



The Amir of Ahl al-Sunnah's first

Hajj 1980

Hajj on foot

Superior to Laylat al-Qadr

The plains of Arafah

The Amir of Ahl al-Sunnah and salah

Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

امیر اہل سنت کا پہلا حج 1980

The Amir of Ahl al-Sunnah's first hajj (1980)

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THIS booklet was presented in Urdu by *Madinah al-Ilmiyyah*. **Dawat-e-Islami's Translation Department** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address with the intention of earning reward.

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

The Amir of Ahl al-Sunnah's first hajj (1980)

An English translation of '*Amir-i-Ahl-i-Sunnat kā pehla hajj*'



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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

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

Du‘ā for reading this book

Read the following du‘ā before you study a religious book or an Islamic lesson. You will remember whatever you study - *إِنْ شَاءَ اللَّهُ* -

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
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 *ṣalāt* upon the beloved Prophet *ﷺ* once before and after.

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The Amir of Ahl al-Sunnah's first hajj (1980)

Introduction

The votary of Madina and Amir of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri داعية بركاته العالیه had the honour of performing his first hajj in 1980 (1400 AH). This work describes the way he visited Makkah and Madinah, as well as the manner in which he fulfilled hajj and 'umrah rites. Those who love Allah's Messenger will be deeply encouraged and moved by what they shall read, especially those embarking to visit Makkah and Madinah themselves.

Dawat-e-Islami's Weekly Booklet Department hereby presents a literary illustration of the Amir of Ahl al-Sunnah's first hajj. First and second instalments of this have previously been published under the titles, *The Amir of Ahl al-Sunnah's first journey to Madinah*, and *The Amir of Ahl al-Sunnah's journey to Madinah in 1980*. The work before the reader as of now is the third successive instalment.

44 years prior to the time of writing, in 1980, video and audio recording facilities were not available to detail hajj in its entirety. When compiling content for this work, the Madani Muzakaraths of the Amir of Ahl al-Sunnah and other programmes of Madani Channel were of great aid. When answering questions or discussing a particular subject, the Amir of Ahl al-Sunnah himself has explained incidents that occurred on this journey many a time. Other sources of information were also utilised.

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In this way, this booklet was compiled with correct information to the best of our abilities, after editing and additions.

إِنْ شَاءَ اللَّهُ Swift efforts are being made to prepare an upcoming fourth instalment entitled *The Amir of Ahl al-Sunnah's parting with Madinah*. Make effort to read or listen to these weekly booklets, each of which are announced in Madani Muzakarabs on Madani Channel, and on Dawat-e-Islami's social media pages.

May Allah grant us all the ability to perform ḥajj and ʿumrah.

Abu Muhammad Tahir Attari Madani عنه

Weekly Booklet Department, Madinah al-ʿIlmiyyah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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The Amir of Ahl al-Sunnah's first hajj (1980)

The du'ā of Attar's successor:

O Allah! Whoever reads or listens to the 20-page booklet, *The Amir of Ahl al-Sunnah's first hajj*, allow them to perform hajj and visit Madinah many times over. Forgive them without accountability and bless them with closeness to the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat al-Firdaws!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *ṣalāt* upon the Prophet ﷺ

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “Perform obligatory hajj. Its reward is indeed greater than participating in twenty *ghazwāt*¹, and reciting *ṣalāt* upon me once is equivalent to this.”²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ Plural of *ghazwah*; expeditions in which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ personally participated.

² *Firdaws al-Akhbār*, vol. 1, p. 339, *hadith* 2484

Following the murshid

The sacred month of ḥajj had arrived. With their eyes set on performing ḥajj and visiting Madinah, yearnful pilgrims had embarked in groups to the Hijaz (Arabia). The fresh breezes that accompanied the arrival of ḥajj enveloped the Amir of Ahl al-Sunnah's heart. His desire for ḥajj flourished and bloomed ever further. Yet, there was an issue. He may have arrived in Arabia, but his visa was specifically for 'umrah. His fortune shone bright, and as it happened, an announcement was made detailing how anyone who paid the required sum could go on to perform ḥajj.

