

WEEKLY BOOKLET:358



# When Attar Returned (1980) **From Medina**

ENGLISH

Respecting Medina

You are not going; you are but coming

Offer for a permanent visa

Raza's message for those returning from Medina

Presented by: (DA'WAT-E-ISLAM)  
**AL-MADINAH-TUL-ILMIA**  
**Islamic Research Center**

امیر اہل سنت کی سفرِ مدینہ 1980 سے واپسی

## When Attar Returned From Medina (1980)

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## When Attar Returned From Medina



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

## Dua for reading this book

**R**ecite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study ان شاء الله.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

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

### Note:

Recite ṣalāt upon the Prophet once before and after.

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## When Attar Returned From Medina (1980)

### A prayer by the Amir of Ahl al-Sunnah's successor

O Allah! Whoever reads or listens to the 20-page booklet *When Attar Returned From Medina*; grant them deep love of Medina, and allow them to safely visit this sacred city every year.

أَمِيرُنْ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### The excellences of sending ṣalāt upon the Prophet

When standing before the sanctified resting place of the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, one can recite this verse:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ  
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Afterwards, one can recite صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ يَا رَسُولَ اللَّهِ 70 times. An angel will then exclaim, “O so-and-so! May Allah’s peace be upon you.” Then the angel makes this dua, “O Allah! May no

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need of theirs remain unfulfilled.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### What did he say about Medina?

The Amir of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri was once in Medina, either before departing for ḥajj or after completing the latter. Somebody said, “Medina is empty during ḥajj season.” The shaykh immediately replied, “What is this you have said? Medina and the Prophet’s court are always full of angels.”

### The choicest of words

Before speaking, one should ensure to pause and think. When speaking about Medina in particular, one’s words should exude and sparkle with love for the blessed city and the immaculate Prophet that presides therein.

May Allah protect us from even saying one unsuitable letter or word regarding that sacred land.

History is filled with examples of devotees who displayed astonishing levels of decorum and respect for Medina. For

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<sup>1</sup> Mawāhib al-Ladunniyya, vol. 3, p. 412



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example, a man in the blessed city was seen constantly crying and asking for pardon. When asked why, he explained:

I once said the yoghurt found here in Medina is sour and bad. My gnosis was then taken away and severe issues presented themselves before me. It was as though they said to me, “O you who refers to the yoghurt of the Beloved’s city as sour and bad! Let love govern what you see! Everything in Medina is matchless.”<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

### Respecting Medina

In front of the renowned Imam Mālik رَحِمَهُ اللهُ عَلَيْهِ, a person said, “The soil of Medina is not good.” The imam then issued a fatwa stipulating for the person to be whipped thirty times and imprisoned.<sup>2</sup>

### Preparing to travel for Medina

Imam Aḥmad Razā Khān رَحِمَهُ اللهُ عَلَيْهِ came to Jeddah for his second ḥajj journey. He then developed a fever. Upon travelling to Mecca and performing ‘umrah, his condition still showed no sign of improving.

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<sup>1</sup> Bahār-e-Mathnawī, vol. 128

<sup>2</sup> Al-Shifā', vol. 2, p. 57

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He revealed, “I fear this fever not getting better means I may not be able to visit the Prophet ﷺ. Whatever happens, I’ve made intention to visit Medina regardless.”

Mecca’s elite panel of scholars, who were greatly impressed by his academic prowess, advised him to go after he recovered. In reply, he said a phrase worthy of being written in gold; “The real reason I came here to visit Medina. Both times I left home to make ḥajj, this was my intention.”

The scholars insisted and reminded him of his health, to which he presented this hadith: **مَنْ حَجَّوْكُمْ بِيُرِّي نِي فَقَدْ جَفَانِي** – “He who performs ḥajj but does not visit me; such a person has been unjust to me.”<sup>1</sup>

They mentioned how the imam had already visited Medina after his first ḥajj. He replied by saying:

According to my understanding, this hadith does not mean that a person can perform ḥajj multiple times in his life and visit Medina just once. It instead means visiting Medina is a must alongside each ḥajj.

Make dua I can reach the Prophet ﷺ. May I be allowed to gaze upon the Rawḍah once, even if my life comes to an end at that very moment.<sup>2</sup>

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<sup>1</sup> Kashf al-Khafā', vol. 2, p. 218, hadith 2458

<sup>2</sup> Malfūzāt-i-Ālā Hazrat, p. 202

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

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## To Medina I go

**O those who love Allah's Messenger!** For some, hajj is but a part of their journey to their ultimate destination, which is none other than Medina.

