

فِي بَلْدَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

In the City of Rasulullah ﷺ

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صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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Introduction

All praise be to Allah Ta'ala, our Rabb, our Creator, our Nourisher and our Cherisher. May the special peace and mercy of Allah Ta'ala rain upon our beloved Nabi, Sayyiduna wa Maulana Muhammadur Rasulullah ﷺ.

The best city on the face of the earth is the city of **Madinah Munawwarah**. This is the city of none other than the leader of mankind, the chosen messenger, the beloved of Allah Ta'ala, Ahmad-e-Mujtaba Muhammad-e-Mustafa ﷺ. Allah Ta'ala chose this city to be the special place of residence for His Nabi ﷺ as well as his resting place till the Day of Qiyaamah.

Every Muslim has a deep sense of love and attachment for Madinah Munawwarah and every person desires to visit this mubaarak city over and over again in his short life. He also yearns from the bottom of his heart for death in this noble land, to be buried in the graveyard of Madinah Shareef amongst the 10 000 Sahaabah (*radiyallahu anhum*) who lay buried there. Muslims all over the world spend thousands of dollars just to spend a few days in this blessed city.

Unfortunately, many a time, due to our ignorance, we do not know the significance and virtues of this mubaarak place and thus do



not appreciate our time there. Much of our valuable time is spent in shopping and visiting the malls thus making Madinah Munawwarah into another holiday destination. (May Allah Ta'ala forgive us for this).

Hadhrat Moulana Maseehullah Khan Saahib (*rahmatullahi alayh*) used to say;

میں محبت کا پیاسا ہوں

I am thirsty for love

Showing the Ummah that our weakness today is our deficiency in love. Love for who? Love for Allah Ta'ala, Love for Nabi Muhammad ﷺ, love for Islam, love for the Sunnah, love for the Sahaabah (*radhiyallahu anhum*), love for the Ambiya (*alayhimus salaam*), love for the Imaams of Fiqh and Hadith and love for the Muslims in general.

Thus, it is with the intention of once again rekindling the spirit of love within us that this humble book is being compiled.

Our beloved and respected ustaaz and shaikh, Hadhrat Mufti Ebraheem Salejee Saahib (*daamat barakaatuhu*) had suggested that a book be compiled educating the visitor to this beloved city of the *aadaab* (etiquettes), the virtues and the history of the different sites of Madinah Munawwarah.

He suggested that the book “Wafaaul Wafa” written by Allamah Samhoodi (*rahmatullahi alayh*) be researched for this purpose. The book “Kaarawaan-e-Madeenah” written by Hadhrat Moulana Abul Hasan Ali Nadwi (*rahmatullahi alayh*) was also researched and some aspects from this book was also included. Majority of the content matter has been taken from Fazaail-e-Haj written by Shaikhul Hadith, Hadhrat Moulana Muhammad Zakariyya Kandhlawi (*rahmatullahi alayh*). The historical

facts have been recorded verbatim from Seeratul Mustafa ﷺ written by Hadhrat Moulana Idrees Kandhlawi (*rahmatullahi alayh*). Some advices of Hadhrat Mufti Ebraheem Salejee Saahib (*daamat barakaatuhu*) have also been included which were given to some of his students on his visits to Madinah Munawwarah.

By the grace of Allah Ta’ala the commencement of this book took place at the Raudha Mubaarak of Rasulullah ﷺ on the 10th day of Jumaadus Saani 1438 with this hope that it will gain the special blessings of Rasulullah ﷺ.

The book is divided into 11 chapters which are as follows:

1. Preparation for the journey to Madinah Munawwarah
2. The virtues of Madinah Munawwarah
3. The virtues of Masjidun Nabawi
4. The Raudha Mubaarak
5. Virtues of Durood and Salaam
6. Jannatul Baqee (The graveyard of Madinah Shareef)
7. Virtues of Masjid-e-Quba
8. Mount Uhud
9. Sab’ah Masaajid (The place where the Battle of Khandaq was fought)
10. Leaving Madinah Munawwarah
11. Some Arabic and Urdu poems in praise of Rasulullah ﷺ and Madinah Munawwarah

May Allah Ta’ala make this book a means of attaining His special pleasure, His proximity as well as the proximity and pleasure of our beloved Nabi, Muhammad ﷺ. This in actual fact is the ultimate goal of every believer.



Nothing can be achieved without the Grace and Mercy of Allah Ta'ala and for this we seek the help of Allah Ta'ala in all our affairs.

وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَعَلَىٰ إِلَهٍ وَاصْحَابِهِ وَآتَبَا عِهِ
أَجْمَعِينَ



*B*efore presenting ourselves in the court of Rasulullah ﷺ, in the beautiful city of Madinah Munawwarah, it is extremely necessary for us to first prepare our minds and hearts before undertaking this great journey. The visitor to Madinah Munawwarah should appreciate this great bounty of Allah Ta’ala upon him as an avalanche of sawaab and reward coming his way.

Many of us, due to the lack of knowledge and preparation, end up ruining our visit to this sacred place and lose all our opportunities to earn millions of rewards.

Hadhrat Anas رضي الله عنه says that Rasulullah ﷺ left Makkah Mukarramah in such a manner that everything in Makkah became covered in darkness and when he entered Madinah Munawwarah everything became bright and lit up. Nabi ﷺ said:



“My home shall be in Madinah and therein shall be my grave. It is a duty upon every Muslim to visit Madinah.”

Thus it is a duty on every Muslim to visit this blessed city. How fortunate indeed is that person who has the great honour to live in Madinah Munawwarah permanently. At all times he is able to visit the Raudha Mubaarak (grave) of Rasulullah ﷺ as and when he desires. Visiting the Raudha Mubaarak, (the grave of Rasulullah ﷺ), is the highest of all mustahab actions. The opportunity of presenting oneself in the noble court of our beloved Nabi ﷺ standing right in front of his grave and reciting durood upon him, is indeed a golden opportunity for us. It is therefore incumbent to first prepare one's mind and heart before reaching Madinah Munawwarah.

Well before leaving for Madinah Shareef engage in abundant taubah and istighfaar. Every night before sleeping perform two rakaats Salaatut Taubah and beg Allah Ta'ala to forgive our sins. Make a habit of reciting abundant durood shareef at least a 1000 times every day. This will also increase our yearning and love for Madinah Munawwarah. Plan ourselves properly as to how we will spend our time in this mubaarak city. It is extremely beneficial to listen to the lectures of Hadhrat Moulana Yunus Patel Saahib (*rahmatullahi alayh*) especially the advices he gives to the person going to Madinah Shareef. Listening to these lectures¹ will *Insha Allah* boost one's spirit and create a deep yearning for visiting the noble city.

¹ These lectures can be downloaded from the website www.yunuspatel.co.za

Niyyah (intention) before departure

The intention of the visitor to Madinah Shareef is extremely important. The intention must be specifically visiting the grave of Rasulullah ﷺ to attain the pleasure of Allah Ta'ala. In doing so, one is able to practice on the Hadith wherein Rasulullah ﷺ has said:

“Whoever comes as a visitor to me with no other intention except to visit me, for him shall I surely be an intercessor.”

Let this journey be only for Allah's pleasure. There should not be any *riyaa* (show), or pride, nor should there be any intention of travelling for the sake of touring or sightseeing, and nor should there be any worldly intention (like business, shopping, etc.). If we have other worldly intentions, all our sawaab (reward) will be decreased or lost.

Hadhrat Mufti Saahib (*daamat barakaatuhu*) always advises those going to the mubaarak lands to make intention for *islaah* (reformation) and *muhabbat* (love). We must make *niyyat* (intention) to change our lives and return as better Muslims practicing on the Sunnah of Rasulullah ﷺ in everything we do or say.

Some valuable advices for the visitor to Madinah

Munawwarah

1. Before leaving home carry along with you a few suitcases of Sabar (patience).
2. Leave behind (i.e. at home) three things:
 - a. Anger.
 - b. Expectations & comfort.
 - c. Excitement and panic.



3. Always maintain a smiling face.
4. Restrain your anger. Do not quarrel or fight with anyone, though it may be their fault.
5. Do not engage in *gheebah* (back-biting) at all. This will nullify the reward of all your efforts.
6. As far as possible, avoid the company of people you know without hurting their feelings. Much time is wasted in this way.
7. Remain in the state of wudhu at all times.
8. Daily give sadaqah even if it is one riyaaal a day.
9. Try your best not to miss any salaah with jamaat in Masjidun Nabawi.
10. Ensure that you perform all your Nafal and Sunnah Salaah in these blessed lands. Be regular with Chaast, Ishraaq, Awwaabean and also the Sunnats and Nafal Salaah before and after the Faraaidh.
11. Do not take any pictures of the Ka'bah shareef or Green Dome on your cell phone. It may amount to disrespect.
12. Speak with respect to the police. Remember: "They are always right."
13. Do not speak anything against these places or their inhabitants.
14. Wish well for everyone and have a good opinion about everyone.
15. At all times try and make this dua in your heart, "O Allah! Protect me, correct me and guide me".
16. Make khidmah of your parents, companions, relatives and other Hajis as much as possible, even though it may disrupt your nafal ibaadah.
17. Drink as much Zam Zam as possible.
18. Do not waste your valuable time in shopping. Remember the worst of places is the bazaar.

19. Remember to guard the two T's. Your Tongue and your Time.
20. Draw up a daily programme for yourself i.e. how many paras tilaawat, zikr, munajaat e maqbul, nafal salaah, etc. you will be reciting daily. Thereafter follow the program diligently.
21. On the flight engage in zikr, tilaawat, or reading of some authentic Islamic book. Do not read the "in flight magazine."
22. Prepare a list of duas as well as a list of people for whom you will make dua for in the Haram Shareef and other sanctified places.
23. The greatest ibaadat is *adab* (respect). Respect for the mubaarak city, respect for the inhabitants of the city, respect for the masjid, respect for the Qur-aan Shareef, respect for old people, respect for all Muslims in general.

Travel Tips

1. Travel as light as possible.
2. Have a shawl with you at all times. (can be used for salaah, blanket, dastarkhan, etc.)
3. Carry one set of clothing in your hand luggage. It will come in handy in the event of luggage getting lost.
4. Check if the toilet and bed in your hotel room is facing the qiblah or not. Many a times the toilets and beds do face the qiblah. Be careful in this regard.
5. Carry a shoe bag to the Haram Shareef.
6. Take sufficient amount of pad-kos only. Do not take extra, because it gets wasted.
7. Carry Hizbul A'zam / Munajaat Maqbul and 40 durood and salaam to recite daily. (Preferably pocket size).
8. Wear comfortable shoes as there is lot of walking to do. Diabetics must take special care.



List of things to take along

1. Travel documents (passports, tickets, injection cards, Dollars.) Double and triple check before leaving.
2. Clothes (5 sets is sufficient)
3. Towels
4. Shoe bag for haram
5. Itr (especially when going to the Raudha Mubaarak)
6. Tawaaf tasbeeh
7. Ihraam
8. Ihraam chumpal (sandal)
9. Ihram belt
10. Vest with pockets for money
11. Cosmetic bag with nail clipper, soap, tooth brush, tooth paste etc. (Not to take in hand luggage)
12. Non-perishable foods. Chips, biscuits, rusks, etc.
13. Pen, diary, pocket note book (very important)
14. Miswaak
15. Wrist Watch
16. Basic medication – Panado, etc.
17. Mozas
18. Small pocket / utility knife (not in hand luggage)
19. Dastarkhan and paper plates and cups
20. Food (Not too much).

At the airport



In this day and age, we use the facility of the airports and planes to perform Umrah and Haj. At the same time we know very well that these are places of immense fitnah and evil. Sin and wrong invites a person from all directions. Music, women, adverts, bill boards are screaming into the faces of the travellers diverting their attention from Allah Ta'ala and His beloved Nabi ﷺ. One has to exercise great caution in these places.

Hadhrat Mufti Saahib (*daamat barakaatuhu*) would strongly discourage fellow travellers from walking around freely and spending their time shopping and loitering the airports. He would say that this will distract one's mind from the purpose for which we are undertaking the journey. He himself would sit in one corner and remain busy engaged in the tilaawat of the Qur-aan-e-Kareem or the recitation of Durood Shareef.

At the time of salaah, he would ask one of the saathies (companions) to call out the azaan loudly irrespective of which airport it was and would instruct us to perform salaah in the open saying that calling out the azaan and performing salaah in the open is a strong da'wat for the Non-Muslims and also a reminder for the Muslims.

We also noticed Hadhrat Mufti Saahib (*daamat barakaatuhu*) to be very calm in the airports. He never hurried or rushed to go through the motions. His eyes would always be focused on his companions checking that everything and everyone was okay whilst his tongue would be constantly engaged in the tilaawat of the Quraan-e-Majeed.

In the plane

In the aeroplane also, one has to be very careful. Fitnahs abound from all sides. Scantly dressed women present themselves to you and one has to



be extremely careful of one's eyes, ears and heart. The TV screen in front of you is extremely tempting. Latest videos and movies are available at the press of a button. Music blares loudly leaving a person with no choice but to block his ears with his fingers. The visitor to Madinah Munawwarah has to be extra cautious whilst travelling making sure that his heart is not tainted with any evil before presenting himself in the court of Rasulullah ﷺ.

We noticed Hadhrat Mufti Saahib (*daamat barakaatuhu*) would be very cautious when entering the plane making sure that he does not come into contact with any females especially the stewardess standing at the entrances. He would keep his gaze lowered and would keep his tongue busy with the tilaawat of the Qur-aan Shareef. When sitting, he would prefer not to sit on an aisle seat so as to have the least amount of contact with the hostesses moving up and down the aisle. Most of the time he would sit with his gaze lowered and would not even lift up his head to see what's happening around the aircraft. The moment he sat down, he took a blanket and covered the television set in front of him so as not to even look at it by mistake. At night, he would spend much of his time performing Tahajjud Salaah on his seat.

At the time of salaah, Hadhrat would quickly stand up and perform his salaah in one corner of the plane. He would advise us not to cause any inconvenience to fellow passengers when performing salaah and when making wudhu. He would say that when it is a public facility we should be considerate to others and make wudhu as quickly as possible. On one occasion he advised us that the tasbeehaat and duas read in salaah should be shortened in the plane. Hadhrat Mufti Saahib (*daamat barakaatuhu*) was also very particular about performing salaah with jamaat in the plane. He advised us to pair ourselves and perform all our salaah with jamaat.