In those days, ḥajj expenses were 425 or 500 riyals. Some people said, "Nobody checks, let's just go to Makkah and do ḥajj. What's the need to make this payment?" The Amir of Ahl al-Sunnah's sagacity told him not to do this. He instead relayed the matter to his murshid, the Quṭb of Madinah, Ḍiyā' al-Dīn Aḥmad Madani رَحْمَةُ اللهِ عَلَيْهِ. The latter said, "Do ḥajj by the law." Adhering to his murshid's declaration, he submitted his passport to a travel agent through a friend. The agent forwarded said passport to Jeddah, where a ḥajj visa could be made.

Many days passed. The passport was nowhere to be seen. The Amir of Ahl al-Sunnah began to worry and grow restless. Ḥajj season was in full swing, with pilgrims arriving from all corners of the world. Time was running short.

In Madinah, the late Karachi-based scholar Jamil Aḥmad Naʿīmī¹ رَحْمَةُ اللهِ عَلَيْهِ, saw the Amir of Ahl al-Sunnah was deeply concerned. The former explained to the latter, “I met a pious man on the streets of Madinah. He gave me permission to recite, قُلْتُ حَيْلَتِي أَنْتَ وَسَيِّلَتِي أَغْشَى يَا رَسُولَ اللهِ. In these hallowed streets, I too give you permission to recite this. This litany is extremely good for attaining whatever you seek.”

The Amir of Ahl al-Sunnah recited this but a few times, and his passport arrived with a visa. اَلْحَمْدُ لِلّٰهِ In this way, he set off for his first hajj.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Traveling for Hajj with members of Ahl al-Bayt

During his stay in Madinah, he met many Islamic brothers, many of them becoming friends due to his sociability and good character. Some of them hailed from the Ahl al-Bayt, and they displayed great affection towards him. They too intended to perform hajj and offered for him to join them, to which he readily agreed. By the grace and mercy of Allah, this small group

¹ He was also a khalifa of Qutb al-Madinah رَحْمَةُ اللهِ عَلَيْهِ

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entered the iḥrām state with intention to perform ḥajj qirān¹, and embarked for Makkah.

“O Allah! I am present!”

The atmosphere in Makkah was electrifying and bustling, as ḥajj pilgrims from across the world arrived in droves. The Amir of Ahl al-Sunnah completed his ‘umrah with ṭawāf of the Ka‘bah, and sa‘ī between Ṣafā and Marwah. He also performed ṭawāf al-quḍūm,² as anyone performing ḥajj qirān must also do this.

When finishing, he recalled the following incident of Imam Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ, in which the imam put on his iḥrām but did not recite كَبَيْتِكَ. When asked why, he replied, “I fear لَا كَبَيْتِكَ shall be said to me in reply.” People then mentioned it was a necessity for one to recite كَبَيْتِكَ after entering the iḥrām state. When the imam summoned the strength to recite, he fell unconscious. The thought of being present in the court of Allah overwhelmed him completely. This remained his state

¹ This is the most superior type of ḥajj (For detailed information, read *Bahār-i-Sharī‘at*, vol. 1, p. 1155, part 6 and *Rafīq al-Ḥaramayn*).

² The first ṭawāf performed by the one arriving in Makkah from outside of the *mīqāt* is called ṭawāf al-quḍūm. It is an emphasised sunnah for the one performing qirān. (*Bahār-i-Sharī‘at*, vol. 1, p. 1050, part 6)

throughout hajj. Whenever he said **لَبَّيْكَ**, he would fall unconscious.¹

May Allah have mercy upon him, and may we be forgiven without accountability for his sake.

The Amir of Ahl al-Sunnah began to think, “I have recited **لَبَّيْكَ** without any hesitation. Did I reflect on its meaning?”

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

I am present! O Allah, I am present!

لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ

I am present! You have no partner! I am present!

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْبُحْرَانُ

Indeed, for You is all praise, grace and kingship.

لَا شَرِيكَ لَكَ

You have no partner!

¹ Tahzīb al-Tahzīb, vol. 5, p. 670

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“My body did not tremble nor shudder, and I did not comprehend the gravity of what I was saying.”

