their Salah.
- 04 Masjid-ul-Haraam is situated here in which the reward of one Salah is equivalent to one hundred thousand Salahs.
- 05 The well of Zamzam water is located here.
- 06 Hajar-e-Aswad is present here.
- 07 Maqaam-e-Ibraheem is present here.
- 08 Safa and Marwah are located here.
- 09 Those who come to Makkah from outside Meeqat cannot enter Makkah without 'Ithram'.
- 10 Muslims from all over the world visit Makkah so that they may have the privilege of Hajj.
- 11 The person who enters this sacred city will be protected.
- 12 The person who endures heat (for some time during the day) will be freed from hellfire.
- 13 Cave Hira lies here in which the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ received first Divine revelation.
- 14 Fruits of every season are available here.
- 15 The miracle of Mi'raaj-un-Nabi [i.e. the Ascension] emerged in this city.
- 16 The miracle of the moon being split into two pieces occurred in this city.
- 17 The first mountain of the world 'Jabal Abi Qubays' lies here.
- 18 The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spent 53 years of his blessed life here.
- 19 Sayyiduna Imam Mahdi will appear in Makkah Mukarramah.

Mayn Makkay mayn ja ker karoon ga Tawaf aur
Naseeb Aab-e-Zamzam mujhay hoga peena

(Wasail-e-Bakhshish, pp. 323)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Interesting information about

Ka'bah

The greatest holy site of Makkah Mukarramah is the Holy Ka'bah. Every Muslim is eager to behold and to perform Tawaf of it. Some interesting pieces of information are being given about the Holy Ka'bah. Ka'bah has been mentioned many times in the Holy Quran. Allah ﷻ says in part one, Surah Al-Baqarah, Ayah 125:

وَأَذِّنَا لِلنَّاسِ وَأَمْنًا

And recall when We made this house (the Ka'bah) a focal point for the people and a place of safety. [Kanz-ul-Iman (Translation of Quran)]

Beasts do not chase their

prey in Haram

Commenting on this blessed Ayah, Sayyiduna Muhammad Na'emuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated in Khaza'in-ul-Irfan: The word 'Bayt [بَيْت]' refers to the Holy Ka'bah and includes the entire sacred Haram. To make it Haram 'حَرَام' means killing and violence are Haraam 'حَرَام' in Haram 'حَرَام' of the Ka'bah; or it implies that even prey is safe there. Lions and wolves do not chase their prey and they return without attack. It is also narrated that a believer is safe from torment as soon as he enters Haram 'حَرَام'. Haram 'حَرَام' is called Haram 'حَرَام' because murder and hunting are Haraam and prohibited in it. (Tafseerat-e-Ahmadiyyah, pp. 34) Even if a criminal enters Haram, he will not be apprehended. (Tafseer-e-Nasafi, pp. 77)



Ka'bah is guide for entire world

Allah ﷻ has said in Ayah 96 of Surah Aal-e-Imran, part 4:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾

Indeed, the first house which was established as a place of worship for the people, is the one which is in Makkah (the Holy Ka'bah); blessed and a guide to the entire world. [Kanz-ul-Iman (Translation of Quran)]

Commenting on the above Ayah, the renowned commentator Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: 'O Muslims or O all humans! Know it for sure that the first and the best house which has been created and made on the earth for people's religious and worldly benefits is that which is situated in blessed Makkah, not Bayt-ul-Muqaddas, that is second to the Holy Ka'bah in rank and excellence.' (Tafseer-e-Na'eemi, vol. 4, pp. 29)

12 Madani pearls about Holy Ka'bah



The renowned commentator Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that there are countless virtues of the Ka'bah. Some pieces of information in this regard are mentioned here.

1. The famous founder of Bayt-ul-Muqaddas is Sayyiduna Sulayman عَلَيْهِ السَّلَام. He had it constructed by jinns whereas the famous founder of the Ka'bah is Sayyiduna Ibraheem Khaleelullah عَلَيْهِ السَّلَام.
2. At the Holy Ka'bah, there are some signs of Divine power such as Maqaam-e-Ibraheem, Hajar-e-Aswad etc. that do not exist in Bayt-ul-Muqaddas.
3. Birds do not fly over the Holy Ka'bah; instead, they slightly move away from it while flying.
4. A lion and a goat may drink water at the same place in Haram of the Ka'bah.

Even beasts of prey do not hunt other animals here.

5. Battle and killing are Haraam until the Judgement Day.
6. The Ka'bah is the source of livelihood for all the Hijazis, especially for the inhabitants of Makkah. Although this place is uncultivated with no source of livelihood, the inhabitants of Makkah are still more prosperous than others. In short, it is the place where acts of worship are performed.
7. Allah ﷻ protected the Holy Ka'bah by sending birds that killed the 'فيل' 'people of elephants'.
8. 'Hajj of the Ka'bah' has always been performed but 'Hajj of Bayt-ul-Muqaddas' was never performed.
9. The last Nabi of Allah (عَسَى اللَّهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born in Makkah at a place near the Holy Ka'bah.
10. Allah ﷻ declared the city of Ka'bah to be the city of peace by saying 'بَدَدٌ'. He also swore by it:

وَهَذَا الْبَيْتِ الْأَمِينِ

And by this secure city of (Makkah).

[Kanz-ul-Iman (Translation of Quran)]

11. A single good deed is equivalent to one hundred thousand good deeds in the Ka'bah and fifty thousand good deeds in Bayt-ul-Muqaddas.
12. Ka'bah - not Bayt-ul-Muqaddas - has been the Qiblah of angels and many Ambiya. (Tafseer Na'emi, vol. 4, pp. 30, 31)

Birds get cured by the wind of Ka'bah

Commenting on Ayah 97 of Surah Aal-e-'Imran in part 4:

In it are clear signs

فِيهِ آيَاتٌ بَيِّنَاتٌ

Sayyid Muhammad Na'emuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated in Khazain-ul-'Irfan:

Some of the signs that prove its sanctity and excellence are as follows: Birds neither sit on the Holy Ka'bah nor do they fly over it but rather slightly move away from it while flying. The birds that fall ill, get cured by flying through the air near the Holy Ka'bah. Wild animals do not hurt each other in Haram. Even dogs do not run after the deer in this sacred place and do not hunt other animals there. People have great attachment to the Holy Ka'bah in their hearts and they start weeping as they behold it. The souls of saints gather around the Ka'bah every Friday night [i.e. the night between Thursday and Friday]. If someone intends to desecrate [i.e. disrespect] it, he gets ruined. (*Khaza'in-ul-Irfan*)

Beholding *Ka'bah* is worship

It is stated in a blessed Hadees: Beholding the Holy Ka'bah is worship; beholding the Holy Quran is worship; beholding the face of an [Islamic] scholar is worship.' (*Firdaus-ul-Akhbar*, vol. 1, pp. 376, *Hadees* 2791) It is also narrated, 'Beholding Zamzam water is worship.' (*Akhbar Makkah lil Faakih*, vol. 2, pp. 14, *Hadees* 1105)

Ka'bah is Qiblah

Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said: When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ entered the Holy Ka'bah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a in the corners of it and did not offer Salah. After he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came out of the Holy Ka'bah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered two Rak'aat in front of it and then he said, 'This is the Qiblah.' (*Sahih Bukhari*, vol. 1, pp. 156, *Hadees* 398)



Commenting on the part of the Hadees ‘this is Qiblah’, the renowned commentator, the great thinker of Ummah Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The Holy Ka’bah has been declared the Qiblah for all Muslims until the Judgement Day. This declaration will never be cancelled. It also gives a gentle hint that every part of the Ka’bah is Qiblah. It is not necessary for the Salah-offering person to be in front of the entire Ka’bah. (*Mirat-ul-Manajeeh, vol. 1, pp. 429*)

Which direction to face during

Salah inside Holy Ka’bah?

It is stated on page 487 of the 1250-page first volume of the book Bahar-e-Shari’at, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Ruling number 50, if someone is offering Salah inside the Ka’bah, he can face any direction. Salah may be performed even on the roof of the Ka’bah but it is prohibited to climb its roof. (*Ghuniyyah, pp. 616, etc.*)

Hadees with INTERPRETATION TRAVELLING about to three Masjid only

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do not put saddles towards any direction (i.e. do not travel anywhere) except three Masjid (1) Masjid-ul-Haraam (2) Masjid-un-Nabawi and (3) Masjid-ul-Aqsa. (*Sahih Bukhari, vol. 1, pp. 401, Hadees 1189*)

The renowned commentator, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Travelling to any other Masjid except these three Masjid assuming that greater reward for Salah will be granted there is forbidden. Some people used to travel to the Jaami’ Masjid of Delhi from Budaun in order to offer Salat-ul-Jumu’ah assuming that they would be granted greater reward there. This is wrong. (Except for three Masjid), the reward for Salah is the same in every Masjid.





This interpretation is clearly proved by the above Hadees. Some people have misunderstood it. They have assumed that it is Haraam to travel to any other Masjid except for these three. The very same misconception has led them to declare it Haraam to go on a journey for attending Urs and visiting graves.

If this is the meaning of the Hadees, journey for doing trade, receiving treatment, meeting friends, gaining religious knowledge, etc. will all be considered Haraam, and this Hadees will contradict the Quran and many other Ahadees. Allah ﷻ says:

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١١﴾

You declare (O Beloved), ‘Travel the land, and see what was the outcome of the believers.’ [Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-An’aam, Ayah 11)

It is stated in the book ‘Mirqat’ under the same topic as well as in the book ‘Shaami’ in the chapter ‘Visiting Graves’: As reward is the same in all Masajid except these three Masajid, it is forbidden to travel to other Masajid (with the intention of gaining more reward). As the graves of the Awliya of Allah are different in terms of blessings and benefits, it is permissible to travel for visiting graves. (Mirat-ul-Manajih, vol. 1, pp. 431, Mirqat, vol. 2, pp. 397, Taht-al-Hadees 693, Rad-dul-Muhtar, vol. 3, pp. 178)

Virtue recorded and sin forgiven for every step

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has said: I heard Abul Qasim Muhammad -ur-Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, 'If a person gets on a camel with the intention of travelling to the Holy Ka'bah, Allah عَزَّوَجَلَّ records one virtue for him and removes one sin and raises one rank in return for every step the camel lifts and places. When he reaches the Holy Ka'bah and performs Tawaf and performs Sa'ee between Safa and Marwah and gets his head shaved or gets his hair cut, he will be free from sins as he was on the day when his mother had given birth to him.' (*Shu'ab-ul-Iman*, vol. 3, pp. 478, *Hadees* 4115)

Sayyiduna Adam and Ka'bah

When Sayyiduna Aadam عَلَيْهِ السَّلَامُ came into the world from Paradise, he implored Allah عَزَّوَجَلَّ to remove his fear and loneliness. Allah عَزَّوَجَلَّ commanded him to construct the Holy Ka'bah and perform Tawaf of it. The very same Ka'bah continued to exist until the age of Sayyiduna Nuh Najiyullah عَلَيْهِ السَّلَامُ. During the storm, this Ka'bah, in the straightness of its dimension, was lifted towards the seventh sky. Now angels worship Allah عَزَّوَجَلَّ over there in that house. (*Tafseer-e-Kabeer*, vol. 3, pp. 296)

Flag on Ka'bah

in the happiness of birth

Sayyidatuna Aaminah رَضِيَ اللهُ تَعَالَى عَنْهَا has said: I saw that three flags were planted; first in the East, second in the West, third on the roof of the Holy Ka'bah and the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was born. (*Khasaais-ul-Kubra*, vol. 1, pp. 82)

*Ruh-ul-Ameen nay gaara Ka'bay ki chhat pay jhanda
Ta 'Arsh ura pharayra subh-e-shab-e-wiladat*

(*Zauq-e-Naat*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ka'bah has one tongue and two lips

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Undoubtedly, the Ka'bah has one tongue and two lips. It humbly complained, 'O Lord ﷻ! The number of those who frequently come to me and behold me has decreased.' Allah ﷻ sent a revelation, saying, 'I will create human who will perform prostration with concentration and humility. He will be as fond of you as a female-pigeon is fond of its eggs. (Al-Mu'jam-ul-Awsat, vol. 4, pp. 305, Hadees 6066)

Army of Sulayman and Ka'bah

It is stated on page 130 of the 561-page book 'Malfuzaat-e-A'la Hadrat' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The throne of Sayyiduna Sulayman عَلَيْهِ السَّلَام was flying in the air. When it passed the Holy Ka'bah, the Ka'bah cried and humbly said in the Divine court: 'A Nabi from among Your Ambiya and an army from among Your armies passed over me but neither they came down towards me nor did they offer Salah.' Allah ﷻ said: 'Do not cry! I will declare Hajj obligatory for My bondmen who will flock to you as birds flock towards their nests. They will run to you crying as a she-camel [runs towards] its baby eagerly. In you [i.e. in your city], the last Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will be born who is dearest to Me among all Ambiya.' (Tafseer-e-Baghawi, vol. 3, pp. 351)

Ka'bah and Judgement Day

Sayyiduna Wahb Bin Munabbih رَضِيَ اللهُ تَعَالَى عَنْهُ has said that it is stated in the Holy Tawrah: On the Day of Judgement, Allah ﷻ will send seven hundred thousand angels who have special ranks in His court. Each of them will have a gold chain in his hand. Allah ﷻ will say to them, 'Go and bring the Ka'bah in the plains of the Day of Judgement after you have tied it with these chains.' The angels will go and chain it. While pulling it, an angel will call out, 'O Ka'bah! Come!' The Holy Ka'bah will reply, 'I will not come unless my request is granted.' An angel from the sky will say, 'O Ka'bah! Make your request.' The Ka'bah will then humbly say in the Divine court, 'O Allah ﷻ! Accept my intercession for those Muslims buried in my neighbourhood.' The Ka'bah will hear a voice, 'I have granted your request.' Sayyiduna Wahb Bin Munabbih رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'Then those buried in Makkah will be resurrected with their faces brightened. They will all gather around the Holy Ka'bah in the state of Ihram, reciting Talbiyah.' The angels will again say, 'O Ka'bah! Come now!' The



Holy Ka'bah will say, 'I will not come unless my request is granted.' An angel from the sky will say, 'O Ka'bah! Ask for anything. You will be granted whatever you ask for.' The Ka'bah will say, 'O Allah ﷻ! Your sinful bondmen came to me together from far-flung places with dust on their bodies. Leaving behind their family members and relatives, they performed the rites of Hajj as per Your commandment in obedience to You and in eagerness to behold me. I beg You to accept my intercession for them. Grant peace to them and remove fear from them on the Day of Judgement; and make them gather around me.' An angel will call out, 'O Ka'bah! Among them will be the people who will have committed sins after performing Tawaf around you. They may have made Hell Wajib for them by committing sins repeatedly.' The Ka'bah will say, 'O Allah ﷻ! Accept my intercession even for those sinners whom Hell has been Wajib for.' Allah ﷻ will say, 'I have accepted your intercession for them.' The same angel will call out, 'Those who beheld the Ka'bah should move away from other people.' Allah ﷻ will make all of them gather around the Ka'bah. Bright-faced with no fear from Hell, they will perform Tawaf, reciting Talbiyah. The angel will then say, 'O Ka'bah! Come! So the Ka'bah will recite Talbiyah (in these words): **لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ وَالْحَمْدُ لَكَ**: **لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ وَالْحَمْدُ لَكَ وَالنِّعْمَةُ لَكَ وَالْمَنَّةُ لَكَ لَبَّيْكَ لَكَ**. The angels will then drag it to the plains of resurrection. (Ar-Raud-ul-Faaqi, pp. 66)

Ka'bah will be lifted like a bride on the

Day of Judgement

It is narrated that Allah ﷻ has promised the Ka'bah that six hundred thousand people will perform its Hajj every year. If the number of Hajj-performers is less than it, Allah ﷻ will make the angels make up the deficiency. On the Day of Judgement, the Holy Ka'bah will be lifted in the shape of a bride on her wedding-night. Those who performed Hajj of it would be hanging to its curtains and would be performing Tawaf around it. It (i.e. the Ka'bah) would then enter Heaven along with those people. (Ihya-ul-'Uloom, vol. 1, pp. 324)

Tasadduq ho rahay hayn lakhaun banday gird phir phir ker

Tawaf-e-Khana-e-Ka'bah 'ajab dilchasp manzar hay

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of Tawaf

Allah ﷻ has said in part 17, Ayah 29 of Surah Al-Hajj:

وَلِيَتَوَفَّوْا بِالْبَيْتِ الْعَتِيقِ ﴿٣٢﴾

And perform Tawaf of the Free House (Ka'bah).

[Kanz-ul-Iman (Translation of Quran)]

How Tawaf ORIGINATED

The renowned commentator, the great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in the book 'Tafseer-e-Na'emi': The author of the commentary book 'Ruh-ul-Bayan' and that of the book 'Azeezi' have stated that there was water everywhere before the creation of the earth. Two thousand years before the construction of the Ka'bah, white froth naturally appeared at the site of the Ka'bah. Within a few days, it was made to spread, turning into the earth. When Allah ﷻ gave the news of the birth of Aadam to angels, they claimed that they were deserving of *Khilafah* and asked the wisdom behind the creation of Aadam. However, apologizing for it, they performed the Tawaf of the 'Arsh-e-A'zam for seven years with the intention of repentance. Allah ﷻ commanded: Make a mark on the earth at the place of the very same froth so that those bondmen of Mine who commit misdeeds may please Me by performing its Tawaf. (Tafseer-e-Na'emi, vol. 1, pp. 641, Tafseer Ruh-ul-Bayan, vol. 1, pp. 230)

Ten virtues for every step DURING TAWAF

Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said that he heard the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say: If a person performs seven rounds of Tawaf counting them and offers two Rak'aat Salah afterwards, it is equivalent to [the act of] freeing a slave. Moreover, ten virtues are recorded for every step the Tawaf-performing person takes. Ten of his sins are erased and his ten ranks are raised.

(Musnad Imam Ahmad Bin Hanbal, vol. 2, pp. 202, Hadees 4462)

Reward equivalent
to the act of
FREEING SLAVE

 *The* Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'If a person performs seven rounds of the Tawaf of the House of Allah عَزَّوَجَلَّ and does not say anything indecent during it, it is equivalent to [the act of] freeing a slave.' (*Al-Mu'jam-ul-Kabeer, vol. 20, pp. 360, Hadees 845*)

Excellence of

FREEING SLAVE

 *The* Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: If a person frees a Muslim slave, Allah عَزَّوَجَلَّ will free every part of the body of the freeing person from Hell in return for every part of the body of the slave. Sayyiduna Sa'eed Bin Marjaanah رَضِيَ اللهُ تَعَالَى عَنْهُ said: When I mentioned this Hadees to Sayyiduna Zayn-ul-'Aabideen رَضِيَ اللهُ تَعَالَى عَنْهُ, he freed a slave for whom Sayyiduna 'Abdullah Bin Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُ had offered to pay ten thousand dirhams. (*Sahih Bukhari, vol. 2, pp. 150, Hadees 2517*)

**120 MERCIES
EVERYDAY**

 Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Allah عَزَّوَجَلَّ showers 120 mercies everyday on those performing the Hajj of the Bayt-ul-Haraam. He showers 60 mercies on the Tawaf-performing ones, 40 on the Salah-offering ones and 20 on the glancing ones. (*Attargheeb Wattarheeb, vol. 2, pp. 123, Hadees 6*) Remember! The excellence described in the above Hadees is about the Hajj-performers only.