Approaching Madinah Munawwarah

Hadhrat Shaikhul Hadeeth, Moulana Muhammad Zakariyya (*rahmatullahi alayh*) has advised us in his famous book, *Fazaail-e-Durood* that as we approach Madinah Munawwarah, it is excellent for us to read durood shareef abundantly the moment we see the trees and buildings of Madinah Munawwarah. With fervor and love one should increase his durood, for these are the places where the Qur-aan Shareef was revealed. Hadhrat Jibreel (*alayhis salaam*) and Hadhrat Mikaael (*alayhis salaam*) frequented this place and the blessed soil of Madinah Munawwarah contains the leader of mankind, Nabi Muhammad ﷺ. From here the religion of Islam and the sunnah of Rasulullah ﷺ spread. This is the home of all good and virtue. When you come to Madinah Munawwarah, you should be full of fear and respect, as though you are going to meet Rasulullah ﷺ himself for it is definite that Rasulullah ﷺ will hear your salaams.

Travel with great hope and excitement and increase the feeling, as Madinah Munawwarah draws closer. In order to increase that excitement, we should read some poems about Rasulullah ﷺ.¹ If a book about Rasulullah ﷺ is available, read it or have it read for others to listen to, so that the life of Rasulullah ﷺ is discussed and all thoughts are about him, so much so that when the day of entering Madinah Munawwarah is near, the longing should be at its peak.

When along the way you pass any places or masajid about which it is known that Rasulullah ﷺ or his Sahaabah (*radiyallahu*

¹ Some poems have been included at the end of this book



anhum) had rested or performed salaah, then stop there to perform nafal salaah or keep busy with the recitation of durood shareef. Similarly when passing any wells, drink the water for the sake of *barakah* (blessings). Find out where these places are and make a point of stopping there. Among these places there is one special place called Muarras, which is near Zhul-Hulaifa just outside Madinah Munawwarah. Here we should definitely stop and perform Salaah. Some Ulama say that it is Sunnatul-Muakkdah, i.e. a very important sunnah.

When nearing Madinah Munawwarah, our enthusiasm and excitement should be at its highest. Salawaat (Durood) should be read very often. If you are on the back of a horse or camel, you should try to ride it faster. It is reported that whenever Rasulullah ﷺ returned from a journey and approached Madinah Munawwarah, he rode his camel faster (over the last stretch).

Finally we will see the boundries of Madinah Munawwarah. Then when we see the trees of Madinah Munawwarah when passing Bi'r Ali, it is best to come out from our vehicles and continue barefoot towards the city with tears flowing from our eyes, and Salawaat (Durood) flowing from our lips. It used to be the habit of the kings and rulers that they always used to go walking from Zhul-Hulaifa, which is about ten kilometres (six miles) from Madinah Munawwarah.

NB: This is only for those who are strong and can easily manage. As for weak people like us, there is no problem if we enter Madinah Munawwarah by car.

When we are about to enter Madinah Munawwarah, read Salawaat (Durood) and the following dua:

اللَّهُمَّ هَذَا حَرَمٌ نَبِيًّكَ فَاجْعُلْهُ لِي وِقَاءً مِنَ النَّارِ وَأَمَانًا مِنَ الْعَذَابِ وَسُوءِ
الْحِسَابِ

O Allah, this is the Haram of Your Nabi ﷺ. Let it be for me a means of safety from the fire of Jahannam, a safety from punishment and a safety from the difficulty of the questioning.

Then make dua for getting the *barakah* (blessings) of the Blessed City, and for the strength to respect Madinah Munawwarah, and for help to stay away from all things that are makrooh (disliked).

At all times think of the sanctity of the city of Madinah Munawwarah and that this is the place chosen by Allah Ta'ala for His beloved Rasul ﷺ after his migrating from Makkah Mukarramah. This is the place where Rasulullah ﷺ used to walk, where the Qur-aan Shareef was revealed, where the greatest lectures and talks took place and the most valuable advises given.

When you first see Madinah Munawwarah, think that this is the city which Allah Ta'ala had chosen for His messenger ﷺ. This is the city where Allah Ta'ala revealed to him the fardh (compulsory) duties of a Muslim. He explained the sunnats of His Deen and here is the place from where he had to fight against the enemies. Here is the place where his Deen became victorious and here he made an effort until he passed away. Here he and his two friends are buried. At every step, you will find the spots where his feet once stood. While you are walking, step lightly in a respectful manner thinking that you are now walking on the soil where the feet of Rasulullah ﷺ walked. Try to walk like how he used to walk. Think about the time when the Sahaabah (*radiyallahu anhum*) used to be with Rasulullah ﷺ looking at him, listening to him and learning from him. Feel afraid of your sins and misdeeds. Think

how will I present myself before Nabi ﷺ. Beg Allah Ta'ala for forgiveness before coming in front of Rasulullah ﷺ. Ask Allah Ta'ala to hide your sins in front of Nabi ﷺ.

Upon entering Madinah Munawwarah, we should read the correct duas for this occasion and enter with humbleness and humility.¹ The heart should be distressed for not having visited Rasulullah ﷺ before this and we should be full of hope of meeting him in the hereafter while fearing the worst. We should realise that we are about to come to a very great personality. We should remember his high position and his honour and durood should flow from our lips.

When we see the Green Dome of the masjid, we should again remember the honoured and esteemed position of Nabi ﷺ. Remember who is buried beneath that Dome. He who is higher than any other human, the king of all Ambiya, he who is higher than even the angels. His grave is more honoured than any part of the earth and the ground on which his noble body lies is even more noble than the Ka'bah Shareef itself, even more noble than the throne (arsh), the kursi (chair of Allah Ta'ala), much more noble than any other place in the heaven or the earth.

After entering the city, go straight to the masjid. (When you have women or luggage with you then it is a different case). The Ulama have said that we should first visit the masjid. In fact this was the

¹ The following is the masnoon dua to read when entering any city:

اللّٰهُمَّ بارِكْ لَنَا فِيهَا اللّٰهُمَّ ارْزُقْنَا جَنَاحَاهَا وَ حَبِيبَنَا إِلٰي أَهْلِهَا وَ حَبِيبُ صَالِحِي أَهْلِهَا إِلٰيَنَا

O Allah! Grant us barakat in this place. O Allah! Give us (to eat) of its produce and make us liked by its people and create the love of its pious people in us.

practice of Nabi ﷺ himself that whenever he returned from a journey, he first went to the masjid.

As for women, when they enter Madinah Munawwarah during the day, it is best that they wait till the night before making ziyaarah, because it is necessary for them to observe the laws of purdah at all times.¹

Entering Madinah Munawwarah

The drive from the airport towards Masjidun Nabawi was a journey of great excitement and anxiety. It took some time at the airport to complete the immigration. Some of us began getting edgy and frustrated due to the long lines and the time it was taking to get through. Hadhrat Mufti Saahib (*daamat barakaatuhu*) advised us to be tolerant and to have patience. He explained that our presence in the airport of Madinah Shareef was indeed a great bounty of Allah Ta’ala for which we were undeserving. He advised us to be grateful and ponder over the fact that we were not worthy of being even in the airport of such a noble city.

After stamping our passports we left the airport and embarked a small bus that took us to our hotel. On the way Hadhrat Mufti Saahib (*daamat barakaatuhu*) advised us to focus our minds and busy ourselves in the recitation of Durood Shareef. We reached our hotel and quickly off-loaded our luggage. Hadhrat Mufti Saahib (*daamat barakaatuhu*) advised us to make ghusal and wear our best clothes. Hadhrat Mufti Saahib (*daamat barakaatuhu*) also made ghusal and wore a brand new set of clothing. He then asked for a comb and combed his beard and hair

¹ *Fazaail-e-Haj*



saying, “Dress neatly. We are going to present ourselves in front of Rasulullah ﷺ. The Sahaabah (*radiyallahu anhum*) were also particular about being neat and clean before they would come to meet Nabi ﷺ. Shouldn’t we also present ourselves in a clean and neat manner? We should prepare ourselves as we would on the day of Eid.” He also mentioned the following incident;

“Once, a group of people from the family of Abdul Qais came to visit Rasulullah ﷺ in Madinah Munawwarah. When they entered Madinah Munawwarah, they saw Rasulullah ﷺ and immediately became very happy and excited. They jumped off their camels and ran to meet him. Their leader, Munzir bin Aa’iz, who was also called the Sheikh of Abdul Qais, did not follow them. Instead he led their camels to the resting-place, gathered all their goods and placed everything under care. Thereafter he bathed himself, put on his new clothes and slowly went to the masjid with dignity and humility. After entering the masjid he first performed two rakaats Tahiyatul Masjid, lifted his hands in dua to Allah Ta’ala and then came to Nabi ﷺ. Nabi ﷺ was greatly pleased with him and said; ‘There are two qualities in you which are most beloved to Allah, tolerance and dignity.’”

Hadhrat Shaikh (*rahmatullahi alayh*) writes that at the time of entering Madinah Munawwarah, have hope that just as Allah Ta’ala had brought you from so far right to the door of Rasulullah ﷺ, Allah Ta’ala in His infinite mercy will allow us to also be with Rasulullah ﷺ in the Aakhirah.

May Allah Ta’ala bless us all with the companionship of Rasulullah ﷺ in Jannah. Aameen.

اللّٰهُمَّ إِنِّي أَسأّلُكَ مُرَافَقَةً نَبِيِّنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي أَعْلَى دَرَجَاتِ الْجَنَّةِ،
جَنَّةِ الْخَلْدِ.

O Allah, I beg of You to bless me with the company of our beloved Nabi Muhammad ﷺ in the highest stages of the Everlasting Jannah.

Towards the Haram Shareef

After applying itr, we left the hotel and began walking towards the Haram Shareef. What a beautiful sight it was. The beautiful minarets of Masjidun Nabawi towered over us and the peace and serenity of this beautiful city gripped our hearts. We couldn't believe that we really were there. The excitement increased as we reached closer to the masjid of Rasulullah ﷺ. Hadhrat Mufti Saahib (daamat barakaatuhu) turned around and quietly instructed us to give out some sadaqah before entering the masjid.¹ Hence we gave out some sadaqah and then entered the masjid.

As we entered the Haram Shareef, our hearts began pounding with joy. The beauty of the Masjid of Rasulullah ﷺ engulfed our hearts and minds. Every part of this Masjid is filled with beauty and magnificence and why shouldn't it be so when this is the Masjid of non other than the leader of all of mankind and Jinn Sayiduna Muhammadur Rasulullah ﷺ. At first it seemed like a dream but when we got closer to the front of the radiant masjid, we realised this was no dream. We really were there and were about to present ourselves into the court

¹ Haji Ahmad Nakooda Saahib (db) advised that the workers outside the Haram Shareef wearing the orange clothing are the most deserving of our sadaqah.



of the master of both the worlds, Sayiduna wa Habibuna wa Shafiuna wa Maulana Muhammadur Rasulullah ﷺ. We entered the Masjid with the right foot reciting the masnoon dua;

اللَّهُمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

O Allah, open for me the doors of Your mercy

and made niyyat for nafal I'tikaaf. Our elders have advised that in the Masjid of Rasulullah ﷺ one must always remain humble and full of respect. One should not worry about the decorations of the masjid, the carpets, pillars, lights, etc. One should go respectfully, keeping one's gaze down and being cautious not to do anything disrespectful.

As we drew closer to the front of the masjid, the *khuddaam* (helpers) of the Haram Shareef began dropping the screens that separate the men from the women. The time for Asar was now getting closer and this gave us an ideal opportunity to move quickly towards the front of the masjid. Hadhrat Mufti Saahib (*daamat barakaatuhu*) indicated to us to perform two rakaats of salaah with the intention of Tahiyatul Masjid as well as the intention of Salaatush Shukar, thanking Allah Ta'ala for bringing us to this noble land despite us not being worthy of being there. We could not contain our excitement. How aptly the poet mentioned;

اگر فردوس بر روی زمین است و زمین است و زمین است

If Jannah (paradise) had to be on the face of this earth. Then this is Jannah, this is Jannah, this is Jannah



Every spot of earth in this masjid signifies virtue and greatness. How many of the Awliyaa walked on this land, how many of the Sahaabah (*radiyallahu anhum*) walked here, rather every spot here marks the place where Rasulullah ﷺ may have placed his mubaarak feet.

Hadhrat Imaam Maalik (*rahmatullahi alayh*) had so much of respect for Madinah Shareef that he never walked on the ground of Madinah Munawwarah with shoes out of respect for this blessed earth.

It is with this frame of mind that we should walk on the ground of Madinah Munawwarah feeling that we are not worthy of treading on this piece of earth, hoping that every step of ours will be accepted by Allah Ta’ala.

To the Raudha Mubaarak

After performing Salaah and making dua to Allah Ta’ala to accept our presence in the court of Rasulullah ﷺ, we slowly and respectfully stood up and began edging forward towards the Raudha Mubaarak of Rasulullah ﷺ. We could not contain ourselves as we stood in front of the Raudha Mubaarak reciting;

الصلوة والسلام عليك يا رسول الله
الصلوة والسلام عليك يا حبيب الله
الصلوة والسلام عليك يا خير خلق الله

“Assalaatu wassalaamu alayka ya Rasulullah”

“Assalaatu wassalaamu alayka ya HabeebAllah”

“As Salaatu wassalaamu alayka ya khaira khalqillah”

The thought of being right in front of Rasulullah ﷺ overwhelmed our minds and hearts. The Hadith of Nabi ﷺ answering our salaam was foremost in our thoughts. It felt as if our hearts may explode in ecstasy. Which of the favours of Allah Ta'ala can we deny? Such weak individuals, with weak Imaan and weak aa'maal standing in front of the greatest of mankind, Allahu Akbar! How fortunate were we? How fortunate indeed!

At that moment the dua entered our hearts, “O Allah! bless us with this favour of presenting ourselves in the court of your beloved Rasul ﷺ over and over again. O Allah even though we are not worthy of being here, shower us with Your Kindness and Mercy and allow us to value every moment of ours in this mubaarak city.”



