



MADINAH

the sanctified sanctuary



Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

مدینے کی برکتیں

Madinah: the sanctified sanctuary

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Madinah: the sanctified sanctuary

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

Du'a for reading this 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 **Almighty**! 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, p. 40*)

Note:

Recite *salat* upon the Prophet ﷺ once before and after the *du'a*.

Table of Contents

Madinah: the sanctified sanctuary.....	1
Supplication of the Amir of Ahl al-Sunnah:.....	1
Excellences of reciting <i>salat</i> upon the Prophet ﷺ.....	1
When the greatest devotee had a fever	2
He who fashioned Yathrib into Taybah	3
Incorrect to say Yathrib instead of Madinah.....	4
When fever sought permission from the Prophet ﷺ	5
Visiting the unwell.....	6
Sheikh ‘Abd al-Qādir driving away illness.....	7
Fever and plague.....	8
Reconciling two narrations	8
Where is Juhfa?	10
Dark Skinned Woman	10
Blessings in fever.....	11
The sacred soil of Madinah	11
Year-long fever cured in a day.....	12
Asking for a Fever.....	13
Asking to always have fever.....	14

The reward of fever and headache	15
A favoured illness.....	15
What happens if you have fever for ten days?	16
Do not delay in becoming a <i>murīd</i> of Sheikh ‘Abd al-Qādir Jilāni	16
A moving tale	17

Madinah: the sanctified sanctuary

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Madinah: the sanctified sanctuary

Supplication of the Amir of Ahl al-Sunnah:

“O Lord of Mustafa! Whosoever reads or listens to the 18-page booklet *Madinah: the sanctified sanctuary*, grant them the ability to adopt the sunnah of the Prophet ﷺ and forgive them without accountability.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellences of reciting *salat* upon the Prophet ﷺ

Deeds will be weighed upon a scale on the Day of Judgement, and on that day, a certain Muslim’s bad deeds will outweigh his good. The intercessor of the *ummah*, the final Prophet ﷺ will then take a slip of paper and place it upon the Muslim’s good deeds, causing them to outweigh the bad as a result. The Muslim will exclaim, ‘May my parents be sacrificed for you! Who are you?’ The Prophet ﷺ will answer:

Madinah: the sanctified sanctuary

‘I am your Prophet Muhammad (ﷺ), and this (slip of paper) is the *salat* you sent upon me.’¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

When the greatest devotee had a fever

The following incident is narrated in hadith 3926 of *Sahih Bukhari*. A beloved mother of the Muslims, Sayyidatuna ‘Āishah Siddiqah رَضِيَ اللَّهُ عَنْهَا explains:

When the Prophet ﷺ migrated to Madinah, Sayyiduna Abu Bakr and Sayyiduna Bilal (the Prophet’s muezzin) رَضِيَ اللَّهُ عَنْهُمَا both had fevers. I went to them and addressed my father (Abu Bakr); ‘O father! How are you feeling?’ He recited the following:

كُلُّ امْرِئٍ فُصِّحَ فِي أَهْلِهِ وَالْمَوْتُ أَذْنُ مِنْ شِرَاكِ نَعْلِهِ

Translation: Everyone initiates the day with their family, but death is closer to them than the laces of their shoes.

1. Sayyiduna Bilal رَضِيَ اللَّهُ عَنْهُ then said: ‘If only I could spend another night in a valley (of Makkah) with *idhkhir* and *jalil* grass around me. If only I were to visit the spring of

¹ Mosu’a Ibn Abi Dunya, vol. 1, p. 92, hadith 79

Madinah: the sanctified sanctuary

Majannah again one day. If only I may behold the mountains of *Shāmmah* and *Tafil* yet again!

Sayyidatuna ‘Āishah رَضِيَ اللَّهُ عَنْهَا goes on to further elaborate:

When I mentioned to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ what had taken place, he supplicated in this manner, اَللَّهُمَّ حَبِّبْ لَنَا، اَلْمَدِيْنَةَ كَحُبِّ مَكَّةَ اَوْ اَشَدَّ. وَصَيِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَمِنْهَا وَانْقُلْ حُمَاهَا فَاجْعَلْهَا بِاِلْجُفَةِ ‘O Allah! Make Madinah beloved to us as Makkah; in fact, even more beloved. Ordain it to be of good health for us, grant blessings even in its *sā’* and *mud* (units of measurement used in Arabian antiquity), and station fever in Juhfah, away from here.’¹