Great excellence of performing Tawaf 50 times

Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, One who performs Tawaf for 50 times will be free from sins as he was on the day when his mother gave birth to him. (*Sunan-ut-Tirmizi, vol. 2, pp. 244, Hadees, 867*)

Tawaf is like Salah

Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Performing Tawaf around the House of Allah عَزَّوَجَلَّ is like Salah. However, you can engage in conversation during it [i.e. Tawaf]. So whoever engages in conversation should engage only in good conversation.’ (*Tirmizi, vol. 2, pp. 286, Hadees 962*)

Commenting on the part of the Hadees ‘Tawaf around the House of Allah عَزَّوَجَلَّ is like Salah’, the renowned commentator, the great thinker of Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Like Salah, Tawaf is also an excellent act of worship. Islamic scholars have said that offering (Nafl) Salah is preferable to offering (Nafl) Tawaf for the dwellers of Makkah. Whereas, offering (Nafl) Tawaf is preferable to offering (Nafl) Salah for foreigners because they can have the opportunity of Tawaf during their stay in Makkah only. (*Mirat-ul-Manajih, vol. 4, pp. 132*)

Wudu is Wajib for Tawaf of Ka’bah

It is Fard to be in the state of Wudu while one is offering Salah, performing the Sajdah of Tilawat [i.e. prostration of recitation of Quran] and touching the Holy Quran. It is Wajib to be in the state of Wudu while one is offering the Tawaf of the Holy Ka’bah. (*Bahar-e-Shari’at, vol. 1, pp. 301, 302*)



Excellence of Tarwaf in extremely hot weather

Sayyiduna 'Allamah Muhammad Haashim Thathwi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated that the Beloved Rasool

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If a person performs Tawaf in extreme heat while staying silent [i.e. avoiding useless talking] and making Divine remembrance in such a way that he neither talks nor hurts anyone and performs Istilaam with every round; in return for

every step he takes, seventy thousand virtues will be recorded for him, seventy thousand sins will be erased and seventy thousand ranks will be raised.' (*Kitab-ul-Hajj*, pp. 280)



Excellence of Tawaf in rain

It is stated in a blessed Hadees that whoever performs seven rounds of Tawaf in the rain, his (previous) sins will be forgiven. (*Qoot-ul-Quloob*, vol. 2, pp. 198)

Tawaf in rain and forgiveness of sins

Sayyiduna Abu 'Iqaal رَضِيَ اللهُ تَعَالَى عَنْهُ has said: I was once privileged to perform Tawaf with Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ in the rain. After we offered two Rak'aat Salah at Maqaam-e-Ibraheem, Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ said to me: 'Start your deeds anew. You have been forgiven. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the same good news to us and we were privileged to perform Tawaf in the rain with him.' (Ibn Majah, vol. 3, pp. 523, Hadees 3118)

A'la Hadrat performed Tawaf in rain

It is stated on page 209 of the 561-page book 'Malfuzaat-e-A'la Hadrat' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: By the grace of Allah ﷻ, I was blessed with health near the end of the month of Muharram. There is a Sultani bathroom in the blessed Haram. I took a bath there. As I exited, I saw a cloud. By the time I reached the blessed Haram, it had started to rain. The following Hadees spontaneously occurred to me that 'the one performing Tawaf in the rain floats in the Divine mercy.' Immediately, kissing the Hajar-e-Aswad, I performed Tawaf completing seven rounds.

Afterwards, fever recurred. Maulana Sayyid Isma'eel رَضِيَ اللهُ تَعَالَى عَنْهُ said to me, 'You did not care about your body just to act upon a Da'eef [weak]



Hadees. I replied, 'The Hadees is Da'eef [weak] but the hope is great by the grace of Allah ﷺ.' I enjoyed a lot during this Tawaf. The Tawaf-performers were in small number due to rain. (*Malfuzaat A'la Hadrat, part. 2, pp. 209*)

Difficulties when performing Tawaf in rain

Dear Islamic brothers! Hujjaj were in a small number in the era of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ but these days the number of Hujjaj has greatly increased. There is a large crowd during Tawaf in the rain.

Men and women mingle with each other without observing the veil due to carelessness, run towards Hateem in order to take a bath in the water falling from Meezab-ur-Rahmah and even end up exposing 'Satr'. Therefore, on this occasion, Hujjaj should greatly ponder lest they end up committing sins in an effort to perform a Mustahab deed. If it is impossible to perform Tawaf in the rain without one's body touching women, then those who do so deliberately will be sinner instead of deserving reward. However, if one gets the opportunity of performing Tawaf in the rain during the days when there is no crowd, he should have this privilege.

Madinay mayn chaloon Makkay ki galiyaun mayn phiroon Ya Rab!

Mayn baarish mayn Tawaf-e-Khana-e-Ka'bah karoon Ya Rab!

Safa and Marwah

Both of these mountains are among the signs of Allah ﷺ. Allah ﷺ says in part 2, Surah Al-Baqarah, Ayah 158:



إِنَّ الصَّغَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۖ فَمَنْ حَمَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۗ وَمَنْ تَطَوَّعَ خَيْرًا ۖ فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿٥٦﴾

Undoubtedly Safa and Marwah (two hills near the Holy Ka'bah) are amongst the signs of Allah; so whosoever performs Hajj or 'Umrah of this Sacred House, there is no sin upon him (for) walking between both of them, and whosoever does some good (i.e. optional worship) on his own accord, then indeed Allah is Most Appreciative, All-Knowing. [Kanz-ul-Iman (Translation of Quran)]

MAN AND WOMAN TURNED TO STONE

Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated that a long time ago, there was a man named Isaaf and a woman named Na' ilah. Both of them touched each other with a bad intention in the Holy Ka'bah. As a result, they were punished by the Almighty and were turned to stone (i.e. idol). Isaaf was placed on the mount Safa and Na' ilah was placed on the mount Marwah so that people could learn a lesson and refrain from even sinful thoughts at this sacred place. After some time, there was widespread ignorance. People started worshipping these idols by touching them with reverence while running between Safa and Marwah. Muslims (the companions) did not like the act of running between Safa and Marwah as it appeared to them the imitation of idol worshipers. At that time, the above Ayah was revealed, comforting and informing Muslims that this act of theirs (i.e. performing Sa'ee) is for the pleasure of Allah ﷻ, and there is no harm in it. (Tafseer-e-Na'eemi, vol. 2, pp. 97)



Faith-refreshing parable of Sa'ee performed by

Sayyidatuna Haajirah رَضِيَ اللَّهُ تَعَالَى عَنْهَا

Following the Divine commandment, Sayyiduna Ibraheem عَلَيْهِ السَّلَام took Sayyidatuna Haajirah رَضِيَ اللَّهُ تَعَالَى عَنْهَا and his infant baby Sayyiduna Isma'eel عَلَيْهِ السَّلَام to

a deserted place. Giving her a basket of dates, some loaves of bread and a water-bag, he returned, leaving them behind. The renowned commentator, the great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: 'As long as Sayyidatuna Haajirah رَضِيَ اللهُ تَعَالَى عَنْهَا survived on dates and water, she lived there with peace and suckled her son. When she ran out of water, she became thirsty and her beloved son started crying. Although she was not very much concerned about herself, she was extremely anxious for her son. Standing up, she climbed the mount Safa in search of water but could not find it. Disappointed, she climbed down and went to the mount Marwah with her gaze fixed on her son. While walking, she lost sight of her son for a while. Hence she ran to cover the distance quickly. After she was able to see her son again, she started walking slowly again until she reached the mount Marwah. Climbing it up, she searched for water but could not find it. She then went towards the mount Safa again. She walked and ran between Safa and Marwah in this way seven times. (Sa'ee between Safa and Marwah is performed in remembrance of it). As she climbed the mount Marwah for the last time, she heard a horrible sound. Frightened, she ran to her son and saw that he was rubbing his heels against the ground, causing spring water to flow on the ground. She became very happy and began to put soil around the water, saying: 'يَا مَاءُ زُرَّمْ' O water! Stop, stop. This is the reason why it has been named Zamzam.'

(Tafseer-e-Na'emi, vol. 1, pp. 694)

Is mayn Zamzam ho kay tham tham is mayn jam jam ho kay baysh

Kasrat-e-kawsar mayn Zamzam ki tarah kam kam nahin

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Maqaam-e-Ibraheem

Maqaam-e-Ibraheem has been mentioned in the Holy Quran. It is stated in part one, Surah Al-Baqarah, Ayah 125:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

And make 'Maqaam Ibraheem' (place of standing of Ibraheem) a station for Salah.

[Kanz-ul-Iman (Translation of Quran)]

'Maqaam-e-Ibraheem' is a stone brought from Paradise. Sayyiduna Ibraheem Khaleelullah عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ stood on it three times and his daughter-in-law (i.e. the wife of Sayyiduna Isma'eel عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ) helped him wash his blessed head.

When the height of the walls of built, Sayyiduna Ibraheem عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ Isma'eel عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ could further build stone. Sayyiduna عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ went to the search of the stone. عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ met him on me show you a into this world with عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ and Sayyiduna it in this mountain lost during the Sayyiduna Nuh. buried here — one



the Ka'bah increased while being عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ asked Sayyiduna to bring any stone so that he the wall standing on the Isma'eel عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ 'Jabal Abi Qubays' in Sayyiduna Jibra'eel عَلَيْهِ السَّلَامُ the way and said, 'Let stone that has come Sayyiduna Aadam عَلَيْهِ السَّلَامُ Idrees عَلَيْهِ السَّلَامُ has buried for fear of it being storm of the nation of There are two stones is small and the other

is big. Fix the small one in the wall of Ka'bah near the door so that every Tawaf-performing person may kiss it, i.e. the Hajar-e-Aswad. Moreover, Sayyiduna Ibraheem عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ may stand on the big stone to build the Ka'bah.

Therefore, he عَلَيْهِ السَّلَامُ brought both the stones and conveyed this message of Allah عَزَّ وَجَلَّ [to his father Sayyiduna Ibraheem عَلَيْهِ السَّلَامُ]. Following the Divine commandment, Sayyiduna Ibraheem عَلَيْهِ السَّلَامُ fixed the Hajar-e-Aswad at one corner and continued to build the Ka'bah, standing on the big one. As the height of the building increased, so did the height of the stone until he عَلَيْهِ السَّلَامُ completed the construction. (*Tafseer-e-Na'eemi. vol. 1, pp. 680*)

*Hotay kahan Khaleel bina Ka'bah-o-Mina
Lolaak walay! Sahibi sab Tayray ghar ki hay*

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

HAJAR-E-ASWAD

It is a stone brought from the Paradise. It is stated in a blessed Hadees, 'Rukn (Hajar-e-Aswad) and Maqaam-e-(Ibraheem) are two 'rubies brought from has Paradise'. In the past, they were very luminous. Allah ﷻ concealed their luminosity. If it had not happened, it would have brightened the East and the West. (*Tafseer-e-Na'emi, vol. 1, pp. 630*)

It is stated in another narration: When Hajar-e-Aswad was fixed into the wall of the Ka'bah, its light reached a long distance away in all the directions. As far as its light reached, it was declared the limits of Haram where hunting is



forbidden. The colour of the Hajar-e-Aswad was completely white, but it turned dark when touched by sinners. (*Ibid*, pp. 680, 681)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kissed it. Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ said, O Hajar-e-Aswad! I know you are a stone. You cannot bring benefit or cause loss. If I had not seen the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kissing you, I would have never kissed you.' (*Balad-ul-Ameen*, pp. 61)

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'This stone will be raised on the Judgement Day. It will have two eyes by which it will see. It will have a tongue by which it will speak and will bear witness in favour of those who kissed it. (*Sunan-ut-Tirmizi*, vol. 2, pp. 286, *Hadees* 963)

Four features of Hajar-e-Aswad

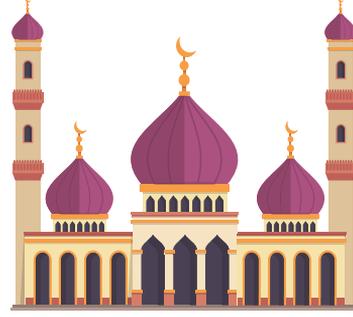
1. Touching Hajar-e-Aswad removes sins.
2. This blessed stone used to say Salam to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ even before he declared Nubuwwah.
3. This blessed stone will be turned into its original shape again.
4. On the Judgement Day, it will be as huge as Jabal Abi Qubays. (*Balad-ul-Ameen*, pp. 62; *Wal-Jaami'-ul-Lateef li Ibn Zuhayrah*, pp. 37, 38)

*Kaalak jabeen ki sajdah-e-dar say chhuraa gey
Mujh ko bhi lay chalo yeh tamanna Hajar ki hay*

(*Hadaiq-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Masajid of Makkah Mukarramah



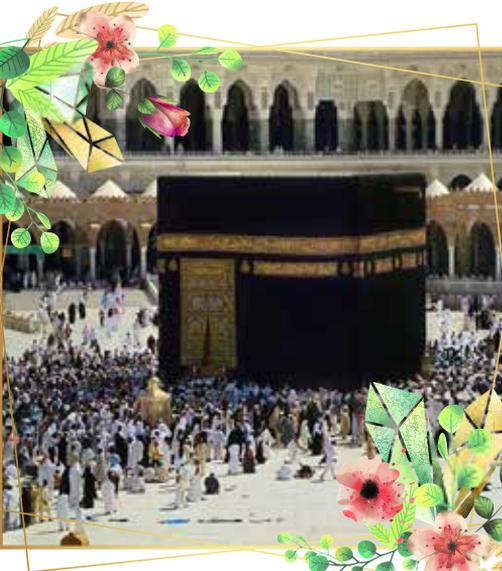
Masjid-ul-Haraam

The most famous Masjid of Makkah Mukarramah is Masjid-ul-Haraam. The Holy Ka'bah is situated in it. It has been clearly mentioned in

many blessed Ahadees that one Salah in Masjid-ul-Haraam is equivalent to one hundred thousand Salah in any other Masjid. Masjid-ul-Haraam has been mentioned in many places in the Holy Quran. For example, it is stated in the beginning of part 15:

سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖٓ لَيْلًا مِّنَ
الْمَسْجِدِ الْكَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا

Glory be to Him Who took His bondsman by the night



from the Sacred Mosque (Ka'bah) to Al-Aqsa Mosque.

[Kanz-ul-Iman (Translation of Quran)]

70 Blessed tombs of Ambiya in Masjid-ul-Haraam

A'la Hadrat Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated in Fatawa Razawiyah, volume 7, page 303 and 304: There is no harm in building a Masjid near the tomb of a Nabi or saint as well as in offering Salah beside his blessed grave. One doing so must not have any of the two intentions (i.e. he must neither intend to revere the tomb by offering Salah nor must he face the tomb while offering Salah and nor must he intend to face the tomb). Instead, he may offer Salah so that he will be helped by them and his act of worship will be perfect. It is stated that the blessed tomb of Sayyiduna Isma'eel عَلَيْهِ السَّلَامُ is situated in the Hateem under the Meezab-ur-Rahmah. Similarly, there are the blessed tombs of 70 Rusul in Hateem and between Hajar-e-Aswad and the well of Zamzam. And none of the Islamic scholars has prohibited offering Salah there. (Lama'at-ut-Tanqeeh Sharh Mishkat-ul-Masabih, vol. 3, pp. 52)

11 Places where Beloved Rasool ﷺ offered Salah in Masjid-ul-Haraam

1. Inside the sacred Ka'bah
2. Behind the Maqaam-e-Ibraheem
3. At the end of Mataaf in the straightness of Hajar-e-Aswad

4. In between Hateem and the door of the Holy Ka'bah near Rukn-e-Iraqi
5. At Maqaam-e-Hufrah which is located between the door of the Ka'bah and the Hateem at the base of the wall of the Ka'bah. This place is also called the 'Maqaam-e-Imamat-e-Jibra`eel'. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bestowed the privilege of leading five Salah upon Sayyiduna Jibra`eel عَلَيْهِ السَّلَام at this place. At the same place, Sayyiduna Ibraheem Khaleelullah عَلَيْهِ الصَّلَاةُ وَالسَّلَام prepared clay-mortar [i.e. a mixture of clay, water etc.] while constructing the Ka'bah.
6. Facing the direction of the sacred door of the Holy Ka'bah. (To offer Salah facing the direction of the door of Ka'bah is preferable to all other directions.)¹
7. Facing the direction of the Meezab-ur-Rahmah. (It is said that the blessed and luminous face of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is facing this direction in the sacred tomb.)
8. In the entire area of Hateem, especially under the Meezab-ur-Rahmah
9. In between the Rukn-e-Aswad and the Rukn-e-Yamani
10. Near the Rukn-e-Shaami: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would offer Salah with his blessed back towards the Bab-ul-Umrah, whether he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Salah inside or outside the Hateem.
11. The spot where Sayyiduna Aadam Safiyyullah عَلَيْهِ الصَّلَاةُ وَالسَّلَام would offer his Salah, that is located either on the left or the right side of the Rukn-e-Yamani. It is also said that the place where Sayyiduna Aadam عَلَيْهِ الصَّلَاةُ وَالسَّلَام offered Salah is Mustajaar. (Kitab-ul-Hajj, pp. 274)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ It is said that Pakistan and India are situated in the direction of the door of the Holy Ka'bah. وَاللَّهُ وَرَسُولُهُ أَحَقُّمُ عَزَّ وَجَلَّ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Masjid-e-Jinn

This Masjid is situated near Jannat-ul-Ma'la. Listening to the recitation of the Holy Quran from the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ during Fajr Salah, a group of jinns embraced Islam in this Masjid.



Old jinn

Sayyiduna Sahel Bin 'Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ saw an old jinn dressed in a beautiful expensive robe. The Jinn was offering Salah, facing the blessed Ka'bah. After the jinn finished Salah by performing Salam, Sayyiduna Sahel Bin Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ said Salam to him which he replied and said, 'You are surprised to see this robe! I have had this robe for 700 years. Dressed in the same robe, I beheld Sayyiduna 'Isa Ruhullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ. With the same robe put on, I have got the privilege of beholding the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Listen more! I am one of the jinns about whom Surah Jinn has been revealed. (Sift-us-Safwah, vol. 4, pp. 357; Balad-ul-Ameen, pp. 128)

*Jinn-o-insan-o-malak ko hay bharosa tayra
Sarwara! Marja'-e-kul hay dar-e-wala tayra*

(Zauq-e-Naat)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Masjid-ur-Raayah

This Masjid is situated near Masjid-e-Jinn on the right-hand side. The word Raayah [رَايَاهُ] in Arabic refers to a flag. It is the historical place where our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ planted his blessed flag on the occasion of the Conquest of Makkah.



Masjid-e-Khayf



This Masjid is situated in Mina. On the occasion of Hijja-tul-Wada', the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Salah here. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'صَلِّي فِي مَسْجِدِ الْخَيْفِ' صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ i.e. 70 Ambiya عَلَيْهِمُ السَّلَامُ have offered Salah in Masjid-e-Khayf..

