



HAJI WHO PERFORMED 60 HAJJ



Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal

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Translated into English by
Translation Department (Dawat-e-Islami)

60 حج کرنے والا حاجی

60 Hajj karnay wala Haji

Haji who performed 60 Hajj

THIS booklet was written by Shaykh-e-Tareeqah, Ameer-e-Ahl-e-Sunnah, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَاضِيَ بَرَكَاتِهِ الْعَالِيَةِ in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward.

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Haji who performed 60 Hajj

An English translation of '60 Hajj' karnay wala Haji



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1st Publication: Zul Hijjah, 1442 AH – (July, 2021)
Translated by: Translation Department (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Du'a of 'Attar

O Allah Almighty, whosoever reads or listens to the 26-page booklet, 'Haji who performed 60 Hajj', allow him to perform an accepted Hajj every year, grant him martyrdom in the shade of the blessed green dome and burial in Jannat-ul-Baqi with wellbeing.

أَمِينَ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Prophet ﷺ

The Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whosoever recited Salat upon me three times in the day and night with longing and devotion towards me, it is upon the mercy of Allah to forgive his sins of that day and night. (*Mu'jam Kabeer*, vol. 18, p. 362, *Hadith* 928)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Haji who performed 60 Hajj

When the Master called him, arrangements were made spontaneously

‘Allamah Abul Faraj ‘Abdur Rahman Bin ‘Ali Ibn-e-Jawzi رَحْمَةُ اللهِ عَلَيْهِ has stated in his book ‘Uyoon-ul-Hikayaat that a pious man has related: Throughout the 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 Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream, اَلْحَمْدُ لِلّٰهِ. The Beloved Prophet صَلَّى اللهُ 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 Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was still echoing in my ears. ‘Go to perform Hajj this year.’ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ granted me the permission of Hajj. I was very delighted but suddenly I remembered that I did not have the provisions for the journey. I became sad. The next night, once again, I had the privilege of seeing the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream but I could not mention my poverty to him. Likewise, on the third night again I was privileged to see the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream who ordered me to go to perform Hajj. I thought that I would mention my financial situation to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ if I was privileged to see him for the fourth time in my dream.

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

On the fourth night once again, I beheld the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ [in a dream]. He صَلَّى اللهُ 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 Prophet صَلَّى اللهُ 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 Prophet صَلَّى اللهُ 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 Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and I actually 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.

اَلْحَمْدُ لِلّٰهِ! By the benevolence of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I was able to pay my travelling expenses for the Hajj pilgrimage. ('Uyoon-ul-Hikayaat, p. 326)

*Jab bulaya Aqa nay
Khud hi intizam ho gaye*

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

We have heard your statement

Sayyiduna 'Ali Bin Muwaffiq رَضِيَ اللهُ عَنْهُ has said: I was privileged

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to perform Hajj. After I performed Tawaf of the Ka'bah, kissed Hajar-e-Aswad and offered two Rak'at Salah of Tawaf, I started weeping, sitting near the wall of the Holy Ka'bah. I then humbly said in the court of Allah عَزَّوَجَلَّ, 'O Allah عَزَّوَجَلَّ! I have moved around Your Holy House so many times but I do not know whether it has been accepted or not!' Thereafter, I was overcome by sleep and heard a voice from the unseen, 'O 'Ali Bin Muwaffiq! We have heard your statement. Do you not invite to your home only those you love?' (*Ar-Raud-ul-Faa'iq*, p. 59)

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

اُمِّينَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ 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, p. 37)*

صَلُّوا عَلَي الْحَبِيْبِ صَلَّى اللهُ عَلَي مُحَمَّد

**If you remained patient, a spring would have gushed
from beneath your feet**

Sayyiduna 'Abdullah Bin Hunayf رَحِمَهُ اللهُ 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 bucket. 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 were not patient. Now go back and drink water.’ As I came back, the well was full of water until the top. I quenched my thirst and also filled my water-bag with water. I heard a voice from the unseen, ‘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 Jami’ Masjid where Sayyiduna Junayd Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ was present. As soon as he saw me, he said, ‘If you had observed patience for a moment, a spring would have gushed from (beneath) your feet.’ (*Ar-Raud-ul-Faa'iq*, p. 103)

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

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Un kay taalib nay jo chaha pa liya

Un kay saa`il nay jo manga mil gaya

(Zauq-e-Na'at, p. 34)

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Unique Du'a of a Tawaf-performing person