Pakistan's former grand mufti, Sardār Ahmad al-Qādirī رَحْمَةُ اللهِ عَلَيْهِ used to lead salah in his Sunni Razavi Masjid (Faisalabad). People travelled from far and wide to hear his Friday speech and pray behind him.

One year, he was set to travel for his second hajj. That Friday, he called one of his students and told him to let people know of this, as this would make them happy. As soon as the student announced this publicly, the mufti called him over and said:

اَلْحَمْدُ لِلّٰهِ I have completed my obligatory hajj. This time, my intention is purely to visit the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. For the sake of visiting him, I was granted the honour of doing hajj along the way. For this reason, declare to the people; tell them I am going to Medina!

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Correlating to this, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ had reached the station of being *fanā fi al-Rasūl* (being completely engrossed in love of Allah's Messenger). True devotees see nothing other than their Beloved, as he was the reason for which this very universe was created.

In his poetry, the imam expresses his love for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by saying, "I left my home to visit the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ , and by the blessings of this, I was given opportunity to perform ḥajj along the way."

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

### **There is nothing like Medina**

The most matchlessly beautiful cities in all creation are Mecca and Medina. No other place compares to them. Mercy showers like rain day and night there. They soothe the eyes and hearts of all Muslims.

In fact, all the world's beauty cannot match the deserts of Arabia. Yet, when it comes to the peace, serenity, and tranquillity found in Medina; this is especially not found anywhere else. Its captivating and enlightened atmosphere is completely unique. Let alone humans, even angels yearn to visit this sacred city over and over.

The pen of Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ stirred yet again

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to discuss this wonderful topic in his poetry. In summary, one of his couplets refer to a hadith describing how 70,000 angels come to Medina every morning and evening. They recite ṣalāt and salam upon the Prophet and depart, never to return until the Day of Judgement. If they do not take turns, countless angels would never be able to visit Medina.

Yet, that is the place nobody is left hopeless or desperate. All are given to their hearts content and more. Sinless angels have been given permission to visit only once, but if a sinful member of the ummah wishes to remain in Medina for their entire life, they can do so and nobody can stop them.

### **Staying in Medina for two and a half months**

During his 1980 trip, Mawlana Ilyas Attar al-Qadiri spent around two and half months in Medina, from Shawwāl to mid/late Dhū al-Ḥijjah. After these priceless moments in the Arabian ambience, time came for him to depart.

These moments were nothing short of a calamity for him. This sadness and grief were at inexplicable levels. Why would this not be the case, when such beauty and splendour was soon to be hidden from his gaze?

Physically leaving Medina is not easy for those who love Allah's Messenger صلى الله عليه وآله وسلم. When they must depart, they do not wish to leave Masjid al-Nabawi, the masjid's minarets, the

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Green Dome, or anything else. At that time, one feels like crying uncontrollably. In fact, the heart longs for one to pass with their faith intact in Medina itself, and peacefully be buried in Jannat al-Baqīʿ.

### Those leaving Medina

Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللهِ عَلَيْهِ writes:

The condition of those leaving Medina cannot be expressed verbally. Being away from the city anguishes them to no end. I have seen some clinging to the doorstep of Masjid al-Nabawi and crying.<sup>1</sup>

### “Farewell, O Master of Madinah”

Mawlana Ilyas Attar al-Qadiri found leaving Medina to be unbearable. Before his departure, he poured his heart out to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with a poem expressing how difficult is for him to say goodbye. It has been almost 50 years since this poem was written, yet the emotions it stirs still brings listeners to tears today.

صَلُّوا عَلَيَّ الْحَبِيبِ      صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

### The acceptance of this farewell poem

This farewell poem was accepted by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

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<sup>1</sup> Mir'āt al-Manājīh, vol. 2, p. 506

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After Mawlana Ilyas Attar al-Qadiri wrote this poem, an Islamic brother was honoured with a vision of the Prophet ﷺ in a dream.

This Islamic brother was ‘Abd al-Qādir ‘Attārī, a preacher of Dawat-e-Islami from Hyderabad (Sindh). He worked night and day for Islam. He possessed deep passion for carrying out religious works, to the extent he would deliver lessons 6 times a day in various masjids. He would even deliver lessons twice at zuhr time; one at 1:30pm and another after the 2:00pm congregation. During Ramadan 1408 AH he performed ‘umrah, and passed away on the final Friday of the month whilst still young.

His elder brother revealed ‘Abd al-Qādir saw the Prophet ﷺ in a dream, who then declared:

Convey my salam to Ilyas Qadiri and inform him we liked the poem he wrote. Tell him to compose a new one when he comes to Medina next. If this is not possible, he should recite the same poem to me again.

