

# Love For Madinah



**6-July-2023**

Thought-provoking speech of weekly  
sunnah-inspiring ijtima

(For Islamic Brothers)

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

## Love for Madinah

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

“I have made the intention of sunnah *i'tikāf*.”

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, for you shall continuously gain the reward of *i'tikāf* for as long as you stay inside. Normally, when we are in a masjid, shar'iah does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which *dam* has been made. Yet, if the intention of *i'tikāf* is made, all these actions will become permissible. One should not make this intention of *i'tikāf* only to eat, drink or sleep. This intention should instead be made to please Allah.

It is stated in *Fatāwā Shāmi*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe *i'tikāf* and perform the dhikr of Allah for some time. Then he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

## Excellence of sending *ṣalāt* upon the Prophet ﷺ

As narrated by the Companion Abū Hurayrah رَضِيَ اللهُ عَنْهُ, the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي وَكُلَّ بِهَا مَلَكٌ يُبَلِّغُنِي، وَكُفِيَ بِهَا أَمْرٌ دُنْيَاكَ وَآخِرَتِهِ، وَكُنْتُ لَهُ شَهِيدًا أَوْ شَفِيعًا

‘Whoever gives salam to me near my grave, Allah shall appoint an angel over it who will convey it to me. Through it, he will be sufficed in his matters of the world and Hereafter.’

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then either said: ‘I shall be a witness for him/I will intercede for him.’<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

O those who love Allah’s Messenger! One of the best opportunities one can have in life is to visit the sacred, sanctified, blessed and holy city of Madinah. This is the very city our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is in; the same Prophet whose *kalimah* we have read, whose love fills our hearts, and who we expectantly hope to intercede for us. This is the same city in which the golden gates of his shrine are found. This is the same place Muslims the world over come to visit and where they fold their hands in respect and lower their heads in humility. With their hearts surging with love and tears falling from their eyes, this is where they present their salam to Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Doing this is nothing short of an indescribable privilege and honour. Yet, the generosity of Allah is boundless. A person comes to Madinah, attains the honour of presenting his salam to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and amazingly, Allah even appoints an angel who conveys this salam to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

<sup>1</sup> *Shu‘ab al-Īmān:1583*

The blessings, again, do not stop there. This very angel then takes care of all this person's matters of the world and Hereafter. Again, the blessings do not stop. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will also intercede for this person on the Day of Judgement.

Expressing his love for the Prophet in poetry, the scholar Ḥasan Razā Khān رَحْمَةُ اللهِ عَلَيْهِ extols:

The generosity of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gives hope to the hopeless. Why should I weep at my misfortune, when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can change my misfortune into goodness instantly? As for those who do not look at the thrones of worldly kings, and instead come to sit on the sand and earth of Madinah; these, in reality, are the truly fortunate.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ "A truthful intention is the best action."<sup>1</sup>

O those who love Allah's Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions like:

- ❖ You will listen to the entire speech to gain knowledge of Islam.
- ❖ You will sit in a respectful manner.
- ❖ You will refrain from acting lazy during the speech.
- ❖ You will listen to the speech to reform yourself.

<sup>1</sup> Al-Jāmi' al-Ṣaḡhīr: 1284

❖ Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! We find ourselves in the middle of ḥajj season. Many Muslims currently are partaking in this amazing journey. After making ṭawāf of the Ka'bah, walking between Safā and Marwah, going to Minā, 'Arafah and Muzdalifah; after all these honours, Muslims turn their hearts to face Madinah.

With yearnful hearts, with tearful eyes, with their bodies shaking in anticipation and swaying in joy, they then visit the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the holy city of Madinah. These are the same Muslims whom Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave permission to visit him. Think of how fortunate they are! If only the day came, in which us sinners could also have this honour. If only, we too could be called to Madinah!