Masjidun Nabawi

ADD SMALL INTRO>>>>

Virtue of performing salaah in Masjidun Nabawi

It is mentioned in one Hadith narrated by;

Hadhrat Abu Hurayrah رضي الله عنه said: “One Salaah in this Masjid of mine is better than 1 000 salaah in any other Masjid besides Masjid-e-Haraam.” [hawaala]

Another Hadith recorded in Ibnu Majah says;



“One salaah in Masjidun Nabawi is equal to performing 50 000 salaah in any other place.” [hawaala]

Building of Masjidun Nabawi

After migrating to Madinah Munawwarah, Nabi ﷺ was concerned about building a Masjid. There was a piece of land which was used for drying dates belonging to two orphans. Upon inquiry, Rasulullah ﷺ learnt that the owners of the land were two orphans by the name of Sahal and Suhail (*radiyallahu anhuma*). Rasulullah ﷺ called both of them to purchase this plot of land to erect a Masjid. Rasulullah ﷺ also spoke to their uncle, in whose care these orphans were, about purchasing the land. Both of them expressed a desire to donate the land to Rasulullah ﷺ without any rewards whatsoever saying that they hoped to reap the compensation from Allah Ta’ala alone. However, Rasulullah ﷺ declined to accept it without any remuneration. He paid them for the land.

Rasulullah ﷺ instructed Hadhrat Abu Bakr رضي الله عنه to pay for the plot of land. Hadhrat Abu Bakr رضي الله عنه paid ten Dinaars (gold coins) as a price for the land.

Thereafter Rasulullah ﷺ instructed the Sahaabah رضي الله عنهم to chop down the date palms and level the graves that were on the land. He then instructed them to produce unbaked bricks and he himself joined the Muhaajireen and Ansaar in the production of these bricks.

With the Sahaabah رضي الله عنهم, Rasulullah ﷺ would lug these bricks and chant:

اللّٰهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ فَانْصُرْ الْأَنْصَارَ وَالْمُهَاجِرَةَ

“O Allah! There is no goodness except in the goodness of the hereafter. So assist the Muhaajireen and the Ansaar (who are aiming for the goodness of the hereafter only).”

The Sahaabah رضي الله عنهم، in the meantime were chanting:

لَئِنْ قَعَدْنَا وَالَّتَّيُّ يَعْمَلُ لِيَدَاكَ مِنَ الْعَمَلِ الْمُضْلِلِ

“If we sit down whilst Nabi ﷺ toils, this action of ours (this sitting) would be extremely detestable.”

Talq bin Ali رضي الله عنه narrates: “Rasulullah ﷺ instructed me to mix the mortar. Taking a shovel in hand, I got up to mix the mortar.” He says: “I asked, O Rasulullah ﷺ! Should I not carry the bricks as well?” Rasulullah ﷺ replied: “No, you should rather stick to mixing mortar, as you are more skilled in this regard.”

This Masjid was unique in its simplicity. The walls were constructed of unbaked brick. The pillars were hewn from the trunks of date palms. The roof was fabricated from the leaves and branches of date palms. Whenever it rained, water would seep through into the Masjid. Later on, the roof was plastered with mortar. It was a hundred cubits long and approximately a hundred cubits wide. The foundations were about three cubits deep. The height was slightly higher than the height of an average man. The Qiblah wall was facing Baitul-Muqaddas (in Jerusalem). Three doors were erected in the Masjid structure. One door was placed on the side where the Qiblah is today. The second door was positioned on the western wall and is today referred to as Baabur-Rahmah. The third door was the door frequently used by Rasulullah ﷺ and is today referred to as Baabu Jibraa’eel.

After about sixteen or seventeen months, when the Qiblah direction was moved from Baitul-Muqaddas to the K‘abah for the performance of Salaah, the door at the back (previously the front) of the Masjid was sealed off and another door was erected directly opposite it.

Masjid-e-Nabawi underwent construction twice (during the time of Rasulullah ﷺ). The first when it was erected when Rasulullah ﷺ migrated and lived at the residence of Hadhrat Abu Ayyub Ansaari’s (radiyallahu anhu). The second time it was renovated in the year 7 A.H. after the battle of Khaybar when the Masjid fell into disrepair.

In the initial construction, the length and the breadth of the Masjid was under a hundred cubits whilst it was extended to just over a hundred cubits in the subsequent construction.

When Rasulullah ﷺ planned to extend the Masjid, he approached the Ansaari owner of the adjoining plot of land and said: “Sell us this land in exchange of a palace in Jannah.” The Ansaari, due to his poverty and excessive dependants, was unable to offer the land for free. This is why Hadhrat ‘Usmaan رضي الله عنه purchased this plot in exchange of 10 000 Dirhams from this Ansaari. Appearing before Rasulullah ﷺ, he submitted: “O Rasulullah ﷺ! The plot of land you wished to purchase from the Ansaari in exchange of a palace in Jannah, please purchase it from me (in exchange of that palace).” Rasulullah ﷺ purchased this plot from Hadhrat ‘Usmaan رضي الله عنه in exchange of a palace in Jannah and incorporated this plot of land into the Masjid. Rasulullah ﷺ placed the first brick with his own blessed hand and, as per his instructions, the next brick was placed by Hadhrat Abu Bakr رضي الله عنه, then by Hadhrat ‘Umar رضي الله عنه, followed by Hadhrat ‘Usmaan رضي الله عنه and then by Hadhrat Ali رضي الله عنه.

Hadhrat Abu Hurayrah رضي الله عنه, who embraced Islam in the 7th year of Hijrah, also joined them in this reconstruction of the Masjid.

Hadhrat Abu Hurayrah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَضِيَ اللَّهُ عَنْهُ himself narrates: “Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself was lugging the stones with the Sahaabah رَجُلَيْنِ لَهُمَا رَضِيَ اللَّهُ عَنْهُمَا in the reconstruction of the Masjid. He was supporting the stones onto his chest. I thought that he was holding them close to his chest because of their substantial weight. I submitted: ‘O Rasulullah! Hand them over to me. I will carry them.’ Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied: ‘Take another lot of stones, Abu Hurayrah. There is no life but the life of the hereafter.’”

Expansion of Masjid-e-Nabawi by the Khulafaa

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ did not extend any portion of the Masjid during his Khilaafat. He merely replaced some of the pillars that had decomposed with age.

In the 17th year of Hijrah, Hadhrat ‘Umar رَضِيَ اللَّهُ عَنْهُ extended the Masjid towards the Qiblah and the western side. Since the rooms of the Azwaaj-e-Mutahharaat were situated towards the eastern side, he did not extend the Masjid in that direction.

Although Hadhrat ‘Umar رَضِيَ اللَّهُ عَنْهُ extended the Masjid, he did not bring about any substantial change in the actual appearance of the structure. As was in the case of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Hadhrat ‘Umar رَضِيَ اللَّهُ عَنْهُ also built the Masjid with unbaked bricks. He hewed its pillars from the trunks of date palms and erected the roof from branches and leaves. He upheld the former simplicity of the original structure.

During his reign of Khilaafat, Hadhrat ‘Usmaan رَضِيَ اللَّهُ عَنْهُ extended the Masjid and instead of simple unbaked bricks, he reconstructed the Masjid using decorative stones and lime as mortar. He remodeled the pillars from stone and replaced the roof using a kind of hardwood timber.



When Hadhrat ‘Usmaan رَضِيَ اللَّهُ عَنْهُ resolved to revamp the Masjid in this manner, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ expressed their reservations and concern to see the simplicity of Masjid-e-Nabawi subject to such elaborate transformation. When Hadhrat ‘Usmaan رَضِيَ اللَّهُ عَنْهُ noticed the Sahaabah’s رَضِيَ اللَّهُ عَنْهُمْ relentless refusal and their aversion for this, he addressed them in one of his sermons saying:

“You people have expressed numerous comments (about this proposed elaborate structure). I heard Rasulullah ﷺ saying: ‘He who builds a Masjid for the pleasure of Allah, Allah will surely build a palace similar to it in Jannah’.”

Construction commenced in Rabi‘ul-Awwal 29 A.H. and reached completion in Muharram 30 A.H. According to this, the construction took at least ten months.

Imaam Maalik (rahmatullahi alayh) narrates: “When Hadhrat ‘Usmaan رَضِيَ اللَّهُ عَنْهُ initiated the renovation of the Masjid, K‘ab Ahbaar (rahmatullahi alayh) would make dua thus: ‘O Allah! May this construction never reach completion.’ When people enquired the reason for him making dua like this, he replied: ‘The moment the renovation draws to a close, the Fitnahs (divine tribulations) will start to descend from the sky.’”

Riyaadhu Jannah

Next to the Raudha Mubaarak is a piece of land known as the Riyaadhu Jannah (garden of Jannah). This piece of land is actually a piece from Jannah which Allah Ta‘ala sent down to this earth.

One morning after the Fajar Salaah, we walked towards the Riyaadhu Jannah and through the Grace of Allah Ta‘ala, in the busy

month of Ramadhaan, we managed to find some place comfortably in this garden of Jannah. No words can do justice in explaining the joy one experiences in sitting in this beautiful garden of Jannah. Really we were in the gardens of Jannah. Nabi-e-Kareem ﷺ has said that this place is Jannah and this really is Jannah. The following dua began flowing from our lips,

“O Allah! You have taken us into Jannah and it is your promise that when a Muslim enters Jannah, You will never take him out again. O Allah! We are now in Jannah right next to Rasulullah ﷺ and his two Noble Sahaabah (radiyallahu anhuma), O Allah, let it be that in Jannah we are also blessed with such noble and great company in Jannatul Firdaus.”

Al-hamdulillah we sat there for approximately 45 minutes engaging in the recitation of durood shareef and making dua to Allah Ta’ala. Whilst sitting in this garden of Jannah another thought crossed our minds. Once, Hadhrat Moulana Yunus Patel Saahib (*rahmatullahi alayh*) advised us that when sitting in the Riyaadhul Jannah, this is the closest a person can physically come to Rasulullah ﷺ. Hadhrat Moulana (*rahmatullahi alayh*) advised that at such a time make dua to Allah Ta’ala,

“O Allah! You have given me the opportunity to come so close to Nabi ﷺ. However, spiritually I am very far from him. O my beloved Allah, just as you have brought me so close to my Nabi ﷺ physically, spiritually also make me close to him.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَيْنِكَ خَيْرُ الْخَلْقِ لُكْلِهِمْ



Brief explanation of the Riyaadhu Jannah

Hadhrat Abu Hurayrah رضي الله عنه reports that Rasulullah ﷺ said: “Between my house and my mimbar lies one of the gardens of Jannah and my mimbar stands upon my pond of water.” [Bukhaari]

Shaikhul Hadith, Hadhrat Moulana Muhammad Zakariyya (rahmatullahi alayh) has mentioned a beautiful explanation of Riyaadhu Jannah.

In the abovementioned Hadith, “between my house” means the room of Hadhrat Aa’ishah رضي الله عنها, wherein Rasulullah ﷺ is buried.

There are three explanations for this statement according to the learned Ulama.

1. Firstly, it may mean that as far as the descent of mercies is concerned this area is similarly blessed as the gardens in Jannah, where mercies descend continuously.
2. Secondly, it may mean that whoever performs ibaadah in this place shall receive one of the gardens of Jannah, which means that ibaadat (worship) in this spot is a means of acquiring a garden in Jannah.
3. Thirdly, it may mean that in actual fact this spot is a part of Jannah, placed here on earth, which shall, in its present form, once more be transported back to Jannah. Another Hadith points out: “Even a piece of Jannah the size of a bow is more virtuous than the earth and all that is in it.”

اور مدینہ میں جنت موجود ہے

یوں ہے جنت میں سب کچھ مدینہ نہیں

*In Jannat one will find everything except Madinah, but in Madinah one
will find Jannat existing there*

Pillars in Masjidun Nabawi

Mullah Ali Qaari (*rahmatullahi alayh*) writes: “Those pillars of the Masjid, which are of special virtue should indeed be visited by the visitor to Madinah Munawwarah. There he should keep himself busy with voluntary (nafal) salaah and dua. This applies especially to that portion of the Masjid which used to be the Masjid during the time of Rasulullah ﷺ (before its extension). The pillars in this area are extremely blessed. According to Imaam Bukhaari (*rahmatullahi alayh*), the Sahaabah (radiyallahu anhum) of Rasulullah ﷺ used to offer much salaah at these pillars. They are eight in number.”

1. Ustuwaan-e-Hannanah

Ustuwaan-e-Hannanah is also known as the weeping pillar. This is the most blessed of all the pillars for this was the place of salaah for Rasulullah ﷺ. There was a date trunk on this spot. Before the mimbar was built, Rasulullah ﷺ used to lean on it while delivering the khutbah (sermon). When the mimbar was built, Rasulullah ﷺ began using the mimbar for the khutbah. It so happened that when this change took place, the tree wept so bitterly that the whole Masjid echoed and those in the Masjid began weeping. Rasulullah ﷺ went to the tree, placed his mubaarak hand on it and the crying stopped. Rasulullah ﷺ then said: “The tree cries because the zikr of Allah Ta’ala was heard near it, and now that the mimbar is built, it has been deprived of this zikr near it. Therefore it



weeps. If I did not place my hand on it, it would have cried till the day of Qiyaamah.” Afterwards the tree dried up and was buried. This is a very famous event reported by many Sahaabah (*radhiyallahu anhum*). When Hasan Basri (*rahmatullahi alayh*) reported this story, he cried bitterly and said: “O people! This tree longed so much for Rasulullah ﷺ. Do you not have more right to long for him and love him?”

According to another Hadith it is said that when the mimbar was built and Rasulullah ﷺ went to it for the first time, the tree cried so loudly that it almost split open. Rasulullah ﷺ descended from the mimbar and placed his hand on the tree because of which its crying stopped gradually as a child quietens when he is being consoled after crying bitterly.

This is the reason for it being called Ustuwaan-e-Hannanah. The word Hannanah is used to describe a crying camel. It was also known as Ustuwaan-e-Mukhallak which means the pillar which has a blended fragrance put onto it.

Imaam Maalik (*rahmatullahi alayh*) says: “Of all places, the one I prefer for my salaah in the Masjid of Rasulullah ﷺ is this pillar.” Today it has been made into a mihraab (niche) called Mihraabun Nabi ﷺ. This was not so in the time of Rasulullah ﷺ and only came about during the reign of Waleed bin Abdul Malik when Umar bin Abdul Aziz (*rahmatullahi alayh*) was the governor of Madinah Munawwarah. This Mihrab was built while the Masjid was being reconstructed.

