



AMIR OF AHL AL-SUNNAH'S JOURNEY TO MADINAH IN 1980



Presented by

Majlis **Al-Madina-tul-'Ilmiyyah**

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امیر اہل سنت کے سفر مدینہ کے واقعات

Amir Ahl al-Sunnah's journey to Madinah in 1980

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Accounts from Amir Ahl al-Sunnah's journey to Madinah in 1980

An English translation of '*Safar-e-Madinah*'



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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 وَاَنْشُرْ
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*.

Table of Contents

Accounts from Amir Ahl al-Sunnah’s journey to Madinah in 1980	1
<i>Du’a</i> of the successor of Amir Ahl al-Sunnah	1
The excellences of reciting <i>salat</i> upon the Prophet ﷺ	1
First night in Madinah	2
The one who alleviates difficulties.....	4
Correcting a misconception.....	5
Entering a dream and bringing happiness to the heart.....	7
Amir of Ahl al-Sunnah and the wound of Madinah	8
The pure streets of Madinah	10
The sacred house of <i>Sayyiduna</i> Abu Bakr al-Siddiq ﷺ	10
Respect for the name of Madinah.....	11
The streets of Madinah	12
Devotees have their own unique ways.....	13
Another unique way of expressing love.....	14
The reason behind Madinah bearing profound captivation.....	14
Poetry in longing of Madinah.....	15
Visiting the shrine of <i>Sayyiduna</i> Hamzah.....	17
The martyrs of Badr reply to <i>salam</i>	18
Miracles affiliated with Badr’s martyrs.....	18

The mountain that loves the Prophet ﷺ	20
Shining stones	22

Amir Ahl al-Sunnah's journey to Madinah in 1980

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Amir Ahl al-Sunnah's journey to Madinah in 1980

Du'a of the successor of Amir Ahl al-Sunnah

“O Lord of Mustafa! Whosoever reads or listens to the 23-page booklet *Amir of Ahl al-Sunnah's journey to Madinah*, then for the sake of the devotee of Madinah, the Amir of Ahl al-Sunnah ^{عليه} *وامت بركاتهم العالیه*, grant them true love for Madinah and become eternally pleased with them.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of reciting *salat* upon the Prophet ﷺ

“Whomever I am mentioned before, he should send *salat* upon me. Whosoever sends *salat* upon me once, Allah Almighty will send ten mercies upon him.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Al-Sunan al-Kubra lil-Nasāi*, vol. 6, p. 21, Hadith 9889

First night in Madinah

It is the first night of the Amir of Ahl al-Sunnah's visit to Madinah. The doors of Masjid al-Nabawi had been closed¹. It was the time of true dawn, and there were a few people present in the masjid for *Tahajjud* salah. In a state of passion and longing, the Amir of Ahl al-Sunnah stands in the shadow of the Green Dome, gazing upon its beauty. He stands from the direction in which the sacred feet of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ face, from Bab-Jibril. Whilst not turning his back, he continues facing the Green Dome and walks backwards to where he intends to head. What unique feelings he must have been experiencing at this time. The Green Dome, which millions of eyes yearn to see, is directly before him. In this state of joy and spiritual elevation, a trial suddenly presents itself.

In following the blessed sunnah of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Amir of Ahl al-Sunnah had grown his hair. There was a policeman present there who called him towards himself, saying, “تعال”, meaning, “Come here.” When he approached the policeman, the latter asked, “What are you doing?” How could the feelings and emotions experienced at that time be expressed in words! Allah knows best what he was thinking. Investigating further, he requested a passport. The Amir of Ahl al-Sunnah said, “It is at the place where I am

¹ During those days, the Masjid would not remain open for visitors during the entire night.

staying.” The policeman then looked at his lengthy hair and asked, “What is this?” The Amir of Ahl al-Sunnah, an unparalleled devotee of the sunnah, smiled and replied, “السنّة”, meaning, “This is sunnah.”

Perhaps due to his lack of knowledge, the policeman touched the beard of Amir of Ahl al-Sunnah دامت بركاته العالیه and retorted, “هذه السنّة”, “This is the sunnah, long hair is not.”