Kissing the Black Stone

The Amir of Ahl al-Sunnah دامت بركاته ورضوانه العاليه kissed the Black Stone and beheld Maqām Ibrāhīm, the latter of which houses a stone stood upon by Prophet Ibrāhīm عليه السلام whilst he constructed the Ka‘bah.¹

Hajj on foot

At the time, the Amir of Ahl al-Sunnah was approximately 30 years old. He and those with him made intention to perform ḥajj on foot. They then walked from Makkah, to Minā, to ‘Arafah and finally Muzdalifah.

The Messenger of Allah صلى الله عليه وآله وسلم explained, “Whoever walks from Makkah, performs ḥajj and returns; seven hundred virtues similar to the virtues of the Ḥaram shall be written for them.” It was asked, “What do the virtues of the Ḥaram amount to?” He replied, “Every virtue is 100,000.”²

The Ḥanafī jurist, Mufti Amjad ‘Alī al-A‘ẓami رحمته الله عليه comments on this hadith, “This means there are 70 million good

¹ *Malfuzāt Amīr-i-Ahl-i-Sunnat*, vol. 3, p. 277

² *Al-Mustadrak li al-Ḥākim*: 1735

deeds for every footstep. وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ. Allah is the Possessor of great benevolence.”¹

The Proof of Islam, Imam Muḥammad al-Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ encouraged, “If possible, perform hajj by foot, as this is superior.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The book he befriended

This blessed journey is not easy to encapsulate in words. The book that accompanied the Amir of Ahl al-Sunnah in this time was *Anwār al-Bishārat fī Masā'il al-Ḥajj wa al-Ziyārah*³. This was written by Imām Aḥmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ. Adding to this, the Amir of Ahl al-Sunnah remained barefoot in both Makkah and Madinah.

¹ *Bahār-i-Sharī'at*, vol. 1, p. 1032, part 6

² *Iḥyā al-'Ulūm*, vol. 1, p. 391

³ With the aid of *Anwār al-Bishārat fī Masā'il al-Ḥajj wa al-Ziyārah*, *Bahār-i-Sharī'at* etc., and gathering together important modern issues from his personal experiences, the Amir of Ahl al-Sunnah has compiled two comprehensive books, *Rafīq al-Haramayn* and *Rafīq al-Mu'tamirīn*. These are indispensable companions on hajj and 'umrah journeys. If one is fortunate enough to read the book '130 Accounts of Prophetic Devotees', he will attain a more elevated experience of the hajj journey. This is tried and tested.

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Journey to Minā

On the 8th of Dhū al-Ḥijjah, a sea of enthusiastic ḥajj pilgrims surged towards Minā. Arriving themselves with all necessary equipment and food, the group went onto a hill, whereupon they set up camp. The Amir of Ahl al-Sunnah faced many tests throughout this experience, but he always reminded himself that Allah being pleased is what matters most.

The first test was suffering pain in his back from scaling and descending the hilltop. He went with a friend to a hospital for a check-up. He then faced another test, by forgetting where his group had set up camp. This caused him to be separated from the others for an entire day.

The plains of ‘Arafah

On the 9th of Dhū al-Ḥijjah, millions of Allah's guests were preparing to leave for ‘Arafah. The greatest pillar of ḥajj is the wuqūf of ‘Arafah. Whoever (in the state of iḥrām) is present on the plains of ‘Arafah from the time zuhr salah begins on the 9th Dhū al-Ḥijjah, until the true dawn of the 10th, has become a ḥāji.

The Amir of Ahl al-Sunnah set off with his friend on foot, beginning an approximately 11km journey to ‘Arafah. Finally, they arrived at the blessed plains of ‘Arafah, where the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once delivered a sermon near Jabal al-Raḥmah. Every year, Prophets Khidr and Ilyās عَلَيْهِمَا السَّلَامُ also come to this same place. As he passed through, a voice called out

from a nearby tent, saying, “Shaykh! Please lead us in du‘ā.” He began a tearful du‘ā in his own unique fashion.

Night of Muzdalifah

Due to traveling from Minā to ‘Arafah and then to Muzdalifah, along with all other acts of worship within one day, ḥajj pilgrims naturally become physically tired. When the Amir of Ahl al-Sunnah departed for Muzdalifah, he saw tired and ill pilgrims being carried on the backs of others. Having walked for the entire journey, his feet became swollen. Meanwhile, buses carrying pilgrims were moving steadily without stopping. In this state of exhaustion, he was then blessed with the help and mercy of Allah.