2. Ustuwaan-e-Aa’ishah رضي الله عنها

This is also called the Ustuwaan-e-Muhaajireen, because originally the Muhaajireen used to sit near this spot. Rasulullah ﷺ used to

perform his salaah here and afterwards moved to the place at Ustuwaana Mukhallak (No. 1). It is also called the Ustuwaan-e-Qurra. The reason for this is reported by Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهُ that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "In this Masjid there is one such spot that if people knew how blessed it is, they would flock towards it in such numbers, that to perform salaah there they would have had to cast lots." People asked her to point out the exact spot which she refused to do. Later on, at the persistence of Abdullah ibn Zubair رَضِيَ اللَّهُ عَنْهُ, she pointed out this spot. Hence it is called Ustuwaan-e-Aa'ishah, because the Hadith is reported by her and the exact spot was shown by her. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ used to perform salaah here very often.

3. Ustuwaan-e-Taubah

This pillar is also known as Ustuwaan-e-Abu Lubabah. Abu Lubabah رَضِيَ اللَّهُ عَنْهُ was one of the famous Sahaabah. During the battle against the Banu Quraizah, whilst the Muslims had laid a siege over them, he became impatient and wanted to throw down his arms. Before he accepted Islam, he had many dealings with the Jews of Banu Quraizah. Now after the Jews had deceived the Muslims, the Jews called him during the siege to find out from him what Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to do to them for their betrayal. When he reached them, they all began wailing and crying. He was affected by this and indicated towards his throat suggesting that they would be killed. After having done that he became so saddened at this mistake that he could not rest. He thereupon came to the Masjid and here at this spot where a date tree used to stand, he bound himself to the trunk saying: "As long as my repentance is not accepted by Allah Ta'ala, I shall not untie myself from this tree. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself must untie me." When Rasulullah

heard this he said: "If he had come to me I would have begged for forgiveness on his behalf. Now he has acted on his own initiative, so how can I untie him until such a time that his repentance has been accepted."

For many days he remained tied there, except for salaah and for the call of nature for which his wife and daughter used to untie him and then again tie him to the tree. He remained without food or drink as a result of which his sight and hearing were affected. After a few days, one morning, whilst Rasulullah ﷺ was performing Tahajjud Salaah in the house of Umm-e-Salama (*radiyallahu anha*), he received the good news that his taubah had been accepted. The Sahaabah (*radiyallahu anhum*) conveyed the news to him, and wanted to untie him but he refused, saying: "As long as Nabi ﷺ does not untie me with his blessed hands, I shall not allow anyone else to do so." When Rasulullah ﷺ entered the masjid for Fajar Salaah he untied him. This spot is very near the one at which Rasulullah ﷺ sat for I'tikaaf, and most of the poor and needy ones used to be seated there. Rasulullah ﷺ very often used to remain there with them after Fajar till the sun rose.

4. Ustuwaan-e-Sareer

Sareer means sleeping place. It is reported that Rasulullah ﷺ used to also make I'tikaaf here, and used to sleep here whilst in I'tikaaf. A platform of wood used to be put here for him to sleep on.

5. Ustuwaan-e-Ali رضي الله عنْهُ

This pillar is also known as Ustuwaan-e-Mah'ras or Hars. Hars means to watch or protect. This used to be the place where some of the Sahaabah (*radiyallahu anhum*) used to sit when keeping watch or acting as gate keepers. Hadhrat Ali رضي الله عنْهُ used to be the one who mostly sat here and kept watch, therefore it is often called Ustuwaan-e-Ali رضي الله عنْهُ. When Rasulullah ﷺ entered the Masjid from the door of Hadhrat Aa'ishah (*radiyallahu anha*)'s room, he passed this spot.

6. Ustuwaan-e-Wufood

Wufood means delegations. Whenever delegations arrived to meet Rasulullah ﷺ on behalf of their tribes, they sat here to meet Nabi ﷺ. He used to converse with them and teach them Deen.

7. Ustuwaan-e-Tahajjud

It is reported that this was the spot where late at night a carpet was spread for Rasulullah ﷺ to perform Tahajjud Salaah, after all the people had left. According to some reports this was also the place where for three nights Rasulullah ﷺ performed his Taraaweeh Salaah. A very large group of Sahaabah gathered to follow him at this spot.

8. Ustuwaan-e-Jibra'eel

This was the usual place where Jibraeel (*alayhis salaam*) would enter to visit Rasulullah ﷺ. Today it cannot be seen as it lies inside the Hujra (room) of Rasulullah ﷺ.

These are eight special spots mentioned by the Ulama. However, which part of Masjid-e-Nabawi is there where the mubaarak feet of Rasulullah ﷺ did not touch or where he and the Sahaabah (*radiyallahu anhum*) did not perform their salaah? In fact which part of Madinah Munawwarah is there where these saintly souls did not tread?

Every step taken in Madinah Munawwarah is a step on ‘blessed ground’. May Allah Ta’ala help us all to benefit from the blessings of this holy and sacred place. *Aameen.*

Suffah and As-haabus Suffah

A Suffah is actually a ledge or a covered veranda. The weak and destitute Muslims who dedicated their lives to learning Deen from Nabi ﷺ would remain at this spot. People would refer to this group as As-haabus Suffah. It was as though this was the Khaanqah of Rasulullah ﷺ.

The As-haabus Suffah were a group of people who were neither interested in trade nor was farming of any concern to them. These people had dedicated their sight to behold Rasulullah ﷺ and their ears to listen to his sacred words. They had totally surrendered themselves to the companionship of Rasulullah ﷺ.

Hadhrat Abu Hurayrah رضي الله عنه who was one of the more famous companions of the Suffah relates: “I was also from amongst the As-haabus-Suffah. Every evening we would present ourselves before Rasulullah ﷺ. He would distribute us in ones or twos amongst the more affluent Sahaabah رضي الله عنهم. He would then take those who were left. After meals, we would all sleep in the Masjid.

Hadhrat Abu Hurayrah رضي الله عنه narrates: “I have observed seventy As-haabus Suffah who did not even possess a single sheet to cover

themselves. They merely owned a sheet or a blanket to cover the lower portion of their bodies, which they would fasten to their necks. Even these blankets were so short that they would barely reach half their calves or their ankles and they would clasp it close to their bodies lest their Satar become exposed.”

Waasilah bin Asq'a رَضِيَ اللَّهُ عَنْهُ relates: “I was also one of the members of As-haabus Suffah. None of us even had a complete set of clothing. Due to excessive perspiration, our bodies were covered with grime and dust.”

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ relates: “I swear by that Being besides whom there is no other deity that quite often, overwhelmed with hunger, I would lay my chest and stomach onto the ground (so that the moisture and coolness of the ground may alleviate the heat of my hunger to some extent). Occasionally I would fasten a stone to my stomach merely to keep my back straight.

One day I seated myself at one of the main thoroughfares when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ happened to pass by. I asked him to explain a certain verse of the Qur-aan to me but my actual aim was that he might catch sight of my pitiful condition and take me along for a meal. However, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ went away (without a notion of my objective).

A little later Hadhrat 'Umar رَضِيَ اللَّهُ عَنْهُ happened to pass by. In a like manner, on the pretext of explaining a Qur-aanic verse to me I intercepted him. However he too went on his way.

A little while later Abul-Qaasim صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (whom Allah Ta'ala commissioned as a Qaasim - distributor - of blessings) happened to pass by the same way.

The moment his gaze fell on me, he realised my intentions. Smiling at me, he said: ‘O Abu Hirr!’

‘I am at your service, O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!’ I replied,



‘Come along with me’ he said.

I went along with him to his house. As he entered his home, he found a bowl of milk there. When he enquired about it, his family replied: ‘So and so sent it as a gift to you.’ Looking towards me, he bade me to call the As-haabus Suffah.”

Hadhrat Abu Hurayrah رضي الله عنه relates: “The As-haabus Suffah were the guests of Islam. They neither had a place to live nor were they in possession of any wealth. Whenever any charity came to Rasulullah ﷺ, he would send it over to them without partaking of any part of it (because Sadaqah was Haraam for him). Whenever he received a gift, he would partake of it and include the As-haabus Suffah in it as well. Now when he asked me to call the As-haabus Suffah, I found it a bit difficult. I reflected to myself, how would this one bowl of milk suffice for all the As-haabus Suffah? I am most eligible to drink this milk. At least I would be able to regain some of my strength. Furthermore, after the arrival of the As-haabus Suffah, I myself would be instructed to distribute the milk to them. I do not think there would be any leftover for me, I thought. Nevertheless, there was no getting away from compliance with Allah and His Rasool ﷺ.

I called the As-haabus Suffah and as per Rasulullah’s ﷺ instructions, I summoned them one by one. When all of them drank to their full, Rasulullah ﷺ smiled at me and said: ‘Only you and I are left now.’

I submitted: ‘That is correct, O Rasulullah ﷺ’ Rasulullah ﷺ bade me to start drinking. As I was drinking, he repeatedly bade me to drink saying: ‘Drink more! Drink more!’ until such time that I was utterly satiated and cried out: ‘By that Being Who has sent you with the truth! I do not have room for any more.’ Taking the bowl from my



hand, Rasulullah ﷺ recited some praise of Allah, said *Bismillah* and drank up whatever remained within the bowl.”

Abdur-Rahmaan bin Abi Bakr رضي الله عنه relates: “The As-haabus Suffah were extremely destitute. Rasulullah ﷺ would distribute them amongst the Sahaabah رضي الله عنهم saying: “He who has food for two should take a third person with him and he who has food for three should take a fourth person with him,” and so forth.

Muhammad bin Seereen (*rahmatullahi alayh*) says: “Towards the evening, Rasulullah ﷺ would distribute the As-haabus Suffah amongst his Sahaabah رضي الله عنهم. Some of them would take two whilst others would take three of them home with them. S‘ad bin ‘Ubaadah رضي الله عنه would sometimes take up to eighty people home with him for meals.”

A string was tied between two pillars of the Masjid. The Ansaar who had date orchards would hang up a few clusters of dates for the exclusive consumption of the As-haabus Suffah. They would strike the dates with a stick and eat as they fell to the ground. Hadhrat Mu'aaz bin Jabal رضي الله عنه was in charge of this.”

Once, Rasulullah ﷺ emerged (from his house into the Masjid) bearing a staff when his gaze fell onto a spoilt cluster of dates suspended in the Masjid. He commented: “If the donor wished, he could have brought a better bunch of dates.”

According to another Hadith, Rasulullah ﷺ instructed every date palm owner to bring a bunch of dates and hang it up in the Masjid for the destitute.

Jaabir bin Abdullah رضي الله عنه narrates that Rasulullah ﷺ said:

“From every ten clusters of dates, one cluster should be placed in the Masjid for the destitute.”



Fudaalah bin ‘Ubaid رضي الله عنه narrates: “Quite often, overwhelmed with acute hunger, the As-haabus Suffah would fall down unconscious whilst performing Salaah. If a villager or Bedouin had to lay eyes on them, he would think them to have lost their senses or regard them as lunatics. Rasulullah ﷺ would come to them and console them thus:

“If only you knew what awaits you by Allah, you would yearn for an increase in this poverty and need.”

Frame of mind in Madinah Munawwarah

One afternoon after the Asar Salaah, Hadhrat Mufti Saahib (daamat barakaatuhu) had given us a sterling piece of advice which should be engraved onto the heart of every person who visits the Haramain. He mentioned,

“When you come to the Haramain, come as a slave and not as a king. Come with your begging bowl in your hand. When you stand in front of the Raudha Mubaarak, stand like a beggar with your bowl in your hand hoping that something could be placed in it for you from the king. A beggar becomes oblivious of his surroundings. His focus and mind is on the king and his hope and desire is that he must be blessed with something. He also fears that he could be expelled from there at any time. A person who comes with this frame of mind does not then worry about what is happening in the Haram Shareef. He doesn’t become a policeman checking the behaviour and attitude of those that visit the Haram. He doesn’t check who is playing with their cell phones and who is taking pictures, etc. His mind and focus is on his goal. A person who comes in with the temperament of a king then worries about what’s happening around him. He then begins to complain about everything and everyone in the Haram Shareef whereas this is not the

purpose of him coming here. In the Haramain one should practice on the verse, ‘alaykum anfusakum’ (Take care of yourselves).

Normally people can impress on others with their knowledge, piety, taqwa, akhlaaq and other qualities but what can you impress in front of Rasulullah ﷺ who is the fountainhead of ilm, piety, taqwa and akhlaaq. Stand with humility in front of Nabi ﷺ and hope that your bowl could be filled and you are sent back with respect.”

Hadhrat Mufti Saahib (*daamat barakaatuhu*) did not like engaging in conversation in the Haram Shareef. He discouraged from us speaking saying that in the Haram Shareef we should feel the presence of Rasulullah ﷺ.

CHAPTER

Three

Virtues of Madinah Munawwarah

*“There is no piece of land that is more beloved to me than I be buried in, than
Madinah Munawwarah” [Hadith]¹*

This Hadith is sufficient to explain the virtue of Madinah Shareef. Every part of this city is so unique. Naturally it has a great attraction. Every part of this city is lit up with divine light and why should it not be so when it is the city of Rasulullah ﷺ. Munawwarah means ‘lit up’ with divine light.

In order to appreciate a place, one has to first understand its virtues. Below are some of the virtues of Madinah Munawwarah as

¹ *Muatta Imaam Maalik. Page 478*

mentioned by Hadhrat Shaikh Zakariyya (*rahmatullahi alayh*) in his book Fazaail-e-Haj:

The city of Madinah Munawwarah deserves great honour and respect. It is a city which was once filled with divine revelations from Allah Ta'ala. Many parts of the Qur-aan Shareef was revealed here. On numerous occasions, Jibreel (*alayhis salaam*), Meekaaeel (*alayhis salaam*) and other respected angels visited the earth. In all corners the praises of Allah Ta'ala and His Nabi ﷺ were heard. The dust and the earth became honoured through the presence of Rasulullah ﷺ, at those places where he stayed and rested. Such a place is indeed worthy of respect where the commands of Allah Ta'ala and the practices of His Rasul ﷺ were announced and to this day the numerous relics of spiritual blessings and righteousness can be seen. Such places need to be honoured, their fragrance inhaled and their walls kissed in honour.

Hadith No. 1 – The names of Madinah Munawwarah

Jaabir ibn Samurah رضي الله عنه says: “I heard Rasulullah ﷺ say: ‘Verily Allah Ta'ala named Madinah, Taabah (meaning the good one) or Tayyibah (the pure one).’” [Muslim]

Taabah and Tayyibah mean clean, pure, excellent, thereby meaning that it is free of all the evils of shirk. It may also mean that the climate around the city is completely favourable for those with the correct nature and temperament. It also means that the people of the city are righteous and pious people. These are some of the reasons mentioned for naming the city Taabah.