Hearing this, the Amir of Ahl al-Sunnah recalled that in the previous year, some mischievous individuals with long hair had visited Masjid al-Haram. They committed many wrongdoings there and many *hujjaj* had been martyred in this terrible incident. Consequently, they were apprehended and punished for their crimes. Perhaps the policeman was thinking that Amir of Ahl al-Sunnah دامت بركاته العالیه was affiliated with them.

The policeman then kicked his friend awake, who was sleeping nearby. As soon as he awoke, he took hold of his gun. As the time of Fajr was approaching and he needed to refresh his wudu, the devotee of Madinah was growing uneasy, as he did not know what they intended to do. The policeman opened the door of a tiny room that was nearby and told him to enter. The Amir of Ahl al-Sunnah became worried, and he began thinking to himself, “Allah forbid, if they leave me here, how will I perform wudu and offer salah?” With this thought in mind, he instinctively called out in his mother tongue of Memon, “يارسول”

Amir Ahl al-Sunnah's journey to Madinah in 1980

الله! كَيْتَا اِهْسَانِي وَيُو (Memon)”, “O Messenger of Allah! Where have I become trapped?”

As soon as these words were said, the help of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived. The policeman began to laugh, and whilst closing the door, simply said, “Have your hair cut.”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The one who alleviates difficulties

Dear Islamic brothers, in this story describing the Amir of Ahl al-Sunnah's first night in Madinah, we learn an inkling of his profound love for salah. We also learn of how he requests for help from the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whenever a difficulty arises.

In regard to salah, of what use is a person without it? Salah should not be missed under any circumstances. Moreover, we learn that if a devotee remembers the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a state of hardship and sorrow, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ assists and grants him relief from his difficulty. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is aware of the unseen, and with the permission of Allah Almighty, he helps those who call out to him,. One of his well-known titles is دَافِعُ الْبَلَاءِ, meaning, ‘remover of calamities’. This title of his is established through the Quran, as it is stated in part 9, verse 33 of Surah al-Anfaal:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ط

“And it is not befitting to Allah to punish them whilst you, O Beloved, are in their midst.”¹

The Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ, states,

“سُبْحَانَ اللَّهِ! Our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is an alleviator of calamities. This is to such a great extent, that even disbelievers have calamities removed from them for his sake. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is especially compassionate and merciful to the Muslims.”²

Shah Wali-Allah Muhaddith Dehlawi رَحْمَةُ اللَّهِ عَلَيْهِ writes, “We do not physically observe it, but the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ comforts us during every calamity.”³

Correcting a misconception

The great Imam of the 7th Hijri century, Imam Taqi al-Din al-Subki al-Shafi'i رَحْمَةُ اللَّهِ عَلَيْهِ says:

The meaning of seeking help from the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ does not mean that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is an

¹ [Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-Anfaal, verse 33)

² Fatāwā Razawiyyah, vol. 30, p. 379

³ Atyab al-Naghm Fi Madh Sayyid Al-'Arab Wa al-'Ajam, p. 4

Amir Ahl al-Sunnah's journey to Madinah in 1980

independent creator and effector (i.e., that he helps without the permission of Allah Almighty). This is a notion that no Muslim has in mind. Therefore, to take this meaning (i.e., to consider seeking help from the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as equating him with Allah Almighty) and then prohibit seeking help from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is to mislead regarding the religion and place Muslims into difficulty.¹

Hashr Mein Hum Bi Seer Daykhayn Gay

Munkir Aaj In Say Iltija Na Karay²

Explanation of Imam Ahmad Raza Khan's poetry: In this couplet, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ declares:

Those who consider the beloveds of Allah Almighty to be without authority in the world today, we will see their predicament on the Day of Judgement, where they will wander in a state of helplessness to the august courts of the noble Prophets عَلَيْهِمُ السَّلَامُ, seeking their intercession, but they will be unsuccessful.