### The final salam

When time came to leave Medina, Mawlana Ilyas Attar al-Qadiri *دَامَتْ بَرَكَاتُهُمْ الْعَالَمِيَّة* made his way to the resting place of the Prophet ﷺ, as though he was seeking permission to leave. His

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heart overflowed with grief. He did not wish to leave, but circumstances left no choice.

Whilst heading to the Rawḍah, he was overcome with such an intense state of emotion that he would uncontrollably kiss the walls that appeared before him, and even flowers and leaves. In this state of spiritual ecstasy, when he leant down to kiss a plant, a thorn that was attached to it poked his eyelid, causing a small amount of blood to emerge.

With this fresh wound of Medina, he entered Masjid al-Nabawi stricken with sadness, and wept as he presented his farewell salam and poem. After taking permission to leave, he left walking backwards, not turning his back. For him, even the thought of turning his back was disrespectful.

Outside the masjid, he found himself in huge crowd pilgrims pouring in from around the world during ḥajj season. He stood amongst them with tears in his eyes.

Seeing him, people wondered why he was crying. “Brother”, somebody from Pakistan came forward and asked, “What is the matter? Why are you crying so much?” This question was like salt on a wound. This wound was one that could not be seen with one’s physical eyes, but a matter of the heart. How could this devotee of Madinah show or describe the state of his heart to the questioner? With tears flowing profusely, the shaykh lamented, “I am leaving Medina.”



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Those not familiar with deep-rooted devotion for Medina and the Prophet ﷺ cannot comprehend this. There is a world of difference those who truly love the Prophet ﷺ, and those who have not even read, seen or heard about it. Leaving Medina weighs more heavily upon them than mountains.

### “You are not going; you are but coming”

After leaving the Prophet’s presence, Mawlana Ilyas Attar al-Qadiri visited his shaykh, as the latter helps build good qualities in his students. Through his shaykh, Mawlana Ilyas al-Qadiri learnt how to love and yearn for the city of Medina.

He wept and rubbed his eyes in sadness. When he arrived at the home of his shaykh (Ḍiyā' al-Dīn al-Madanī رَحْمَةُ اللهِ عَلَيْهِ), he placed his head in his lap and began to cry. The friends of Allah can come to know the state of another person’s heart, and are also well-versed in solving their problems. Shaykh Ḍiyā' al-Dīn al-Madanī comforted the grief-stricken heart of his student.

He did so by asking, “What is the matter?”

Mawlana Ilyas al-Qadiri replied, “I am leaving Medina today.”

The shaykh sympathetically rubbed his hand upon his head and said, “You are not leaving Medina. You are arriving.”

In his intense sadness, Mawlana Ilyas al-Qadiri could not immediately understand the secret in these words of his shaykh,

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but as they exited the mouth of a saint, they held undoubted significance.

Since that trip in 1980 till 2024, Mawlana Ilyas al-Qadiri has visited Medina countless times, which was the meaning of his shaykh's words, "You are not leaving Medina. You are arriving."

### **Offer for a permanent visa**

Mawlana Ilyas Attar al-Qadiri had a friend who lived in Medina and loved him greatly. He once made an offer of accommodation and a permanent visa to the shaykh to live there permanently.

Although the shaykh is brimful with love for Medina, he controlled his emotions. Due to his passion for spreading the sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ across the world, he said to his friend, "أَلْحَقْهُ بِاللَّهِ" The way in which I have the honour of serving Islam Pakistan, I do not see that same opportunity here, so I cannot remain here indefinitely."

### **Unmatched passion for serving Islam**

A point to bear in mind: the greatest devotees of the Prophet were his Companions عَلَيْهِمُ الرِّضْوَان. When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ departed from this physical world, thousands of Companions left Medina and travelled to various parts of the globe to spread Islam. They then spent the rest of their lives doing this.

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A big example of this is that according to one opinion, there were around 124,000 Companions present during Ḥajjat al-Widāʿ. Despite this vast number, only around 10,000 Companions عَلَيْهِمُ الرِّضْوَانُ buried in Jannah al-Baqīʿ, the famous graveyard of Medina. The graves of many Companions can be found throughout the world, such as in Pakistan, India, Turkey, and even China. They travelled far and wide to spread the message of the Quran and sunnah.

### **Message to the responsible individuals of Dawat-e-Islami**

At the time of this journey to Medina in 1980, Dawat-e-Islami had not yet been founded, but the Amir of Ahl al-Sunnah's passion for serving the religion was at its peak.

Even at that time he would gather people in various ways and carry out Islamic activities. He had great zeal for spreading goodness and was determined to convey this to the people of the entire world.