A learned and pious saint, Sayyiduna Qaasim Bin 'Usman رَحْمَةُ اللهِ عَلَيْهِ said: I saw a man who was making only this Du'a during the Tawaf: 'اللَّهُمَّ فَضِّيتَ حَاجَةَ الْمُحْتَاجِينَ وَحَاجَتِي لَمْ تَقْضِ' i.e. 'O Allah عَزَّوَجَلَّ! 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 peculiar Du'a, so he related his whole story to me in these words: Seven people including me went to do battle. The non-Muslims captured us. When we were 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 to 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 servant. The king accepted his request, depriving me of the privilege of martyrdom. I then heard a Heavenly maiden say, 'O deprived one! Why were you deprived of this privilege?' All of the seven doors of the sky were then closed. O 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 رَحْمَةُ اللَّهِ عَلَيْهِ 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, p. 249, extracted*)

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

اُمِّينَ بِجَاهِ النَّبِيِّ الْاَمِّينَ صَلَّى اللهُ 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, p. 293)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Hidden Plan of Allah Almighty

Sayyiduna Abu Muhammad رَحْمَةُ اللَّهِ عَلَيْهِ has said that three Muslims went on the Hajj-pilgrim without provisions. They stayed at a Christian town during the journey. 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

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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 a Christian. That unfortunate person embraced Christianity, married the woman and became the father of two children. In the end, 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 the Christians, they saw a woman and two children weeping near the grave of the unfortunate lover. Both Hajis also started weeping (fearing the Hidden Plan of Allah عَزَّوَجَلَّ). 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 this, she was very impressed with Islam and became a Muslim along with her two children. (*Ar-Raud-ul-Faa'iq, p. 16, summarised*)

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! How terrifying was this situation! A pious and virtuous pilgrim travelling to Haram suddenly indulged in unlawful romance 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 listen to the audio-cassette speech or watch the VCD 'Allah ki Khufiyah Tadbeer' released by Maktaba-tul-Madinah. You will tremble with Divine fear, إِنَّ شَاءَ اللَّهُ.

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

If only I were among the weeping ones!

When Hujjaj started weeping and crying during the Du'a in 'Arafat, Sayyiduna Bakr رَحْمَةُ اللَّهِ عَلَيْهِ said, 'If only I were also among the weeping Hujjaj.' Overcome with Divine fear, Sayyiduna Mutarrif رَحْمَةُ اللَّهِ عَلَيْهِ also said out of humility, 'O Allah

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عَزَّوَجَلَّ! Do not reject these Hujjaj due to my disobedience.’ (Ar-Raud-ul-Faa'iq, p. 59, summarised)

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

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mayray ashk behtay rahayn kash her dam

Tayray khauf say Ya Khuda Ya Ilahi

(Wasail-e-Bakhshish, p. 105)

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Forgiveness for those who stayed in ‘Arafat

Sayyiduna Muhammad Bin Munkadir رَحِمَهُ اللهُ 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 myself and one for my father and mother each. O Lord! I make You a Witness that I give the remaining 30 Hajj as a gift to the person who stayed here in ‘Arafat but his Hajj was not accepted.’

When he reached Muzdalifah from ‘Arafat, he رَحِمَهُ اللهُ 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-Faa'iq, p. 60)

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

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْيُنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Gham-e-hayat abhi rahataun mayn dhal jayain

Tayri 'ata ka isharah jo ho gaya Ya Rab

(Wasail-e-Bakhshish, p. 76)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Blessings for the one who performed Hajj on behalf of the Beloved Prophet ﷺ

Sayyiduna 'Ali Bin Muwaffiq رَحِمَهُ اللهُ عَلَيْهِ performed Hajj many times on behalf of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَحِمَهُ اللهُ عَلَيْهِ said that he had the privilege of beholding the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'O Ibn Muwaffiq! Did you perform Hajj on my behalf?' I replied, 'Yes.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Did you say Talbiyah on my behalf?' I replied, 'Yes.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'I will give you reward

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Shukriya kyun ker ada ho aap ka Ya Mustafa
Kay parausi Khuld mayn apna banaya shukriya*

(*Wasail-e-Bakhshish*, p. 372)

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Haji who performed sixty Hajj

On the occasion of his sixtieth Hajj, Sayyiduna ‘Ali Bin Muwaffiq رَحْمَةُ اللهِ عَلَيْهِ was present in the blessed Haram. Suddenly, a thought came into his mind, ‘For how long will you continue to travel through jungles and deserted places to perform Hajj?’ After a short while, sleep overcame him. While sleeping, he heard a voice from the unseen, ‘Glad tiding for the one who has become the friend of his Lord and has been called to His house and has been bestowed a high rank by his Lord.’ (*Raud-ur-Riyaheen*, 0020p. 107)

Haji who performed 60 Hajj

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

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْيُنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Zu'uf maana magar yeh zalim dil

Un kay rastay mayn to thaka na karay!