He also beautifully writes:

Aaj Lay Un Ki Panah Aaj Madad Maang Un Say

Phir Na Manaein Gay Qiyamat Main Agar Maan Gaya³

¹ *Shifa al-Siqam*, p. 175

² *Hadaiq-e-Bakhshish*, p. 142

³ *Hadaiq-e-Bakhshish*, p. 56

Explanation of Imam Ahmad Raza Khan's poetry:

Accept the authority of the beloved Prophet ﷺ today, seek refuge in his gracious court, and ask for his aid. If you have made up your mind that the beloved Prophet ﷺ cannot help, even with the bestowal of Allah Almighty, then remember when the beloved Prophet's majesty manifests on the Day of Judgement, you will have to accept his authority and run to him for help, seeking his intercession. The beloved Prophet ﷺ will not accept you at that time. This is because this world is the abode of action. If you accept now, it shall benefit you at that time. However, accepting then will be of no use, because the Hereafter is not the place for action, but of recompense instead.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Entering a dream and bringing happiness to the heart

In order to find out how aware the beloved Prophet ﷺ is regarding the state of his devotees, read another account from Amir Ahl al-Sunnah's journey to Madinah in 1980 and rejoice. The late Haji Ismaeel was a *murid* of Qutb al-Madinah رحمه الله عليه. The former hailed from Mumbai (India) and lived in Madinah for many years. He informed Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ that there was once an elderly lady who was presenting her salaam to the noble Prophet ﷺ

Amir Ahl al-Sunnah's journey to Madinah in 1980

in a simple manner before the golden grilles. During this time, her gaze fell upon another woman who was standing next to her, reading from a book and presenting her salaam in the Prophetic court using beautiful titles.

Seeing this, the elderly woman became sorrowful and exclaimed:

O Messenger of Allah ﷺ! I am not very learned, and perhaps you will only accept the salaam of this woman who is presenting it in a beautiful manner. How will my salaam be preferred over hers?

Saying this, she began to cry in grief. When she went to sleep that night, she was honoured to behold the one who is aware of the state of hearts with the permission of Allah Almighty, the noble Prophet ﷺ, who arrived in her dream and said, "Why do you despair? We have accepted your salaam before everyone else."

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Amir Ahl al-Sunnah and the wound of Madinah

In 1980, during Amir Ahl al-Sunnah's first visit to Madinah, the roads had been dug up in the direction of Bab Majeedi, the blessed doors of Masjid al-Nabawi named after Sultan Abdul Majeed. There were pebbles and stones strewn across the ground. Amir Ahl al-Sunnah was walking barefoot in the illuminated city towards the home of his *murshid*, when a stone

went into his foot. Due to swelling and inflammation, it became difficult for him to walk.

There was a man who worked in a hospital and would also visit the home of Qutb al-Madinah بِرَحْمَةِ اللَّهِ عَلَيْهِ; he was affectionately called “Doctor Sahib” and “Aashiq”. When he met Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and began to speak with him, he turned out to be a true *aashiq* (devotee). He said, “How do I begin to treat this? This is a wound of Madinah!” He then began to narrate some accounts of the pious predecessors, to which Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said, “I will not treat this wound of Madinah.”

He continued to walk barefoot. Once, in this state of pain, he walked to the golden gates parallel to the grave of the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and submitted:

O Messenger of Allah! This is a wound from your blessed streets, and you aware of my state. If I am able to express patience, then may this pain remain with me for the rest of my life. If you consider that I will be unable to show patience, then you alone should please cure it. I will not seek treatment for it.

Making this sincere request, he then returned to his place of stay. Due to the hot weather found in the city at the time, the wound eventually healed itself.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Amir Ahl al-Sunnah's journey to Madinah in 1980

The pure streets of Madinah

O devotees of Madinah! Masjid al-Nabawi, the most beautiful masjid in the world, was often visited by Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَهُ completely alone. This was at a time when Dawat-e-Islami had not yet been established. During one particular evening, after visiting Masjid al-Nabawi, Amir Ahl al-Sunnah exited from Bab Jibril and was walking alone towards Jannat al-Baqi'. During that era, there were a few buildings in front of Bab Jibril, beneath which was a winding street that led towards Jannat al-Baqi'. Although it appeared to be small in size, it was grand in terms of its esteem.

Why would it not be blessed when it had the honour of being a street of Madinah? It was further honoured by having many homes belonging to the Ahl al-Bayt on its roadside.