We ask Allah to grant us sinners the privilege of visiting Madinah, and the opportunity to seek intercession from the court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

## The sanctity of the Prophetic court

The fourth Caliph of Islam, 'Ali bin Abī Ṭālīb رَضِيَ اللهُ عَنْهُ explains:

Three days had passed since the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away. A bedouin then came, fell to the floor near the grave and placed its soil upon his head. "O Messenger of Allah!", he exclaimed, "Whatever you heard from Allah, we have heard from you, and Allah has said:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٤٦﴾

‘And if when they (i.e. people) do injustice to their own souls (by committing sins), they should then present themselves in your august court, O beloved, and then seek forgiveness from Allah, and the Messenger intercedes for them; they would therefore definitely find Allah the Greatest Acceptor of repentance, the Most Merciful.’<sup>1</sup>

The bedouin continued, “O Messenger of Allah! I have oppressed myself ‘by committing sins’. I have now come to you, seeking for you to pray for my forgiveness.” A voice then said from the grave, **قَدْ غُفِرَ لَكَ** – “Your sins have been forgiven.”<sup>2</sup>

## Forgiveness has been granted

A similar incident was narrated by the scholar Ibn Jawzi **رَحْمَةُ اللَّهِ عَلَيْهِ** in ‘*Uyūn al-Hikāyāt*. This begins with Muhammad bin Ḥarb Hilālī **رَحْمَةُ اللَّهِ عَلَيْهِ** explaining:

I was at the grave of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, when I happened to see an A‘rābī (Arabian villager) come and say “O Messenger of Allah! In the truthful book Allah revealed to you, He declared:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٤٦﴾

‘And if when they (i.e. people) do injustice to their own souls (by committing sins), they should then present themselves in your august court, O beloved, and then seek forgiveness from

<sup>1</sup> Al-Quran, 4:64, Translation from *Kanz al-Īmān*

<sup>2</sup> *Kanz al-‘Ummāl*: 4319

Allah, and the Messenger intercedes for them; they would therefore definitely find Allah the Greatest Acceptor of repentance, the Most Merciful.”<sup>1</sup>

After reciting this verse, he said, “O my master! I have come to your court so my sins may be forgiven. I make you my intercessor in the court of Allah.” He then began to cry and tearfully recited these lines of poetry:

يَا	خَيْرَ	مَنْ	دُفِنَتْ	بِالْقَاعِ	أَعْظَمُهُ	فَطَابَ	مَنْ	طُبِيهِنَّ	الْقَاعُ	وَالْأَكْمَ
رُوسِي	الْفِدَاءُ	لِقَبْرِ	أَنْتِ	سَاكِنُهُ	فِيهِ	الْعَقَافُ	وَفِيهِ	الْجُودُ	وَالكِرْمُ	

“O most resplendent! Whose sacred body has been buried in this earth; the purity of which has fragranced these lands and hills. May my soul be sacrificed upon the grave you are resting in! In which is a priceless treasure of sanctity, generosity, and grace.”

The man cried, repeating these couplets over and over. He sought forgiveness for his sins before leaving. When I fell asleep, I saw the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream. He ordered me, **اِلْحَقِ الرَّجُلَ فَبَشِّرْهُ اَنَّ اللهَ تَعَالَى قَدْ عَفَرَ لَهُ بِسَفَاعَتِي** – “Go to that man and give him glad tidings Allah has forgiven his sins through my intercession.”<sup>2</sup>

## Mercy for the ummah

سَمِعْنَا اللهُ O those who love Allah’s Messenger! Let’s take a moment to think over what we have just heard. The first incident was described by a Companion, and the second by a member of the Prophet’s ummah. These events highlight something as clear as day: the Prophet

<sup>1</sup> Al-Quran, 4:64, Translation from Kanz al-Īmān

<sup>2</sup> ‘Uyūn al-Ḥikāyāt, vol.2, p.308

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ loves his *ummah*. Towards them, he is merciful and generous.