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلَی مُحَمَّدٍ

He who fashioned Yathrib into Taybah

Mufti Ahmad Yar Khan رَحِمَهُ اللّٰهُ عَلَيْهِ elucidates on the blessed city of Madinah by saying:

Before the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived, Madinah was a place of illness and epidemic sickness. As soon as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stepped into its parameters, all illness was removed and its very soil became a means of

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 601, hadith 3926

Madinah: the sanctified sanctuary

remedy, as explained in this hadīth, ‘The soil of our Madinah cures the ill.’¹

Incorrect to say Yathrib instead of Madinah

Imam Ahmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ also adds a unique point of discussion to this topic:

Referring to Madinah as Yahtrib is impermissible, prohibited and sinful. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Repentance is necessary for whomever refers to Madinah as Yathrib. Madinah is *tābah*, Madina is *tābah*.’²

‘Allamah Munāwi رَحْمَةُ اللهِ عَلَيْهِ affixes the following point to this narrative:

In light of this hadīth, it is forbidden (*harām*) to refer to Madinah as Yathrib. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has commanded the one who does this to repent; one only repents if he has sinned.³

Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ writes, “Whomsoever says Yathrib when referring to Madinah should say ‘Madinah’ ten times as expiation.”⁴

¹ *Wafa al-Wafa*, vol. 1, p. 69, *Mirāt al-Manājīh*, vol.2, p. 178

² *Musnad Imam Ahmad*, vol. 6, p. 409, *hadith 18544*, *Fatāwā Razawiyyah*, vol. 21, p. 116

³ *Al-Tayseer Sharh al-Jāmi’ al-Ṣaghīr*, vol. 2, p. 424

⁴ *Tareekh al-Kabeer*, vol. 6, p. 62, *hadith 8282*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

When fever sought permission from the Prophet ﷺ

As described by Sayyidatuna Umm Tāriq رَضِيَ اللَّهُ عَنْهَا:

The Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once went to the house of Sa'd رَضِيَ اللَّهُ عَنْهُ and sought permission to enter. Sayyiduna Sa'd رَضِيَ اللَّهُ عَنْهُ however, remained silent. Permission was sought again, and Sayyiduna Sa'd رَضِيَ اللَّهُ عَنْهُ remained silent again. After permission was sought for the third time, Sayyiduna Sa'd رَضِيَ اللَّهُ عَنْهُ still did not reply and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began to leave. Sayyiduna Sa'd رَضِيَ اللَّهُ عَنْهُ then sent me (to the door), saying, 'There was nothing stopping me from replying. I remained silent, so the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ may issue further salām upon us.'¹

Sayyidatuna Umm Tāriq رَضِيَ اللَّهُ عَنْهَا said:

I heard a voice at the door seeking permission to enter, but I could not see who was speaking. (Highlighting his knowledge of unseen granted by Allah) The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'Who are you?' It humbly replied, 'I am *Umm Mildam* (the appellation of fever).' The

¹ This was a greeting of seeking permission to enter a house. It is not necessary to reply to this.

Madinah: the sanctified sanctuary

Prophet ﷺ declared, ‘You are not welcome here. Go towards the people of Quba.’ It readily complied and embarked thereupon.¹

According to another narration, when the Prophet ﷺ asked who it was, it replied, “I am fever. I eat flesh and drink blood.”²

(This fever remained with the people of Quba for six days and six nights.) The people of Quba presented themselves to the merciful Prophet ﷺ and mentioned this fever to him. Their faces had become pale due to it. The Prophet ﷺ said: ‘If you wish, I can supplicate to Allah and request Him to remove this from you. Or if you wish, let it remain, as this will brush away your remaining sins.’ ‘O Messenger of Allah ﷺ’, they replied, ‘Let it then remain.’³

Visiting the unwell

Upon a request submitted by the unwell people of Quba, The Prophet of utmost good character ﷺ visited all their homes individually and prayed for their well-being.

As he began to leave, a woman followed behind and said:

¹ *Dalail al-Nubuwwah, al-Bayhaqi, vol. 6, p. 158*

² *Fayd al-Qadir, vol. 2, p. 231, hadith 1617*

³ *Al-tarhib wa al-tarhib, vol. 4, p. 153, hadith 81*

I take oath by He Who made you a truthful Prophet!
Please pray for me the same way you have prayed for
the Ansār, as I hail from amongst them.