A car came to a stop next to him, in which there were some Urdu-speaking people. They said, “We are heading to Muzdalifah. Come and sit, we will take you there.” Thanking Allah in his heart, he sat in the car, and these pious individuals took him to Muzdalifah.

Superior to Laylat al-Qadr

According to some scholars, the night of Muzdalifah is superior to Laylat al-Qadr for ḥajj pilgrims. It is better to collect the

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stones used at the jamarāt from Muzdalifah.¹ Having spent the night here, he travelled to Mina to perform jamarāt itself.

Saved a person's life

After the wuqūf of Muzdalifah, pilgrims turn their attention to jamarāt. In those days, due to the huge number of pilgrims, accidents would occur, and many people would die due to being trampled. That year, similar events unfolded. Seeing a pile of bodies, he aggrieved greatly. He later came to know there were many similar piles of bodies accumulated in other places.

Suddenly, he saw a person who had fallen inside a crowd and was close to being trampled. He could not contain himself. Reaching down, he lifted him upright on his feet, despite bending towards the ground or trying to pick something up from it being extremely risky in such a crowd. However, he could not see a Muslim being crushed before him. His friend exclaimed, "Ilyas! What did you do?" Smiling, he said, "Ask his heart." ("Ask the one whose life was saved how relieved he is.")

State of mind when throwing stones at the jamarāt

On the first day, stones are thrown at the major Satan (pillar), so the Amir of Ahl al-Sunnah did so. He says, "When throwing these stones, think 'I am stoning the Satan (*hamzād*) that is with me.'"

¹ For details concerning the collection of stones and the method of stoning the pillars, refer to *Rafiq al-Haramayn* pp. 183-191.

The qurbani of hajj

Alongside his friend, he then purchased an animal for qurbani and went to where this takes place. Knives were being sold for slaughtering, so he purchased one and slaughtered his own and his friend's animal. He saw other pilgrims were now coming to request to have their animals slaughtered by him as well. Out of kindness, he slaughtered eight animals without any charge.

Help from the unseen yet again

After completing his qurbani, his ihram garments had some droplets of blood on them. In this time, his friend also became separated from him.

Time for zuhr set in, and he had no other garment to perform salah in. Walking alone, hungry and thirsty, he found hajj organisational teams in Minā and asked, **فَيْنَ سُوقِ الْعَرَبِ**¹ 'Where is the Arab market?' After being told differing things, he later found out these people undertake this duty during the hajj season having come from village areas, and they probably do not have much knowledge of the route either.

The Amir of Ahl al-Sunnah gave salaam to an Arab with a car and explained he had been separated from his group and needed

¹ In Arabic **أَيْنَ** means where. However, in Arabia and other places people pronounce it as **فَيْنَ**. Therefore, the Amir of Ahl al-Sunnah said the same.

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to get to سُوقُ الْعَرَبِ. This person seated him in his car and began driving. During the journey, the Arab offered him an apple as well. The route was very busy; people's heads were visible to a great distance. The car crawled along at a snail's pace. When they arrived, the driver said, هَذَا سُوقُ الْعَرَبِ "This is the Arab market". The Amir of Ahl al-Sunnah again set off for an unknown location.

He remembered the name of a ḥajj agent and found his tent by asking others for more information. This is because Memon ḥajj pilgrims from the Kharadar and Mithadar areas of Karachi would be there. There he met Hāji 'Ali Barakātī رَحْمَةُ اللّٰهِ عَلَيْهِ, who would pray behind him in congregation back in Shahīd Masjid. This person was a staunch devotee of the Messenger of Allah and a murid of Sayyid Muhammad Miyān Marehrawī رَحْمَةُ اللّٰهِ عَلَيْهِ in the Barakātīyah spiritual chain.