The home frontmost to Bab Jibril belonged to the first caliph of the Muslims, *Sayyiduna* Abu Bakr al-Siddiq رَضِيَ اللَّهُ عَنْهُ. Devotees of the Messenger would refer to this street as the Heavenly Street. However, this street can no longer be seen, as it has now been made a part of the Masjid.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Sacred House of *Sayyiduna* Abu Bakr al-Siddiq



Respect for the name of Madinah

From Bab Jibril, Amir Ahl al-Sunnah was once walking through the blessed streets of Madinah, when he saw something on the ground with “al-Madinah” written upon it. His heart was torn asunder seeing this.

The name ‘Madinah’, which brings untold sweetness upon the tongue of whoever says it; that Madinah, whose name causes tears to appear in the eyes of devotees; that Madinah, whose name causes the breezes of Paradise to blow; the Madinah which is the gem of the entire universe and the city of the beloved

Amir Ahl al-Sunnah's journey to Madinah in 1980

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Out of love, devotion and utmost decorum, he leant down to kiss the name 'al-Madinah'. An elderly man saw this and began to grumble in his own language.

Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ had walked slightly forward after kissing the name of Madinah, when he heard someone giving salaam. Looking back, he saw a Pakistani man, who met him in a friendly manner and said:

Pay no attention to him. I have been observing you since you visited the golden gates, and I have great liking for your conduct. Come to our house and eat some food there.

Amir Ahl al-Sunnah replied, "I have no desire for food." The man requested, "Accept some money as a gift from me."

However, he already possessed the never-ending wealth of devotion to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so what need did he have for the wealth of this world? Thus, he refused to accept this and said, "أَلْحَفْدُ لِلَّهِ, I have money." The man then requested Amir Ahl al-Sunnah to stay at his home, but in response, he said, "أَلْحَفْدُ لِلَّهِ, I have a place to stay too." The man insisted many times over, but Amir Ahl al-Sunnah declined each time.

The streets of Madinah

What can be said about the blessed streets of Madinah! Those blessed streets through which the beloved Prophet

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ passed through hundreds, in fact, thousands of times; where the remnants of the blessed homes of the honourable Companions and Ahl al-Bayt can be found; how can the greatness and excellence of those blessed streets be put into words? Poets have penned thousands of lines of poetry in various languages of the world regarding the virtues of Madinah. *Sayyidi* Qutb al-Madinah رَحِمَهُ اللّٰهُ عَلَيْهِ states, “Sayyid Amjad Hussain Amjad Hyderabadabi wrote his famous *naat* in Madinah in my very home.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

Devotees have their own unique ways

Devotees of the illuminated city of Madinah have their own inimitably unique ways of expressing their love. Amir Ahl al-Sunnah once travelled to Madinah in 1980 from Karachi alongside other hajjis. When reaching the illuminated city, they rented living quarters and found scorpions therein. These honourable hajjis did not kill these scorpions, simply because they belonged to Madinah.

Dear Islamic brothers, these matters pertain to each person's own personal love and sentiments. However, expressing these sentiments are acts exclusively associated to the fortunate. When considering a person's expression of permissible love, it is improper to forbid something which the sharia does not. If a

¹ *Anwar-e-Qutb-e-Madinah*, p. 231

Amir Ahl al-Sunnah's journey to Madinah in 1980

particular deed does not conflict with sharia, how can it be forbidden? Although killing dangerous animals without reason is permissible, it is not dictated by necessity. If a scorpion or centipede poses no danger to you, there is now no need to kill it. Not killing it due to the connection it may bear to something sacred is a matter reserved for devotees of the Messenger exclusively.

May Allah grant us a share of the love possessed by true devotees of Madinah!

Another unique way of expressing love

The devotee of Madinah, Amir Ahl al-Sunnah, says:

Seeds of dates belonging to Madinah should not be thrown away. Instead, with a nutcracker or cutter, have them broken into small pieces and consume them from time to time. Otherwise, have them submerged them in deep water. If you show decorum due to their connection with Madinah, you will earn reward **إِنْ شَاءَ اللَّهُ**.