When he came into this world, رَبِّ هَبْ لِي اُمَّتِي was upon his lips. During his life, he remained concerned for his *ummah*. Even after passing away, he was heard saying رَبِّ هَبْ لِي اُمَّتِي. Even today, in his blessed grave, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is alive. He still is generous; he still has sinners forgiven for their sins, he still intercedes for his *ummah* and is aware of what is happening to them. He still now, to this day, helps and assists them.

### I have come to you after hearing جَاءُوكَ

Dear Islamic brothers! If only we were granted the opportunity to visit Madinah, be shaded by the Green Dome, stand before the resting place of Allah's beloved and seek his intercession! We would say: "O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ! This servant of yours is present! I am covered in sin from head to toe, and I seek your intercession so I may be forgiven!"

أَسْأَلُكَ الشَّفَاعَةَ يَا رَسُولَ اللَّهِ

O Messenger of Allah, I seek your intercession!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Hasten to Madinah

Dear Islamic brothers! Here is the section of the Quranic verse that was mentioned in both incidents. Allah announced:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٢٥٦﴾

"And if when they (i.e. people) do injustice to their own souls (by committing sins), they should then present themselves in your august

court, O beloved, and then seek forgiveness from Allah, and the Messenger intercedes for them; they would therefore definitely find Allah the Greatest Acceptor of repentance, the Most Merciful.”<sup>1</sup>

This verse explains a method of attaining forgiveness from Allah. When someone sins, they present themselves in the court of Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. There, they should repent to Allah and ask for forgiveness. Alongside this, they should also ask the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to pray for their forgiveness. If he does this, the sinful servant shall find Allah will accept their repentance and forgive their sins! **We learn that going to Madinah and visiting the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, is an action which leads to forgiveness.**

Allah says in another verse:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ

“And run towards the forgiveness of your Lord, and towards such a Paradise.”<sup>2</sup>

The scholar Naqī ‘Alī Khān رَحْمَةُ اللهِ عَلَيْهِ gives us a beautiful pearl of wisdom in regard to this verse, the summary of which is as follows:

These two verses can be combined. In the first verse, Allah tells us if we present ourselves before the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Madinah and repent, we will attain forgiveness through the blessings of the intercession of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The second verse tells us to run towards forgiveness. If we combine the two verses, the message of the Quran is clear. It is saying, “O sinner! O nation of the beloved! Those who have

<sup>1</sup> Al-Quran, 4:64, Translation from Kanz al-Īmān

<sup>2</sup> Al-Quran, 3:133, Translation from Kanz al-Īmān

oppressed themselves should run to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is there they shall acquire salvation.”<sup>1</sup>

سُبْحَانَ اللهِ The Quran itself wants us to hasten and run to Madinah. We should act upon this and rush to that blessed city as soon as possible. Whoever can visit should not be lazy in doing so. As for whoever does not possess the means to travel to Madinah, cannot afford it or does not have any visible means to travel, they should strive to increase their love, longing and yearning for that holy city. If they are sincere in their longing, they too shall visit Madinah one day - ان شاء الله.

## The importance of visiting Madinah

The imam of the Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ says:

Visiting the resting place of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the greatest of every *mustahab* action and critically important. In fact, it is near-*wājib* to do so.<sup>2</sup>

## Angels welcome the Muslims

The hadith expert of Delhi, Shaykh Abd al-Ḥaqq رَحْمَةُ اللهِ عَلَيْهِ writes in *Jadhb al-Qulūb*, “Whenever Muslims travel to Madinah intending to visit the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, angels gift them with mercy as a form of welcome.”<sup>3</sup>

## Gaining Intercession

As narrated in *Sunan Dāraquṭni*, Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