On many occasions, he advised the responsible individuals of Dawat-e-Islami by telling them:

You can visit Medina all year, perform ḥajj and ʿumrah, but many people who do not usually come to the masjid attend during Ramadan. If all responsible individuals of Dawat-e-Islami go to Medina when such an important opportunity to call towards righteousness arises, then

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who will encourage such people to follow the sunnah?  
Who will make them into regular worshippers and true devotees of the Prophet?

I can only advise the responsible individuals of Dawat-e-Islami; there are many other opportunities to visit Medina. Having said this, it is fine if you visit once during Ramadan.

You can understand this through the following example: There are several businessowners whose busy season is Ramadan or Eid al-Fitr, like sellers of traditional sweets and tailors. Even if you were to give them a free ticket for 'umrah in Ramadan, they would not go.

This is because they know that by working during those days, they could earn perhaps ten times the value of the travel ticket, and they could travel in another month instead.

If those who have a desire for earning the lowly wealth of this world are not willing to accept a free 'umrah ticket in Ramadan, then why would those who have passion for spreading Islam and reforming the people of the world not remain in their own city during this important time, to fulfil this great goal?

الحمد لله Thousands of individuals come to the masjid and join the i'tikāf which takes places during the entirety of Ramadan, or in the last 10 days. If the responsible individuals of Dawat-e-

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Islami were to leave for ‘umrah during Ramadan, then who will help these brothers sitting in i’tikāf? Who will transform them from being worshippers in Ramadan to being worshippers all year round? Who will guide them towards living one’s life according to the sunnah?

May Allah allow my words to positively affect your hearts.

In this regard, let us read an interesting story.

### **The Prophet’s blessings are everywhere**

One of the righteous mentioned:

I was in Medina at the Rawḍah, when I was overcome by a particular state. “O Messenger of Allah! I never want to go back to my city now that I am here.” A voice from the sacred grave said, “If I am confined to this grave of mine, then everybody who comes here ought to stay. If I am with my ummah in every state, then you should return to your own city.” Hearing this, I returned to my city.<sup>1</sup>

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

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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<sup>1</sup> Al-Ibrīz, vol. 2, p. 88

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### **It was as though a family member had died**

After making his final visit to the Prophet ﷺ and his shaykh, the Amir of Ahl al-Sunnah returned to his place of stay. As he had grown friendly with some of the people there, they would come to visit him.

The state of the Amir of Ahl al-Sunnah's heart was as though one of his family members had passed away and people were coming to pay their condolences. Eventually, the moment arrived when he, with his grief-stricken heart, sat in the bus and left for Jeddah.

### **Arrival in Jeddah and concern for salah**

On the last night of this trip to Medina in 1980, his bus was travelling to Jeddah.

Just a short distance before arriving, the Amir of Ahl al-Sunnah's gaze fell upon the sky and it seemed as though fajr had started. His sadness upon leaving Medina did not mean he had forgotten about salah. He stood and began to call out, "Time of salah has started!" Even prior to the founding of Dawat-e-Islami, it was part of his routine to awaken and alert others for fajr.

Nobody responded to his calls towards fajr salah, so he moved forward to the driver and requested him to stop the vehicle. Unfortunately, the driver was not interested either. With a dejected heart, he returned to his seat. After some time, he looked towards the sky again and saw that light had increased.

### When Attar Returned From Medina (1980)

He then invited the bus full of people to pray, but nobody showed any response. He was now worried, as the driver was not stopping the bus, and nobody was willing to disembark with him to offer salah.

Instead of their passion for worship increasing after ḥajj, the pilgrims were in such a deep sleep that nobody was willing to get up. The Amir of Ahl al-Sunnah's heart was already torn due to separation from Medina, and now he was further aggrieved at the prospect of missing fajr salah.

Just like during his ḥajj journey, he had a bottle of water to perform wudu.

Sadly, there was nowhere to make wudu on the bus, so in the end, he performed tayammum and offered salah whilst seated. What else could he do?

They arrived in Jeddah a short while later. Perhaps the driver did not stop with the thought that Jeddah was not far away, and they could offer salah once they had arrived there, even though this should not have been done. This is particularly the case for fajr, 'aṣr and maghrib salah, as they have short durations.

If the vehicle was to break down on the way, it would be extremely difficult for the travellers to perform wudu and salah. Whenever the first opportunity arises during a journey, one should stop and offer salah.

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When the bus stopped in Jeddah, the Amir of Ahl al-Sunnah quickly got off, placed his belongings on the footpath, took out his water bottle, performed wudu and offered fajr salah. As he finished, he noted down the time on his watch. In those days, there were no apps or internet where a person could check salah times. Later, when he checked fajr time on the calendar **الْحَمْدُ لِلَّهِ** he learnt he had offered it within its time.