He informed Hāji 'Ali he had become separated from his group, and his garments were covered in blood. He also needed to offer zuhr salah and asked if water could be provided. Hāji 'Ali then gave him a gallon's worth of water in a container. Incidentally, the Amir of Ahl al-Sunnah met the son of his deceased brother 'Abd al-Ghani, Haji Anwar. The latter was lovingly referred to

as ‘Haji Pe’¹ and had also come to perform hajj. As they began conversing, screams of “Fire! Fire!” were raised and flames became visible.²

Fire in all directions

Fire had broken out. Hāji ‘Ali bolted towards his belongings to secure his wealth. The Amir of Ahl al-Sunnah said, “My wealth is this water, as I need zuhr salah.” Even in this state of pandemonium, he did not panic. When he came out from the tent, he saw flames reaching to the sky and people running in confusion. A short time later, helicopters arrived and dropped water to extinguish the fire. He tried to tell people to avoid

¹ In the Memon language, پے is used for father. The Amir of Ahl al-Sunnah’s brother, ‘Abd al-Ghanī رَحْمَةُ اللهِ عَلَيْهِ named his son Abd al-Rahmān after their father Hāji ‘Abd al-Rahmān رَحْمَةُ اللهِ عَلَيْهِ. For this reason, he was fondly referred to as Haji Pey.

² In the past, fires would break out nearly every year in Minā because pilgrims would take stoves with them. When the authorities banned them, people would take them secretly. If the police saw them, they would break them. As there was no punishment, people would take them thinking that the most that will happen is that they will be broken. Due to this, the occurrence of fires could not be stemmed, and many people would die. Then, a solution was found in fireproofing the tents in Mina. اَلْحَمْدُ لِلّٰهِ Nowadays the arrangements are much better, making things a lot easier.

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running and causing a stampede, as the fire was at quite a distance, but the chaos meant nobody listened.¹

Worried about salah

People were running in different directions to save their lives. Even in this difficult situation, the Amir of Ahl al-Sunnah was concerned about his salah. He said to a person in a tent, “My iḥrām has blood on it from qurbani. Please give me some space so I can clean myself with water and offer salah.” Hearing this, a reckless person exclaimed, “Mawlana! Our garments are also stained with blood from qurbani, and we offered salah like this. Our hearts are clean though.” **مَعَادَ اللَّهِ**

Dear Islamic brothers! This is a very severe statement as there is an aspect of disbelief (kufr) in it. Purity is a condition for salah, and the blood that exits an animal during qurbani is impure. It is as though that unfortunate person rejected this condition of salah by saying “Our hearts are clean though.” It is necessary for such a person to repent, recite the *kalimah* again and renew his marriage contract.

The Amir of Ahl al-Sunnah went to a nearby washroom. He was concerned with one thing only, and that was his salah. Here he

¹Allah forbid! If you find yourself in a perilous situation, rather than running upon seeing other people do the same, cling to a wall or pillar so that the fleeing crowd passes you. Otherwise, if unable to run at their speed or for some other reason you fall, you may be crushed under their feet.

came across Hāji ‘Ali Barakāti رَحْمَةُ اللهِ عَلَيْهِ again. “You have offered zuhr prayer”, the Amir of Ahl al-Sunnah said, “give me your ihṛām and wear mine.” He then washed off the blood on his body with two bottles of water. Purchasing two more bottles, he performed wuḍū and offered zuhr salah on time.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Shaving the head and the ṭawāf of ziyārah

After having his head shaved, he performed ṭawāf of ziyārah and completed the pillars of hajj. Only the throwing of stones was left to be performed on 11th and 12th. He returned to Minā and found his lost friend at the place where the fire had broken out. There was no tent facility available for rest.

In those days, Amir of Ahl al-Sunnah would lead salah at Nūr Masjid, Kharadar. He met someone who lived near this masjid. This person offered him a place to stay, which he accepted. The Amir of Ahl al-Sunnah emphasised he wanted someone to awaken him for fajr, and finally fell asleep.

Despite the collective tiredness of many eventful days, he still awoke for fajr by himself and offered salah. Due to a scarcity of water, there was great rush in the washrooms. People had to resort to buying water. On the second night, fearing a lack of water and not waking up due to tiredness, he was unable to sleep. He filled a bottle with water, hid it behind a pillar and sat

The Amir of Ahl al-Sunnah's first hajj (1980)

against the pillar itself. He fell asleep seated. When his eyes opened for fajr, in a state of drowsiness, he reached for the bottle of water but found it was missing. He did manage to find other sources of water and offered fajr salah.

The Amir of Ahl al-Sunnah and salah

Alongside *fard* and *wājib* salah, the Amir of Ahl al-Sunnah is very punctual in offering the sunnah and *nafl*.