Madinah has more than a thousand names but five names are more famous viz. Madinah, Taabah, Tayyibah, Daar and Yasrib. In the



days of ignorance it used to be called Yasrib. However, Rasulullah ﷺ did not approve of this name. The most obvious reason for Rasulullah's ﷺ dislike is that the name Yasrib means blame and sadness. It was a habit of Rasulullah ﷺ to change all those names which were unsuitable or disapproved.

Hadith No. 2 – Madinah casts off all evil

Hadhrat Abu Hurayrah رضي الله عنه reports that Rasulullah ﷺ said:

"I have been commanded to take up residence in such a village that consumes all villages. They call it Yasrib and its name is Madinah. She (Madinah) casts off evil ones as dirt is removed when iron is melted."

[Bukhaari and Muslim]

This Hadith draws our attention to many points. Firstly it mentions that Rasulullah ﷺ was commanded to take up residence in Madinah Munawwarah. This makes it clear that Rasulullah ﷺ did not settle there of his own desire, but that it was Allah's Ta'ala wish that he does so. Hadhrat Umar رضي الله عنه reports that Allah Ta'ala the Glorious selected Madinah Munawwarah for His Nabi ﷺ.

Further, Rasulullah ﷺ said: "The place of my migration has been shown to me. It is a saline land situated between rocky lands. It shall be either Hajar or Madinah."

In another Hadith it is reported that Hadhrat Abu Bakr رضي الله عنه wanted permission to migrate to Madinah Munawwarah. Rasulullah ﷺ told him: "Wait a while. Soon permission will be granted to me as well." It is also reported that in those days Hadhrat Abu Bakr رضي الله عنه saw in a dream that the moon descended from the heavens onto Makkah whereby the whole city became bright. Thereafter the moon

ascended and this time descended in Madinah Munawwarah, brightening the whole city. Then it entered the house of Hadhrat Aa'ishah رضي الله عنها where the ground split open and the moon disappeared therein. Hadhrat Abu Bakr رضي الله عنه who knew the meaning of dreams, knew that it referred to Rasulullah ﷺ travelling from Makkah Mukarramah to Madinah Munawwarah where he would pass away to be buried inside the room of Hadhrat Aa'ishah رضي الله عنها.

The fourth point mentioned is that “the city casts off evil people in a similar manner as molten metal casts off dirt.” Some say it means Islam destroying all idolatry beliefs in the early years of Islam. In another Hadith there is a story of a bedouin who lived in Madinah Munawwarah. Once he was troubled by a very high fever, as a result of which he intended leaving Madinah Munawwarah. He came to Rasulullah ﷺ and begged his permission to break his oath of allegiance, thereby allowing him to depart from Madinah Munawwarah. Rasulullah ﷺ did not grant him permission. Thereafter he repeatedly came with the same request, which Rasulullah ﷺ always turned down. However, without permission he departed whereupon Rasulullah ﷺ said: “Like fire that casts off dirt from iron that is melted, so also does Madinah Shareef cast away evil people, and purifies the righteous.”

Some Ulama state that this will take place during the final days. In the time of Dajjaal, all evil ones will depart from Madinah Munawwarah.

According to the Hadith, “Qiyaamah shall not take place until such a time that all evil ones have departed from Madinah.” Imaam Bukhaari (*rahmatullahi alayh*) relates a Hadith: “Dajjaal shall pass through every city except Madinah Munawwarah and Makkah Mukarramah. Here he shall not enter. The angels shall protect these two cities. During



the final days, three earthquakes shall shake the city whereby every non-believer and evil person shall depart.”

The fifth point mentioned in this Hadith is that the Hadith is used to illustrate the virtue of Madinah Munawwarah over all other cities. It is an agreed fact that Madinah Munawwarah is above all cities in virtue except Makkah Mukarramah. It is agreed among all the Ulama that the portion of the earth in the immediate area of the mubaarak body of Rasulullah ﷺ and attached to it, is the most virtuous in rank, and noblest of all the earth even nobler than the Ka'bah Shareef.

Qadhi Iyaadh (*rahmatullahi alayh*) says it is even higher in rank than the Throne of Allah Ta'ala. The Ulama have said that every person was originally created from the sand wherein he is buried. Hence we may say that the body of Rasulullah ﷺ was originally created from the dust wherein he now lies and as such, he being the most virtuous, lies buried in the most virtuous earth. The mubaarak body of Rasulullah ﷺ in Madinah Munawwarah brings many mercies and blessings continuously upon this city.

Rasulullah ﷺ is reported to have said: “There is no land which is more beloved in my sight and where I would prefer my grave to be than in Madinah.”

Hadith No. 3 – Residency in Madinah Munawwarah

Hadhrat Sa'ad رضي الله عنه reports that Rasulullah ﷺ said: “I declare haraam that area lying between the rocky lands on both sides of Madinah. Its vegetation should not be cut down and its animals should not be hunted within its area.” Rasulullah ﷺ also said: “For a Muslim, Madinah is the best place. If only they could understand its

virtue fully, they would never leave it, and whoever departs from Madinah, having become bored with it, Allah Ta’ala will send someone better to replace him. And whoever bears patiently the hardships of living in Madinah Munawwarah, for him shall I be an intercessor (or witness) on the day of Qiyaamah.” [Muslim]

In this Hadith mention is made here of a Haram (sanctuary / place of safety) at Madinah Munawwarah. The area declared a Haram here is the sandy area of Madinah lying between the rocky areas flanking the city on two sides. Hadhrat Ali رضي الله عنه reports that Rasulullah ﷺ said: “I declare a Haram in the area between Mount Ayr and Saur.” Mount Saur is a low mountain near Mount Uhud. Haram here means that this area is to be honoured and respected, that no animals be hunted, nor any vegetation destroyed as in the case of the Haram in Makkah.

Residency

The second point in this Hadith deals with residence in Madinah Munawwarah. Rasulullah ﷺ said, “Yemen shall be conquered. Then some people will move there in order to investigate conditions. Then they with their families and all who follow them will go to Yemen. Yet at that time Madinah Munawwarah shall be better for them, if only they knew of Madinah’s blessings.

Syria will be conquered. Some people on hearing of conditions there will move there with their families and followers. Yet at that time too Madinah Munawwarah will be better for them, if only they knew.

Iraq shall be conquered. Some people learning of conditions there will move in that direction with their families and followers. Yet Madinah Munawwarah would be better for them, if they only knew.”



Ibn Hajar (*rahmatullahi alayh*) says that this prophecy turned out to be true and these areas were conquered in the exact order as mentioned in the Hadith.

Abu Usaid رضي الله عنه reports: “When Hadhrat Hamzah رضي الله عنه, the uncle of Rasulullah ﷺ became a shaheed, we were present with Rasulullah ﷺ at his grave. The body of Hadhrat Hamzah رضي الله عنه was shrouded in a cloth of insufficient length, which could not cover it fully. When it was pulled over his face, his feet were uncovered and when his feet were covered, his face was uncovered. Thereupon, Rasulullah ﷺ commanded that his face be covered and leaves be used to cover his feet in the grave. The Sahaabah (radyallahu anhum) (noting this poverty) shed tears and wept. Then Rasulullah ﷺ said: “A time shall come over my people, when to strange lands they shall proceed, where in abundance they shall find food and drink, and animals to ride on. From there shall they then write to their relatives and dependants and ask, ‘Why are you still chained to the drought-stricken desert lands of Hejaz? Come and live here.’ Yet, Madinah Munawwarah will be better for them, if only they knew...” [Targheeb]

Imaam Muslim (*rahmatullahi alayh*) reports: “Soon on seeing new towns, their wealth and produce, people will call their near relatives; ‘Come to settle here. Here is a land of abundance,’ but Madinah Munawwarah will be better for them, O! That they should realise it.”

What Rasulullah ﷺ said is indeed true, because in spite of all the worldly wealth other places may have, Madinah Munawwarah is still superior in blessings to those wealthy places, and in the good fortune of having the presence of Rasulullah ﷺ. Furthermore, the love for Islam found in Madinah Munawwarah is not experienced in any other place and the value of this alone is countless.



Patiently bearing the difficulties in Madinah

The next topic discussed in the Hadith concerns the one who patiently bears the difficulties of life in Madinah Munawwarah. Rasulullah ﷺ will act as an intercessor or a witness for such a person.

Once while Madinah Munawwarah was under attack in the battle of Harrah and the city was surrounded by the enemy, the people of Madinah Munawwarah experienced great difficulty. A man came to Hadhrat Abu Sa'eed Khudhri رضي الله عنه complaining of hardship and difficulty and seeking advice about moving out of Madinah Munawwarah. Hadhrat Abu Sa'eed رضي الله عنه replied: “Never! I shall never give you such advice for I have personally heard Rasulullah ﷺ saying; ‘Whoever bears patiently the trials and hardships of Madinah Munawwarah, and suffers patiently the pangs of hunger, for him I shall be an intercessor on the day of Qiyaamah.’”

Hadith No. 4 – Muslims flocking to Madinah

Hadhrat Abu Hurayrah رضي الله عنه reports that Rasulullah ﷺ said:

“Imaan shall flow back to Madinah, as a snake returns to its hole.”

[Bukhaari]

Some of the Ulama explain that this refers to the early days of Islam during Rasulullah's ﷺ lifetime and the time of the first four Khulafaa and the time of the Sahaabah. All those who had any enthusiasm for Imaan in their hearts flocked to Madinah Munawwarah to visit Rasulullah ﷺ, and to acquire the knowledge of Deen.

According to some Ulama it refers to all times to come when people will flock to Madinah Munawwarah to visit the grave of



Rasulullah ﷺ and perform salaah in Masjid-e-Nabawi, and visit the sacred sites, etc.

Other Ulama however say that this refers to the latter days when from all over the world Deen will come back to Madinah Munawwarah. The view of these is supported by a Hadith reported in Tirmizi by Hadhrat Abu Hurayrah رضي الله عنه which says: “*Of the cities of Islam, the one that shall be destroyed last near the time of Qiyaamah will be Madinah.*” (Mishkaat)

Hadith No. 5 – The Blessings of Madinah

Hadhrat Anas رضي الله عنه says that Nabi ﷺ once made dua, “O Allah, grant to Madinah double the blessings that You have granted to Makkah.” [Bukhaari and Muslim]

Hadhrat Abu Hurayrah رضي الله عنه says that it used to be the habit of the Sahaabah (radiyallahu anhum) that whenever the first fruits of the season were picked, they used to place it before Rasulullah ﷺ, who then used to take it and make dua thus,

اللّٰهُمَّ بارِكْ لَنَا فِي شَمَرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مُدِّنَا

“O Allah, grant us blessings in our fruits, and bless us in this town of ours, and bless us in our ‘Saa’ and in our ‘Mudd’ (both are measures),

O Allah, Ibrahim (alayhis salaam) was Your servant, Your friend and Your Nabi. I am also Your servant and Your Nabi. As Ibrahim (alayhis



salaam) made dua for blessings in Makkah, so do I make dua for double blessings in Madinah.”

Thereafter Rasulullah ﷺ gave the fruit to a young child. In this Hadith reference is made to Hadhrat Ibrahim's (alayhis salaam) dua which is in the Qur-aan:

فَاجْعِلْ أَفْيَدَةً مِنَ النَّاسِ تَهُوَى إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

“So fill the hearts of the people with love towards them and feed them with fruits so that they may give thanks.”

In another Hadith, Hadhrat Ibrahim's (alayhis salaam) desire in his dua was for blessings in the meat and water of Makkah Mukarramah. It is said that Rasulullah's ﷺ dua was for similar blessings.

Note that ‘Saa’ and ‘Mudd’ are two measures whereby grain like wheat etc., were measured. The dua for blessings in these is in fact a dua for blessings in sustenance from Allah Ta’ala. According to our pious Ulama, this dua of Rasulullah ﷺ was definitely answered as experience has shown, so much so that the amount of food which is sufficient for those in and around Madinah Munawwarah does not go further afield. Whoever lives in Madinah Munawwarah can testify to having experienced this.

Hadith No. 6 – Deceiving the people of Madinah

Hadhrat Sa'ad رضي الله عنه reports that Rasulullah ﷺ said: “Whoever plans to deceive the people of Madinah shall become destroyed as salt is dissolved in water.” [Bukhaari and Muslim]

According to a Hadith in Muslim Shareef, Rasulullah ﷺ said: ﴿Whoever desires to commit any crime against the people of Madinah, Allah Ta’ala shall destroy him as fire melts metal or as salt dissolves in water.﴾

Sayyidina Jaabir رضي الله عنه once said: “May that person become destroyed who threatens our Rasulullah ﷺ.” His son replied: “How can that be since Rasulullah ﷺ has passed away? So how can anyone threaten him?” Jaabir رضي الله عنه replied: “Verily I heard Nabi ﷺ say: ‘Whoever threatens the people of Madinah Munawwarah, does indeed threaten this heart of mine.’”

In another Hadith we read: “Whoever frightens the people of Madinah Shareef, Allah Ta’ala shall frighten him.” Ubaadah رضي الله عنه reports that Rasulullah ﷺ said: “O Allah, whenever anyone persecutes or frightens the people of Madinah Shareef, You then frighten him. May the curse of Allah Ta’ala and His angels and the whole world descend upon him. Neither shall his fardh acts nor his nafal acts be accepted.”

Zaid bin Aslam رضي الله عنه also reports that Rasulullah ﷺ made this dua against those who desire evil against the people of Madinah.

Note: These words are indeed frightening and should be taken seriously, especially by those who visit the blessed City for Ziyaarah. They should be very careful that they do not hurt the people, injure their feelings or deceive them in their dealings. To deal with them dishonestly means to lay oneself open to destruction. When dealing with them, try to deal with them with the utmost honesty.

Hadith No. 7 – Forty Salaah in Masjidun Nabawi

Hadhrat Anas رضي الله عنه reports that Rasulullah ﷺ said, “Whoever performs forty salaah in my Masjid, not missing one salaah in the Masjid, for him is granted freedom from the fire of Jahannam, and freedom from punishment and he shall remain free of hypocrisy.” [Ahmad and Tabraani]

This is indeed a great reward which is easy for the visitor to Madinah Munawwarah to obtain. They should stay in Madinah Munawwarah for at least eight days and should make that agreement with their agents of staying for eight days. In this manner they will get their forty salaah in Masjidun Nabawi. They should definitely try their utmost not to miss one salaah in between. If however, they have to go out for ziyarat (visits to places of interest), it is best that this is done between Fajar and Zuhar salaah. They should then perform Fajar in Masjidun Nabawi and having visited those places after Fajar, return to perform Zuhr Salaah also in the Masjid.