<sup>1</sup> *Jawāhir al-Bayān fi-Asrār-al-Arkān*, p.204

<sup>2</sup> *Fatāwā al-Razawiyah*, jld.9, p.538

<sup>3</sup> *Jadhb al-Qulūb*, p.211

مَنْ رَأَى قَبْرِي وَجَبَّتْ لَهُ شَفَاعَتِي

My intercession is *wājib* for whoever beholds my grave.<sup>1</sup>

Dear Islamic brothers! Mawlana Naqī ‘Alī Khān رَحْمَةُ اللهِ عَلَيْهِ grants us two pearls of wisdom regarding this hadith. Here is a summary of what he said:

## A surefire way of protecting your faith

### 1st pearl of wisdom

**Question:** The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ

أُمَّتِي – “My intercession is for the major sinners of my *ummah*.”<sup>2</sup>

In another hadith, it was said, “I will not be content until I have taken all of my *ummah* out of Hell and admitted them into Paradise.”<sup>3</sup>

These hadith indicate how intercession is for sinful Muslims. If this is the case, regardless of whether a Muslim has been to Madinah or not, what is the virtue and speciality of visiting the grave of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

**Answer:** Some scholars have explained how general sinners who have not visited Madinah, will receive a general intercession. Yet, those who have visited Madinah will receive a special intercession. They will be protected from the terrors of the Day of Judgement and admitted into Paradise without accountability. They will hold a high rank in Paradise, such that they will be blessed with a special vision of Allah.

Mawlana Naqī ‘Alī Khān رَحْمَةُ اللهِ عَلَيْهِ wrote another brilliant answer:

<sup>1</sup> *Sunan Dāraquṭnī, Kitāb-ul-Hajj, Bāb-al-Mawāqīt, vol.1, p.217, Hadith: 2669*

<sup>2</sup> *Sunan Abī Dāwūd, Kitāb al-Sunnah, Bāb fī Shafā‘ah, p.746, Hadith: 4739*

<sup>3</sup> *Subul al-Hudā, al-Bāb-al-Thānī ‘Ashr, vol.2, p.272*

Who will the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ intercede for? He shall intercede for believers only, and not for disbelievers. Intercession is for the sinners who left this world in the state of faith, and none of us are aware of Allah's hidden plan. We ask our Lord to protect our faith. It is possible the disobedient can lose their faith as they pass away, because of their sins. As a result, they will not be recipients of intercession. They may hope for intercession their entire lives, but because they died without faith, they will not be interceded for. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave glad tidings to whoever comes to Madinah and visits his grave. For them, he declared, *وَجِبَتْ لَهُ شَفَاعَتِي* - "My intercession is *wājib*." The meaning of *wājib* here means such a person shall most definitely be interceded for.

Mawlana Naqī ‘Alī Khān رَحْمَةُ اللهِ عَلَيْهِ finalises this discussion by saying: “This hadith means a believer who visits the grave of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, will have their faith protected by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself, and he shall intercede for them - ان شاء الله.”<sup>1</sup>

## Intercession of the Prophet ﷺ

### 2<sup>nd</sup> pearl of wisdom

O those who love Allah's Messenger! Another pearl of wisdom in this hadith, is how it highlights many people interceding for others on the Day of Judgement. The greatest station of intercession (*shafā'at al-kubrā*) belongs to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He will open the door of intercession and be the first to intercede. After him, prophets, angels, scholars, martyrs, hajj pilgrims and those who memorised the Quran and acted upon it will intercede.

<sup>1</sup> *Jawāhir al-Bayān fī-Asrār-al-Arkān*, p. 205,206

Even on this day, the ranks of the Muslims who visited Madinah will shine uniquely bright. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ issued glad tidings by saying, *مَنْ رَأَى قَبْرِي وَجَّهَتْ لَهُ شَفَاعَتِي* - “My intercession is *wājib* for whoever beholds my grave.”<sup>1</sup>

A particular word used in this hadith is *شَفَاعَتِي*. This makes this hadith mean that whoever visits the Prophet’s resting place in Madinah, will not receive the intercession of the scholars, angels, martyrs or hajj pilgrims. Instead, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself will personally intercede for them.<sup>2</sup>

Receiving the intercession of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a matter of great fortune. The majestic manner of his intercession is unparalleled and unmatched. Painting a picture of this with his poetry, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ says:

When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ intercedes for his people on the Day of Judgement, the beauty and magnificence of the intercession will be such that those who have not committed any sin and have been admitted into Paradise without accountability, will still feel a sense of longing. They will wish to take loan of someone’s sins, so that they too can have the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ intercede for them.