Missing an obligatory salah is something he simply could not fathom. He is very cautious when it comes to this topic. He says, "I cannot remember deliberately missing any salah in my life." Even when travelling abroad, he books flights which coincide with times in which salah does not have to be offered, as performing wuḍū and offering salah on a plane is not straightforward.

Some years ago, he had to undergo an operation. Even then, he had the surgeon operate after 'ishā', which allowed him to not miss fajr salah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We too should ensure to not show any shortcomings concerning obligatory salah. We should offer all five salah in congregation in the first row.

Read the following account and also make an intention to act upon Pious Deed number 3 from the 72 Pious Deeds booklet: “Today, did you give the invitation to offer salah in your home, market, or wherever you were during the times of prayer before offering prayer yourself?”

Returning to Madinah from Makkah

When pilgrims began their journey to Madinah, the Amir of Ahl al-Sunnah joined a group of pilgrims on a truck. Before they set off, he asked the driver to stop at a suitable place to offer fajr salah. It was nighttime when the journey began, and he fell asleep whilst seated. When his eyes opened, the truck was moving towards Madinah. He noticed some whiteness in the sky and ascertained fajr had begun.

He began to say **صَلَاةٌ صَلَاةٌ** in a raised voice and hit the side of the truck to make noise. The truck driver stopped, and everyone disembarked in the middle of a desert. There was complete silence and no sign of water, but he had some Zamzam water with him. **مَا شَاءَ اللَّهُ**. Even then, he had such knowledge of Islamic legal rulings that he told the others, “I have Zamzam water, so I

The Amir of Ahl al-Sunnah's first ḥajj (1980)

am not permitted to perform tayammum.¹ He who has no access to water should perform tayammum.”²

Through the grace of Allah and His beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they offered fajr salah and continued on their journey to Madinah. اَلْحَمْدُ لِلّٰهِ He then presented himself in the court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after completing his first ḥajj.

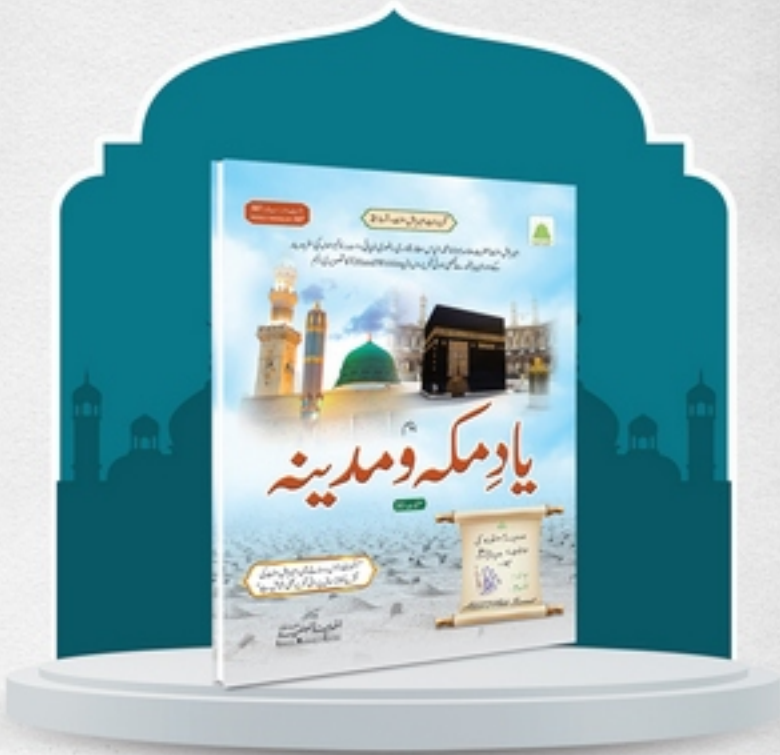
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

(To be continued in the next part)

¹ It is stated in al-Fatāwā al-Razawiyah: “Ablution and ghusl with blessed Zamzam water is permissible without dislike according to our noble Imams.” (al-Fatāwā al-Razawiyah, vol. 2, p. 452)

² Fatāwā TaTar Khaniyyah, vol. 1, p. 234

Next Week's Booklet



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com