(Hadaiq-e-Bakhshish, p. 142)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Glad tiding for the young man awaiting permission to leave

Near the Holy Ka'bah, Sayyiduna Zunnoon Misri رَحْمَةُ اللهِ عَلَيْهِ saw a young man who was continuously offering Salah. 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 اللهِ 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 ﷺ for a thankful and sincere bondman. Go back! Your past and future sins have been forgiven.' *(Raud-ur-Riyaheen, p. 108)*

Haji who performed 60 Hajj

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

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْيُنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mahabbat mayn apni guma Ya Ilahi

Na paoon mayn apna pata Ya Ilahi

(Wasail-e-Bakhshish, p. 105)

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Hopeful Haji

Sayyiduna Maalik Bin Dinar رَضِيَ اللهُ عَنْهُ 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’ a voice was heard from the unseen, ‘لَا لَبَّيْكَ’. In the fourteenth year, I asked him, ‘Have you got a 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 ‘لَا 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 by asserting that I have not accepted the numerous Hajj he has 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 returns deprived from 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 for us.

Mentioned here is a summary of what the respected father of A'la Hadrat, 'Allamah Maulana Naqi 'Ali Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: At times, you ask Allah عَزَّوَجَلَّ for something out of your foolishness but He عَزَّوَجَلَّ 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 for your Hereafter. This is

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the reason why He عَزَّوَجَلَّ 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, verse 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, p. 208)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whose court will I go to, O Lord!

Whether our prayer is answered or not, we should not show negligence in praying to Allah عَزَّوَجَلَّ. 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 'Labbayk'¹ having put on Ihram, a voice was heard from the unseen, 'لَا لَبَّيْكَ', i.e. your presence is not accepted. The young Haji said to the elderly

¹ i.e. I am present

Haji, 'Have you heard the reply?' The elderly Haji replied, 'Yes. I have been hearing this reply since the last 70 years. I humbly say 'Labbayk' but I receive the reply 'لَا كَيْفَكَ' 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, crying, 'Where should I go then? Whether I am rejected or accepted, I have to come here. There is no other refuge.' A voice was heard from the unseen, 'Go! All of your presences in this court have been accepted.' (*Tafseer Ruh-ul-Bayan, Part 10, Surah Al-Nuh, under the verse 10, vol. 10, p. 176*)

Woh sunayn ya na sunayn un ki baheer-hal khushi

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Hajjaj Bin Yusuf and a 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,

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‘Come, Hajjaj Bin Yusuf is calling you.’ When the Bedouin came, Hajjaj Bin Yusuf said, ‘Eat a 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 عَزَّوَجَلَّ. He عَزَّوَجَلَّ invited me to keep a fast and hence I have observed a fast today.’ Hajjaj asked, ‘You have observed a fast in such scorching heat!’ The Bedouin replied, ‘Yes, in order to save myself from the blazing heat of Judgement Day.’ Hajjaj said, ‘Alright, but do not keep a fast tomorrow and eat a 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, ‘It is astonishing 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 it a lot; and it is the Lord of the universe Who grants health and protection. Therefore, one should observe a fast accepting the invitation given by the Powerful Lord.’ (*Rafeeq-ul-Manasik, p. 212*)

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Kuch naykiyan kama lay jald aakhirat bana lay

Koi nahin bharosa ay bhai! Zindagi ka

(Wasail-e-Bakhshish, p. 178)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Even those whose Hajj was not accepted were blessed

Sayyiduna ‘Ali Bin Muwaffiq رَحِمَهُ اللهُ عَلَيْهِ has said: I performed more than 50 Hajj. Except one Hajj, I conveyed the reward of all the Hajj to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the four blessed Caliphs رَضِيَ اللهُ عَنْهُمْ and my parents. Only one Hajj was left (whose reward I had not yet conveyed 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 convey reward 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 Muwaffiq! 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, p. 128)

Haji who performed 60 Hajj

*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, p. 678)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Best companion on pilgrimage of Hajj

A person said to Sayyiduna Haatim Asam رَضِيَ اللَّهُ عَنْهُ: I have intended to go on the Hajj-pilgrimage. Whom would you 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 اللَّهُ 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 عَزَّوَجَلَّ is the Owner of the hearts of His friends. If you need provisions, certainty in Allah عَزَّوَجَلَّ is the best provision. Then, considering the Holy Ka'bah to be in front of you, perform Tawaf of it happily. *(Bahr-ud-Dumu', p. 125)*

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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

Meaning of couplet: Expressing his imagination in this couplet, the poet has expressed a very beautiful 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 'ه', it will become Mah 'مه' i.e. the moon. In between 'م' and 'ه' 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 الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Punishing the Nafs in a strange way