To finalise, hadith teach us how whoever beholds the grave of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, will have the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ personally intercede for him. سُبْحَانَ اللهِ May Allah make us amongst those included in this intercession!

<sup>1</sup> *Sunan Dāraquṭnī, Kitāb-ul-Hajj, Bāb-al-Mawāqīt, vol. 1, p. 217, Hadith: 2669*

<sup>2</sup> *Jawāhir al-Bayān fī-Asrār-al-Arkān, p. 205*

## Intention of Visiting the Prophet

The Companion ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُ reports, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ جَاءَنِي زَائِرًا لَا تَغْبِلُهُ حَاجَةٌ إِلَّا زِيَارَتِي كَانَ حَقًّا عَلَيَّ أَنْ أَكُونَ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ

Whoever comes to me with no other need except to behold me, it is a right upon me to intercede for them on the Day of Judgement.<sup>1</sup>

## Being close to the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgement

In another hadith, the wording كَانَ فِي جَوَارِي يَوْمِ الْقِيَامَةِ can be found. This means, whoever comes to Madinah only to see the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, shall be in close proximity to him on the Day of Judgement.<sup>2</sup>

Regarding this hadith, scholars say the only way this can be fully acted upon is if intention is made before travelling to Madinah, that the sole purpose of the upcoming journey is to visit the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In the process of visiting him, one will also be blessed with the opportunity to pray in Masjid al-Nabawi. They can also pray in Masjid Qubā' to receive the reward of an ‘umrah. سُبْحَانَ اللَّهِ Yet the central and main intention must be to visit Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

## No accountability in the Hereafter

O those who love Allah’s Messenger! Here is an amazing excellence of visiting the resting place of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Companion ‘Abdullāh bin Mas‘ūd رَضِيَ اللهُ عَنْهُ reports, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

<sup>1</sup> Al-Mu‘jam al-Awsaṭ man ismuhū-‘Abdān, vol.3, p.266, hadith: 4546

<sup>2</sup> Shu‘ab al-Īmān, Bāb fī al-Manāsik, Faḍl-al-Ḥajj wa al-‘Umrah, vol.3, p. 488, hadith: 4152

مَنْ حَجَّ حَجَّةَ الْإِسْلَامِ وَرَأَى قَبْرِي وَعَزَّازَعُودَةَ وَصَلَّ عَلَيَّ فِي بَيْتِ الْبَقْدَسِ لَمْ يَسْأَلْهُ اللَّهُ عَمَّا أَفْرَضَ عَلَيْهِ

Whoever performs ḥajj, visits my grave, participates in jihād and sends *ṣalāt* upon me whilst in Bayt al-Maqdas; Allah will not question them regarding obligations on the Day of Judgement.<sup>1</sup>

In this hadith, our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has instructed us to do four things:

1. Perform ḥajj.
2. Visit his grave.
3. Perform Jihad.
4. Send *ṣalāt* upon him from Bayt al Maqdas (from inside Masjid al-Aqṣā).

Whoever does these actions will not even be questioned regarding obligations on the Day of Judgement. About this, scholars say:

If he is not questioned about the obligations, he will also not be questioned about *wājib*, sunnah and *mustaḥab* actions. In essence, whoever performs these actions will be forgiven without accountability on the Day of Judgement.