Hadith No. 8 – Shifa (cure) in the sand of Madinah Munawwarah

Hadhrat Aa’ishah رضي الله عنها reports that Rasulullah ﷺ once made dua for the sick,

بِسْمِ اللَّهِ تُرَابُ أَرْضِنَا بِرِيقٍ بَعْضِنَا شِفَاءً لِبَعْضِنَا يَادْنَ رَبِّنَا

‘In the name of Allah, the dust from our earth mixed with our saliva is a healing for our sick with the permission of our Rabb.’

Whenever someone became ill or injured, Rasulullah ﷺ used to do as is related in this Hadith. Rasulullah ﷺ used to wet his finger with his mubaarak saliva, then rub it in the sand of Madinah and apply it to the injured portion of the body while reading this dua.

Nabi ﷺ once visited the people of the Banu Haarith where the people were sick. Rasulullah ﷺ asked, “How are you?” They replied: “We suffer from fever.” Rasulullah ﷺ then said: “You live near Sa’eeb. Take the dust from its soil and place it in water. Then apply your saliva to it while you read:

بِسْمِ اللَّهِ تُرَابُ أَرْضِنَا بِرِيقٍ بَعْضِنَا شِفَاءً لِمَرِيضِنَا بِإِذْنِ رَبِّنَا

‘In the name of Allah, the dust from our earth mixed with our saliva is a healing for our sick with the permission of our Rabb.’

The people of Banu Haaris did as advised and were healed.

In another Hadith, Saabit bin Qays رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah ﷺ said: “The sand of Madinah Munawwarah heals leprosy.” As for my humble self ¹, I have found that the sand of Madinah Munawwarah even has healing powers against plague. In Wafaa-ul-Wafaa another Hadith is reported where Rasulullah ﷺ said: “I swear by Him in whose hand lies my life, that the sand of Madinah Munawwarah is a healing medicine for every illness.”

Hadith No. 9 – Passing away in Madinah Shareef

¹ Hadhrat Shaikh Muhammad Zakariyya Kandhlawi (rahmatullahi alayh)



Hadhrat Ibn Umar رضي الله عنه reports that Rasulullah صل الله عليه وسلم said: “Whoever has the means to die in Madinah Shareef, let him die there for I shall intercede on behalf of everyone who dies there.” [Tirmizi]

Many Sahaabah (radiyallahu anhum) have quoted this Hadith that Nabi ﷺ said, “Whosoever is able to die in Madinah Munawwarah, should die in Madinah, for I am a witness for all those who die in Madinah.” (Targheeb)

My respected elder, Sayyid Ahmad Madani (rahmatullahi alayh), the founder of Madrasah Uloomush Shar'iyya in Madinah Munawwarah, and the elder brother of Shaikhul Arabi Wal Ajam, Hadhrat Moulana Husain Ahmad Madani (rahmatullahi alayh) always said, “It is my heartfelt desire to travel to India just once to meet my beloved friends but I am now old and I fear that I may die outside Madinah.”

My honoured ustaaz, Hadhrat Moulana Khalil Ahmad Sahaaranpuri (rahmatullahi alayh) always used to make dua at the Multazam that, “O Allah, grant me death in Madinah Shareef.”

The dua of Hadhrat Umar رضي الله عنه is well known,

اللهم ارزقني شهادة في سينيك واجعل موتي بليل رسولك

“O Allah, grant me martyrdom in Your path and let me die in the town of Your Rasul ﷺ.”

Outwardly, Hadhrat Umar رضي الله عنه seemed to have made dua for two things which would have been difficult to attain together, because he lived in Madinah Munawwarah which was Darul Islam, thus being far from the idolaters and enemies of Islam, away from the battlefields, in a place where even shaytaan could not rule. Here to die the death of a martyr seemed very remote. However, when Allah Ta'ala desires



something to take place, He prepares the means. Thus, whilst he was among the Sahaabah (*radiyallahu anhum*) in the Masjid of Madinah Munawwarah, during the salaah, he attained martyrdom at the hands of a fire worshipper called Abu Lu'l.

Yahya bin Sa'eed رضي الله عنه relates: "Once in the presence of Rasulullah ﷺ, a grave was being dug for someone. A man came along and said: 'What an unseemly place for a Muslim to be buried!' Rasulullah ﷺ said: 'What an unsuitable thing for you to say!'"

Rasulullah ﷺ probably meant that the grave of a Muslim should not be called a bad place, because it is actually a garden of paradise. The man replied, 'Sir, my intention was that this man died at home, whereas it would have been so much more virtuous had he become a martyr who died in the way of Allah.' Rasulullah ﷺ replied: 'Indeed there is no death more full of virtue than the death of a martyr, yet to me there is no place more beloved to me on the face of the earth that I prefer for my grave than the earth of Madinah.' Rasulullah ﷺ repeated these words three times." (Mishkaat)

What greater fortune can there be for any Muslim than to die with Imaan in Madinah Munawwarah, that he may lie in Jannatul Baqee where the family and companions of Rasulullah ﷺ lie and where, except for two, all his respected wives are buried?

Imaam Maalik (*rahmatullahi alayh*) reports that ten thousand Sahaabah are buried there. How fortunate indeed is he who is buried there where countless mercies descend continuously?

Ibn Najjaar (*rahmatullahi alayh*) reports that Rasulullah ﷺ said: "There are two graveyards on earth shining in the eyes of those in the heavens, as the moon and sun shine for those on the earth. They are the graveyard of Baqee and the graveyard of Asqalaan."



Ka'b Ahbaar, who was a great scholar of the Torah says that it is written therein that Baqee is like a dome upon which special angels are placed and when it becomes filled it turns over into paradise. [check urdu]

Rasulullah ﷺ said: “On the day of Qiyaamah my grave shall be opened first and I shall step forth. Then Abu Bakr رضي الله عنه shall step forth and then Umar رضي الله عنه. Then I shall proceed to Baqee and take all its inmates with me. Then we shall await the inmates of the graveyard of Makkah, who will meet me halfway between Makkah and Madinah.”

May Allah Ta’ala through His infinite Grace and Mercy bless us with an honourable death of martyrdom in Madinah Munawwarah in a condition that our Rabb is very happy with us. Aameen.

کاش ہوتا میں مدینے میر اوطن

پھر مدینے کی لذت میں کیا کہوں

What can I say about the enjoyment in Madinah, How I wish Madinah would be my home land.

خداسے یہ فریاد کرتے ہیں ہم

مدینے میں ہر سال ہو حاضری

May we be present in Madinah every year, This is what we beg from Allah Ta’ala

خداسے دعا یہ بھی کرتے ہیں ہم

مدینے میں مر نامقدر میں ہو

May our passing away be destined in Madinah, This is also what we ask from Allah

CHAPTER

Three

At the Raudha Mubaarak of
Rasulullah ﷺ

آگیا سانے روضۃ محترم جسکی زیارت کو یارب ترستے تھے ہم

We have now come in front of the Raudha Mubaarak,
How enthusiastically we were pining to visit this place O my Rabb

The highlight of a person's visit to Madinah Munawwarah is the opportunity of presenting oneself at the Raudha Mubaarak of Rasulullah ﷺ. This is that place on the face of this earth which is more virtuous than even the Ka'bah Shareef. Here is the mubaarak residence of Rasulullah



صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Nabi ﷺ is aware of every person who visits him and replies to their salaams.

O visitor of Madinah, you are about to present yourself in the presence of the greatest of mankind, the most beloved creation of Allah Ta'ala, Nabi Muhammad Mustafa ﷺ. As you walk towards the Raudha Mubaarak keep your heart and mind clear of any bad thoughts. Think only about the great position of Rasulullah ﷺ. The Ulama inform us that the heart of a person will not be blessed with the *barakah* (blessings) of this Noble Place, if it is not free from evil thoughts. In fact, the anger of Rasulullah ﷺ may fall on that person and on the day of Qiyaamah. Nabi ﷺ may turn his mubaarak face away from him. May Allah Ta'ala through His infinite mercy save us.

It is for this reason that the visitor to the grave of Rasulullah ﷺ should keep his mind free of any worldly needs as much as possible whilst at the same time hoping for Allah's perfect grace. Every visitor should turn his attention to Nabi ﷺ who is a 'mercy to all'. Through his *waseelah* (means), beg Allah's mercy and forgiveness.

Presenting one's Salaam

When facing the grave, stand with your back towards the Qiblah, a few steps away from the big brass ring that is on the brass gates at the head side, turning slightly to the right so that your face is exactly opposite the blessed countenance of Rasulullah ﷺ.

Out of respect, do not come nearer, look down, do not look around from side to side. Stand still. Remember that now you are standing facing the mubaarak Rasul of Allah ﷺ and that he knows that you are standing there.

Whilst standing there, recite salaam to Rasulullah ﷺ.



Hadhrat Moulana Muhammad Zakariyya Saahib (*rahmatullahi alayh*) advises that if you understand Arabic, then one may read the lengthy durood and salaam, pondering over the meanings. If you do not know the translation, then it is better not to read the long duroods. It will be better to stand respectfully, reciting salawaat quietly and slowly in the following words:

الصلوة والسلام عليك يا رسول الله

"Assalaatu wassalaamu alayka ya Rasulallah."

Be very careful at the time of reciting salaam, not to shout. The voice should not be too loud nor too soft. Think about what is being read and feel ashamed of your sins as you stand before Rasulullah.

After greeting Nabi ﷺ, make dua to Allah Ta’ala through the name of Rasulullah ﷺ. Beg for the intercession of Rasulullah ﷺ.

After salaam, read this dua at the grave of Nabi ﷺ:

اللَّهُمَّ إِنَّكَ قُلْتَ - وَقَوْلُكَ الْحَقُّ - وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفِرُوكَ
اللَّهُ وَاسْتَغْفِرَ لَهُمُ الرَّسُولُ لَوْجَدُوا اللَّهَ تَوَابًا رَّحِيمًا ، وَقَدْ أَتَيْتُكَ مُسْتَغْفِرًا مِنْ
ذُنُوبِي مُسْتَشْفِعًا بِكَ إِلَى رَبِّي ، فَأَسْأَلُكَ يَا رَبِّي أَنْ تُوْجِبَ لِي الْمُغْفِرَةَ كَمَا أَوْجَبْتَهَا
لِمَنْ أَتَاهُ فِي حَيَاتِهِ ،

"O Allah, Your word is the truth, and You did say: 'And O Muhammad when they who wrong themselves (by doing sins), come to you and ask for Allah's forgiveness, and the Rasul begs forgiveness for them, then surely



they will find Allah most Forgiving, Merciful.' And now I have come to you O Rasulullah ﷺ, asking for forgiveness for my sins, begging you to intercede for me in the presence of Allah and I ask You O Allah to give me these, and to forgive me just like how You had forgiven those who came to Rasulullah ﷺ in his lifetime."

Once, Khalifa Mansoor asked Hadhrat Imaam Maalik (*rahmatullahi alayh*): "When making dua at the grave of Rasulullah ﷺ should I face Nabi ﷺ or towards the Qiblah?" Imam Maalik (*rahmatullahi alayh*) answered: "How can you possibly turn your face away from him when he is your medium (*waseelah*) as well as the *waseelah* of your father Hadhrat Aadam (*alayhis salaam*). Turn your face to him and beg his intercession for you because Allah Ta'ala accepts his dua for you."

It is mentioned regarding Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) that towards the end of his life he made Haj and when standing in front of the Raudha Mubaarak spent full three hours before the Muwaajah-e-Shareefah (the front section) and burst into tears as he stood conveying salaams to the Master of Mankind, Sayyiduna wa Mawlana Muhammad ﷺ.

Forgiveness in front of the Raudha Mubaarak

Once, a villager stood in front of the grave of Rasulullah ﷺ saying: "O Allah, here lies Your beloved, I am Your slave and shaytaan is Your enemy. If You forgive me, Your beloved Nabi ﷺ will become happy. Your slave will be successful, and the heart of Your enemy will be disturbed. O Allah, if You do not forgive me, the heart of Your beloved will be sad, your enemy will be overjoyed and Your slave will fail. O Allah, it is a habit among the Arabs that whenever a great



king passes away, they used to free slaves besides his grave. Now, O Allah, here rests the greatest of all kings and here I stand. Free me, O Allah, from the fire of Jahannam.”¹

Use this opportunity of standing at the Raudha Mubaarak to beg Allah Ta’ala for forgiveness.

The story of Sayyid Ahmad Rifaa’ee

Hadhrat Sayyid Ahmad Rifaa’ee (*rahimahullah*) is well known as one of the greatest saints and buzrugs of Islam. In the year 555 A.H. he went for Haj. Thereafter he visited Madinah Munawwarah and whilst standing in front of the grave of Rasulullah ﷺ he read the following poem:

فِي حَالَةِ الْبُعْدِ رُوِّحْنِي كُنْتُ أُرْسِلُهَا تُقْبِلُ الْأَرْضَ عَنِّي وَهِي نَائِبَتِي

وَهُنْدِهِ دَوْلَةُ الْأَشْبَاهِ قَدْ حَضَرَتْ فَامْدُدْ يَمِينَكَ كَيْ تَخْطُى بِهَا شَفَقَيْ

“Before, I used to send my salaams to you O Rasulullah ﷺ from far away, but now I have come myself to greet you. Give me your hand so that my lips may kiss it.”

Behold, the hand of Rasulullah ﷺ stretched from the grave and in the presence of an estimated 90 000 visitors did Sayyid Ahmad Rifaa’ee (*rahimahullah*) kiss it.²

¹ Fazaail-e-Haj

² Ibid



General advice for those visiting the Raudha Mubaarak

In Fazaail-e-Haj the following advices have been given to the one visiting the Raudha Mubaarak ;

Dua

The visitor to the grave of Rasulullah ﷺ should make lots of dua to Allah Ta'ala using the waseelah of Rasulullah ﷺ and should beg his intercession because Rasulullah ﷺ is so beloved to Allah Ta'ala that when he intercedes on behalf of anyone, then Allah Ta'ala accepts his intercession. You can also make the following dua:

يَا رَسُولَ اللَّهِ أَسْأَلُكَ الشَّفَاعَةَ وَأَتَوَسَّلُ بِكَ إِلَى اللَّهِ فِي أَنْ أَمُوتَ مُسْلِمًا عَلَى مِلَّتِكَ
وَسُنْنِكَ

“O Rasulullah ﷺ, I beg your intercession and through you I beg of Allah to let me die as a Muslim on the religion brought by you and in the way taught by you.”