(Mu'jam-ul-Awsat, vol. 4, pp. 117, Hadees

5407) It is stated in another narration, 'فِي مَسْجِدِ الْخَيْفِ قَبْرِ سَبْعِينَ نَبِيًّا' i.e. there are graves of 70 Ambiya عَلَيْهِمُ السَّلَامُ in Masjid-e-Khayf. (Mu'jam-ul-Kabeer, vol. 12, pp. 316, Hadees 13525)

This sacred Masjid has now been expanded and these blessed tombs can no longer be visited. Beholders should visit the sacred Masjid with great respect and reverence and should offer Salam to the blessed Ambiya عَلَيْهِمُ السَّلَامُ in this wording: اَسْلَمُوا عَلَيْنَا يَا أَنْبِيَاءَ اللهِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. They should also make Isal-e-Sawab and Du'a.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Masjid Ji'irranah

This Masjid is located about 26 kilometres from Makkah on the road to Taif. You should put on Ihram for 'Umrah here as the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also put on Ihram for 'Umrah here on his return after the conquest of Taif. Yusuf Bin Maahak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'Three hundred Ambiya صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ put on Ihram for 'Umrah at Ji'irranah. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ drove his blessed staff [i.e. sacred stick] into the ground, causing very sweet and cold spring water to gush out! (Balad-ul-Ameen, pp. 221; Akhbar-e-Makkah, vol. 5, pp. 62, 69)

It is generally believed that there is a well here. Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said: On his return from Taif, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stayed here and distributed spoils of war here. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ put on the Ihram of 'Umrah here on 28 Shawwal-ul-Mukarram. (Balad-ul-Ameen, pp. 220-221) This area



is named after a Qurayshi woman who was known as Ji'irranah. (Ibid, pp. 137) People call it 'Bara 'Umrah', i.e. the place of big 'Umrah.

This is indeed a very sacred place. Sayyiduna 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated in 'Akhbar-ul-Akhyar' that his Murshid, Sayyiduna 'Abdul Wahhab Muttaqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, has strongly advised him to put on the Ihram of 'Umrah at Ji'irranah, if possible. His Murshid has further stated that Ji'irranah is such a sacred place that he once spent a night there, and was blessed with beholding the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ a hundred times in his dream within that single night اَلْحَمْدُ لِلّٰهِ عَلٰى اِحْسَانِهِ. It was a routine of Sayyiduna 'Abdul Wahhab Muttaqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that he used to walk all the way to Ji'irranah in the state of Sawm in order to put on the Ihram of 'Umrah there. (Summarized from: Akhbar-ul-Akhyar, pp. 278)



Masjid Tan'eem

This magnificent Masjid is located almost 7 kilometres away from the Masjid-ul-Haraam outside the limits of Haram at the place called Tan'eem. It is also called the Masjid-e-'Aishah. Fortunate pilgrims put on the Ihram of Umrah here. People call this place 'small Umrah'. Here is a historical background

of this Masjid. In 9 AH, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ accompanied by Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا came to perform Hajj. She could not perform Tawaf due to menses. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



came and found her sad. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Aishah, do not worry. It has been ordained that the daughters of Aadam (i.e. ladies) must experience this condition.' The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said to her brother Sayyiduna 'Abdur Rahman Bin Abi Bakr رَضِيَ اللهُ تَعَالَى عَنْهُمَا, 'Take 'Aishah with you so that she gets into the state of Ihram at Tan'eem and perform Umrah.' (Bukhari, vol. 1, pp. 127, Hadees 317, Balad-ul-Ameen, pp. 138)

Graves of Abu Lahab and his wife

Ibn Jubayr has stated in his book 'Safar Naamah i.e. the descriptions of Journey': Some distance away from Tan'eem at the left side, there are the graves of Abu Lahab and his wife Umm-e-Jameel with heaps of stones on them. While travelling, people still stone these cursed graves. (وَالْعِيَادُ بِاللهِ تَعَالَى) (Balad-ul-Ameen, pp. 138, Tareekh-e-Makkah, pp. 445) It is now not known whether they are still visible or have sunk into the ground or any building has been built on their site. Anyway,

it is not a holy site at all. They have been mentioned just for admonition.

*Na uth sakay ga qiyamat talak Khuda ki qasam!
Kay jis ko tu nay nazar say gira kay chhor diya*

Construction of Masjid Tan'eem

Muhammad Bin 'Ali Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the first to get a Masjid constructed at the historical place of Tan'eem. Then Abul 'Abbas, the chief of Makkah, had a dome constructed. Later on, an old woman had a beautiful Masjid built.

(Balad-ul-Ameen, pp. 138, 139)



Masjid-e-Nimrah

This magnificent Masjid is located at the western edge of the 'Arafat plain. It has two more names: (1) Masjid-e-'Arafah (2) Masjid-e-Ibraheem.

Masjid Zee-Tuwa [ذِي طُوًى]

This Masjid existed at a site of the route leading from Masjid-ul-Haraam to Tan'eem. During his blessed pilgrimage of 'Umrah or Hajj, the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stayed at this sacred Masjid at night. Following the Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna 'Abdullah Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا also did so during his blessed pilgrimages.

(Balad-ul-Ameen, pp. 143; Sahih Bukhari, vol. 1, pp. 236)

Masjid Kabsh

Masjid Kabsh is located beside the mount Sabeer. At the same sacred place, Sayyiduna Ibraheem Khaleelullah عَلَيْهِ السَّلَام received the revelation:

قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾

'You have indeed made the dream come true.' And this is how We reward the virtuous.

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah As-Saffaat, Ayah 105) (Balad-ul-Ameen, pp. 144)

It is said that Sayyiduna Isma'eel Zabeehullah عَلَيْهِ السَّلَام was made to lie down at the same place to be slaughtered. The ram sent from Paradise was also slaughtered here. It is the site where Du'as are accepted. This Masjid can no longer be seen. This site exists at a distance of 70 to 80 steps from the right side of the Big Satan on the way towards Makkah Mukarramah.

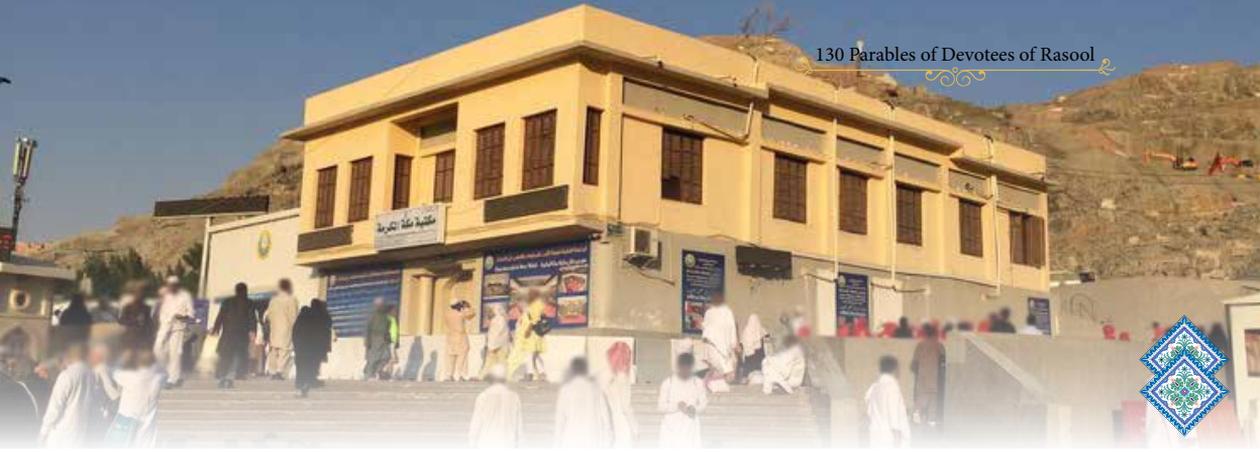
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Mursalaat cave

The Mursalaat cave is situated on a mountain that is towards the north side of Masjid Khayf in Mina. This mountain is situated at the right side of the path leading from 'Arafat to Mina.

The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ received the revelation of Surah Al-Mursalaat in this sacred cave. It is also said that as the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sat in this sacred cave, his blessed head touched the stone; so the stone became soft and the impression of the blessed head formed on it. Devotees of Rasool touch their heads to the blessed impression in order to gain blessings. (Balad-ul-Ameen, pp. 215; Kitab-ul-Hajj, pp. 297)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



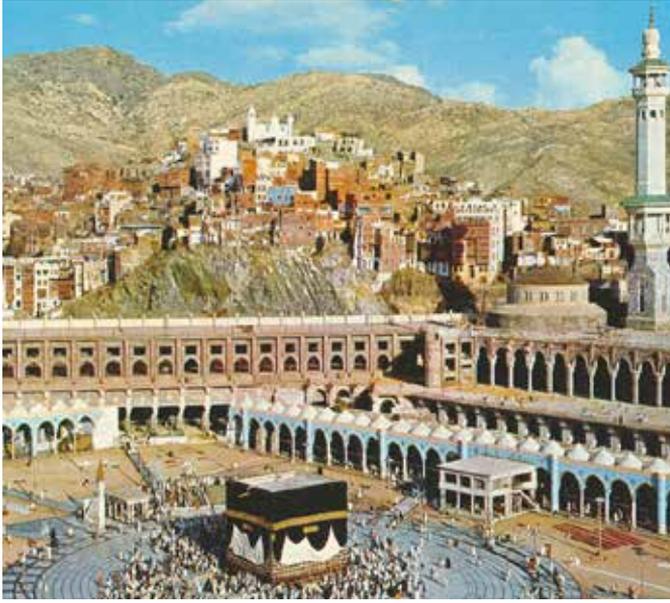
Birthplace of Beloved Rasool ﷺ

'Allamah Qutbuddeen رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that the Du'a that is made at the birthplace of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is accepted. (*Balad-ul-Ameen*, pp. 201) An easy way to get to this place is to exit through any of the adjacent doors of the mount Marwah. At the front, there is very big space for Salah-offering people. This sacred house is situated across the space and will appear from a distance, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. The mother of caliph Haroon Rasheed رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a Masjid constructed here. Nowadays, there is a library in place of this sacred house and a board with the inscription 'Maktabah Makkah Mukarramah' has been displayed.

Jabal Abu Qubays

This is the first mountain of the world. It lies outside Masjid-ul-Haraam near Safa and Marwah. The Du'a that is made on this mountain is accepted. The people of Makkah, when affected by drought, would come here and make Du'a. It is stated in a blessed Hadees that Hajar-ul-Aswad descended on to it from Paradise. (*Attargheeb Wattarheeb*, vol. 2, pp. 125, Hadees 20)

This mountain is also referred to as 'Al-Ameen' as Hajar-e-Aswad remained



intact over it during the storm of Sayyiduna Nuh. On the occasion of the construction of the Holy Ka'bah, this mountain called out to Sayyiduna Ibraheem عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ وَالسَّلَامُ and said humbly, 'Hajar-e-Aswad is present over here.' (*Balad-ul-Ameen*, pp. 204)

It is also reported that this is the spot where the Beloved

Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came and split the moon into two pieces. As Makkah Mukarramah is surrounded by mountains, people used to climb this mountain for sighting the moon. (The moon that appears on the first, second and third night is called Hilal). Therefore, as a remembrance, a Masjid named Masjid Hilal was built here which used to be called Masjid Bilal by some people.

وَاللَّهُ وَرَسُولُهُ أَحَقُّكُمْ

A royal palace has been built on the mountain, because of which it is no longer possible to behold this holy Masjid. During the Hajj of 1409 AH, a bomb exploded near the palace, martyring many Hujjaj. As a result, it is now a high security zone. In view of the security of the palace, the Wudu area that existed in the tunnels of the mountain have also been demolished. It is reported that Sayyiduna Aadam Safiyyullah عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ وَالسَّلَامُ is buried in the cave 'Kanz' situated on the very same mountain Abu Qubays. According to another authentic narration, he عَلَيْهِ السَّلَامُ is buried in Masjid Khayf in blessed Mina. وَاللَّهُ وَرَسُولُهُ أَحَقُّكُمْ

Jabal-e-Noor-o-Jabal-Saur aur un kay ghaaron ko salam

Noor barsaatay paharaun ki qataraun ko salam

(*Wasail-e-Bakhshish*, pp. 581)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



House of Khadija tul Kubra



As long as the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lived in Makkah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stayed in this sacred house. Except for Sayyiduna Ibraheem رَضِيَ اللهُ تَعَالَى عَنْهُ, all other offspring of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ including Sayyidatuna Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا were born in this sacred house. Many times, Sayyiduna Jibra'eel عَلَيْهِ السَّلَام came to the court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the same sacred house. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also received many Quranic revelations in this house. After Masjid-ul-Haraam, there is no other place in Makkah greater than this house. Regretfully, it has now been obliterated completely, and a walkway has been made here. Exiting through the adjacent door of the mount Marwah, you can only behold the atmosphere of this house with wistful eyes towards the left side.

*Ay Khadijah! Aap kay ghar ki faza`on ko salam
Thandi thandi dil kusha mehki hawa`on ko salam*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Cave of Saur

This blessed cave is situated in the mount Saur that lies on the right side of Makkah towards 'Masfalah' approximately 4 kilometres away. This is the sacred cave that is mentioned in the Holy Quran. This is the sacred cave where the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his beloved companion Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ spent three nights on the occasion of migration (Hijrah). When the enemies reached the mouth of the cave in search of them, Sayyiduna





Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ became sad and humbly said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Our enemies have approached so close to us that they can see us if they look down.' Comforting him, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

لَا تَحْزُنْ إِنَّ اللَّهَ مَعَنَا

Do not grieve; indeed Allah is with us.

[Kanz-ul-Iman (Translation of Quran)] (Part 10, Surah At-Taubah, Ayah 40)

This is the mountain on which Qaabeel martyred Sayyiduna Haabeel رَضِيَ اللهُ تَعَالَى عَنْهُ.

*Khoob choomay hayn qadam Saur-o-Hira nay Shah kay
Mehkay mehkay piyaray piyaray dauno ghaaron ko salam*

(Wasail-e-Bakhshish, pp. 582)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

CAVE OF HIRA

This is the place where the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would perform worship and meditation¹ before declaring his Risalat. This cave faces the direction of the Qiblah. This is the place where the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ received the first revelation 'إِنَّمَا أَنشَأْتُ الْبَشَرَةَ عَلَىٰ خَلْقٍ يَاسْمِ وَيَبْكُ الَّذِي خَلَقْتُ' (i.e. first five Ayahs of Surah Al-'Alaq). The sacred cave is situated in the mount Hira towards the eastern side of Masjid-ul-Haraam about 3 kilometres away.

¹ i.e. the act of pondering

This sacred mountain is also called ‘Jabal Noor’. The cave of Hira is superior to the cave of Saur as the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spent only 3 nights in the latter while he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lived for a longer period of time in the former.

*Qismat-e-Saur-o-Hira ki hirs hay
Chahtay hayn dil mayn gehra ghaar ham*

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dar-e-Arqam

Dar-e-Arqam was located in the vicinity of the mount Safa. When risks from disbelievers increased, our Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sought refuge in this sacred house. Several eminent people embraced Islam in this house such as Sayyiduna Hamzah, Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا, etc. It is the house where the Ayah ‘يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿١٢٥﴾’ was revealed. At this site, the mother of caliph Haroon Rasheed رَضِيَ اللهُ تَعَالَى عَنْهُ had a Masjid constructed which was renovated by many succeeding caliphs during their reign. No sign of this house exists now and it has been included in Masjid-ul-Haraam.

Masfalah

This is indeed a very historic locality. Sayyiduna Ibraheem عَلَيْهِ السَّلَام used to live here. Eminent companions like Sayyiduna Abu Bakr, Sayyiduna ‘Umar and Sayyiduna Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُمْ also lived here. This area lies in the direction of Mustajaar (wall of the Holy Ka’bah).

*Rahmatayn haun is mahallay per ay Rab-e-dau jahan!
Tha makaan is mayn Nabi ka, thay Sahabah kay makaan*



صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ مُحَمَّدٌ

Jannat-ul-Ma'la

After Jannat-ul-Baqi', Jannat-ul-Ma'la is the world's holiest graveyard. Sayyidatuna Khadija-tul-Kubra, Sayyiduna 'Abdullah Ibn 'Umar, many companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, Tabi'een, Islamic saints (Awliya رَضِيَ اللهُ تَعَالَى عَنْهُمْ) and pious



people rest here. Sacred graves and their domes have been demolished for making roads. Hence it is better to stand outside the graveyard and say Salam from distance in these words:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ
وَإِنَّا إِن شَاءَ اللهُ بِكُمْ لَآحِقُونَ طَسَلَّ اللهُ لَنَا وَكُمُ الْعَافِيَةَ ط

O believers, Salam be upon you from amongst Mu`mineen and Muslims living here in these graves! We will also meet you, إن شاء الله عز وجل. We beg Allah ﷻ for your safety and ours.

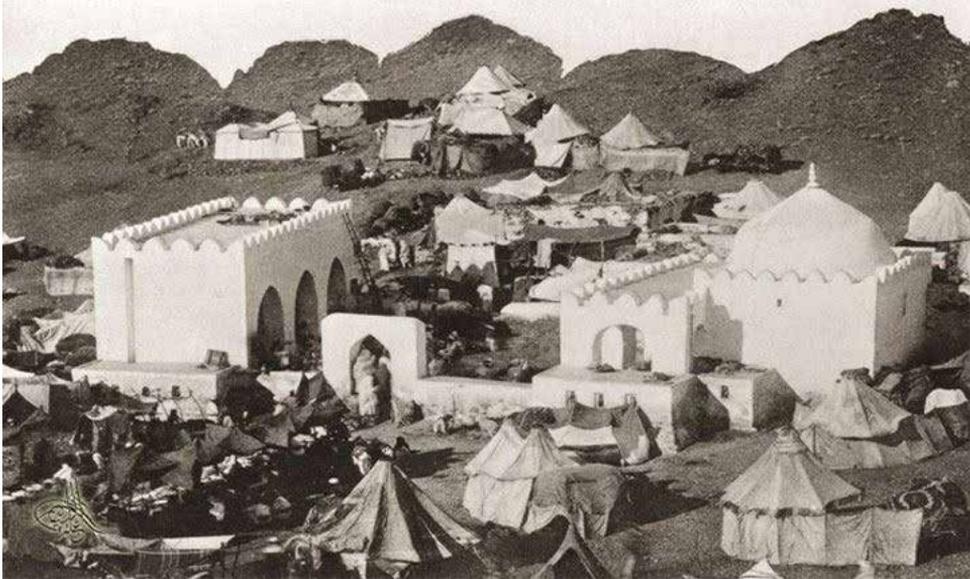
Make Du'a of forgiveness for yourself, your parents and the entire Ummah. Particularly make Isal-e-Sawab for those laid to rest in Jannat-ul-Ma'la. Du'a is accepted in this graveyard.