This does not mean, however, that only those who do all four of these actions shall receive this excellence. Even if someone were to do just one of them, they will not be questioned on the Day of Judgement. So, whoever does ḥajj, visits the grave of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, performs jihad or sends *ṣalāt* upon the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from Masjid al Aqṣā; they will not be questioned on the Day of Judgement.

<sup>1</sup> *Lisān-al-Mīzān*, vol. 2, p. 265. hadith: 1405

## The Reward of two accepted ḥajj

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ حَجَّ إِلَى مَكَّةَ ثُمَّ قَصَدَنِي فِي مَسْجِدِي كُتِبَتْ لَهُ حَجَّتَانِ مَبْرُورَتَانِ

“Whoever comes to Makkah, performs ḥajj, and then intends to visit me in my masjid, shall have the reward of two accepted ḥajj written for them.”<sup>1</sup>

سُبْحَانَ اللهِ O those who love Allah’s Messenger! Think about how much effort and work goes into performing just one ḥajj. Thousands of pounds are spent. Sometimes, many difficulties are encountered. One must make ṭawāf of the Ka‘bah, walk between Ṣafā and Marwah, perform qurbani in Minā, and journey to Muzdalifah and Arafah. Despite all this hard work and the thousands of pounds you spent, you do not know if your ḥajj is accepted or not. Nobody can categorically say their ḥajj was accepted.

Yet look at the excellence described in this hadith. Whoever does one ḥajj and then visits the city of Madinah, will receive the reward of two! Also, the ḥajj they will have just performed has no doubt in its acceptance, as the hadith describes such a person will receive the reward of **two accepted** ḥajj.

## Faith returns to Madinah

It is narrated in *Ṣaḥīḥ Bukhāri* on the authority of the Companion Abū Hurayrah رَضِيَ اللهُ عَنْهُ, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was reported to have said:

إِنَّ الْإِيمَانَ كَيَأْتِي الرُّمْلَ الْمَدِينَةَ كَمَا تَأْتِي الرُّمْلَ الْحَيَّةُ إِلَى جُحْرِهَا

“Faith verily returns to Madinah the way a snake returns to its hole.”<sup>2</sup>

<sup>1</sup> *Kanz al-‘Ummāl, Kitāb al-Hajj, Juz. 5, vol. 3, p. 52, hadith: 12366*

<sup>2</sup> *Bukhāri, Kitāb Faḍāil al-Madīnah, p. 498, hadith: 1876*

According to the scholars, this amazing hadith has been said to mean many different things. One meaning is that when the Day of Judgement draws near and Dajjāl appears, there shall be no sanctuary on Earth for a believer to save his faith. The only place the believers can go to protect their faith at that time, shall be the city of Madinah. Faith will thus return to Madinah the way a snake returns to its hole.

Scholars of hadith further say:

The Prophet ﷺ drew a similarity between faith returning to Madinah and a snake going back to its hole. A snake leaves its hole to find food and other things it needs. As it moves around, its skin is exposed to sunlight and accumulates dirt, eventually becoming old. So, across the year, they take shelter for a period of time and shed their skin. When they emerge from their hole, their skin is then fresh and new.

This is what this hadith highlights. The same way a snake goes into its hole with its skin worn out and old, yet emerges with it fresh and new, the same principle applies to a person living in this world. As he lives his life, Satan encourages him to perform sin and indulge in the luxuries of the world. His *nafs* causes him to fall into transgression. This causes his faith to become weak.

Need then arises for such a person to renew and rejuvenate his faith. The method of this was described by the Prophet ﷺ when he said: **إِنَّ الْإِيمَانَ لَيَأْتِي رُبَّمَا إِلَى الْمَدِينَةِ** - “Faith verily returns to Madinah”. When Muslims living across the world encounter worldly people, when Satan bears heavy on them, when their *nafs* leads them to sin; their faith eventually begins to weaken. When this happens, they should come to Madinah. The very air and water of this sacred city will strengthen their faith again.