Sayyiduna Abu Muhammad Murta'ish رَحْمَةُ اللهِ عَلَيْهِ 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 this 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, p. 135*)

Haji who performed 60 Hajj

Desire of fame makes it easy to bear the hardship of worship

Dear Islamic brothers! Have you noticed? Our pious predecessors رحمهم الله had an 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, ill behaviour and at times they hurt their feelings. What may be the reason for this? Showing good manners among others makes a person famous but there is only a faint hope that one will become respected and 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 perform 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 perform. This is because desire of fame and respect converts even the most difficult task into an easy one. Remember! Desire for status leads to doom. Mentioned here are two sayings of the Beloved Prophet صلى الله عليه وآله وسلم, containing great pieces of advice:

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

Important Madani pearls about love for status

Here are some Madani pearls about love for status; presented with the help of the book *Ihya-ul-'Uloom* (page 616 and 617 volume 3): Love for status and ostentation are the lattermost causes that destroy the Nafs and are from the inner deceptions. 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

Haji who performed 60 Hajj

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 become 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 **عَزَّوَجَلَّ** and in devotion to Beloved Mustafa **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, promotes Madani activities, expresses a deep yearning for the reformation 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 drink 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 attain a gift offered by him or a thing touched by him, they will try to surpass each other. They will kiss the thing given by him. They will kiss his hands and feet. They will talk to him in a low tone using 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 degrade 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 a 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 to anyone in these ways, his Nafs derives great pleasure from it; and this is the pleasure that

Haji who performed 60 Hajj

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 the disease of “love for status” 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 including the greatest pleasure i.e. being revered by people.

On the other hand, he presumes that he is leading his life to please Allah عَزَّوَجَلَّ. 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 عَزَّوَجَلَّ and in refraining from Divinely-declared Haraam deeds. This is not the case. In fact, he is gaining great pleasure by means of beautification and pretence. 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 the hypocrites. And this unwise person assumes that he has gained closeness to Allah عَزَّوَجَلَّ!

*Mayra har 'amal bas Tayray wasitay ho
Kar ikhlas aysa 'ata Ya Ilahi*

Sharaf mujh ko har saal Hajj ka Khuda day

Sharaf mujh ko har saal Hajj ka Khuda day

Tau Makkah dikha day Madinah dikha day

Sharaf Deed-e-Ka'bah ka day day Ilahi!

Mitti kay dell aawaz-o-delkash nizaray

Mayn Ihram-e-Hajj bandh kar soon 'Irfat

Ilahi! Tujhay wasitah Fatimah ka

Ali Fatimah ka, Husayn-o-Hasan ka

Jo Hijr-e-Madinah mayn rotay hayn ya Rabi!

Tayray Khauf say tayray piyaray kay gham mayn

Tujhay wasitah char yaron ka ya Rabi!

'Bodat mayn lag jaye dell ya Ilahi!

Khuda! Nafs may hay tabayi machayi

Siyah hay mayra saara a'maal naamah

Mujhay naza'-o-qabr-o-giyamat mayn Maula

Tau Noor-e-Muhammad kay sadaqay mayn ya Rabi!

Mayri maghfirat kar baray-e-sahabah

'Araab-e-Jahannam say khauf ara hay

Tujhay wasitah shah-e-karb-o-bala ka

Tau jasmani beemariyan door farma

Mubarak ho phir mah-e-Milad aya

Madinah bhi har baar Maula dikha day

Mayray dell mayn Makkah Madinah basa day

Mujhay sabz Gumbad ka jabwah dikha day

Isi saal mujh ko dikha ya Khuda day

Sa'adat Khuda yeh Baray-e-Raza day

Muhammad kay qadmon mayn mujh ko qaza day

Wasilah Baqi'-e-Mubarak mayn jo day

Unhayn bhi karam say Madinah dikha day

Jo aansu bahaye woh aankh aye Khuda day

Dikha khwab mayn Jabwah-e-Mustafa day

Mayray dell say ghaflat ka pardah hata day

Mayri sab hurri khurwahishon ko mita day

Ilahi siyahi tau is ki mita day

Tau aman-o-iman day tau apni raza day

Karam kar mayri qabr ko jagmaga day

Jagah khuld mayn ar pa 'ye Awwliya day

Mujhay bakhs, kar darguzar har khata day

Tau kar door Allah! Ranj-o-Hala day

Day rohani Amraaz say bhi shifa day

Aye bhai tau ghar aur galliyan saja day

Khuda! Day woh attar ko sauz-o-uffat

Madinay kay gham mayn jo us ko rula day



ربيع الأول 1441 هـ

04-11-2019

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