While making dua over here, the face should be turned towards Rasulullah ﷺ. If over here we will face the Qiblah whilst making dua, then our backs will be towards Rasulullah ﷺ which will be very disrespectful. Therefore dua should be made facing him.

Conveying the salaams of those who requested you

After making salaam, now greet Nabi ﷺ for all those people who had asked you to give him their salaams. Say:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ يَسْتَشْفُعُ بِكَ إِلَى رَبِّكَ

Salaam to you O Messenger of Allah from such and such a person who asks for your intercession."

*If you can't say it in Arabic then do so in your own language.

Greeting Hadhrat Abu Bakr and Hadhrat Umar (radiyallahu anhuma)

After greeting Rasulullah ﷺ, move one step to the right and make salaam to Hadhrat Abu Bakr رضي الله عنه. The body of Hadhrat Abu Bakr رضي الله عنه is buried behind Rasulullah ﷺ and his head is in line with the shoulders of Rasulullah ﷺ. Thus Hadhrat Abu Bakr رضي الله عنه will be about one step to the right of Rasulullah ﷺ.

Then take one more step to the right and make salaam to Hadhrat Umar رضي الله عنه because Hadhrat Umar رضي الله عنه is buried behind Hadhrat Abu Bakr رضي الله عنه and his head is in line with the shoulders of Hadhrat Abu Bakr رضي الله عنه.

If anyone had asked you to send salaams to Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه then do so and if you remember me, then give my salaams to them as well. May Allah reward you well for this!



Now stand in between Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه and make salaam to both of them together saying:

“Salaams to you both friends lying next to Rasulullah ﷺ who are his friends and helpers. May Allah Ta’ala reward you both well. We have come to you, begging your intercession with Rasulullah ﷺ so that he may intercede for us by Allah Ta’ala and ask Allah Ta’ala to cause us to stay as Muslims according to his sunnah and that he makes us on the Day of Qiyaamah from his special people and we are asking this dua also for all the Muslims.”

Return now to where you first stood facing Rasulullah ﷺ. Lift up your hands and thank Allah Ta’ala for all His favours. Recite Salawaat once more upon Rasulullah ﷺ and make dua to Allah Ta’ala through the waseelah (means) of Rasulullah ﷺ for yourself, your parents, your ustaads, your family and your friends and for all those who had asked you to make dua for them. Make dua for all the Muslim countries, for all the Muslims who are living and also for those who have died. If you remember then also include me in your duas too.

Note: If it is not possible to make dua at the Raudha Mubaarak due to the large crowds, etc. one may move to the back of the Masjid and find a quite spot and engage in fervent dua to Allah Ta’ala.

General Advice

As far as possible, do not turn your back towards the Raudha Mubaarak, not even in salaah or out of salaah. In salaah, try at all times to stand in such a place where your front or your back does not face the grave. Out of salaah there cannot be any possible reason why your back should ever be turned towards the grave.



1. When at any time you have to pass in front of the Raudha Mubaarak, stand quietly for a while and make salaam before carrying on. Some Ulama have said that even if you pass the masjid from the outside then you should still make salaam from there.
2. It is excellent to visit the Raudha Mubaarak many times. As long as the Haji is in Madinah Shareef, he should go again and again to the graveside to make salaam.
3. Whilst in Madinah Munawwarah, whenever you are inside the masjid, look towards the Raudha Mubaarak, where Rasulullah ﷺ is resting. When you are outside the Masjid then you should time and again look at the Green Dome above the grave. Insha Allah, you will get *sawaab* (reward) for doing this. When looking at these two places, do so in silence and with due respect.

Virtues of visiting the Raudha Mubaarak of Rasulullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hadith No.1

Hadhrat Ibn Umar رضي الله عنهما says that Rasulullah ﷺ said:
"Whosoever visits my grave, my intercession becomes necessary for him."
(i.e. I will definitely intercede with Allah Ta'ala on the day of Qiyaamah to forgive that person).



Hadith No.2

Hadhrat Ibn Umar رضي الله عنهما says that Rasulullah ﷺ said:
“Whosoever visits me after my death is like he who visited me during my life.”

Hadith No.3

Rasulullah ﷺ said, “Whoever goes on a journey, especially to visit my grave, will be my neighbour on the day of Qiyaamah and whoever lives in Madinah Munawwarah and patiently tolerates its hardships and difficulties, for him I will be a witness and intercessor on the day of Qiyaamah and, whoever dies in either of the Haramain (Makkah or Madinah) will be raised on the day of Qiyaamah with those who have been granted safety.”

Hadith No.4

Hadhrat Abu Hurayrah رضي الله عنه reports that Rasulullah ﷺ said:
“Whenever anyone makes salaam to me at my grave, Allah Ta’ala returns my soul to my body so that I reply to his greetings.”

The meaning of returning the soul is that Allah Ta’ala gives Rasulullah ﷺ the ability to speak. After the passing away of Rasulullah ﷺ, his soul had already returned once and for all. Hence what actually now happens is that Nabi ﷺ returns the greetings by literally speaking.



Hadith No.5

It is reported that when a person stands at the grave of Rasulullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *and reads the aayah:*

إِنَّ اللَّهَ وَمَلِئِكَتَهُ يُصَلِّوْنَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا
تَسْلِيمًا

and then says seventy times:

صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ

*an angel says: 'May Allah's blessings be on you too, and then Allah fulfils
his every need.' (Ash-shifa)*

In place of 'Yaa Muhammad', if we say 'Yaa Rasulallah' it would be better because we should not call Nabi ﷺ by his first name. I personally¹ feel that a visitor to the grave should at every visit recite seventy times with complete humility:

الصَّلُوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

This is excellent and better than reciting in a parrot fashion without understanding anything.

Hadith No.6

¹ Refers to to Hadhrat Shaikh Zakariyya (RA)



Hadhrat Abu Hurayrah رضي الله عنه reports that Rasulullah ﷺ said:

“When a person stands at my grave reciting durood upon me, I hear it and whoever sends salaams upon me in any other place, his every need in this world and in the hereafter becomes fulfilled and on the day of Qiyaamah I shall be his witness and intercessor.”

Two Christians try to steal the blessed body of Rasulullah ﷺ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

In the time of Sultan Nuruddin Zangi (rahimahullah) was a just ruler, and a very pious person who spent much of his time in salaah, meditation and zikrullah. He was a very saintly man whose nights were spent in Ibaadah. After performing Tahajjud Salaah one night, he went to sleep and in a dream he saw Rasulullah ﷺ who pointed towards two squint-eyed persons and said: “Protect me from these two.”

The Sultan awoke in distress. He performed wudhu and read nafal salaah before he went back to bed. He had hardly fallen asleep when he saw exactly the same dream. Once again he woke up, did as before and again fell asleep. He had hardly closed his eyes when he saw the same dream for the third time. This time he rose from his bed and realised that there was no time for sleep. Quickly, he called his wazir (a man called Jamaaluddin), who also was a very pious person. After having told him the story thus far, the wazir said: “Now there is no time to lose. Let us hasten to Madinah Munawwarah and let no one be informed of this dream.”

Preparations were made very quickly and with twenty chosen men and fast camels loaded with goods they set forth. They travelled

speedily by night and day. On the 16th day they arrived in Madinah Munawwarah from Egypt. They washed themselves outside Madinah Munawwarah and with due respect and humility came to the masjid to perform salaah in the Riyaadhul Jannah. There the Sultaan remained seated, deep in thought wondering what to do. Elsewhere, the wazir was making an announcement that the King had come for Ziyaarah and to distribute gifts to the people of Madinah Munawwarah. He also made arrangements for a huge feast to which all the people of Madinah Munawwarah were invited. All the people had come for the gifts. While these were distributed, the king stood by eagerly looking at the faces of all those who came forward. More and more people came but he did not see the two faces, which appeared in the dream.

When at last the king asked whether all the people of Madinah Munawwarah had come forward, it became known that there were two people who did not come. He was informed that there remained two pious people who had come from the west and usually distributed much charity. Neither did they take any gifts from anyone nor did they mix with the people. They appeared to be two very pious people.

The king summoned them to his presence and on seeing them, immediately recognised them. They were the ones showed to him by Rasulullah ﷺ. The king asked them: "Who are you?" They replied: "We are from the west. We have come to perform Haj and now have come here for Ziyaarah. We desire to stay here as neighbours of Rasulullah ﷺ and thus we are here." The king said: "I command you to tell me the truth."

Again they insisted on what they had said. The king inquired as to where they lived and was informed that they lived in a house just outside the masjid opposite the grave of Rasulullah ﷺ. Thereupon the king ordered them to be kept there in custody while he



himself went to investigate. He went to inspect their house. There he found many goods, lots of wealth and books, etc. but the investigation brought forward nothing which could be connected with the dream. This left the king greatly troubled and worried. From all sides the people of Madinah Munawwarah came to intercede on their behalf, begging their release, saying: "These are two saintly and pious men. They fast by day and pray all night, saying their prayers in Riyaadhul Jannah, they visit Jannatul Baqee daily and every Saturday visit the Masjid of Quba. They never refuse any beggar and during the year of drought in Madinah Munawwarah, they were very generous to the people of Madinah."

When the king heard this, he was even more distressed, worried and amazed. He did not know what to do. Then a sudden thought came to him that he should lift up their musalla, which had been spread over the floor. Underneath was a hole which had been dug into the earth and which extended very near to the grave of Rasulullah ﷺ. When the people saw this they were speechless. Trembling in anger, the king started beating them excessively and said: "Speak the truth." At last they confessed that they were Christians, and a certain Christian king had given them much wealth and had promised them even more, if they disguised themselves as Hajis, proceeded to Madinah Munawwarah and removed the mubaarak body of Rasulullah ﷺ. Hence they came to Madinah. At night they dug a tunnel, took the earth in bags and spread it out at Baqee.

On hearing the true story, the king cried in gratitude. Allah Ta'alaa and His Rasul ﷺ had chosen him for this great service. Thereafter he had them both killed. Then he had deep trenches dug all around the Raudha Mubaarak. It was so deep that the diggers had to dig till they reached the water level. He had the trenches filled with molten



lead so that nobody could reach the body of Rasulullah ﷺ from underneath.



CHAPTER

Four

Durood & Salaam

*A*llah Ta'ala has prescribed different azkaar for different occasions. The most virtuous zikr for the visitor to Madinah Munawwarah is the recitation of Durood Shareef. All our pious elders have stressed this point in particular. The more Durood one recites in Madinah Shareef the better.

Usually, the tilaawat of the Qur-aan Shareef is more rewarding than other types of zikr except at certain occasions e.g. on a Friday night, durood shareef is more rewarding than tilaawat of the Qur-aan Shareef. Similarly, whilst travelling to Madinah Munawwarah, reciting durood shareef is more rewarding than even tilaawat of the Qur-aan-e-Majeed.¹

¹ *Fazaail-e-Haj*



Whilst walking, waiting, sitting, standing, travelling, etc. we should keep our tongues busy in the recitation of durood shareef. This will bring about great rewards for us as well as earn the happiness of Rasulullah ﷺ.

Allah Ta’ala says in the Qur-aan Shareef:

إِنَّ اللَّهَ وَمَلِكُكُتُبَةِ يُصَلِّوْنَ عَلَى النَّبِيِّ طَيَّابِهَا الَّذِينَ آمَنُوا صَلَوْا عَلَيْهِ وَسَلَّمُوا
تَسْلِيمًا

Verily, Allah Ta’ala and His angels send durood on Rasulullah ﷺ.

O you who believe! Send durood on him, and greet him with a good salutation.

What virtue could be greater than the fact that Allah Ta’ala and His angels join the believers in sending durood and salaams upon Nabi Muhammad ﷺ?

The rewards for reciting durood shareef upon Rasulullah ﷺ are numerous. Many Ahaadith of Rasulullah ﷺ explain the great virtues of reciting durood shareef. Below are some virtues mentioned by Hadhrat Shaikhul Hadeeth, Moulana Muhammad Zakariyya (rahmatullahi alayh) in his book Fazaail-e-Durood.

One Durood earns ten blessings

Hadhrat Abu Hurayrah رضي الله عنه says that Rasulullah ﷺ said,
"Whoever sends one durood upon me, Allah Ta’ala showers ten blessings upon him."



One blessing and mercy from Allah Ta'ala is sufficient for the whole world, let alone ten blessings in return for sending durood once. What could be a greater virtue of durood? How fortunate are those pious people who send 125 000 Duroods upon Rasulullah ﷺ every day, like some of the elders of my family. Rasulullah ﷺ said, "Whoever sends durood upon me once, Allah Ta'ala sends ten mercies upon him. It is now your choice to send little or as much as you wish."

One Durood earns ten blessings and removes ten sins

Hadhrat Anas رضي الله عنه narrates that Rasulullah ﷺ said, "The person in whose presence I am mentioned should send durood upon me. Whoever sends durood upon me once, Allah Ta'ala sends ten blessings upon him." In one Hadith, Rasulullah ﷺ said, "Whoever sends one durood upon me, Allah Ta'ala sends ten blessings upon him, forgives ten of his sins and raises his status (position) ten times."

Rasulullah ﷺ said, "Whoever sends 10 durood upon me, Allah Ta'ala will shower 100 blessings upon him. Whoever sends 100 durood upon me, Allah Ta'ala will send 1000 blessings upon him, and whoever sends more due to his love and devotion, I shall intercede for him on the Day of Qiyaamah and I will be a witness for him."

A Sahaabi رضي الله عنه says, "From amongst four or five of us, at least one of us would always remain with Rasulullah ﷺ to attend to his needs. One day Rasulullah ﷺ went into a garden and I followed him. Rasulullah ﷺ performed salaah there and made sajdah for a long time that I feared Rasulullah ﷺ had passed away. I began crying due to this fear and went close to Rasulullah ﷺ. As Rasulullah ﷺ got up from sajdah, he asked, 'O



Abdur Rahmaan, what is the matter?' I replied, 'O Messenger of Allah, you performed such a long sajdah that I feared you had passed away.' Rasulullah ﷺ replied, 'Allah Ta'ala has given me a favour with regards to my followers. Showing thanks for this favour, I made this sajdah. Allah Ta'ala has informed me that whoever sends one durood upon me, He will record ten good deeds for him and forgive ten of his sins."