## The dates of Madinah and their positive impact on a person's faith

Mawlana Sardār Aḥmad رَحْمَةُ اللهِ عَلَيْهِ، the renowned hadith master of Pakistan, had great love for Madinah. Description and mention of this blessed city would often be heard in his gatherings. If he came across someone who had returned from there, he would ask them about it and inquire after the wellbeing of its residents. If someone presented him with a gift from Madinah, he would accept it with immense happiness.

On one occasion, a person came to him having just returned from ḥajj and gave him dates from Madinah as a gift. He was teaching hadith at the time, so he distributed the dates amongst his students and pressed one between his back teeth. He then declared, "These dates will invigorate your faith as long as they remain in your body."<sup>1</sup>

سُبْحَانَ اللهِ Whoever loves Madinah has their faith refreshed and rejuvenated by simply hearing mention of that blessed city. For them, their faith is revived by just seeing something that has come from Madinah or eating dates from thereupon.

Imagine then the blossoming, soaring, and splendid condition of their faith, when they physically visit Madinah itself.

## Death in Madinah

Dear Islamic brothers! May Allah grant us true love for Madinah! Thinking of this city should leave us yearning to visit it. The importance and magnificence of this city can be gleaned from this hadith of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in which he said, "Whoever is able to die in Madinah should so do. Indeed, I shall intercede for the people of Madinah."<sup>2</sup>

<sup>1</sup> Ḥayāt-e-Muḥaddith A'zam-e-Pakistan, p. 155

<sup>2</sup> Tirmidhi, Kitāb al-Manāqib, p.879, hadith: 3920

When Mawlana Sardār Aḥmad رَحْمَةُ اللهِ عَلَيْهِ visited Madinah, he buried some of his nails and hair in the ground. He exclaimed, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have no control of whether I die here or not, yet I leave some parts of my body in Madinah. This is a priceless honour for a pauper like me.”<sup>1</sup>

May Allah grant us love and passion for Madinah! May He grant us many, many, many opportunities to travel there! May He allow us to be buried in Jannat al-Baqīʿ! May He bless us with the ability to love Madinah, yearn for Madinah, think of Madinah, remember Madinah and ultimately, visit Madinah time and time again!

اٰمِيْنَ بِجَايِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Awaking others for fajr salah

Dear Islamic brothers! To develop love for Madinah, affiliate yourselves with the Islamic environment of Dawat-e-Islami. Also take part in the 12 Islamic activities as best you can.

ان شاء الله You will receive many blessings in this world and the Hereafter. One of these 12 Islamic activities is to awaken Muslims for fajr salah.

O those who love Allah’s Messenger! Awakening others for fajr salah is a sunnah of the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Prophet Dāwūd رَضِيَ اللهُ عَنْهُمَا, and the Companions ‘Umar and ‘Ali رَضِيَ اللهُ عَنْهُمَا. The second Caliph of Islam, ‘Umar bin al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ, would wake people up for the fajr salah whilst on his way to the masjid.<sup>2</sup> For encouragement, let’s now listen to a faith-inspiring incident regarding this.

<sup>1</sup> Ḥayāt-i-Muḥaddith Azam Pakistan, p. 155

<sup>2</sup> Ṭabaqāt al-Kubrā, Dhikr Istikhlāf ‘Umar, vol. 3, p. 263 summarised

## Visiting Madinah

Here is a summary of what was said by an Islamic brother from the Punjab area of Pakistan:

اَلْحَمْدُ لِلّٰهِ I was affiliated with the environment of Dawat-e-Islami, but I did not participate in any religious activities. One day, a responsible Islamic brother encouraged me to awake others for Fajr salah. اَلْحَمْدُ لِلّٰهِ I was inspired by his efforts and I acted upon it the next day. When I started to act upon this, I was blessed with an opportunity to visit Madinah that year. In addition to this, my older brother was blessed with the opportunity to perform hajj.