The reason behind Madinah bearing profound captivation

O admirers of Madinah! At the time of writing (2022), many structural adornments and technological advancements have come to the fore in Arabia. When Amir Ahl al-Sunnah travelled to visit the illuminated city in 1980, nothing of this kind was visible. Instead, the deserts of Arabia and atmosphere of

Madinah remained untouched. Poets would refer to the illuminated city as the garden, flower-garden, or orchard of Madinah. Due to these descriptions, one would have assumed there was a great amount of greenery therein, with abundant flowery and lush vegetation. However, the profound love possessed by the devotee of Madinah causes him to view this entire scenario completely differently, and he says, "If lush greenery and various other alluring points of interest were found in Madinah, perhaps it would have been said that people visit the city to see them. The reality is, they do not visit Madinah for this reason."

The Green Dome and golden gates parallel to the resting place of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are the two most exceptionally beautiful sights in the world. They are firmly entrenched in the hearts and minds of every admirer. The catalysing reason behind admirers reciting 'Madinah, Madinah' again and again with their hearts brimful with a longing to visit or see the illuminated city is because the master of Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself is residing therein.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Yearning for Madinah

The devotee of Madinah, Amir Ahl al-Sunnah, wrote *Rafiq al-Haramayn*, a book full of guidance for travellers to the two sanctuaries حَرَمَيْنِ طَيِّبَيْنِ. Not only does this work contain guidance in regard to correct manners for visiting Makkah and Madinah,

Amir Ahl al-Sunnah's journey to Madinah in 1980

but it also describes how to perform Hajj and Umrah correctly, as well as important rulings pertaining to them.¹

When referring to this book, he said:

In order to write this with full attention, I lived in the home of the late Haji Ya'qub, father of Haji 'Abd al-Habib Attari.² Springtime was beginning to settle in, with a multitude of colourful flowers blossoming everywhere. Every home had an abundance of flowers outside it. At that time, the luminous plains of Madinah came to mind. The heart of Attar came to this conclusion: the blossoming of these flowers is nothing compared to the luminosity of Madinah's plains and deserts.

A person may fall prey to negligence due to the beauty of these flowers. However, instead, he will incrementally draw ever closer to his objective by remembering Madinah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ You can download this book from www.dawateislami.net for free. Gift this book to people who are travelling to Madinah al-Munawwarah. **إِنْ شَاءَ اللَّهُ**, you shall earn profound reward and increase in knowledge.

² A booklet will soon be published by the Department of Weekly Booklets, which shall detail events concerning the composition of *Rafiq al-Haramayn* and other interesting topics. **إِنْ شَاءَ اللَّهُ**.

Visiting the shrine of *Sayyiduna Hamzah*

Dear Islamic brothers, the entirety of Madinah is to be beheld and gazed upon with reverence. Its mountains, deserts, caves, even the very thorns on the flowers of Madinah, are to be looked at with love and utmost respect. The illuminated city is permeated with the aura of perpetual spring, and one will observe this everywhere he looks.

Two of the most well-known places of visitation in Madinah are Mount Uhud and the shrine of the final Prophet's uncle, the lion of Allah and His Messenger, *Sayyiduna Hamzah* رَضِيَ اللهُ عَنْهُ. Various other shrines belonging to honourable Companions عَلَيْهِمُ الرِّضْوَان are also located nearby.

Amir Ahl al-Sunnah has visited this sacred shrine numerous times. On one instance, he embarked from Karachi to travel to Madinah by himself and came across a familiar person. Together, they set out to visit the shrine together. Indeed, visiting these places and presenting oneself before such personalities is a great honour. Highlighting the great esteem this action holds, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself would visit the shrines of the martyrs of Uhud رَضِيَ اللهُ عَنْهُمْ at the beginning or end of every year.¹

¹ *Tafsir Durr Mansoor, Para 13, Surah Al-Ra'd, Ayat 24, vol. 4, pp. 640 – 641*

The martyrs of Uhud reply to salaam

A narration explains how the merciful Prophet ﷺ once visited the martyrs of Uhud and made *du'a* there in the following manner: “O Allah! Your (distinguished) servant and Your Prophet bears witness that these are martyrs, and they shall reply to whomever extends salaam to them until the Day of Judgement.”¹

Miracles affiliated with martyrs of Uhud

In *Dalail al-Nubuwwah*, a book written approximately one thousand years ago, Imam Abu Bakr Ahmad bin Husayn Bayhaqi رَحْمَةُ اللهِ عَلَيْهِ writes concerning an acquaintance who said:

My father took me to the shrines of the martyrs of Uhud early one Friday morning. The sun had not yet risen, and I walked behind my father. When we reached the shrines, he exclaimed, “سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ”, meaning, “Peace be upon you, the recompense of your patience. So, what an excellent final abode is achieved.” I heard a reply saying, “And may peace be upon you, O father of ‘Abd Allah!”