The Messenger of Allah ﷺ then explained, “If you desire, I can pray for Allah to give you well-being. If you remain patient, Paradise is for you.” Hearing this, she submitted, “I shall be patient and not give preference to anything over Paradise.”¹

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

امِين بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sheikh ‘Abd al-Qādir driving away illness

O devotees of the Messenger! Allah Almighty has bestowed
countless excellences upon our sheikh, Sayyiduna ‘Abd al-Qādir
Jilāni رَحْمَةُ اللهِ عَلَيْهِ (famously known as *Ghawth al-a’zam*).

The great sheikh was once visited by Abu al-Ma’ālī Ahmad
Muzaffar bin Yusuf Baghdadi Hanbali, a prominent scholar of
the time. The latter said, “My son Muhammad has had a fever
for 15 months.” Sheikh ‘Abd al-Qādir Jilāni رَحْمَةُ اللهِ عَلَيْهِ replied,

¹ *Al-Adab al-Mufrad*, p. 132, hadith 502

Madinah: the sanctified sanctuary

“Go to your son and say in his ear, ‘O Umm Mildam (an appellation used for fever)! ‘Abd al-Qādir declares for you to depart from my son.”

Abu Ma’ali further said, “I did as the sheikh instructed, and my son never had fever again.” Two years then passed, and close affiliates to Sheikh ‘Abd al-Qādir inquired from Abu Ma’ali as to the health of the latter’s son. He went on to reply by saying his son had never suffered from fever again.¹

Fever and plague

Dear Islamic brothers, the Prophet ﷺ stated:

Jibrīl عليه السلام came to me with fever and plague accompanying him. I stationed fever in Madinah and consigned plague to Syria. Plagues are (a means of attaining) martyrdom for my *ummah* and punishment for disbelievers.²

Reconciling two narrations

Dear Islamic brothers, Masjid Quba is now part of Madinah, whereas it was not in previous times. In regards to aforementioned hadīth, Imam Jalāl al-Dīn Suyūti Shaf’i رحمه الله عليه explains:

¹ *Bahjat al-Asraar*, p. 153

² *Musnad Imam Ahmad*, vol. 7, p. 393, *hadith* 20793

(One narration specifies fever being sent to Quba from Madinah, and another highlights fever being kept in Madinah.) It is necessary to reconcile these two hadith, as their apparent meanings may seem to contrast. Two matters can be distinguished in this:

The first facet of discussion centres around the Prophet ﷺ entering Madinah and then having fever stationed in Juhfah and Khamm by means of his sacred supplications. When Jibril عليه السلام presented fever and plague in front of the Prophet ﷺ, it was made necessary for one of the two to remain in Madinah. The beloved of Allah ﷺ chose fever and sent plague to Syria.

This is due to fever being less harmful in comparison to plague, leading to the decision of it being kept in Madinah. The Messenger of Allah ﷺ had fever leading up to his passing from this world, and Sayyidatuna ‘Aishah رضى الله عنها had the same during the incident of Ifk, as did many other honourable Companions عليهم الرضوان. In all this, plague never occurred (in Madinah) at any time. This reasoning is of greatest soundness to me.

The second reason that comes to my understanding is that the Prophet ﷺ ordered for a specific, more harmful and severe type of fever to be kept away from Madinah. He had this

Madinah: the sanctified sanctuary

stationed in Juhfa. This did not entail a collective abolishment of fever at large.¹

Where is Juhfa?

In explaining where Juhfa is located, ‘Allamah ‘Ali Qāri رحمه الله عليه said:

Juhfa is found between Makkah and Madina, towards Syria. The name literally means the flowing of a flood. The etymological root of this stems from an immense flooding that took place thereupon, thus giving Juhfah its current name. Its original title was Mahya’ah, named after the individual who first resided in its parameters.²

Dark Skinned Woman

As narrated by Sayyiduna ‘Abd Allah bin ‘Umar رضي الله عنهما:

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a dream regarding Madinah, and said, ‘I saw a dark-skinned woman with unkempt hair, who left Madinah and settled in Mahya’ah, which is Juhfah. I have interpreted this to mean an epidemic in Madinah has been stationed in Juhfah.’³

¹ *Kashf al-Gumma Fi Fadl al-Humma*, pp. 5 - 6

² *Mirqāt al-Mafātīḥ*, vol. 5, p. 390, hadith 2516

³ *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 422, hadith 7039

In another narration, a person travelled from Makkah to Madinah. The Prophet ﷺ asked him, “Did you see anyone on your way here?”, to which the man replied, “I saw a dark-skinned woman.” The Prophet ﷺ then explained, “That was fever, and it will never return (to Madinah) after today.”¹