*Jannat-ul-Ma'la kay madfuneen per lakhaun salam
Bay-'adad haun rahmatayn Allah ki un per mudaam*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ مُحَمَّدٌ

Shrine of Sayyidatuna Maymunah رَضِيَ اللهُ تَعَالَى عَنْهَا

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ entered into Nikah with Sayyidatuna Maymunah رَضِيَ اللهُ تَعَالَى عَنْهَا in the state of Ihram. It is situated on Madinah road at the place called 'Sarif' near the area called Nawariyah. Although this sacred shrine is outside Makkah Mukarramah, Hujjaj can visit it if they attempt to do so. The blessed shrine of Sayyidatuna Maymunah رَضِيَ اللهُ تَعَالَى عَنْهَا is being mentioned here in order to gain blessings. By the time of providing this information (i.e. 16 Sha'ban-ul-Mu'azzam 1433 AH), a way to visit this blessed grave is that you take Bus 2A or 13 that passes by Tan'eem, i.e. Masjid 'Aaishah, on Madinah Road and goes ahead. The last stop of this bus is Nawariyah that is about 17 kilometres from Makkah. Get off the bus here, turn back and start walking on the same side towards Makkah. After you have walked for about 10 to 15 minutes on the same side of the road, you will see a checkpoint ahead of which lies 'Mawqif Hujjaj' [i.e. a place for Hujjaj to stay]. A little distance ahead of it is an enclosed area where the sacred shrine of Sayyidatuna Maymunah رَضِيَ اللهُ تَعَالَى عَنْهَا is situated. This sacred shrine is located in the middle of the road. It is said that when attempts were made to demolish the sacred shrine, the bulldozer turned upside down. Eventually it was enclosed by walls. How great the Karamat (saintly miracle) of



our mother Sayyidatuna Maymunah رَضِيَ اللهُ تَعَالَى عَنْهَا!

*Ahl-e-Islam ki maadaran-e-shafeeq
Banuwaan-e-taharat pay lakhaun salam*

Sayyidatuna Maymunah bestowed grapes after demise

Here is the description of a saintly-miracle that took place after the demise of the mother of believers, Sayyidatuna Maymunah رَضِيَ اللهُ تَعَالَى عَنْهَا. Read it and refresh your faith. Mentioned here is a parable in the words of a visitor who humbly visited her blessed shrine during the days when its apparent door used to be opened for visitors. He has related: At midnight, we reached the area called 'Sarif' that lies on the path leading from Makkah to Madinah. The blessed shrine of Sayyidatuna Maymunah رَضِيَ اللهُ تَعَالَى عَنْهَا is situated here, i.e. at 'Sarif'. By chance, I had not eaten anything that day. I was too hungry to do anything. I tried hard to get bread but could not find any. At last, I went inside the blessed mausoleum. Standing in front of her blessed shrine, I said Salam, recited Surah Al-Fatihah and Surah Al-Ikhlās and conveyed the reward to her blessed soul. I then called out like a beggar: 'O dear mother! I am your guest. Please bestow upon me something to eat, show generosity to me and do not let me go, deprived.' I was sitting when I suddenly found two bunches of fresh grapes in my hand! It was sustenance bestowed upon me by the Absolute Provider of sustenance, i.e. Almighty Allah ﷻ. The odd thing was that it was winter and fresh grapes were not available anywhere. I was surprised. I ate one bunch at the very same place. Then I came out of the mausoleum and distributed one grape each among my companions. (Makhzan-e-Ahmadi, pp. 99)



Haath utha ker aik tukra ay Kareem!

Hayn sakhi kay maal mayn haqdar ham

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Holy sites of Madinah



صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



Holy sites of Madinah



EXCELLENCE OF SALAT UPON NABI ﷺ

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever recites Salat upon me one thousand times a day will not die unless he sees his abode in Paradise.' (Attargheeb Wattarheeb, vol. 2, pp. 328, Hadees 22)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ عَلَى مُحَمَّدٍ

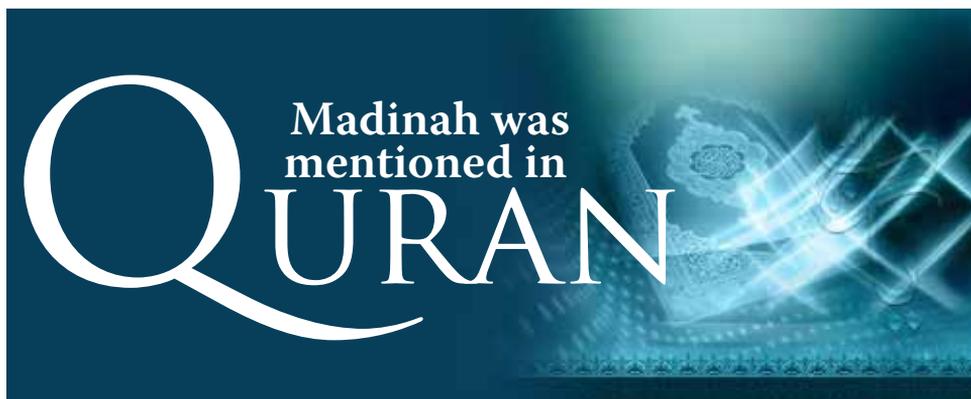
Virtues of Madinah Munawwarah

!اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ! Remembrance of Madinah is the peace and comfort of devotees of Rasool. Devotees of Madinah grieve over separation from it and are always extremely fond of beholding it. So many couplets in so many languages of the world have yet been recited in separation from and in love for beholding Madinah that they have not been recited about any other city or part of the world. One who has beheld Madinah even once considers himself to be a fortunate one. He always remembers the pleasant moments he has spent in Madinah. A devotee of Rasool has excellently said:

Wohi sa'atayn theen suroor ki, wohi din thay haasil-e-zindagi

Ba-huzoor-e-Shafi'-e-Ummatan mayri jin dino talabi rahi

Before we learn about the details of the holy sites of Madinah, let's first read about the virtues of the city of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so that our reverence and love for Madinah further grow.



Madinah was mentioned at several places in the Holy Quran. For example, Ayah 8 of Surah Al-Munafiqoon states:



يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۗ
 وَ لِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

They say, 'If we return to Madinah, then indeed the honourable one will soon banish the humble one from it.' Whereas the honour (truly) belongs to Allah and to His Messenger and to the Muslims, but the hypocrites know not.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah Al-Munafiqoon, Ayah 8)

Twelve names of Madinah Munawwarah

Islamic scholars of Madinah have listed almost 100 names. No other city of the world has so many names. Only twelve blessed names have been mentioned here for blessings:

- | | |
|------------------------|---------------------------|
| (1) Madinah | (2) Madina-tur-Rasool |
| (3) Tayyibah | (4) Dar-ul-Abrar |
| (5) Taabah | (6) Mubarakah |
| (7) Naajiyah | (8) 'Aasimah |
| (9) Shaafiyah | (10) Hasanah |
| (11) Jazeera-tul-'Arab | (12) Sayyida-tul-Buldaan. |

*Naam-e-Madinah lay diya chalnay lagi naseem-e-khuld
 Sauzish-e-gham ko ham nay bhi kaysi hawa batayi kyun*

(Hadaiq-e-Bakhshish)

Excellence of dying in Madinah Munawwarah

The Beloved Rasool ﷺ has said, 'Whoever among you can die in Madinah, should die in Madinah because I shall intercede for the one who dies in Madinah and I shall give witness in his favour.' (Shu'ab-ul-Iman, vol. 3, pp. 497, Hadees 1482)

Zameen thori see day day bahr-e-madfan apnay koochay mayn
Laga day mayray piyaray mayri mitti bhi thikanay say

(Zauq-e-Naat)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Dajjaal cannot enter Madinah

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: عَلَى أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ 'There are angels at all the entrances (roads) of Madinah; plague and Dajjaal will not enter it.' (Sahih Bukhari, vol. 1, pp. 619, Hadees 1880)



Madinah is safe from every calamity

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'I swear by the One under Whose power my life is! In Madinah, there is neither any ravine nor any path but there are two angels at it who are guarding it.' (Sahih Muslim, pp. 714, Hadees 1374)

Imam Nawavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Excellence of Madinah Munawwarah has been mentioned in this narration. It was guarded in the blessed age of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. A large number of angels would guard [it]. They have surrounded all ravines in reverence for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.



(Sharh Sahih Muslim lin-Nawawi, vol. 5, Juz: 9, pp. 148)

Mala`ik lagatay hayn ankhaun mayn apni

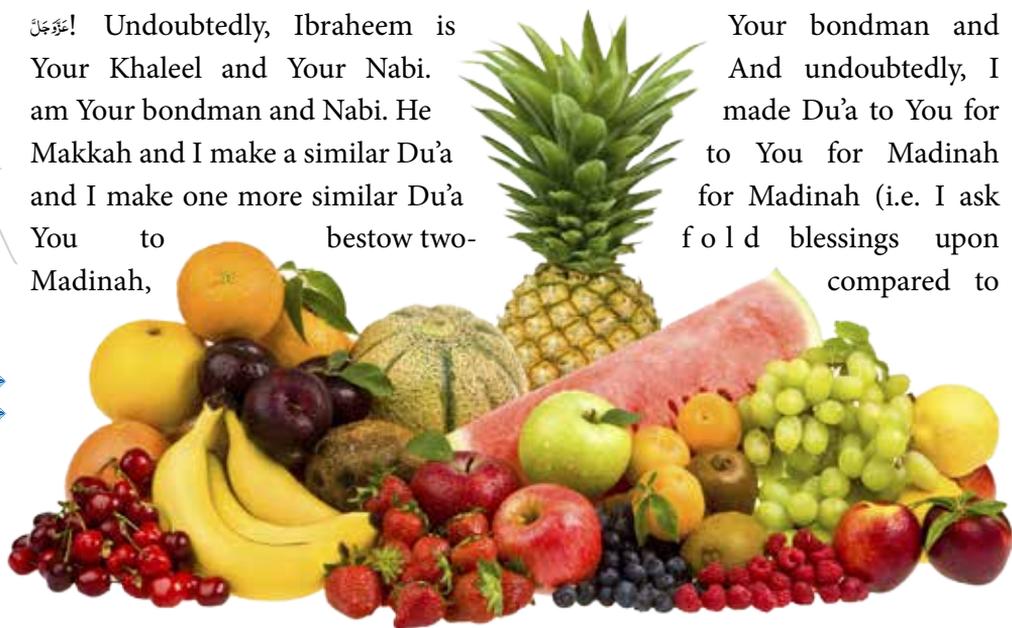
Shab-o-rauz khaak-e-mazaar-e-Madinah

(Zauq-e-Na'at)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Fresh fruits of Madinah

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: When people saw the first seasonal fruit [in marketplaces], they would bring it in the court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. After he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ accepted the fruit, he would make Du'a like this: 'O Allah عَزَّوَجَلَّ! Bestow blessing upon our fruits for us and bestow blessing upon our Madinah for us and bestow blessing upon our Sa' and Mud (which are the names of measurements tools). O Allah عَزَّوَجَلَّ! Undoubtedly, Ibraheem is Your bondman and Your Khaleel and Your Nabi. And undoubtedly, I am Your bondman and Nabi. He made Du'a to You for Makkah and I make a similar Du'a to You for Madinah and I make one more similar Du'a for Madinah (i.e. I ask You to bestow two fold blessings upon Madinah, compared to



Makkah)? Then the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would call any small child present near him, and would bestow the fruit upon him. (*Sahih Muslim*, pp. 713, Hadees 1373)

*Haath utha ker aik tukra ay Kareem!
Hayn sakhi kay maal mayn haqdar ham*

(Hadaiq-e-Bakhshish)

Madinah will purify people

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'I have been commanded to migrate to the town which will eat [i.e. dominate] all other towns. It is called 'Yasrib' but it is Madinah. It will clean and purify people as a furnace removes dirt [rust] from iron.' (*Sahih Bukhari*, vol. 1, pp. 617, Hadees 1871)

It is sin to call MADINAH "Yasrib"

Dear Islamic brothers! Calling Madinah Yasrib has been prohibited in this narration. It is stated on page 116, volume 21 of Fatawa Razawiyyah: It is impermissible, prohibited and a sin to call Madinah Yasrib. The person saying so will be a sinner. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Repentance is Wajib for those who call Madinah Yasrib; Madinah is Taabah; Madinah is Taabah.'

Commenting on the above Hadees, 'Allamah Manaawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in the book 'Tayseer Sharh Jami'-us-Sagheer': This Hadees shows that it is Haraam to name Madinah Yasrib because he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded that the one calling Madinah Yasrib must repent of it, and repentance is made only from sins. (*Fatawa Razawiyyah*, vol. 21, pp. 116)

Why is it forbidden to say “Yasrib”?

It is stated on page 119, volume 21 of Fatawa Razawiyyah: Shaykh ‘Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَسَلَّمَ has stated in the book ‘أَشْفَعَةُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ’: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ named it Madinah because people stayed and gathered there and because he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ loved this city. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade calling this city Yasrib as it was the name used in the pre-Islamic era or it has been combined by the word ‘Sarib’ [سَرِبٌ], meaning death and violence and by the word ‘Tasreeb’ [تَسْرِيبٌ], implying rebuke and reproach. Or, as ‘Yasrib’ was the name of an idol or a cruel and defiant [i.e. disobedient] person, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ may have forbidden it for the same reason. Imam Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَسَلَّمَ has mentioned a Hadees in his book ‘Tareekh’: Whoever utters the word Yasrib once, should say Madinah ten times (in compensation). The words ‘يَا لَعَنَ يَأْسِرِبُ’ (i.e. O the people of Yasrib) have been mentioned in the Holy Quran. It is, in fact, a saying of the hypocrites who intended to desecrate Madinah by calling it Yasrib. It is stated in one more narration that the person who utters Yasrib should repent to Allah عَزَّ وَجَلَّ and seek forgiveness. Some have said that the person who calls Madinah Yasrib should be punished. It is very surprising that some renowned people have used



the word Yasrib in their couplets. Allah ﷺ knows the best, and Allah ﷻ Who is Great and Glorious has perfect and complete knowledge.

Zindagi kya hay! Madinay kay kisi koochay mayn maut

Maut Pak-o-Hind kay zulmat kaday ki zindagi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Intercession for the one enduring hardships in Madinah

The Holy Nabi ﷺ has said, ‘If anyone from my Ummah endures troubles and hardships in Madinah, I will intercede for him on the Judgement Day.’ (Sahih Muslim, pp. 716, Hadees 1378)

Commenting on the above Hadees, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: This means ‘special intercession’. In fact, the promise that those dying in Madinah deserve intercession of the Holy Nabi ﷺ has been made for the entire Ummah.

*Taybah mayn mer kay thanday chalay jao ankhayn band
Seedhi sarak yeh shahr-e-shafa'at nagar ki hay*

(Hadaiq-e-Bakhshish)

Keep in mind that it was better to live in Makkah Mu'azzamah before the Beloved Rasool ﷺ migrated, but after the migration and before the Conquest of Makkah, Muslims were forbidden to live in Makkah Mu'azzamah and migration was declared Wajib. Living in Makkah became permissible after the Conquest of Makkah, but living in Madinah was declared preferable because one can gain the closeness of the Beloved Rasool ﷺ here. Hence, most narrations in the virtues of living in Madinah have been mentioned. (Mirat-ul-Manajih, vol. 4, pp. 210)



Madinah is liye 'Attar jan-o-dil say hay piyara

Kay rehtay hayn mayray Aqa mayray dilber Madinay mayn

(Wasail-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

MADINAH is BETTER

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ has said, 'A time will certainly come upon the dwellers of Madinah when people will move from here to pastures¹, seeking prosperity. After they have achieved prosperity, they will return and will try to convince the dwellers of Madinah to move towards [the areas of] prosperity. Whereas, Madinah is better for them if they know.' (Musnad Imam Ahmad Bin Hanbal, vol. 5, pp. 106, Hadees. 14686)

Un kay dar ki bheek chorayn sarwari kay wasitay

Un kay dar ki bheek achchi, sarwari achchi nahin

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Glad tidings of intercession

for one who endures deprivation in

Madinah Munawwarah

The leader of believers, Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ has said that the prices of commodities increased in Madinah and circumstances became unfavourable. So the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ said, 'Be patient and happy because I have made your Sa' [صَاع] and Mud [مُد] full of blessing. And eat together because the food of one person will be sufficient for two and that of two will be sufficient for four and that of four will be sufficient for five and

¹ Land covered with grass used for feeding animals on

six people. And without doubt, blessing lies in a gathering. If a person bears deprivation and hardship in Madinah, I will intercede for him on the Judgement Day or I will give witness in his favour. And if anyone leaves Madinah due to its circumstances, Allah ﷻ will make better people reside in it. And if anyone intends to cause harm to the dwellers of Madinah, Allah ﷻ will make him dissolve as salt is dissolved in water.’ (Majma’-uz-Zawaid, vol. 3, pp. 657, Hadees 5819)

Shah-e-kaunayn nay jab sadaqah baanta
Zamanay bhar ko dam mayn ker diya khush

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Virtues of bearing *hardships* in *Madinah*

It is stated on page 116 of the 243-page book ‘Bihisht ki Kunjiyan, i.e. Keys to Paradise’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The person who willingly comes to behold me will be protected by me on the Day of Judgement. And if a person resides in Madinah bearing hardships in Madinah,



I will give witness for him and will intercede for him on the Day of Judgement. And the person who dies in any of the Haramayn (i.e. Makkah and Madinah) will be resurrected by Allah ﷻ in such a state that he will have



no fear of the Judgement Day? (Mishkat-ul-Masabih, vol. 1, pp. 512, Hadees 2755)

How is it to reside in Madinah?

Remember! Only those who can revere and respect Madinah are allowed to reside in it. Those who cannot do so are not allowed to live here permanently or for a long time. It is stated on page 695 of the tenth volume of the referenced Fatawa Razawiyyah: (The author of the book *Fath-ul-Qadeer* has stated), 'In Madinah, there is great mercy, kindness, benevolence and quick forgiveness. This is tried and trusted, 'وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ' Despite that, it is feared that one might feel boredom and end up showing less respect and reverence for it. And this is also a reason for prohibition on permanent stay there. However, those individuals who are as pious as angels can reside permanently or for a long time. It is, of course, a great privilege for these types of people to meet their death in Madinah.

Parable

about relieving oneself in Madinah

On page 689 of the tenth volume of Fatawa Razawiyyah, A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated a parable from the book 'Al-Madkhal' [الْمَدْخَل]. It is said that Abu 'Abdullah Al-Qazi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ once needed to relieve himself in Madinah. Going to a side in the city, he intended to relieve himself but he heard a voice from Ghayb, preventing him from doing so. He said, 'All Hujjaj do so.' He heard a reply three times, 'Which type of Hujjaj? Which type of Hujjaj? Which type of Hujjaj?' Hence he went out of the city, relieved himself and then returned.

Acting upon the commands of **Holy Nabi** ﷺ is the real stay in Madinah

It is also narrated from the same book 'Al-Madkhal': In actual fact, acting upon what is commanded by the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and refraining from what is prohibited by him is the real stay in his city, no matter wherever a person lives in the world. (*Fatawa Razawiyyah, vol. 10, pp. 689*)

*Gham-e-Mustafa jis kay seenay mayn hay
 Kaheen bhi rahay woh Madinay mayn hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

18 features of *Madinah Munawwarah*

(There are many features of Madinah but only 18 have been mentioned here in order to gain blessing.)

1. Except for Madinah, there is no other city in the world which has so many names. Some Islamic scholars have recorded 100 names.
2. Madinah is the only city for which most number of couplets in most number of languages were written, are being written and will be written expressing reverence for it and grief at separation from it. This is the only city of the world with such a unique level of reverence.
3. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated to Madinah and resided here.
4. Allah عَزَّ وَجَلَّ has named it Taabah.
5. Returning from a journey, when the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ approached [Madinah], he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would speed his carriage up in fondness for Madinah.

6. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ felt inner peace in Madinah Munawwarah.
7. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not wipe the dust of Madinah from his blessed face and would also forbid his companions from it. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would say that there is cure in the soil of Madinah. (*Jazb-ul-Quloob*, pp. 22)
- Sayyiduna Sa'd Bin Abi Waqas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: While the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was returning from the Battle of Tabook, some companions who could not participate in it met him on the way. They caused the dust to fly in the air. A person covered his nose. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ removed the cloth from his nose and said, 'I swear by the One under Whose power my life is! 'There is cure for every disease in the soil of Madinah.' (*Jaami'-ul-Usool lil-Jazari*, vol. 9, pp. 297, Hadees 6962)
8. When a Muslim comes to Madinah with the intention of beholding it, angels welcome him with gifts of mercy. (*Jazb-ul-Quloob*, pp. 211)
9. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has provided motivation for dying in Madinah Munawwarah.
10. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will intercede for the person who dies in Madinah.
11. The person who enters Masjid-un-Nabawi in the state of Wudu and performs Salah in Masjid-un-Nabawi will get reward of one Hajj.
12. The space between the blessed Hujrah [i.e. room] and the blessed Mimber [i.e. pulpit-like raised structure] is one of the orchards of Paradise.
13. To offer one Salah is equal to 50,000 Salah in Masjid-un-Nabawi. (*Ibn Majah*, vol. 2, pp. 176, Hadees, 1413)
14. In Madinah Munawwarah, the blessed shrine of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is situated where 70 thousand angels come every day in the morning and evening each.
15. In Madinah, the blessed part of the land where the blessed body of the

Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ rests is greater than every place including even the Holy Ka'bah, Bayt-ul-Ma'moor, 'Arsh, Kursi and Heaven.

16. Dajjaal will not be able to enter Madinah Munawwarah.
17. The person who intends to cause harm to the dwellers of Madinah will be tormented.
18. 'Jannat-ul-Baqi' - the graveyard of Madinah - is greater than the graveyards of the entire world. More or less 10 thousand companions, family members of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, countless Tabi'een, saints and other fortunate Muslims have been laid to rest here.

Rahayn un kay jalway basayn un kay jalway

Mayra dil banay yaadgar-e-Madinah

(Zauq-e-Na'at)

Land for Masjid-un-Nabawi

The plot (i.e. land) of Masjid-un-Nabawi was the property of two orphan children named Sahl and Suhayl. There were the graves of unbelievers here. The land was also uneven. Both of these children were under the guardianship of Sayyiduna As'ad Bin Zurarah رَضِيَ اللهُ تَعَالَى عَنْهُ. Dates used to be dried on this land. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the children, 'Sell this plot to us so that a Masjid can be constructed here.' The children replied with great respect and reverence, 'O our Master! Accept this plot from us as a gift.' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not accept their gift. Finally, the plot was bought. Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ paid 10 thousand dinars. (*Madinat-ur-Rasool*, pp. 130)



It is also narrated that this plot belonged to the Banu Najjaar. The Beloved Rasool ﷺ wanted to buy this plot from them, but they said that they would get the price (reward) of this plot from Allah ﷻ. (Wafa-ul-Wafa, vol. 1, pp. 323) The size of the plot was approximately 100 square yards.

Sayyiduna Jibra'eel

came to the court of

Beloved Rasool ﷺ

Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَعَلَيْهِ وَسَلَّمَ has narrated: When the Beloved Rasool ﷺ intended to construct Masjid-un-Nabawi, Sayyiduna Jibra'eel عَلَيْهِ السَّلَام came and said humbly: Ya Rasoolallah ﷺ! Keep its height up to seven arms (i.e. 3 and a half yards); there should be no lavishness in its decoration.

(Wafa-ul-Wafa, vol. 1, pp. 336)

It was the style of construction at that time. Masjid did not have arch-like Mihrab, dome and minaret etc. However, due to change in circumstances, magnificent Masajid can now be built. Stated on page 106 of the eighth volume of Fatawa Razawiyyah is a part of the jurisprudential clause described in the book 'Durr-e-Mukhtar': (There is no harm in carving inscriptions on other parts of the Masjid except Mihrab.) This is because the inscription and decoration of Mihrab may distract the Salah-offering person. Moreover, too much decoration and inscription in the Masjid, especially on the Qiblah-side wall, is Makruh.

Construction of Masjid-un-Nabawi

The date palm trees standing on the plot were cut. The graves of unbelievers were removed. (In the month of Rabi'ul-Awwal in 1 AH, i.e. October 622, the foundation of Masjid-un-Nabawi was laid.) The Beloved Rasool ﷺ along with his companions brought bricks and said these blessed words: اَللّٰهُمَّ: اِنَّ الْاَجْرَ اَجْرُ الْاٰخِرَةِ فَارْحَمِ الْاَنْصَارَ وَالْمُهَاجِرَةَ. O Allah ﷻ! Reward of Hereafter is better. Have mercy upon Ansaar and Muhajireen.

(Wafa-ul-Wafa, vol. 1, pp. 326, 328)

Beloved Rasool ﷺ *participated* in *construction* of Masjid-un-Nabawi

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has said that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ was carrying bricks. Seeing this, I said humbly: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please give me these bricks; I will carry them. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘There are many other bricks; fetch them! I am carrying these.’
(Musnad Imam Ahmad, vol. 3, pp. 323, Hadees 8960)

Masjid-un-Nabawi was constructed with unbaked bricks and its roof was made of date-palm branches; and its pillars were trunks of date-palm trees. (Wafa-ul-Wafa, vol. 1, pp. 327)

Tayri sadagi pay lakhaun tayri ‘aajizi pay lakhaun
Haun salam-e-‘aajizanah Madani Madinay walay

(Wasail-e-Bakhshish, pp. 285)

Virtues of Salah in Masjid-un-Nabawi

Three sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. The person who offers 40 consecutive Salah in Masjid-un-Nabawi, salvation from Hell and hypocrisy will be recorded for him.’ (Musnad Imam Ahmad, vol. 4, pp. 311, Hadees 12583)
2. The person who comes to my Masjid in the state of purity and cleanliness with the only intention of offering Salah, and then he offers Salah in it, he will get the reward equivalent to a Hajj. (Shu‘ab-ul-Iman, vol. 3, pp. 499, Hadees 4191)

3. One Salah in my Masjid is equal to 50,000 Salahs. (Ibn Majah, vol. 2, pp. 176, Hadees 1413)

*Sad ghayrat-e-Firdaus Madinay ki zameen hay
Baa`is hay yehi is ka kay tu is mayn makeen hay*

صَلُّوا عَلَ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

INTERESTING INFORMATION

about the sacred shrine of Blessed Rasool ﷺ

The Green Dome is the apple of everyone's eye and the solace of everyone's heart. Every devotee of Rasool wishes to be privileged to behold the Green Dome and the Minaret at least once throughout his lifetime. The most blessed and the greatest holy site of Madinah and even the entire earth is the mausoleum of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. How beautiful couplet has been written by a devotee of Rasool:

*I'zaaz yeh haasil hay to hasil hay zameen ko
Aflaak pay to Gumbad-e-Khazra nahin koi*

Sacred House

of Beloved Rasool ﷺ

Towards the eastern side of the Masjid-un-Nabawi is a blessed piece of land where the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ rests. At the time of the very first construction of the Masjid-un-Nabawi, this blessed room was constructed for the Greatest Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to reside in. This is the very same place where Sayyidatuna 'Aaishah رَضِيَ اللهُ تَعَالَى عَنْهَا lived with the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for about nine years. This is the reason why it is also called

the ‘Hujrah-e-‘Aaishah’. With its walls made of clay and its roof made of the branches and leaves of date-palm trees, this house that covered a small area was perhaps the simplest one in Madinah at that time. The height of the roof of this great house was equivalent to the height of a human and around half a yard more. Later on, similar rooms were made around it one after another for other mothers of believers.

‘Allamah ‘Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Some of the houses were made of the clean branches of date-palm tree and were covered with blankets. Blankets were also used as curtains at doors. All houses faced the direction of the Qiblah, the east and Syria. None of the houses faced the direction of the west. Some of the houses were made of clay bricks. (Jazb-ul-Quloob, pp. 97) The devotees of Rasool who consider their homes small and feel uncomfortable in it should ponder about the sacred house of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and should have patience.

*Khusrav-e-kaun-o-makan aur tawazu' aysi
Haath takyah hay tayra khaak bichona tayra*

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Demise and burial in **SACRED** **HUJRAH**

The visible demise of the Greatest and Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ took place in the same ‘Hujrah-e-‘Aaishah’. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was laid to rest in the same blessed part of the land of his house where he passed away. This part has been privileged to touch his blessed body. The mother of believers, Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا lived in the same sacred Hujrah until her demise.

Burial of Shaykhayn Karimayn in the sacred Hujrah

When the time of the demise of the leader of believers, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ approached, he made a will that the bier¹ with his blessed body in it after his demise be placed in front of the blessed mausoleum of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and then the request be made: *السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ هَذَا* 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Abu Bakr is present.' If the door opens itself, take me inside. Otherwise, bury me in Jannat-ul-Baqi.' After his demise, his bier was placed in front of the blessed mausoleum and the request was made as per his will, i.e. *السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ* i.e. 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Abu Bakr is present.' Instantly, the lock opened itself and a voice was heard: *ادْعُوا الْحَبِيبَ إِلَى الْحَبِيبِ فَإِنَّ* 'ادْعُوا الْحَبِيبَ إِلَى الْحَبِيبِ مُشْتَاتًا' i.e. 'Bring a friend closer to his friend because the friend is fond of his friend.' (*Ibn 'Asakir*, vol. 30, pp. 436; *Tafseer-e-Kabeer*, vol. 7, pp. 433)

Therefore, he was laid to rest at the side of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. His grave was dug in such a way that his blessed head was placed in the straightness of the blessed shoulders of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Almost ten years later, Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred and was laid to rest at the side of the leader of believers, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ inside the same blessed Hujrah.

*Ya Ilahi! Az pa`ay Hazraat-e-Siddeeq-o-'Umar
Khayr day dunya kay ander aakhirat mahmood ker*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sacred Hujrah was divided into two parts

The sacred Hujrah of the mother of believers Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا was divided into two portions; there were the blessed tombs

¹ A frame on which the dead body is placed and carried at a funeral.

in one portion and she رَضِيَ اللهُ تَعَالَى عَنْهَا lived in the other. There was a wall in between both portions. She رَضِيَ اللهُ تَعَالَى عَنْهَا said, 'I used to enter the portion of my home in which the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and my respectable father rest in such a way that I would not pay careful attention towards observing veil, thinking that one is my husband and the other is my father. But after the leader of believers Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ was laid to rest beside them, then by Allah عَزَّوَجَلَّ! I would enter that portion with my whole body fully covered with clothes, feeling shy from Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ.' (Musnad Imam Ahmad, vol.10. pp.12, Hadees 25718)

It became obvious that Sayyidatuna 'Aaishah رَضِيَ اللهُ تَعَالَى عَنْهَا had no doubt in the fact that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and her beloved father Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ were watching her from inside their blessed tombs after departing this life. She also had the same belief about Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ. This is the reason why she رَضِيَ اللهُ تَعَالَى عَنْهَا would particularly observe veil after his burial in the blessed mausoleum; though there is no commandment to observe veil in this way near graves.

*Mayri Madani baytiyan Ya Rab! Sabhi pardah karayn
Sunnataun ki khoob khidmat bahr-e-Siddiqah karayn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

After Shaykhayn Karimayn

no one was buried in blessed Hujrah

After Shaykhayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا, no one was buried in the sacred Hujrah. Although Sayyiduna 'Usman Ibn-e-'Affaan رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred in Madinah Munawwarah, a violent sect did not let him be laid to rest inside the sacred Hujrah. Hence he رَضِيَ اللهُ تَعَالَى عَنْهُ was laid to rest in Jannat-ul-Baqi'. Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred in Kufa which is far away from Madinah. Hence he رَضِيَ اللهُ تَعَالَى عَنْهُ was not also laid to rest in the sacred Hujrah. When the grandson of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Imam Hasan Mujtaba رَضِيَ اللهُ تَعَالَى عَنْهُ was poisoned resulting in his martyrdom, an effort was made to lay his blessed body to rest in the sacred Hujrah but Marwaan - the then governor of Madinah

Munawwarah who was anti-Ahl-e-Bayt - prevented it threatening to use the armed force. Therefore, Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ was laid to rest in Jannat-ul-Baqi' in order to avoid a clash full of bloodshed.

Woh Hasan Mujtaba Sayyid-ul-Askhiya

Raakib-e-dosh-e-'izzat pay lakhaun salam

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

THERE IS NO ENTRANCE TO THE SACRED HUJRAH NOW

When Sayyidatuna 'Aishah رَضِيَ اللهُ تَعَالَى عَنْهَا passed away, she was laid to rest in Jannat-ul-Baqi'. Thereafter, a strong wall was erected outside the door of the blessed Hujrah, sealing the entrance. The place where the mother of believers used to reside also became vacant after she passed away. Hence, the site of the fourth grave is now vacant in the blessed Hujrah. Near the Judgement Day, Sayyiduna 'Isa عَلَيْهِ السَّلَامُ will descend down and be laid to rest in the blessed Hujrah after his demise.

Construction of walls of the sacred Hujrah

In the blessed era of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the walls of the blessed house were made of unbaked bricks. It was Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ who first had strong walls built. Later, Sayyiduna 'Umar Bin 'Abdul 'Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ - the revivalist of Islam in the first century - had Masjid-un-Nabawi reconstructed in the first century and got black-stone walls built (with

no door in it) around the actual area of the Hujrah of 'Aishah. A five-cornered wall around it was also built with no door in it.

History of the sacred grille

There is a blessed grille, made of iron and brass, installed around the five-cornered wall which was built around the blessed graves by Sayyiduna 'Umar Bin 'Abdul 'Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ. This blessed grille is called the holy Maqsoorah. An Egyptian king, Ruknuddeen Baybras first had a grille-type blessed wooden structure installed in 668 AH. At that time, its height was equivalent to the height of two men. In 694 AH, King Zaynuddin Katbugha got the height of the blessed structure increased which touched the roof. In 886 AH, this blessed wooden structure was lost in a fire incident. Thereafter, King Qaayitba`ee had iron and brass grille made. The brass grille was installed in the direction of the Qiblah whereas the iron grilles were installed in the remaining three directions.



The holy Maqsoorah has many doors. One door, named the Bab-ut-Taubah, is fixed in the Qiblah-wall. Another door, called the Bab-ul-Wufood, is fixed in the west side wall. One more door, called the Bab-e-Fatimah, is fitted in the east side wall. Another one, known as the Bab-ut-Tahajjud, is fitted in the north side. Except Bab-e-Fatimah, all doors remain closed. Bab-e-Fatimah is opened only when any foreign guest of the government or any delegation pays a visit. Though these people enter through the blessed grille, they cannot go beyond the five-cornered wall because there is no door for entrance in it. There are big curtains around the five-cornered wall.

Fake pictures of three graves

These days, the frames of the picture of three graves are sold in markets. One of the graves is described as being the blessed tomb of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ while the other two as being the tombs of Shaykhayn. In fact, this is a fake picture because all the three blessed graves are surrounded by the five-cornered wall with no entrance in it. When it is impossible to behold these blessed graves with apparent eyes, how can it be possible to take a photograph of them?

Hijr-o-firaaq mayn jo Ya Rab! Tarap rahay hayn

Un ko dikha day Maula meethay Nabi ka rauzah

(Wasail-e-Bakhshish, pp. 299)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Construction of blessed dome on blessed mausoleum

In the past, there was no dome over the blessed Hujrah. On the roof, there was only a four-cornered wall as high as the height of half a man. This wall was made so that anyone climbing on to the roof of Masjid-un-Nabawi for any

purpose might realize that he was present at a highly sacred place and must not climb on to it even forgetfully. It is interesting to mention that the trend of making domes over the mausoleums of government officials started during the initial period of the Abbasids dynasty. Gradually, the dome became a part of the mausoleums of religious personalities in Baghdad and Damascus.

In Baghdad, a Saljooqi King Malik Shah had a dome constructed over the mausoleum of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in the fifth century. Afterwards, this trend of construction greatly grew in Egypt where domes were constructed over many mausoleums within a short period of time. During the Qalawoon dynasty, domes had been common almost all over the Muslim world. This type of construction was very famous in Egypt. When King Mansoor Qalawoon decided to have a dome constructed over the blessed mausoleum of the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for the first time, he appointed Egyptian architects and builders who skilfully built a beautiful dome over the blessed Hujrah with the help of wooden planks in 678 AH. By the blessing of being constructed over the sacred mausoleum of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, this blessed dome is so beautiful that it is the apple of everyone's eye.

*Wasilah Tujh ko Bu Bakr-o-'Umar, 'Usman-o-Haydar ka
Ilahi Tu 'ata ker day hamayn bhi ghar Madinay mayn*

(Wasail-e-Bakhshish, pp. 404)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

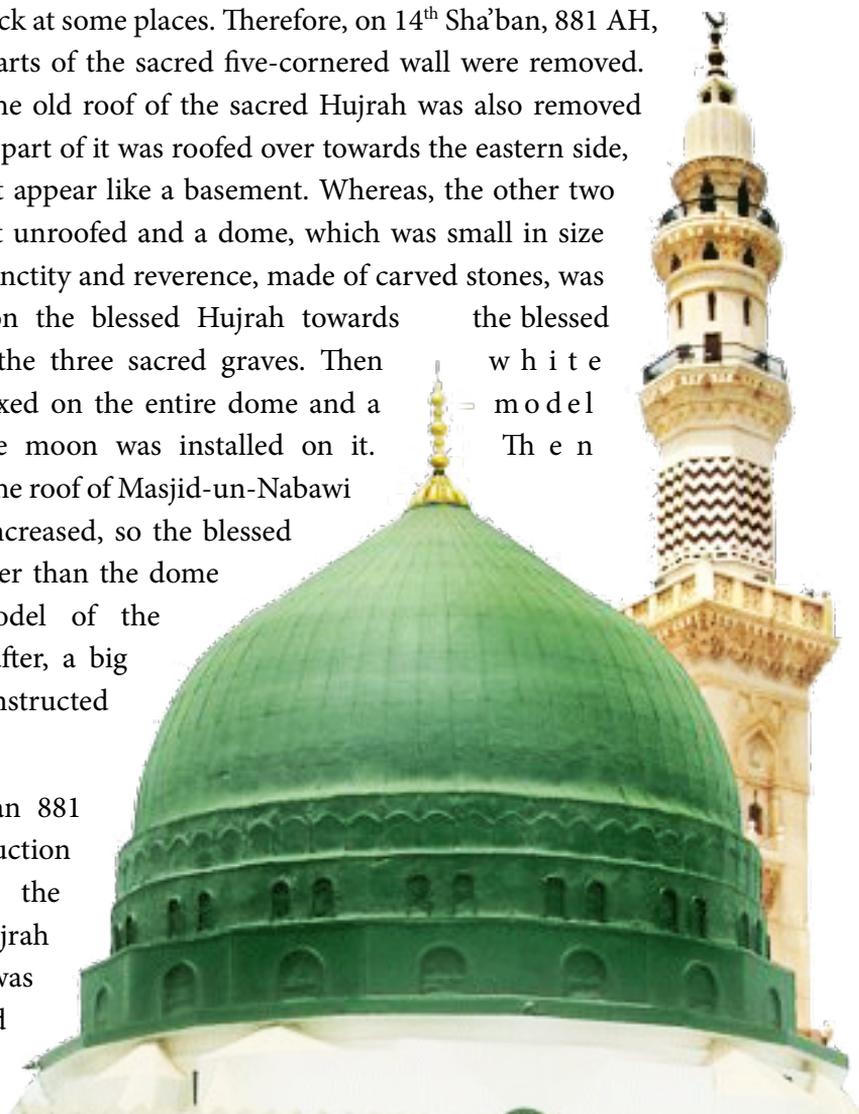
Construction of **BIG** & **SMALL** blessed dome

For the period of more or less a century, devotees of Rasool feasted their eyes on the first dome. As the time passed, some of the wooden planks that had been strengthened with lead became 'fragile'. Hence, Sultan-un-Naasir Hasan Bin Muhammad Qalawoon 'served' the blessed dome, i.e. had it renovated. In 765 AH, Sultan Ashraf Sha'ban Bin Husayn Bin Muhammad

also had the privilege of 'serving' it. After almost a century, the need for large-scale renovation or reconstruction of the blessed dome was felt. Moreover, construction work around and within the blessed five-cornered wall, built by Sayyiduna 'Umar Bin 'Abdul 'Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, was also humbly suggested.