May we also be granted such concern for salah! He then went to a friend's house, stayed there for a while, went to the airport, and finally set off back to Pakistan.

### **Raza's message for those returning from Medina**

The Reviver of Islam, Imām Aḥmad Razā Khān **رَحْمَةُ اللَّهِ عَلَيْهِ** says to those departing from Medina:

Before leaving, present yourself before the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and repeatedly request to be granted this blessing (of visiting Medina). Keep in mind and implement the same manners that were observed when leaving the Ka'ba.

Make a sincere dua, saying, “O Allah! Grant me a death upon faith and the sunnah in here in Medina! Allow me to be buried in Jannat al-Baqī’!”



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اللَّهُمَّ ارْزُقْنَا امِينِ امِينِ يَا اَرْحَمَ الرَّاحِمِيْنَ وَصَلَّى اللهُ تَعَالَى عَلٰى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَاٰبِنِهِ وَجَزِيَّتِهِ  
اَجْمَعِيْنَ امِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ<sup>1</sup>

## Farewell, O Master of Medina

The Companion ‘Abdullah bin ‘Umar رَضِيَ اللهُ عَنْهُ said:

When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ bade farewell to somebody, he would hold their hand and not let go until they did. He would say, “I entrust your religion, safety, and final deed to Allah.”<sup>2-3</sup>

Explaining this hadith, Mufti Aḥmad Yār Khān Na‘īmī رَحِمَهُ اللهُ عَلَيْهِ writes:

Before travelling, the Companions would come to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and be given farewell. This still happens today. Visitors come in their final moments and say الْوَدَاعُ الْوَدَاعُ يَا رَسُولَ اللهِ الْفِرَاقُ الْفِرَاقُ يَا حَبِيبَ اللهِ.

This is the generosity and majesty of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in that he never lets the hands of his devotees go. Even now, he does not let go of us sinners. May Allah keep us steadfastly close to him.

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<sup>1</sup> Fatāwā Riḍawīyyah, vol. 10, p. 769

<sup>2</sup> Sunan Al-Tirmidhī, vol. 5, p. 277, hadith 3453

<sup>3</sup> Another narration mentions ‘ending deed’ instead of ‘final’

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Regarding the dua mentioned in the hadith, it is as though he is saying, “O those who live with me in Medina! Up until now, you live under my care. You ask from me regarding your issues and needs. I solve your problems and resolve your difficulties. Now you are leaving me, and I entrust all your matters to Allah.”

Alongside being a beautiful prayer, note the elegance and love with which he bade others farewell.<sup>1</sup>

### Masjid al-Mā'idah

There used to be a masjid near Masjid Banī Zafar, known as Masjid al-Mā'idah. It is said that it was built in the place that the Prophet ﷺ had appointed for *mubāhalah* with the Christians of Najrān.

It also where Salmān al-Fārisī رضى الله عنه had fixed pieces of wood into the ground and covered them with his shawl to set up a canopy for the Prophet ﷺ, who then came there with his blessed family.

According to one historical account, five plates of food were sent down from Paradise to this spot for the Prophet ﷺ and his family. Hence, it is also known as the “Masjid of Five Plates”.

Muslims had marked this place by constructing a dome there. In 1400 AH, the Amir of Ahl al-Sunnah visited the ruins of this

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<sup>1</sup> Mir'āt al-Manājīh, vol. 4, p. 43

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blessed place, and the dome was not present. At the time of writing, no traces of it remain. Yet, it is still a great blessing to visit this area.<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

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<sup>1</sup> ‘Ashiqān-i-Rasūl ki 130 Hikāyāt, p. 309

## WEEKLY BOOKLET STUDY

الْحَمْدُ لِلَّهِ! Every week, the founder of Dawat-e-Islami, Shaykh al-Tareeqah Ameer Ahl al-Sunnah, Founder of Dawat-e-Islami Hazrat Allamah Mawlana Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ العالی، and his successor Al-Haaj Abu Usaid Obaid Raza Madani مد ظله العالی، encourage the reading of a booklet. مَا شَاءَ اللَّهُ! Millions of Islamic brothers and sisters participate in this blessed activity by reading or listening to this booklet, benefiting from the prayers of Ameer Ahl al-Sunnah and his successor. This booklet is available for free download in audio format on the Dawat-e-Islami website, [www.Dawateislami.net](http://www.Dawateislami.net), and through the **Read and listen Islamic book application**. With the intention for reward, read it yourself, and distribute it for the Esal-e-Sawab of your deceased ones.

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