Blessings in fever

Imam Samhūdi رحمه الله عليه states:

The fever present in Madinah today is not one of illness. Rather, it is the mercy of our Lord, and it erases sins due to the supplications of our beloved Prophet ﷺ.²

O devotees of the Messenger! When the mercy for all worlds, the final Prophet ﷺ arrived in Madinah, Sayyidatuna ‘Āishah رضي الله عنها and some of the honourable Companions عليهم الرضوان had fever. As a result of the supplications made by the Prophet ﷺ, Madinah became the greatest place in the entire Arabian peninsula; in fact, the entire world. Even its weather is of quality unmatched by any other. Its very earth is a means of cure.

The sacred soil of Madinah

¹ Sharh al-Zurqaani ‘ala Muwatta’, vol. 4, p. 309, hadith 1714

² Fayd al-Qadir, vol. 4, p. 14, hadith 4388

Madinah: the sanctified sanctuary

As mentioned in *Jadhb al-Qulūb*:

Allah Almighty has placed remedial qualities in the soil and fruit of Madinah. A host of hadīth describe its soil to contain cure for every illness. Some hadīth mention **مِنْ الْجَنَامِ وَالْبَرَصِ**, meaning, its soil is a cure for leprosy and vitiligo.

Some narrations mention a specific place in Madinah named Su'ayb (publicly known as *khāk-i-shifā*; a place whose soil offers cure). Narrations are found in which the Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** instructed the Companions **عَلَيْهِمُ الرِّضْوَان** to seek cure for their fever from the soil of Su'ayb. Various incidents and true stories can be found of pious people drawing remedy from this soil.¹

Ibn Battāl **رَحْمَةُ اللّٰهِ عَلَيْهِ** said, 'Whoever lives in Madinah will find a fragrance in its soil and gardens like no other.'²

Year-long fever cured in a day

Sheikh Majd al-Dīn Fairūzābādi **رَحْمَةُ اللّٰهِ عَلَيْهِ** said:

¹ *Jadhb al-Qulub*, p. 27

² *Sharh al-Zurqaani 'ala Muwatta'*, vol. 4, p. 308, hadith 1714

My servant had fever for an entire year. I mixed the soil of Madina (taken from Su'ayb) with water and gave it to him to drink. **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** He regained health the same day.¹

Sadly, this blessed place has now been made hidden from public view. Some dig into the ground to obtain its cure-giving soil, but administrative personnel fill the resultant holes with coal tar.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, the blessings of the final Prophet **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** caused Madinah to become sanctified, sacred and hallowed. Perniciously fatal fevers were removed from this city, and it became a place of safety in turn.

Common fevers and illnesses were allowed to remain in Madinah, as with the mercy of Allah, these cause sins to be removed and ranks to be raised. Upon hearing of the excellences associated with having a fever, some honourable Companions even desired for it to come upon them.

Asking for a Fever

Sayyiduna Ubay bin Ka'b **رَضِيَ اللَّهُ عَنْهُ** details:

I asked the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, “What reward does a person earn when afflicted with fever?” He replied by

¹ *Jadhb al-Qulub*, p. 27

Madinah: the sanctified sanctuary

saying, “He receives good deeds as long as his feet stumble and he remains drenched in sweat.” I supplicated to Allah after hearing this; “O Lord! I ask you for fever that does not prevent me from striving in Your path, performing Hajj, and offering congregational prayer in Masjid Nabawi.”

The narrator of this incident explains how this *du’ā* was accepted, and *Sayyiduna* Ubay bin Ka’b رَضِيَ اللهُ عَنْهُ always had fever from then onwards.¹

Asking to always have fever

When the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Fever is expiation for sins”, *Sayyiduna* Zayd bin Thābit رَضِيَ اللهُ عَنْهُ made *du’ā* and asked to always have a fever. This was accepted, and he remained in this state until he passed away.²

Some Ansāri Companions عَلَيْهِمُ الرِّضْوَانُ also made the same supplication; they too remained in a state of fever until they passed away.³

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

اٰمِيْنَ بِجَاةِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Al-Mu’jam al-Kabīr*, vol. 1, p. 200, *hadith* 540

² *Qoot al-Qulub*, vol. 2, p. 49

³ *Qoot al-Qulub*, vol. 2, p. 49

The reward of fever and headache

The final Prophet ﷺ said:

A person with sins the size of Mount Uhud suffers from headache and fever; when they separate from him (i.e he recovers), he does not have even an atom's worth of sin remaining.¹