In the initial stage, Sultan Ashraf Qaayitba`ee assigned a representative to carry out an inspection. The report presented by the representative showed that there was a serious need for the 'service' i.e. renovation of the walls of the blessed Hujrah, especially the eastern side of the blessed five-cornered wall as it began to crack at some places. Therefore, on 14th Sha`ban, 881 AH, the affected parts of the sacred five-cornered wall were removed. In addition, the old roof of the sacred Hujrah was also removed and one third part of it was roofed over towards the eastern side, which made it appear like a basement. Whereas, the other two parts were left unroofed and a dome, which was small in size but great in sanctity and reverence, made of carved stones, was constructed on the blessed Hujrah towards the blessed head-side of the three sacred graves. Then a white marble was fixed on the entire dome and a model of brass-made moon was installed on it. Then the height of the roof of Masjid-un-Nabawi was further increased, so the blessed roof was higher than the dome with the model of the moon. Thereafter, a big dome was constructed over it.

On 17 Sha`ban 881 AH, reconstruction work of the sacred Hujrah started and was completed on 7th



Shawwal-ul-Mukarram, 881 AH. Sultan Qaayitba`ee humbly visited Madinah Munawwarah on 22nd Zul-Hijja-til-Haraam 881 AH. In the blessed mausoleum, he humbly stood where general people stand and say Salam (i.e. in front of the blessed grille and the blessed Muwajahah). When he was requested to enter through the blessed grille, he said: 'I am not worthy of it! If it were possible, I would say salam standing away even from the blessed Muwajahah.'

Na ham aanay kay laaiq thay na qaabil munh dikhanay kay

Magar un ka karam bandah nawaz-o-bandah perwer hay

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Muazzin struck by lightning during Azan

On 13th Ramadan 886 AH, the weather of Madinah was cloudy. The Muazzin had just climbed on the minaret to call Azan when he was struck by the lightning, and was martyred on the spot. The minaret collapsed inside Masjid-un-Nabawi where fire broke out. Fire and stampede, etc., claimed ten more lives. The blessed dome was also affected, causing some debris to fall 'devotedly' into the sacred Hujrah. However, the sacred Hujrah remained intact. Though immediate renovation was made, a message with considerable detail was sent to King Qaayitba`ee [قائمتبای] on 16th Ramadan. The King sent necessary material and more than one hundred builders, skilful people, and labourers to Madinah from Egypt. The work started. The outer dome which was affected the most was removed completely. In 892 AH, a new outer dome was constructed on the command of King Qaayitba`ee. This new dome continued to exist for centuries.



When was Green Dome built?

For a certain need, the Turkish King Mahmood Bin 'Abdul Hameed Khan "martyred" the blessed dome constructed by King Qaayitba`ee and had a new dome constructed in 1233 AH. It was painted green in 1253 AH, i.e. in 1837 AD. For this reason, it is called Gumbad-e-Khazra, i.e. the Green Dome. It has 67 skylights. Some are round-shaped and others are rectangular-shaped.

*Gumbad-e-Khazra Khuda tujh ko salamat rakhay
Daykh laytay hayn tujhay piyas bujha laytay hayn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

BOTH DOMES HAVE SMALL OPENINGS

An opening was made in the lower dome so that the blessed grave is open to the sky. However, a thin grille was fixed to it so that pigeons etc. do not enter through the opening. In a quite similar manner, exactly above it, another opening had been made in the Green Dome towards the south and below the model of the moon. When confronted with famine, the dwellers of Madinah would uncover this opening. As the rays of the sun passed through the opening and humbly reached the blessed Hujrah, clouds would move towards Madinah and heavy rain would start there. This opening has now been sealed.

Baadal ghiray huway hayn baarish baras rahi hay

Lagta hay kya suhana Meethay Nabi ka rauzah

(Wasail-e-Bakhshish, pp. 299)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Different colours of blessed dome

In different times, the blessed dome had different colours and was famous with the same colour it had in a certain period of history. For example, when it was white, it was called 'قُبَّةُ الْبَيْضَاءِ'; when it was blue, it was called 'قُبَّةُ الْبُرْقَاءِ'. In 1253 AH (1837AD) it became and is still famous as 'قُبَّةُ الْخَضْرَاءِ' (Green Dome). It is extremely attractive and beautiful and is the apple of the eyes of the devotees of Rasool. Devotees of Rasool from all over the world like it very much. Around the globe, Green Domes are now constructed at countless Masajid in remembrance of the blessed 'Green Dome'. Some of the domes constructed at other Masajid have close resemblance to the blessed Green Dome in shape and colour. One example of it is the green dome constructed at the 'Kanz-ul-Iman Masjid' situated at Babri Chowk Bab-ul-Madinah, Karachi.

Kaysa hay piyara piyara yeh sabz sabz Gumbad

Kitna hay meetha meetha Meethay Nabi ka rauzah

(Wasail-e-Bakhshish, pp. 298)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Eight blessed pillars of Masjid-un-Nabawi

Eight pillars of Masjid-un-Nabawi are particularly sacred. The name of each pillar is also inscribed on it. Inside the Rauda-tul-Jannah, i.e. 'Orchard of Paradise', it is possible to behold six pillars. The other two pillars are situated inside the blessed Hujrah and hence, it is difficult to behold them. In Arabic, a pillar is called 'Ustuwanah'. Details regarding eight pillars are as follows:

1.

Ustuwanah-e-Hannaanah

This sacred pillar is adjacent to the Mihrab [i.e. arch] of Masjid-un-Nabawi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on the right side. Before the blessed Mimber [i.e. a pulpit-like structure] was constructed, the Beloved Rasool used to deliver the sermon, leaning against a trunk of the date-palm tree. When the blessed Mimber was made, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sat on it and delivered the sermon. Then the trunk cracked in the grief of separation from the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and started crying loudly and screaming like a pregnant female camel. Seeing this, all the people present there also started weeping bitterly. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stepped down the Mimber and stroked his blessed hand over the trunk of the date-palm tree, saying, 'If you wish, I will send you where you were in your previous condition; and if you wish, I will place you in Paradise so that the dwellers of Paradise may eat your fruit.'

After a few moments, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ turned towards his companions and said: 'It has chosen Paradise.' That trunk was named 'Hannaanah' due to its crying. When Sayyiduna Hasan Basri رَضِيَ اللهُ تَعَالَى عَلَيْهِ heard this parable, he would weep bitterly and say, 'O people! If a non-living trunk of the date-palm tree can cry in the grief of separation from the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, why can't you cry?' (*Wafa-ul-Wafa*, vol. 1, pp. 388, 389 – 390, 439)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

2.

Ustuwanah 'Aishah

This is the third pillar, both from the blessed grave and from the blessed Mimber. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his companions often used to offer their Salah at this place and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to often sit here. (*Wafa-ul-Wafa*, vol. 1, pp. 441)

If people know, they will draw lots

The mother of believers, Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا once quoted a saying of the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘In Masjid-un-Nabawi, there is a place that is extremely sacred. If people get aware of it, they will draw lots to offer Salah there due to the crowd.’ The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا about the place but she avoided disclosing it.

Later on, Sayyiduna ‘Abdullah Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ insisted, so she pointed out the place. Sayyiduna ‘Abdullah Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ immediately went there and engaged in offering Nafil Salah. Thus, blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ also became aware of this sacred pillar. This is the reason why it is called ‘Ustuwanah ‘Aaishah’. It is also narrated that prayers are answered at this place. (*Wafa-ul-Wafa*, vol. 1, pp. 440)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

3.

Ustuwanah Taubah

This is the second pillar from the blessed tomb and fourth from the blessed Mimbar. The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would often offer Nafil Salah at this place. Visitors and guests would also stay here. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to preach poor and destitute people about Islam and Quran here.

This pillar is also called Ustuwanah Abu Lubabah. Sayyiduna Abu Lubabah رَضِيَ اللهُ تَعَالَى عَنْهُ had himself tied to this pillar for the acceptance of his repentance for a mistake he committed. He swore, ‘Unless the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ released me with his own blessed hands, I would neither eat nor drink anything. I would remain tied here. I would either die or my sin would be forgiven.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ would only be untied for Salahs and bodily needs such as going to toilet etc. He رَضِيَ اللهُ تَعَالَى عَنْهُ remained tied for almost seven days without

eating and drinking anything.

At last, Allah ﷺ accepted his repentance and the Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ untied him with his own blessed hands.

(Wafa-ul-Wafa, vol. 1, pp. 442, 445)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

4.

Ustuwana-tus-Sareer

Situated towards the eastern side of the Ustuwana Taubah, this sacred pillar is adjacent to the blessed grille. This is the place where the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would stay in the Masjid during I'tikaf on his bedstead made of date tree wood. At night, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would often rest at mat. [In Arabic, bedstead is called 'Haseer' (حَصِير)].

(Wafa-ul-Wafa, vol. 1, pp. 447.; Jazb-ul-Quloob, pp. 93)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

5.

Ustuwana-tul-Haras

It is called Ustuwana-tul-Haras and Ustuwana-e-'Ali. Sayyiduna Ali كَرِيمُ اللهِ تَعَالَى وَجْهَهُ الْكَرِيمُ would often offer Nafil Salah here and would guard the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at night. (Wafa-ul-Wafa, vol. 1, pp. 448, 449)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

6.

Ustuwana Wufood

This sacred pillar is situated behind the Ustuwana Haras. Whenever Arab delegations from suburban areas came to the court of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in order to embrace Islam, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would often sit here with the

respectable companions around him. (*Wafa-ul-Wafa*, vol. 1, pp. 449)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

7.

Ustuwanah-e-Jibra'eel

This is the place where Sayyiduna Jibra'eel عَلَيْهِ السَّلَام often used to appear to convey Divine revelation. This blessed pillar is adjacent to the room of Sayyidatuna Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا, and is situated exactly in front of the platform of Ashab-e-Suffah, i.e. in the direction of the Qiblah and inside the Green Grille. (*Jazb-ul-Quloob*, pp. 94)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

8.

Ustuwanah-e-Tahajjud

At this place, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Tahajjud several times. Located inside the Green Grilles, this blessed pillar is just opposite 'Suffah' in the direction of the Qiblah towards the north side behind Hujrah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا. (*Wafa-ul-Wafa*, vol. 1, pp. 452) It is difficult to behold it due to the racks in which copies of Holy Quran are kept.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Other pillars are also sacred

No doubt, the above-mentioned eight pillars of Masjid-un-Nabawi are absolutely sacred, but other pillars and the entire Masjid is also sacred. The blessed eye of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ must have fallen on each and every pillar of the ancient Masjid. There is not a single pillar where any of the blessed companions may not have offered Salah. It is stated in the book Sahih Bukhari that Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: 'I have seen the great companions of

the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ rush towards pillars at the time of Maghrib.
(Sahih Bukhari, vol. 1, pp. 187, Hadees 503)

Mi'raaj ka saman hay kahan pohanchay zaa`iro!

Kursi say aonchi kursi isi pak ghar ki hay

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

ORCHARD OF Jannah

The space between the blessed Hujrah (where the blessed tomb of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is situated) and the sacred Mimir (where he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would deliver sermon) is an orchard of Paradise. Its length is 22 meters and its width is 15 meters. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:



مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ

'The space between my house and the Mimir is an orchard from amongst the orchards of Paradise.' (Sahih Bukhari, vol. 1, pp. 402, Hadees 1195)

In everyday conversation, people call it 'Riyad-ul-Jannah [رِيَاضُ الْجَنَّةِ] but the actual word is 'Rauda-tul-Jannah [رَوْضَةُ الْجَنَّةِ].

*Yeh piyari piyari kiyari tayray khangh bagh ki
Sard is ki aab-o-taab say aatish saqar ki hay*

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



عَلِّمْنَا صَالِحِيهَا الصَّلَاةَ وَالسَّلَامَ

Mihrab-e-Nabawi

According to the recently received information, there are four Mihrabs (i.e. arches) in Masjid-un-Nabawi. (1) Mihrab-un-Nabi (2) Mihrab-e-'Usmani (3) Mihrab-e-Tahajjud (4) Mihrab-e-Sulaymani. Only Mihrab-un-Nabi is mentioned here. After the revelation about the changing of the Qiblah, the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ started leading Salah standing near Ustuwanaah 'Aaishah. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ continued to do so for 14 or 15 days. On 15th Sha'ban-ul-Mu'azzam, 2 AH, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ started leading Salah near Ustuwanaah 'Hannaanah. This Mihrab is built at this place in the direction of 'Meezab-ur-Rahmah' of the Holy Ka'bah. The present-style Mihrab did not exist at the time of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Khulafa Rashideen (righteous caliphs).

It was the revivalist of Islam in the first century - Sayyiduna 'Umar Bin 'Abdul 'Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ - who introduced it on the instruction of caliph Waleed Bin 'Abdul Malik in 88 AH, i.e. 706 AD. In fact, this is a Bid'at Hasanah (a good innovation) which the entire Ummah has accepted without any objection. Today, by virtue of the good innovation made by Sayyiduna 'Umar Bin 'Abdul 'Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ, almost all Masajid all over the world have this type of Mihrab.

This has also made it clear that nothing can be declared impermissible just for the reason that it did not exist during the era of blessed companions. There are many things that did not exist in the blessed era of companions but they are permissible. Some of these things include, for example, the aforementioned Mihrab, marble Mimbers (i.e. pulpit-like structures), dome and minarets of Masjid, Green Dome and minaret, mausoleums of saints with dome, Khatm-e-Bukhari, delivering sermons and Azan using microphone, recitation of Salat upon Nabi before Azan, celebration of the birth of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ every year, Giyarhween and 'Urs of pious predecessors etc.

Mihrab-o-Mimber aur woh haryaali jaliyan

Aur Masjid-e-Habib ka jalwah naseeb ho

(Wasail-e-Bakhshish, pp. 119)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ عَلَى مُحَمَّدٍ

Mimber-e-Rasool ﷺ

Two sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. 'مَنْبَرِي عَلَى حَوْضِي' i.e. the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'My Mimber is on my Hawd (i.e. Kawsar).' (*Sahih Bukhari, vol. 1, pp. 403, Hadees 1196*) (In order to gain blessings), companions رَضِيَ اللهُ عَنْهُمْ used to stroke their hands on the round-shaped top of the column on which the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to place his blessed hand. (*At-Tabqat-ul-Kubra li Ibn Sa'id, vol. 1, pp. 196*)
2. 'مَنْبَرِي عَلَى تَرْعَةٍ مِنْ تَرْعِ الْجَنَّةِ' i.e. 'my Mimber is an orchard from amongst the orchards of Paradise. (*Wafa-ul-Wafa, vol. 1, pp. 426*)



The first Mimber was made of wood

The first blessed Mimber for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was made in 8 AH. It had three steps. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would sit on the third step and place his blessed feet on the second step. The length of the blessed Mimber of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was equal to the length of two arms, width one arm and the height of every step was one hand-span (i.e. the distance between the tip of the thumb and the tip of the little finger when the hand is fully extended.). (Jazb-ul-Quloob, pp. 90)

The middle part against which the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would lean was one arm in length and the parts on which the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would place his blessed hands while sitting in order to deliver the sermon was almost one hand-span and almost two inches high. (Wafa-ul-Wafa, vol. 1, pp. 400, 402)

There were five pieces of wood fixed around the three sides of the blessed Mimber. The same type of blessed Mimber continued to exist in the blessed age of Sayyiduna Siddeeq-e-Akbar, Sayyiduna Farooq-e-A'zam, Sayyiduna 'Usman-e-Ghani and Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ تَعَالَى عَنْهُمْ . (Jazb-ul-Quloob, pp. 90)

The marble Mimbers of the present age are permissible, though they did not exist in the age of companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ .

Chhup chhup kay daykhood Mimber-e-aqdas ki phir bahaar

Shayad kabhi to Shah ka jalwah naseeb ho

(Wasail-e-Bakhshish, pp. 119)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Place where Sayyiduna Bilal called Azan cannot be identified

Dear Islamic brothers! Supported by 8 pillars and constructed just opposite the blessed Mimber in the 'Orchard of Paradise' of Masjid-un-Nabawi, there is a beautiful marble porch called Mukabbiriyah [مُكَبِّرِيَّة] where the Muazzin and the Mukabbir call Azan and Iqamah standing respectively. Remember! It is not proven whether Sayyiduna Bilal Habashi رَضِيَ اللهُ عَنْهُ called Azan standing on it or not. (*Justuju-e-Madinah*, pp. 518)

Where Sayyiduna Bilal Habashi رَضِيَ اللهُ تَعَالَى عَنْهُ would stand in order to call Azan is difficult to be located. Mentioned here is the history of it: After the implementation of the commandment of Azan, Sayyiduna Bilal Ibn Rabah رَضِيَ اللهُ تَعَالَى عَنْهُ would climb on to the roof of a tall house near Masjid-un-Nabawi عَلَيْهِ السَّلَام and call Azan. Later, a wooden stool was made on which he would stand while calling Azan. This continued until he رَضِيَ اللهُ تَعَالَى عَنْهُ intended to leave for Damascus. This stool was then kept on the roof of Sayyidatuna Hafsa Bint 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهَا and Azan was called, standing on it. Afterwards, the descendants of Sayyiduna 'Umar Farooq took care of it regarding as a relic of Sayyiduna Bilal Ibn Rabah Habashi رَضِيَ اللهُ تَعَالَى عَنْهُ and hence, it remained intact for

centuries. In his book ‘*Tareekh-e-Madinah*, i.e. History of Madinah’, Qutbuddeen Hanafi (who passed away in 990 AH) verified that during his time, the stool remained intact as a relic of Sayyiduna Bilal Habashi رَضِيَ اللهُ تَعَالَى عَنْهُ. Even when the house of the descendant of Sayyiduna ‘Umar was converted into a Madrasah, that relic remained intact but it was lost in the beginning of the 20th century.

Sacred Suffah

Suffah means a shade or a shady place. If you enter Masjid-un-Nabawi عَلِيَّهَا صَلَوَاتُ اللهِ عَلَيْهَا وَعَلَىٰ آلِهَا وَسَلَّمَ through the door of Jibra'eel عَلَيْهِ السَّلَامُ and walk only a few steps towards the right side, you will see Suffah. Its height is half a meter, length is 12 meters and width is 8 meters. Around it, there is a beautiful brass fence about two feet in height. Visitors recite the Holy Quran and offer their Salah here.