My father turned to me and asked, “O son! Did you give that reply?” I said I had not. Grasping my hand, he moved me to his right side and gave salaam once again. The very same response was heard. Giving salaam for the third time, yet again the same

¹ *Mustadrak*, vol. 3, p. 569, Hadith 4,376

response was issued. My father fell into a prostration of thankfulness after this.¹

O devotees of the Messenger! Visiting the shrines of the honourable Companions and saints is a matter reserved solely for the fortunate. Observe how we derive evidence pertaining to the visiting of shrines from the book of a religious elder dating back over one thousand years. This also highlights a miracle belonging to the martyrs of Uhud. Not only did they reply to the salaam offered to them, but they even possessed knowledge of the name and patronymic of the conveyor.

May Allah have mercy upon them and forgive us without accountability for their sake.

أَمِيرِينَ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

When the final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself visited the shrines of the martyrs of Uhud, what issue could then arise by visiting the shrine of a pious person?

O Allah! Destine for us to remain in the company of the Messenger's devotees and grant us the honour of visiting shrines belonging to religious elders with utmost respect and manners.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Dala'il al-Nubuwwah lil Bayhaqi*, vol. 3, p. 309

Amir Ahl al-Sunnah's journey to Madinah in 1980

The mountain that loves the Prophet ﷺ

After visiting the martyrs of Uhud, Amir Ahl al-Sunnah would visit the renowned mountain that loves the Prophet ﷺ. The good fortune of this mountain cannot be undervalued by any means. (Mentioning himself, Amir Ahl al-Sunnah said:) “If only I were but a small rock upon it!”

This blessed mountain was sanctified by coming into contact with the sacred feet of the Messenger of Allah ﷺ.

Regarding it, he ﷺ said, “بَدَا أَحَدٌ مَحِبَّتَنَا وَنَحْبِنَا”، meaning, “This is Uhud. It loves us, and we love it.”¹

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ adds:

“Mount Uhud is situated around three miles north of Madinah. It is clearly visible from the illuminated city, especially *Jannat al-Baqi'*. Thereupon are shrines belonging to the Companions martyred in the battle of Uhud, such as the leader of the martyrs, *Sayyiduna* Hamzah رَضِيَ اللهُ عَنْهُمْ. Visitors flock to it in great numbers. I myself have seen hajis clinging to it and shedding tears, as well as kissing rocks belonging to it.

Every believer naturally bears love for Mount Uhud, and the mountain itself loves the Prophet ﷺ. Wooden or stone objects can perceive things and bear the capacity to love and hate. A tree trunk cried due to separation from the

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 3, p. 150, *Hadith* 4,422

Messenger of Allah ﷺ, and a camel tearfully requested for help in his court.

The Messenger of Allah ﷺ loves Mount Uhud, the area it is located and even the rocks thereupon. Alongside this, each and every one of the aforementioned love the Prophet ﷺ.”¹

The accomplished Mufti also says, “He who knows what is contained in the hearts of stones; will he not then know what is in the hearts of mankind?”²

O admirers of Madinah! Mount Uhud is approximately 3.75 miles long and stationed at a door from the doors of Paradise.³

In another hadith, Mount Uhud is mentioned to be a mountain from the mountains of Paradise.⁴

Prophet Harun عليه السلام, the brother of Prophet Musa عليه السلام, is also buried at the pinnacle of this mountain. Seeing the shrine, however, is incredibly difficult now.⁵

¹ *Mirāt al-Manājīh*, vol. 4, p. 219

² *Mirāt al-Manājīh*, vol. 2, p. 113

³ *Al-Mu’jam al-Awsaṭ*, vol. 5, p. 37, *Hadith* 6,505

⁴ *Al-Mu’jam al-Kabīr*, vol. 17, p. 18, *Hadith* 19

⁵ *Irshad al-Saari*, vol. 9, p. 148, *Hadith* 4,084

Amir Ahl al-Sunnah's journey to Madinah in 1980

Shining stones

Amir Ahl al-Sunnah says:

When I visited Mount Uhud, it was very hot. "Look!", I said to my friend, "Look at how these stones shine brightly." Every precious stone of the world is insignificant before the blessed stones of Madinah. When time came for us to leave, we had forgotten the path that led us back. Surrounded by mountains on all four fronts, we also did not find anyone who could guide us.