Mufti Ahmad Yār Khan رحمه الله عليه adds:

Other illnesses affect but one or two limbs, but fever affects every nerve of the body from head to toe. For this reason, it serves as a means of earning forgiveness for every sin and transgression of the entire body.²

Another narration is as follows: “A believer remains afflicted with illness to the extent it purifies him from sin.”³

A favoured illness

Sayyiduna Abū Hurayrah رضي الله عنه said, “There is no pain I favour more than that of fever. It is felt in a person's every joint, and Allah Almighty certainly grants reward to every part of the body in accordance to the level of pain it experiences.”⁴

¹ *Shu'b al-Īmān*, vol. 7, p. 176, hadith 9903

² *Mirāt al-Manājih*, vol. 2, p. 413

³ *Shu'b al-Īmān*, vol. 7, p. 166, hadith 9863

⁴ *Musannaf ibn Abi Shaybah*, vol. 7, p. 99, hadith 10922

Madinah: the sanctified sanctuary

What happens if you have fever for ten days?

Whoever has fever for three nights becomes as free from sins as he was on the day of his birth. Whoever has fever for ten days, an announcement is made in the skies regarding that individual, “Indeed, your sins have been forgiven. Begin your deeds afresh.”¹

Do not delay in becoming a *murīd*² of Sheikh ‘Abd al-Qādir Jilāni

A few years ago, a young person became affiliated with Dawat-e-Islami. He began to come down with fever just handful of days before his marriage. By hook or by crook, he went on to get married whilst unwell and remained this way throughout the succeeding *walīmah*. After less than a week, he eventually passed away.

There was no Madani Channel at that time. Instead, speeches of Amīr Ahl al-Sunnah were freely distributed from Maktaba-tul-Madinah in audio cassette form. The young man would listen to these speeches regularly, even when approaching his final days. Amīr Ahl al-Sunnah visited his family to offer condolences. They explained how the young man listened to these speeches avidly, and how he longed to become a *murīd* of Sheikh ‘Abd al-Qādir Jilāni رَحْمَةُ اللَّهِ عَلَيْهِ through Amīr Ahl al-Sunnah himself.

¹ *Kanz ul-Ummal*, Juz 3, vol. 2, p. 132, *hadith* 6766

² *Spiritual follower; adherent of a spiritual guide*

They added, he passed away after reciting the Kalimah and repenting.¹ O Allah! Forgive the deceased young man without accountability.

O devotees of the Messenger ﷺ! There is no downside in becoming the *murīd* of Sheikh ‘Abd al-Qādir Jilāni رَحْمَةُ اللَّهِ عَلَيْهِ. To learn about the blessings of joining this spiritual order, read *Corpse of a Child*, a booklet written by Amīr Ahl al-Sunnah. The following is a beautiful incident, regarding a *murīd* of Sheikh ‘Abd al-Qādir Jilāni رَحْمَةُ اللَّهِ عَلَيْهِ.

A moving tale

Ghulām Nabi Qādri lived in Landhi (Karachi, Pakistan). He was a *murīd* of Sheikh ‘Abd al-Qādir Jilāni رَحْمَةُ اللَّهِ عَلَيْهِ and steadfast upon the latter’s teachings, as well as those of Imam Ahmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ.

A gathering was held in Landhi, in which Amīr Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ was to deliver a sunnah-inspired speech. Ghulām Nabi Qādri had a fever but left no stone unturned in inviting people towards goodness, not allowing his illness to stop him. When the speech began, he wrapped himself in his shawl and sat down. Two days later, Amīr Ahl al-Sunnah was informed he had passed away.

¹ Audio Bayan - Char Madani Phool

Madinah: the sanctified sanctuary

Visiting his home in the middle of the night, Amīr Ahl al-Sunnah described what he then saw:

I have seen many deceased people, but never have I seen one whose face gleamed and shone like his. It was like a blossoming flower, full of light. He appeared as though he had simply fallen asleep. Some devotees of the Messenger said it did not look as though he had passed away, but simply laying down in rest. Islamic brothers were reciting *n'at* around him, and it seemed as if he had become successful. May Allah Almighty have mercy upon him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

THE FINAL PROPHET ﷺ SAID

I was ordered to (migrate to) a settlement which shall consume all others (become superior to them). People call it Yathrib, and (yet) that is Madinah. It will purify people in the same manner a furnace purifies iron from rust.

(Ṣaḥīḥ al-Bukhārī, vol. 1, p. 17, hadith 1871)



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