This is the place where a group of destitute migrating companions used to stay day and night for the acquisition of Islamic knowledge and purification of their inner being. They ranged from 70 to 400 in number. If any Sadaqah was sent to the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he used to send it to them and if any gift was sent to him, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would send it to them and would also eat it himself.



Very simple and destitute, they were extremely keen to gain Islamic knowledge. One of them is Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ. He has stated, 'At Suffah, I have seen 70 companions who did not even have a shawl. They only had a Tahband¹ or a blanket which they would tie to their neck and wrap around their body. It was short and would cover their body up to half of shins or up to ankles. They would hold it lest their Satr gets exposed. (Sahih Bukhari, vol. 1, pp. 169, Hadees 442) Sayyiduna Mujahid رَضِيَ اللهُ تَعَالَى عَنْهُ

has narrated that Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has said, 'I swear by the One except Whom there is no other Almighty! Sometimes, I would place my stomach and chest on the ground due to extreme hunger



and would tie a stone to my stomach so that I could stand upright. (Sahih Bukhari, vol. 4, pp. 234, Hadees 6452)

Appreciating and encouraging these enthusiastic seekers of Islamic knowledge, the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to them, 'If you knew what rewards have been stored for you by the Lord of the universe, you would wish if only your destitution and deprivation would prolong.' (Sunan-ut-Tirmizi, vol. 4, pp. 162, Hadees 2375)

Justuju mayn kyun phirayn maal ki maaray maaray

Ham to Sarkar kay tukron pay pala kertay hayn

(Wasail-e-Bakhshish, pp. 144)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Tahband is a piece of shawl worn to cover the lower part of the body from the waist to ankles.

Masajid of Madinah



In and around Madinah, there were several such Masajid which had association with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Most of them have been demolished completely. In order to gain blessings, some of them are being mentioned here so that devoted pilgrims may find out these Masajid and offer Nafil Salah there, wherever possible. If no sign of any Masjid appears to them, they should only 'behold' the air with wistful eyes, gaining its blessings. They should also supplicate as supplications are fulfilled at every such place where the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived. The researcher of Islamic sciences, the leading scholar of Hadees, 'Allamah Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated enthusiastically and ecstatically: The people of inner insight know that the beauty and perfection of the Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have greatly 'illuminated' the mountains and valleys (of Makkah and Madinah). Indeed, the reason for it is that the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ must have seen each and every particle of these places which were blessed with beholding him. (*Jazb-ul-Quloob*, pp. 148)

Aa kay mayn ruh ki her teh mayn samo loon tujh ko

Ay hawa tu nay to Sarkar ko daykha hoga

صَلُّوا عَلَى الْخَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

MASJID-E-QUBA

About 3 kilometres from Madinah Tayyibah رَادِمَا اللّٰهُ شَرَفًا وَتَعْظِيمًا lies an ancient village called 'Quba' where this Masjid is situated in south-western direction. The virtues of this blessed Masjid have been described even in the Holy Quran and authentic Ahadees. Devotees of Rasool can reach 'Masjid-e-Quba' from 'Masjid-un-Nabawi' within almost 40 minutes by walking at a medium pace.

It is stated in the book 'Sahih Bukhari': Every Saturday, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to go to this Masjid either walking or riding. (*Sahih Bukhari, vol. 1, pp. 402, Hadees 1193*)

Reward equivalent to 'Umrah

Two sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. To offer Salah in Masjid-e-Quba is equivalent to an 'Umrah. (*Sunan-ut-Tirmizi, vol. 1, pp. 348, Hadees 324*)
2. The person who performs Wudu at his home and then goes to Masjid-e-Quba and offers Salah will be granted the reward of an Umrah. (*Ibn Majah, vol. 2, pp. 175, Hadees 1412*)



Farooq-e-A'zam and Masjid-e-Quba

The leader of believers, Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ entered Masjid-e-Quba and said, 'By Allah عَزَّ وَجَلَّ! I like offering one Salah in this Masjid more than offering one Salah and four more Rak'aat in Bayt-ul-Muqaddas; and if this Masjid were situated at some far-flung area, we would still come here by travelling on camels.' (Kanz-ul-'Ummal, vol. 7, pp. 62, Hadees 38174)

'Abdullah Bin 'Umar and Masjid-e-Quba

Sayyiduna 'Abdullah Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا would come to Masjid-e-Quba every Saturday. (Sahih Muslim, pp. 724, Hadees 1399)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Masjid-e-Fadeekh

This Masjid is situated one kilometre away from Masjid-e-Quba towards east. When Islamic army besieged the Bani Nudayr, the blessed camp of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was set here and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Salahs here for six days. (Wafa-ul-Wafa, vol. 2, pp. 821) This Masjid was built in remembrance of it. Some people mistakenly call it 'Masjid-e-Shams'. This sacred Masjid was demolished in August 2001. The holy debris remained there for some time; then it was also removed. The ground was levelled and a parking area for locals was made!



Khamsah (or Sab'ah) Masajid

In the north-western side of Madinah, there are five Masajid in close proximity to each other near a mountain called Sal'a [سَلْع]. In actual fact, there were previously seven Masajid at this place. In Arabic, 'Sab'a' [سَبْع] means seven. Hence, this area used to be called Sab'ah Masajid'. Some years ago, two Masajid were demolished and a bus station, shops and a parking area, etc. were made on the site of those two Masajid. There are now five Masajid. In Arabic, Khamsah [خَمْسَة] means five. Hence, this area gradually became famous as 'Khamsah Masajid'.

One of the Masajid is situated at the cliff and special stairs have been built to get to it. This Masjid is called 'Masjid-ul-Fath'. At the time of the battle of trench, the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a for the victory of Muslims at this very spot three consecutive days: Monday, Tuesday and Wednesday. On the third day, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was given the good news of victory between the time of Zuhr and 'Asr. This was such a complete victory that disbelievers were totally dominated.

Sayyiduna Jabir رَضِيَ اللهُ تَعَالَى عَنْهُ has said, 'Whenever I experience a problem, I go to Masjid-e-Fath and make Du'a, my problem is resolved.' The names of other six Masjid besides Masjid Fath are as follows:

- (1) Masjid Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ (it is actually Masjid Ali Bin Abi Taalib.)
- (2) Masjid Sayyiduna 'Umar Bin Khattab (it has been demolished.)
- (3) Masjid Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ. It was known as Masjid Abu Bakr Siddeeq in the recent past but now has been demolished.
- (4) Masjid Sayyidatuna Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا (this Masjid did not exist in the age of blessed companions; no date has been mentioned in narrations. It is said that it was built after 1329 AH. {i.e. 1911 A.D.})
- (5) Masjid Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ
- (6) Masjid Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ (it has been demolished.)

Masjid Ghamamah

While coming from Makkah Mukarramah or from Jeddah to Madinah Munawwarah, you may see this magnificent Masjid on the way to Masjid-un-Nabawi. It is a very beautiful Masjid with high domes. In 2 AH, our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Eid-ul-Fitr and Eid-ul-Adha Salah for the first time at this place in an open plain. Further, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once prayed for rain here. Immediately, clouds gathered and it began to rain. The Arabic word for cloud is 'Ghamamah' [غَمَامَةٌ], hence this Masjid is called 'Masjid Ghamamah.' There was an open plain here. The revivalist of Islam in the 1st century, leader of believers Sayyiduna 'Umar Bin Abdul 'Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ, had a Masjid constructed



here.

MASJID IJABAH

This sacred Masjid is one of the nine oldest Masajid of Madinah Munawwarah. It is located on Shaari'-e-Malik Faisal (previously called Shaari'-e-Sitteen) towards the north east of Jannat-ul-Baqi'. Once our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered 2 Rak'at Salah at this place and made three Du'as; two were accepted, whereas he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was prevented from the third one. Those three Du'as are as follow:

1. Ya Allah اَعُوْجَلْ! May my Ummah not be destroyed by drought. (accepted)
2. Ya Allah اَعُوْجَلْ! May my Ummah not be destroyed by drowning. (accepted)
3. Ya Allah اَعُوْجَلْ! May my Ummah not fight each other. (He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was prevented from it.) (*Sahih Muslim, pp. 1544, Hadees 2890*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



MASJID-E-SUQYA

This Masjid is located within the premises of the railway station of Madinah Munawwarah near a museum. It was built on the historical spot where the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a for the dwellers of Madinah: Sayyiduna 'Ali-ul-Murtada كَتَبَهُ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ. has said: 'We departed

from Madinah in
of the Beloved
عَلَيْهِ وَآلِهِ وَسَلَّمَ. When
the Harra-tus-
Bin Abi Waqas
Beloved Rasool
وَسَلَّمَ had water
Wudu and then
the Qiblah and
of blessing and



the company
Rasool صَلَّى اللهُ تَعَالَى
we came near
Suqya of Sa'd
رَضِيَ اللهُ تَعَالَى عَنْهُ, the
صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ
brought, made
stood facing
made Du'a
safety for the

dwellers of Madinah, 'O Allah! Ibraheem was Your bondman and friend; he made a Du'a of blessing for the dwellers of Makkah and I am Your bondman and Rasool. I make Du'a to You for the dwellers of Madinah to bestow two-fold blessing upon their Mud and Sa' (these are the names of two measuring tools) as compared to the dwellers of Makkah.'

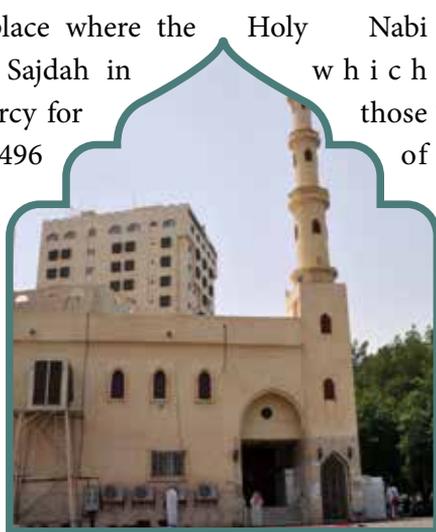
(Sunan-ut-Tirmizi, vol. 5, pp. 482, Hadees 3940)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

MASJID-E-SAJDAH

This Masjid is situated at a sacred place where the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed a long Sajdah in which he was given the good news of Divine mercy for those of reciting Salat upon him. It is stated on page 496 of the 743-page book 'Jannat Mayn Lay Jaanay Walay A'maal, i.e. Deeds leading to Heaven' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

Sayyiduna 'Abdur Rahman Bin 'Awf رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once came out. I followed him. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ entered an orchard



and performed a Sajdah so long that I feared that he had departed this life [i.e. passed away]! Therefore, getting closer, I watched carefully. When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lifted his blessed head, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O 'Abdur Rahman! What happened?' I mentioned my fear to him. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Jibra'eel Ameen (عَلَيْهِ السَّلَام) has told me that Allah عَزَّوَجَلَّ has said, 'Are you not pleased that whoever recites Salat upon you, I will grant mercy to him and whoever sends Salam to you, I will grant protection to him.' (*Musnad Imam Ahmad, vol. 1, pp. 406, Hadees 1662*) In remembrance of it, Masjid-e-Sajdah was built at this blessed place. This Masjid has now been constructed in a modern style and still exists but with a different name, i.e. 'Masjid Abu Zar'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

MASJID-E-ZIBAAB

(or Masjid Raayah)



At the left side of the way leading from Saniyya-tul-Wada' to the Uhud mountain and towards north from Madinah, there is a mountain called 'Zibaab'. While returning from the 'Battle of Tabook' or on the occasion of the 'Battle of Khandaq', as is reported in some narrations, the sacred tent of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was set up on this Zibaab mountain. It is narrated that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Salah at the Zibaab mountain.

(*Jazb-ul-Quloob, pp. 136, 137; Wafa-ul-Wafa, vol. 2, pp. 845*) In remembrance of it, the leader of believers, Sayyiduna 'Umar Bin 'Abdul 'Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ had a Masjid built on this sacred mountain. It is called 'Masjid-e-Zibaab' or 'Masjid-e-Raayah'. In the past, it used to be called 'Masjid-e-Qareen' and 'Masjid Zaawiyah'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Masjid-e-Aynayn

This Masjid was constructed on the 'Jabal-ur-Rumah' located opposite the door of the mausoleum of Sayyiduna Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُ towards the direction of the Qiblah. On the day of the battle of Uhud, the bowmen of the Islamic army stood on it. It is said that Sayyiduna Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُ received a spear wound at the same place. Sayyiduna Jabir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ along with his companions offered Salah there, armed with weapons. (Wafa-ul-Wafa, vol. 2, pp. 848, 849)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Masjid-e-Mashrabah Umm-e-Ibraheem

This blessed Masjid was constructed in an orchard of date-palm trees near Harrah Sharqiyyah. 'Mashrabah' means an orchard and 'Umm-e-Ibraheem' refers to Umm-ul-Mu'mineen Sayyidatuna Maariyah Qibtiyah رَضِيَ اللهُ تَعَالَى عَنْهَا. She was the owner of the orchard. The beloved son of the Beloved Rasool, Sayyiduna Ibraheem رَضِيَ اللهُ تَعَالَى عَنْهُ was born in the same orchard. It is also proven that the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Salah here.

(Jazb-ul-Quloob, pp. 127)

These days, this sacred 'Mashrabah', i.e. orchard has been converted into a graveyard and surrounded by walls. Devotees of Rasool are not allowed to enter it. In the middle of the graveyard is a small and ancient Masjid. In the courtyard of the Masjid is a well in a very poor condition. A historian has stated: 'Whenever I



succeeded in entering it, I found burial things in this Masjid!’

Outside the boundary wall, an old-type Masjid without a roof has been constructed. A researcher has declared that it is historically inaccurate. The actual Masjid is situated inside the Mashrabah (i.e. the orchard).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

MASJID BANI QURAYZAH

This blessed Masjid was situated between Masjid Fadeekh [أَفْضِيخ] and Mashrabah [مَشْرَبِيه] Umm-e-Ibraheem near Harrah Sharqiyyah [شَرْقِيَّه] at a considerable distance from Masjid Shams towards the east side. During the siege of the ‘Banu Qurayzah’, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered that Salah be offered there. (Fath-ul-Baari, vol. 8, pp. 106) According to one more narration, ‘Masjid Bani Qurayzah’ was built at the sacred site where a shade was fixed for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in 5 AH (627 AD) during the battle of the Banu Qurayzah. In accordance with another narration, there was the home of a lady in the nearby area. The Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Salah at her home. While Masjid-un-Nabawi was being expanded, Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ had this blessed home included in the blessed Masjid. (Jazb-ul-Quloob, pp. 126) That Masjid of the Banu Qurayzah can no longer be seen. Alas! This sacred place has now been converted into a workshop. Gain blessings from the air of that area with wistful eyes and with a heavy heart.

Masjid-un-Noor

Once Sayyiduna Usayd Bin Hudayr and Sayyiduna ‘Ubbaad Bin Bishr صَلَّى اللهُ تَعَالَى عَلَيْهِمَا رَضِيَ اللهُ تَعَالَى عَنْهُمَا departed from the court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to their respective homes very late at night. They were unable to find their way due to darkness. Suddenly, the stick of Sayyiduna Usayd Bin Hudayr رَضِيَ اللهُ تَعَالَى عَنْهُ brightened and both of them continued to walk in its light. When both

of them went their own ways, the stick of Sayyiduna ‘Ubbaad Bin Bishr رَضِيَ اللهُ تَعَالَى عَنْهُ also brightened. Thus both of them reached their homes in the light of their own sticks. (Musnad Imam Ahmad, vol. 4, pp. 277, Hadees 12407) The revivalist of Islam in the 1st century AH, the leader of believers Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ had the Masjid-un-Noor constructed at the point where both of these companions got separated, i.e. towards north east of Masjid-un-Nabawi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ on the other side of Jannat-ul-Baqi’ where tribe Bani ‘Abdul Ashhal resided. This Masjid can no longer be seen. The devotees of Rasool may only gain blessings from its air.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Masjid-e-Fas’h [فَسْح]

There is a small Masjid at the foot of the Uhud mountain towards ‘Sha’ab-e-Jarraar’. A renowned young Mujahid of the battle of Uhud Sayyiduna Raafi’ رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ offered few Salah here.’ (Tareekh Madinah Munawwarah li Ibn Shaybah, vol. 1, pp. 57) An Islamic scholar Matari has stated that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ offered Zuhr and



‘Asr Salah here. (Wafa-ul-Wafa, vol. 2, pp. 848) Some historians are of the opinion that the blessed wounds that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ received in the battle of Uhud were washed here. Hence, it was also known as ‘Masjid-e-Ghusl’. A long time ago, Sag-e-Madinah [i.e. the author] saw a ruin of a Masjid surrounded by barbed wire at this place. Probably it was Masjid Fas’h. The ruins of the blessed Masjid make a devotee shed uncontrollable tears as it is a monument¹ of the place where our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ performed

¹ Something that reminds of an important event or famous person.

Sajdah. Allah ﷺ knows whether even the ruin of the Masjid exists or not now!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Masjid Bani Zafar (or Masjid-e-Baghlah)

There was a tribe called 'Tribe Bani Zafar' which was a branch of the tribe 'Aws'. This tribe inhabited an area towards the east of Jannat-ul-Baqi' near Harrah Sharqiyyah. This Masjid 'Bani Zafar' was situated there. It is also called Masjid-e-Baghlah. Sitting on a rock there, the Beloved Rasool ﷺ listened to the recitation of the Holy Quran from Sayyiduna 'Abdullah Bin Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ and wept so much that the blessed beard got wet with tears. (*Mu'jam-ul-Kabeer*, vol. 19, pp. 243, *Hadees* 546) That blessed rock was placed in the Masjid as a holy relic. The devotees of Rasool would feast their eyes on it. Some historians have stated that childless women would make Du'a sitting on it and would be blessed with children. (*Jazb-ul-Quloob*, pp. 128) There were also some other sacred relics including a blessed stone which had on it the impression of the blessed hoof of the mule the Beloved Rasool ﷺ rode on. There were also the impressions of the sacred elbow and sacred fingers of the Beloved Rasool ﷺ upon a sacred stone. (*Ibid*) Regretfully, neither the building of that Masjid nor sacred relics exist now. The devotees of Rasool should gain blessings from atmosphere of that place with a heavy heart and tearful eyes, if possible.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Masjid-e-Ma'idah

Masjid-e-Ma'idah was located near Masjid-e-Bani Zafar. It is narrated that it was constructed at the place which the Beloved Rasool ﷺ chose for Mubahilah [مُبَاهِلَةٌ] with the Christians of Najraan. Moreover, it is the same place where Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ provided the Beloved Rasool

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with shade by setting sticks in the ground and by tying his shawl to them. The Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came there along with his family members. According to a historic narration, meal was sent in five cups from Paradise for the Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his family members. Hence, it is also known as 'the Masjid of Five Cups'. In remembrance of it, devotees of Rasool had domes built here. In 1400 AH, Sag-e-Madinah [i.e. the author] saw the ruins of this sacred site. There were no more domes there. Devotees of Rasool can only gain blessings from the atmosphere of that place with a heavy heart in devotion to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is also a great privilege for them.

Masjid Bani Haraam

The devotee of Rasool, Sayyiduna 'Umar Bin 'Abdul 'Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ had this Masjid built at the site of the great house of Sayyiduna Jabir Bin Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ where these three miracles of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ occurred:

(1) The meat of one goat sufficed for a large number of companions (who were 1500 in number; as is reported in a narration)

(2) The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ read something placing his blessed hand on the bones, and the goat rose from the dead.