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

## Pious Deeds Department

اَلْحَمْدُ لِلّٰهِ Dawat-e-Islami is propagating the teachings of Quran and sunnah through the work of over 80 departments. One of them is the Pious Deeds Department. In order to become pious and practicing Muslims, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ encourages Islamic brothers and sisters, and students of Jamia and Madrassat al-Madinah, to act upon the Pious Deeds booklet. The department of Pious Deeds was established to complete this endeavour.

Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ also said:

Alongside fulfilling their obligations and acting upon the sunnah, it is my wish for every Islamic brother and sister to act upon the Pious Deeds booklet daily. Every responsible Islamic brother should distribute these booklets in their study circles. Every Muslim should act upon this booklet with sincerity in order to better their life in this world and Hereafter. Through the grace of Allah, you will be admitted into Jannat al-Firdaws and be close to the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Earn countless reward by acting upon the Pious Deeds booklet and encouraging others to do the same.

## Ḥajj and ‘umrah mobile app

O those who love Allah’s Messenger! Dawat-e-Islami is working hard to spread Islamic knowledge using modern technology. In line with this, the IT department of Dawat-e-Islami has released a **ḥajj and ‘umrah mobile app**. This app explains how to perform ḥajj and ‘umrah in detail. It provides need-to-know rulings regarding these journeys and du‘ās to be recited during them, as well as information about sacred sites of the Ḥaramayn. A unique feature of this app is how it contains 3D videos, which can practically teach and explain how to perform ḥajj and ‘umrah. Download this onto your phone, take benefit from it and encourage others to do the same!

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Madani pearls regarding dhikr and ṣalāt upon the Prophet

Dear Islamic brothers, here are some Madani pearls about dhikr and reciting ṣalāt upon the Prophet. First let us have the honour of listening to two Hadith on this topic.

1. The example of he who praises His Lord in comparison to he who does not, is that of the living and the dead.<sup>1</sup>
2. The closest of people to me on the Day of Judgement, is he who recited abundant ṣalāt upon me in the world.<sup>2</sup>
  - Dhikr of Allah is always true nourishment for the soul.

<sup>1</sup> Ṣaḥīḥ al-Bukhārī: 6407

<sup>2</sup> Jāmi‘ al-Tirmidhī: 484

- Some saints did not drink water for three years but stayed alive through the blessings of performing the dhikr of Allah.<sup>1</sup>
- Perform the dhikr of Allah in abundance, and you will become His distinct servant.<sup>2</sup>
- Prophet Sulaymān عَلَيْهِ السَّلَام said: “The rooster says: اذْكُرُوا اللَّهَ يَا غَافِلِينَ ‘O the heedless! Remember Allah.’”<sup>3</sup>
- Sending *ṣalāt* upon the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is such an action which Allah Himself does.<sup>4</sup>
- If there is any action Allah does, His angels do and Muslims were ordered to carry out, it is sending *ṣalāt* upon the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>5</sup>
- When Allah sends *ṣalāt* upon the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, this means He causes mercy to descend upon him. Our *ṣalāt* and that of the angels refer to making a supplication for mercy.<sup>6</sup>

### Announcement:

The remaining Madani pearls related to dhikr and *ṣalāt* upon the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be explained in study circles. Please join them to find out more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *Mir'āt al-Manājīh*, vol. 7, p. 320 (summarised)

<sup>2</sup> *Aarabi kay Sawalat aur Arbi Aaqa kay jawab*, p. 3

<sup>3</sup> *Fayḍ al-Qadīr*, vol. 1, p. 488, under Hadīth: 695; *Aarabi kay Sawalat aur Arbi Aaqa kay jawab*, p. 39

<sup>4</sup> *Guldastah Durood o Salam*, p. 17

<sup>5</sup> *Guldastah Durood o Salam*, p. 20

<sup>6</sup> *Guldastah Durood o Salam*, p. 21