Amir Ahl al-Sunnah's friend became worried, yet he himself did not show any sign of concern on his face. It was as though the heart of Amir Ahl al-Sunnah was saying, "This is the city of my beloved master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. What possible reason is there for me to worry when I am here?" Laying himself down on a rock of Madinah, he then recited the following couplet of 'Allamah Jamil al-Rahman رَحْمَةُ اللهِ عَلَيْهِ:

*Lasha mera Tayba ke bayaban mein para ho
Aur ruh bane bulbul-i-bostan-i-Muhammad ﷺ*

*May my lifeless body lay at rest in the desert of Madinah
May my soul become a songbird in the garden of Muhammad ﷺ*

By extension, this means: If only I were destined to die in the deserts of Madinah. With my body laying at rest on this sacred earth, may my soul leave my body like a songbird and go on to roam in the garden of Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

As Amir Ahl al-Sunnah, the great devotee of Madinah, was deeply engrossed in love, his friend was becoming increasingly worried. The friend began to think, “What a truly unique devotee of the Messenger this man is. He has no concern for finding a way back, nor is he worried of the potential life-threatening consequences of being alone here. Although, if night falls while we are here, nobody will come to aid us.”

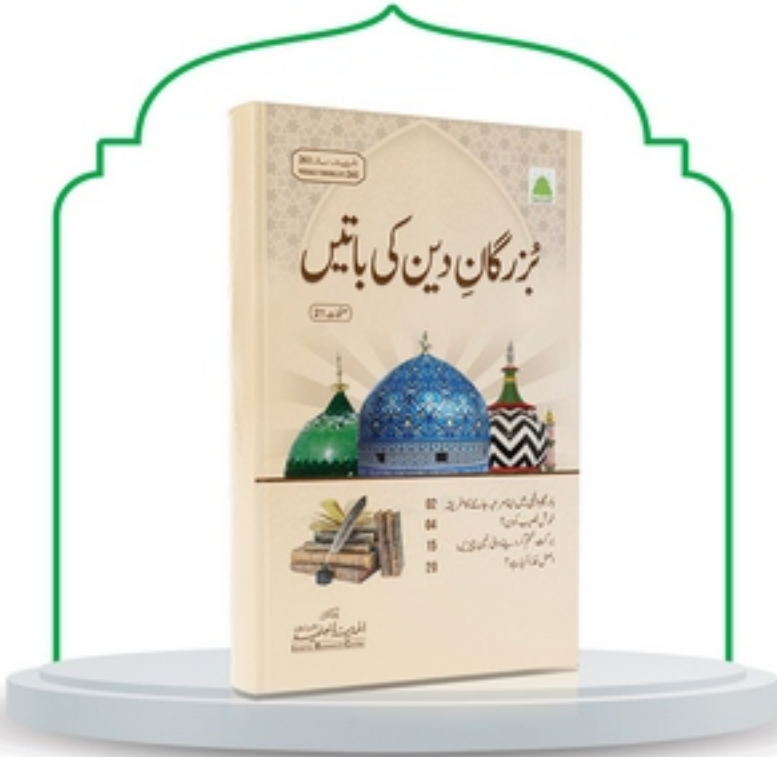
Amir Ahl al-Sunnah was unperturbed and totally at ease. His heart and mind were simply engaged with this: “Where are we? We are in Madinah under the protection of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!”

Acting upon the instructions of a blessed hadith, he consumed some of Mount Uhud's herbage and grass, as the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “When you come to Mount Uhud, eat from a tree or some grass thereupon.”¹

Ultimately, the way home was found, and they returned to their place of stay.

¹ *Al-Mu'jam al-Awsat*, vol. 1, p. 516, *Hadith 1,905*

Next Week's Booklet



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