(3) Two deceased Madani children of Sayyiduna Jabir رَضِيَ اللهُ تَعَالَى عَنْهُ rose from the dead by virtue of the Du'a of the



Beloved Rasool ﷺ (the detail of these faith-refreshing parables can be read on pages 345 to 349 volume 1 of the book 'Faizan-e-Sunnat').

The Beloved Rasool ﷺ offered a Salah in this sacred house. This sacred Masjid is situated in a locality near the mountain Sil'a [سِلْعَة] in the area called 'As-Seeh' [السَّيْحَة] on the right side of the road leading from Masjid-un-Nabawi to Khamsah Masjid. In 1409 AH, a splendid Masjid was built on the foundations of the ancient Masjid but foreign Hajj and 'Umrah pilgrims often remain deprived of beholding it because it is difficult to find this Masjid in the populated area.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Masjid-e-Shaykhayn

One can behold this sacred Masjid from a distance while on his way from Masjid-un-Nabawi رَضِيَ اللهُ تَعَالَى عَنْهُ عَلَى صَاحِبَيْهَا الصَّلَاةُ وَالسَّلَامُ to the tomb of Sayyiduna Hamzah. Many Madani events are linked with this sacred spot; such as



- (1) On the way to the battlefield of Uhud, the Beloved and Blessed Rasool ﷺ first stayed here and spent some part of the night here.
- (2) The Holy Nabi ﷺ offered one or two Salahs here.

(3) At the same place, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ wore a suit of armour and carried weapons.

(4) This is the place where preparations for the battle were overseen and Mujahidin were chosen. Many Madani children were sent back.

(5) At the same place, a Madani child, Sayyiduna Raafi' رَضِيَ اللهُ تَعَالَى عَنْهُ stood on his toes with his heels off the ground in order to look adult and the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ granted him the permission. Seeing this, another Madani child, Sayyiduna Samurah Bin Jundub رَضِيَ اللهُ تَعَالَى عَنْهُ, said humbly that he was stronger than Raafi'. Then a wrestling match was played between both of them and Samurah won it, obtaining the permission to go with them.

This sacred Masjid is called Masjid-e-Shaykhayn because there were two forts here – one owned by an old blind Jewish man and the other by an old blind Jewish woman. In Arabic language, 'Shaykh' means an 'old person'. Hence, this area was known as 'Shaykhayn' because of those two old people. This sacred Masjid has some other names as well. (i) Masjid Dir' [مسجد ذر] (ii) Masjid Bada' i [بداية] (iii) 'Adawi [أدوي]. This Masjid has now been reconstructed in modern styles and has been named Masjid-e-Khayr by the Awqaf of Madinah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Masjid Mistarah

This sacred Masjid is situated on the roadside towards blessed Uhud Mountain at a short distance from Masjid-e-Shaykhayn. In the early days of Islam, it used to be called 'Masjid Bani Haarisah' as the tribe Bani Haarisah (belonging to the tribe



Awsee' [أوسى]) lived here. According to a narration, a companion (Sayyiduna Haaris Bin Sa'd Bin Ubayd-ul-Haarisi رَضِيَ اللهُ تَعَالَى عَنْهُ) has said, 'The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Salah in our Masjid.' (Wafa-ul-Wafa, vol. 2, pp. 865)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ took a rest for a while on his return from the Battle of Uhud. Therefore, it is called Masjid-e-Mistarah. Nowadays, a splendid Masjid has been built here.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Masjid Misbah (or Masjid Bani Unayf)

Opposite the Masjid-e-Quba is a service road with a populated area nearby. Only a very short distance away from 'مُسْتَبْرَعَاتُ الْعَسَانَ' inside the populated



area, there was the boundary wall of an unroofed Masjid in a very awful condition with heaps of debris around it. This is Masjid Misbah. (Allah عَزَّ وَجَلَّ knows what the

present condition of the Masjid is!) The people of the tribe Bani Unayf lived here. This is the place where blessed companions would wait for the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to arrive from Makkah. At last, their wish was fulfilled and the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated to Madinah. This is the place where the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered the first Salat-ul-Fajr after the migration.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Masjid Bani Zurayq

Having embraced Islam on the occasion of the first Bay'at that took place at 'Aqabah, Sayyiduna Abu Raafi' Bin Maalik Zurayq رَضِيَ اللهُ تَعَالَى عَنْهُ had this Masjid constructed even before the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived in Madinah. Believers would offer Salah there and recite the part of the Holy Quran that was revealed until then and taught to Sayyiduna Abu Raafi' Bin Maalik Zurayq رَضِيَ اللهُ تَعَالَى عَنْهُ by the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ entered this Masjid. (*Wafa-ul-Wafa*, vol. 2, pp. 857)

Masjid Zurayq was located somewhere between Masjid Ghamamah and the present court of law. Alas! This historical and the very first Masjid of Madinah has now been wiped out. Devotees of Rasool behold only its site with good intentions and kiss it in the imagination, gaining blessings.

Masjid Kateebah

The first Ansari companion of Madinah, Sayyiduna Abu Raafi' Bin Maalik Zurayq رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred in the battle of Uhud. His blessed dead body was laid to rest in his sacred house. Later on, his family members had a Masjid constructed on the site of this sacred house in such a way that his tomb was located in the courtyard. 'Sanaw-siyah' [سَنَوَسِيَه] – a famous Order of Tareeqah in Sufism – was initiated by his offspring. Turks had temporary barracks built near this sacred Masjid. In Arabic, 'Kateebah' [كَتَيْبَه] means battalion or army unit. Hence, the area was called 'Kateebah' and the sacred Masjid was called 'Masjid Al-Kateebah'. This Masjid with its ancient minaret existed until a few years back [i.e. the time of the writing of this piece of information]. Five-time Salahs also used to be offered there. But, regretfully, the tomb as well as Masjid has been demolished and ground has been levelled.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Masjid Bani Dinar

After the migration, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ married a woman from the family of the Bani Dinar Bin An-Najjaar in Madinah. Once, he رَضِيَ اللهُ تَعَالَى عَنْهُ humbly invited the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to come to his home and to offer Salah there so that his home be blessed. His request was granted. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went there and also offered a Salah there. (*Wafa-ul-Wafa*, vol. 2, pp. 866)

In remembrance of it, Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ had the Masjid Bani Dinar constructed on the site of the house. Later on, the area Bani Dinar was inhabited by washermen. Laundries were started and the area became famous as Ghassaleen [غَسَّالِيْنَ] Area’ and this Masjid was called ‘Masjid-e-Ghassaleen’. Nowadays, this Masjid is called ‘Masjid-e-Mughaysalah’.

Here is the detail of the new location of this Masjid: It is located approximately half a kilometre inside the residential area behind Mahalla-tul-Maalihah, Madrasah ‘Askariyah. Now a big Masjid with modern facilities has been built near this sacred historical Masjid, diverting people’s attention from it. Fewer people now tend to visit that historic Masjid.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Masjid-e-Meenaratayn

Sayyiduna Haraam Bin Sa’d Bin Muhayyisah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Salah at this place. (*Wafa-ul-Wafa*, vol. 2, pp. 878, 879)

In remembrance of it, devotees of Rasool had ‘Masjid Meenaratayn’ constructed. The detail of the location of this Masjid is as follows: Go towards the valley of ‘Aqeeq from Masjid-un-Nabawi following Shaari’ ‘Anbariyah (old name Shaari’ Makkah.) After you have travelled about half a kilometre, you will see a petrol

pump. A little ahead of it on the right side is an open plain where this Masjid lay in ruins which used to appear from a distance before the time of writing this piece of information. A modern historian has stated that the construction of a very big Masjid at the site of the previous Masjid has been planned. The new Masjid will also be called 'Masjid Meenaratayn'. But it is deeply regrettable that according to new but improper construction plan, the apparently small Masjid where the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Sajdah will be converted into the area where people take their shoes off near the main entrance, مَعَادَ اللهُ عَزَّوَجَلَّ. (This information was obtained some years ago. The new Masjid may now have been built.)

DEAD GOAT

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was once passing through the locality of the Masjid Meenaratayn along with his companions. On the way, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a dead goat with foul smell coming from it. The companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ covered the nose with a piece of cloth. Seeing this, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Do you think this goat can have any effect on its master?' They said humbly: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What effect can it cause? The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'This world is more worthless to Allah عَزَّوَجَلَّ than even this goat is worthless to its master.' (Wafa-ul-Wafa, vol. 2, pp. 878)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Masjid-e-Jumu'ah



This sacred Masjid is situated on the right side of the way leading from Masjid-e-Quba to Masjid-un-Nabawi عَلَى صَاحِبِهَا الصَّلَاةَ وَالسَّلَامَ. On the occasion of migration, after visiting the sacred Quba, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ along with his companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ

departed for Madinah. When this blessed procession reached the area of ‘Bani Saalim’, locals requested them to stay for a while. Their request was accepted. Meanwhile, the time of Jumu’ah Salah started, so the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ along with the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ offered first Jumu’ah Salah with Jama’at here. A Masjid has been built at the place where this Salah was offered.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Masjid-e-Mi’raas

This Masjid was situated towards the Qiblah-direction of ‘Zul-Hulayfah’ – i.e. the Meeqat for the dwellers of Madinah. It was located at the place where the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spent a night and took a rest after he had returned from Makkah. This Masjid can no longer be seen!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Masjid Zul-Hulayfah

This Masjid is situated at the south-west side of Masjid-un-Nabawi at a distance of almost 9 kilometres. These days, this place is known as ‘Bayr-e-‘Ali’ or ‘Abyar-e -‘Ali’ and is the Meeqat for the dwellers of Madinah. The old name of ‘Masjid Zul-Hulayfah’ is ‘Masjid Shajarah’. Sayyiduna ‘Abdullah

Bin ‘Umar narrated Rasool of the most and Kind, our heart of Madinah route and would



has that the mankind, Generous the Peace of and mind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would go out taking the ‘Shajarah’ come to

Madinah taking the route 'Mu'arras'. While on his way to Makkah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would offer Salah in 'Masjid Shajarah' and while on his way back from Makkah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would offer Salah at Zul-Hulayfah in a low-lying area. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would stay there the whole night till morning. (Bukhari, vol. 1, pp. 516, Hadees 1533)

Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spent a night in Zul-Hulayfah and offered Salah in its Masjid. (Sahih Muslim, pp. 607, Hadees 1188)

When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reached 'Zul-Hulayfah' during the journey of Hijja-tul-Wada', he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered two Rak'aat Salah in the Masjid there. (Ibid, pp. 394, Tareekh Madinah Munawwarah, pp. 501, 502) Now a splendid Masjid, named 'Masjid Zul-Hulayfah', has been built here.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

MASJID-E-QIBLATAYN



This sacred Masjid is located near a plain named 'Al-'Arsah' of 'Valley of 'Aqeeq' in (الْحَرَّةُ الْعَرَبِيَّةُ) الْحَرَّةُ الْوَبْرَةَ. Five Masajid are also situated nearby. The well of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ (well of Roomah) is located towards the right side of this Masjid on the way leading from Madinah to this Masjid. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Zuhr Salah here. It was previously known as the Masjid of the Banu Sulaym because it was inhabited by the Banu Sulaym.

On Saturday 15 Rajab-ul-Murajjab 2 AH (i.e. January 624) – 16 months after



the migration – the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had completed just two Rak'aat of Zuhr Salah when the commandment for the changing of the Qiblah was given. The remaining two Rak'aat were offered facing the Ka'bah. Hence the Masjid became famously known as Masjid Qiblatayn (the Masjid of two Qiblahs). In remembrance of it, devotees of Rasool had made a mark of the Qiblah in the wall towards 'Bayt-ul-Muqaddas' and had the Ayahs of the changing of the Qiblah inscribed on it. Respectful pilgrims used to touch this mark, gaining blessings. That blessed wall has now been removed and the image of a praying place has been inscribed on the ceiling towards the main door, indicating the direction of the first Qiblah.

Jabal-e-Uhud

This blessed mountain is situated in the northern part of Madinah. Sayyiduna Abu 'Abs Bin Jabr رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'أَحَبُّ هَذَا جَبَلٍ لِحُبِّنَا وَنُحْبِهِ' i.e. 'this Mountain Uhud loves us and we love it. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has also stated, 'It is upon a door of Paradise.



Whereas, the mountain 'Ayr [عَيْر] has enmity towards us and we consider it enemy. It lies at one of the doors of Hell. (*Mu'jam-ul-Awsat*, vol. 5, pp. 37, *Hadees 6505*) The mountain 'Ayr is located opposite the mountain Uhud in the south on the way leading to Makkah. The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ declared it to be his enemy. This narration shows that even non-living things can have love and enmity.

Shrine of SAYYIDUNA Haroon عَلَيْهِ السَّلَام

The sacred grave of Sayyiduna Haroon عَلَيْهِ السَّلَام is also situated on the mountain Uhud. Alas! It is now very difficult to be present at this holy grave. Stand at the foot of the blessed mountain and say 'السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ'.

Shrine of SAYYIDUNA Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُ

Sayyiduna Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred during the battle of Uhud in 3 SAH. His blessed grave is also situated near this holy mountain. The graves of Sayyiduna Mus'ab Bin 'Umayr and Sayyiduna 'Abdullah Bin Jahsh رَضِيَ اللهُ تَعَالَى عَنْهُمَا are also situated here. During the battle of Uhud, seventy companions were martyred. Most of the martyrs also rest inside the boundary wall.



Identification of the *tombs* of some martyrs of Uhud

On the other side of 'Sayyid-us-Shuhada Ameer Hamzah School' near the place where Sayyiduna Ameer Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred, there is a narrow valley where the graves of some of the companions رَضِيَ اللهُ تَعَالَى عَنْهُ martyred during the battle of Uhud are located. The Turks had a boundary wall constructed around the graves. The height of the boundary wall has recently been further increased. It is a small graveyard where the blessed graves of Sayyiduna 'Amr Bin Jamooh رَضِيَ اللهُ تَعَالَى عَنْهُ, that of his slave and his nephew are located.

At first, Sayyiduna 'Amr Bin Jamooh and Sayyiduna 'Abdullah Bin 'Amr Bin Al-Haraam رَضِيَ اللهُ تَعَالَى عَنْهُمَا were laid to rest together in one grave. Later on, they were laid to rest in separate graves. Waaqidi, an Islamic scholar, has stated that Sayyiduna Khaarijah Bin Zayd, Sayyiduna Sa'd Bin Rabi', Sayyiduna Nu'man Bin Maalik and Sayyiduna 'Abdah Bin Has-haas رَضِيَ اللهُ تَعَالَى عَنْهُ were also laid to rest here in this graveyard. (Tareekh Madinah Munawwarah li Ibn Shabah, vol. 1, pp. 129) In addition, two more companions, Sayyiduna Abul Yaman and Sayyiduna Khallad Bin 'Amr Bin Jamooh رَضِيَ اللهُ تَعَالَى عَنْهُمَا also rest there.

In the beginning of every year, the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would come to the graves of the martyrs of the battle of Uhud and say: اَلسَّلَامُ عَلَيْكُمْ يَا صَبْرَتُمْ فَبِعَمِّ عَظْمَى الدَّارِ (i.e. May peace be upon you for the patience you had! How excellent the house of the afterlife is!) (Musannaf Abdur Razzaq, vol. 3, pp. 381, Hadees 6745)

Excellence of making Salam to martyrs of Uhud

Shaykh ‘Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘Whosoever passes by the graves of the martyrs of Uhud and makes Salam to them, the martyrs, in reply, keep making Salam to him till the Day of Judgement. Many people have heard reply to Salam from these martyrs, especially reply to the Salam from Sayyiduna Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُ has been heard many times.’ (Jazb-ul-Quloob, pp. 177)

SALAM IN COURT OF SAYYIDUNA HAMZAH رَضِيَ اللهُ تَعَالَى عَنْهُ

أَسْلَامُ عَلَيْكَ يَا سَيِّدَنَا حَبْرَةَ ط أَسْلَامُ عَلَيْكَ يَا عَمَّ رَسُولِ اللهِ ط
 أَسْلَامُ عَلَيْكَ يَا عَمَّ نَبِيِّ اللهِ ط أَسْلَامُ عَلَيْكَ يَا عَمَّ حَبِيبِ اللهِ ط
 أَسْلَامُ عَلَيْكَ يَا عَمَّ الْبُصْطَفَى ط أَسْلَامُ عَلَيْكَ يَا سَيِّدَ الشُّهَدَاءِ
 وَيَا أَسَدَ اللهِ وَ أَسَدَ رَسُولِهِ ط أَسْلَامُ عَلَيْكَ يَا سَيِّدَنَا عَبْدَ اللهِ
 بِنَ جَحْشٍ ط أَسْلَامُ عَلَيْكَ يَا مُصْعَبَ بِنَ عُمَيْرٍ ط أَسْلَامُ عَلَيْكُمْ
 يَا شُهَدَاءَ أَحَدٍ كَأَفَّةٍ عَامَّةٍ وَ رَحْمَةً إِنْ شَاءَ اللهُ وَ بَرَكَاتِهِ ط

Translation: Salam be upon you, O Sayyiduna Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُ! Salam be upon you, O the uncle of Rasoolullah! Salam be upon you, O the uncle of the Nabi of Allah! Salam be upon you, O the uncle of the Beloved of Allah! Salam be upon you, O the uncle of Mustafa. Salam be upon you, O the leader of martyrs and the lion of Allah رَضِيَ اللهُ تَعَالَى عَنْهُ and His Rasool! Salam be upon you also, O 'Abdullah Bin Jahsh رَضِيَ اللهُ تَعَالَى عَنْهُ! Salam be upon you, O Mus'ab Bin 'Umayr رَضِيَ اللهُ تَعَالَى عَنْهُ! Salam, mercies and blessings of Allah رَضِيَ اللهُ تَعَالَى عَنْهُ be upon all of you, O the martyrs of Uhud.

Collective Salam to martyrs of Uhud

السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءَ يَا سَعْدَاءَ يَا نَجَبَاءَ يَا نُبَبَاءَ يَا أَهْلَ
الصِّدْقِ وَالْوَفَاءِ ط السَّلَامُ عَلَيْكُمْ يَا مُجَاهِدِينَ فِي سَبِيلِ اللَّهِ
حَقَّ جِهَادِهِ ط ﴿سَلِّمْ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ط﴾
السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءَ أَحَدٍ كَأَفَّةٍ عَامَّةٍ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط

Translation: Salam be upon you all, O martyrs, O pious ones, O virtuous ones, O leaders, O the truthful and the loyalists! Salam be upon you all, O the ones who fought in the path of Allah رَضِيَ اللهُ تَعَالَى عَنْهُ for a truthful cause! Salam be upon you who fought with full spirit and for you is a great status in the Hereafter. (May peace be upon you for the patience you had! How excellent the house of the afterlife is!) Salam, mercies and blessings of Allah رَضِيَ اللهُ تَعَالَى عَنْهُ be upon you all!

Muhammad Ilyas Attar Qadiri

28 Shawwal-ul-Mukarram, 1433 AH (September 16, 2012)

For becoming a pious and Salah-offering Muslim

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷺ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **إِنشَاءَ اللَّهِ عَزَّوَجَلَّ**.' In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **إِنشَاءَ اللَّهِ عَزَّوَجَلَّ**.



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