Those who send Durood are closest to Nabi ﷺ

Hadhrat Abdullah ibn Mas'ood رضي الله عنه narrates that Rasulullah ﷺ said, "Indeed, those closest to me on the Day of Qiyaamah will be those who sent durood upon me the most." In a Hadith of Hadhrat Anas رضي الله عنه, it is narrated that at every stage on the Day of Qiyaamah, the closest person to Rasulullah ﷺ shall be that person who sends the most durood upon him. It has also been narrated that Rasulullah ﷺ said, "Send durood upon me abundantly, for you shall first be questioned regarding me in the grave." In another Hadith, it is narrated, "Sending durood upon me shall be a source of light for the darkness of the Bridge on the Day of Qiyaamah. Whoever wishes his deeds to be weighed in a very large scale should send durood upon me abundantly."

Hadhrat Umar رضي الله عنه narrates that Rasulullah ﷺ said, "Beautify your gatherings with durood. Sending durood upon me shall be a light for you on the Day of Qiyaamah."

Allaama Sakhaawi (rahmatullahi alayh) narrates that sending durood in abundance means at least 300 times daily. Maolana Rashid



Ahmad Gangohi (*rahmatullahi alayh*) would also instruct his students to send durood at least 300 times daily.

Rasulullah ﷺ said, "Whoever sends durood upon me in a book (i.e. in writing), the angels shall continue sending blessings upon him as long as my name remains in this book."

Rasulullah ﷺ said, "The person who sends 100 durood upon me daily, 100 of his needs shall be fulfilled; thirty of this world and the remaining of the Hereafter."

An angel conveys our Durood to Nabi ﷺ

Hadhrat Ammaar ibn Yaasir رضي الله عنه narrates that Rasulullah ﷺ said, "Verily, Allah Ta'ala has appointed an angel at my grave. He has given him the ability to hear the speech of the whole creation. Until the Day of Qiyaamah there will no person who sends durood upon me except that this angel delivers to me the durood of this person with his name and his father's name, saying, 'The son of so-and-so person has sent durood upon you.' Rasulullah ﷺ then said, "In reward for every blessing, Allah Ta'ala sends ten mercies upon him."

Another Hadith mentions that Allah Ta'ala has granted one of the angels the power to hear the speech of the whole creation. This angel will remain at Rasulullah's ﷺ grave until the Day of Qiyaamah. Whenever someone sends durood upon Rasulullah ﷺ, this angel mentions that person by name with his father's name he informs Rasulullah ﷺ that this person has sent durood upon him. Allah Ta'ala has promised Rasulullah ﷺ that He shall send ten blessings upon the person who sends one durood upon him.

Rasulullah ﷺ is reported to have said, "Whoever sends durood upon me during the day or night of Friday, Allah Ta'ala will fulfil 100 of his needs. He appoints an angel to convey it to me in my grave, just as you present gifts to one another."

Rasulullah ﷺ hears the Durood at his Grave

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullah ﷺ said, "Whoever sends durood upon me by my grave, I hear his durood and whenever durood is sent upon me from a distance, it is brought to me."

Time for sending Durood

Hadhrat Ubayy ibn Ka'b رضي الله عنه says, "I asked, 'O Rasulullah ﷺ, I wish to send durood upon you in abundance. How much of the time, which I set aside for dua, should I engage in durood?' Rasulullah ﷺ replied, 'As much as you desire.' I asked, 'One quarter?' Rasulullah ﷺ replied, 'As much as you desire, and if you read more than that, it shall be better for you.' I then asked, 'A half?' Rasulullah ﷺ again said, 'As much as you desire. If you read more than that, it shall be better for you.' I asked, 'Two thirds?' Rasulullah ﷺ replied, 'As much as you desire. If you read more than that, it shall be better for you.' I said, 'I shall spend all my time sending durood upon you.' Rasulullah ﷺ said, 'In that case, all your worries will be removed and your sins will be forgiven.'

Hadhrat Ubayy رضي الله عنه had set aside some time for dua. He wished to send durood in abundance. He asked how much of this time should he



use for sending durood (for example, out of two hours set aside for dua, how much time should be used for sending durood and salaam?) A person asked, "O Messenger of Allah! how would it be if I was to spend all my time in sending durood upon you?" Rasulullah ﷺ replied, "In that case, Allah Ta'ala shall suffice for all your needs in this life and the Hereafter."

Intercession of Nabi ﷺ through Durood

Hadhrat Abu Darda رضي الله عنه narrates that Nabi ﷺ said, "Whoever sends durood upon me ten times in the morning and ten times in the evening, I will intercede on his behalf on the Day of Qiyaamah." Hadhrat Abu Bakr رضي الله عنه narrates that Rasulullah ﷺ said, "Whoever sends durood upon me, I shall intercede for him on the Day of Qiyaamah."

Nabi ﷺ begs forgiveness for the reciter of Durood

Hadhrat Aa`ishah رضي الله عنها narrates that Rasulullah ﷺ said, "No servant sends durood upon me except that an angel goes up with these durood presenting them before Allah Ta'ala. Our Rabb most High then orders, 'Take these duroods to the grave of my servant, who shall ask for forgiveness on behalf of the sender and who shall be pleased with this.'"

On the Day of Qiyaamah, a certain believer will have few good deeds. Rasulullah ﷺ will place a small piece of paper the size of a fingertip on the scale, causing the scale of good deeds to become heavy. The believer will say, "May my parents be sacrificed for your sake. Who are you? How beautiful is your appearance and character?" Rasulullah

will reply, “I am your Nabi and these are the durood that you sent to me. I have paid you in your time of need.”

Recitation of Durood brings the rewards of charity

Hadhrat Abu Sa'eed Khudri رضي الله عنه narrates that Rasulullah ﷺ said, "Whichever Muslim does not have anything to give in charity should say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ
وَالْمُسْلِمَاتِ

(O Allah, send blessings upon Nabi Muhammad ﷺ, Your servant and Your Messenger, and send blessings upon the believing men and the believing women, the Muslim men and Muslim women.) This shall be a charity for this person. He also said, "The believer is never satisfied with good actions until he reaches Jannah."

Rasulullah ﷺ said, "Send durood upon me. Indeed sending durood upon me is like giving charity." In another Hadith, it is narrated, "Send durood upon me in abundance. It is a charity for you." It has been narrated from Hadhrat Ali رضي الله عنه that Rasulullah ﷺ said, "Your durood upon me is a source of preservation for your duas, a means of pleasing Allah Ta'ala and a charity for your deeds (i.e. a means to clean and increase them)."

Rewards for sending Durood

Some of the rewards for sending durood on Rasulullah ﷺ are as follows;

1. Allah Ta-ala sends blessings upon the reader
2. The Malaaikah send blessings upon him
3. Rasulullah ﷺ himself sends blessings
4. The reciter's sins are forgiven
5. His deeds are cleansed
6. His status is increased
7. The reader's deeds will weighed in a very big scale
8. He will be saved from difficulty
9. Rasulullah ﷺ will be a witness for him on the Day of Qiyaamah
10. He will receive the intercession of Rasulullah ﷺ
11. He will attain Allah Ta'ala's pleasure
12. Allah's mercy will descend upon the reader
13. He will be saved from the anger of Allah Ta'ala
14. He will enjoy the shade of Allah's Throne on the Day of Qiyaamah
15. His scale of good deeds will weigh heavier
16. He will be blessed with the honour of being present at the Pond (Al-Kawsar)
17. He will be protected from the thirst on the Day of Qiyaamah
18. He will be freed from the fire of Jahannam and
19. He will see his abode in Jannah before death.

Sending durood is a charity, a means of attaining purity and one is granted blessings in wealth. It is a means of fulfillment for more than a hundred needs. It is an act of worship and the most beloved of deeds to Allah Ta'ala. It is the beauty of all gatherings. It removes poverty and is a



means of all goodness. The sender of durood will be the closest to Rasulullah ﷺ on the Day of Qiyaamah. The reader, his children and grandchildren will derive benefit, and likewise the person to whom the reward of the durood has been gifted (esaal-e-sawaab). It is a means of acquiring closeness to Allah Ta'ala and His Noble Messenger ﷺ. Indeed, it is a light and a means of overpowering your enemy.

Durood upon Rasulullah ﷺ is a great light. It is a business wherein there is no loss. Sending durood and salaams has remained the daily practice of the friends of Allah Ta'ala. Be regular in sending durood and salaams upon him. You will be freed from Jahannam, your deeds will be purified, your hopes will be fulfilled, your heart will be brightened, you will earn the pleasure of Allah Ta'ala and you will be at ease on the terrifying Day of Qiyaamah.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخُلْقِ لِكُلِّهِمْ

Occasions for sending Durood

Imaam Sakhaawi (*rahmatullahi alayh*) gathered all the various forms of Durood Shareef in a special chapter of his book ‘Qowlul Badee’. He also mentions the special occasions on which they should be recited. Among those moments are the following, after performing wudhu and tayammum; after a compulsory ghusl; before, during and after salaah.

The Imaam further mentions that it is Sunnah to recite Durood Shareef after Fajr and Maghrib Salaah; after recitation of the Tashahhud; in Qunoot; when standing up to perform Tahajjud Salaah; when passing any Masjid; when seeing a Masjid; on entering a Masjid; on leaving a Masjid; after answering the azaan; on Friday ; the night preceding Friday; during the khutbah for Jumu'ah; on the two Eids;



between the takbeers in the Janaazah Salaah; when the dead is placed in his grave; during the month of Sha'baan; when one first sees the Ka'bah; when climbing Mount Safa and Marwa; during the Haj rituals; on completing the Labbaik; when kissing the Black Stone (Hajrul Aswad); while attaching one's body and chest to the Multazam; on the eve of Arafah; in the Masjid at Mina. The visitor to Madinah Munawwarah should recite Durood Shareef when his eyes first falls on Madinah Munawwarah, when visiting the grave of Rasulullah ﷺ; when leaving Madinah Munawwarah; when passing any of the places which Rasulullah ﷺ used to visit; e.g. Badr etc.

Durood Shareef should also be recited at the time of slaughtering animals; when making a business transaction; when making a will; when reciting a Nikah Khutbah; during the early and late part of each day; at the time of going to sleep; on setting out on a journey; when mounting or boarding a vehicle; when suffering from insomnia (sleeplessness); on going to the market place; when entering the home; when commencing the writing of a book; when one feels sad, restless or experiences hardship or poverty; when drowning takes place; when there is an epidemic; on commencing and completing a dua; during the course of the dua; when the ear buzzes; when the foot becomes numb; when sneezing; when having misplaced something; when seeing a pleasant thing; when repenting or committing a sin; when in need of anything and on every other good occasion.

When one is accused of something unpleasant and he is innocent, Durood Shareef should be recited. When meeting friends; when joining and leaving a gathering; when completing a full recitation of the Qur-aan; when making dua for memorising the Qur-aan; on starting any lecture and whenever the name of Rasulullah ﷺ is mentioned.



Durood Shareef should not be left out when knowledge is being taught, Hadith being recited and when the name of Rasulullah ﷺ is being written.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَيْيِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Different types of Durood with special virtues

There are many different types of Durood mentioned in the books of Hadith. Hadhrat Shaikhul Hadeeth, Moulana Zakariyya Saahib *Rahmatullahi alayh* has included a chapter in his book *Fazaail-e-Durood* where he quotes 40 Ahaadith with different forms of durood from the book *Zaadus Saeed* written by Hadhrat Moulana Ashraf Ali Thaanwi *Rahmatullahi alayh*. These 40 duroods have now been published separately and widely spread in the Ummah. One may keep a pocket size copy with him and recite it as often as possible.

One may recite whichever durood one feels comfortable to recite. If possible, one may keep on changing the forms of durood so that one attains all the special virtues mentioned in the Hadith. Some forms of durood with their virtues are mentioned below:

1. Durood that has the reward of charity

أَللَّهُمَّ صَلِّ عَلَى (سَيِّدِنَا وَ مَوْلَانَا) مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ صَلِّ عَلَى الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ

Hadhrat Abu Sa'eed Khudri رضي الله عنه narrates that Rasulullah ﷺ said, "If a Muslim does not have anything to give in charity, he should read this durood which shall be a charity for this person." He also said,



"The believer is never satisfied with good actions until he reaches Jannah."

2. Durood-e-Ebrahim

أَللّٰهُمَّ صَلِّ عَلٰى (سَيِّدِنَا وَ مَوْلٰانَا) مُحَمَّدٍ وَ عَلٰى أٰلِ (سَيِّدِنَا وَ مَوْلٰانَا) مُحَمَّدٍ كَمَا
صَلَّيْتَ عَلٰى (سَيِّدِنَا) إِبْرَاهِيمَ وَ عَلٰى أٰلِ (سَيِّدِنَا) إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَحِيدٌ أَللّٰهُمَّ
بَارِكْ عَلٰى (سَيِّدِنَا وَ مَوْلٰانَا) مُحَمَّدٍ وَ عَلٰى أٰلِ (سَيِّدِنَا وَ مَوْلٰانَا) مُحَمَّدٍ كَمَا بَارِكْتَ
عَلٰى أٰلِ (سَيِّدِنَا) إِبْرَاهِيمَ وَ عَلٰى أٰلِ (سَيِّدِنَا) إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَحِيدٌ

This is the most virtuous of all duroods

3. Two short forms of Durood

وَ صَلَّى اللّٰهُ عَلٰى الثَّيِّبِ الْأَطْيَبِ

بِسْمِ اللّٰهِ وَ السَّلَامُ عَلٰى رَسُولِ اللّٰهِ

4. Durood that will tire out 70 angels for a 1000 days

جَرَى اللّٰهُ عَنَّا نَبِيَّنَا (سَيِّدِنَا وَ مَوْلٰانَا) مُحَمَّداً صَلَّى اللّٰهُ عَلٰيهِ وَ سَلَّمَ بِمَا هُوَ أَهْلُهُ

One who recites this durood will tire out 70 angels for a 1000 days to write down the sawaab for the reciter

5. Durood to recite 80 times after Asar on a Friday

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullah ﷺ said,
“Whoever recites the following durood 80 times before getting up from his
place after the Asar Salaah on a Friday, 80 years of his sins will be
forgiven and he will be granted the reward of 80 years of Ibaadat
(worship):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى أَلِيٍّ وَسَلِّمْ تَسْلِيمًا

O Allah, send durood and salaam on Muhammad ﷺ, the
unlettered Prophet ﷺ, and upon his family and send the best
salaam.

6. Durood of Imaam Shafee (rahmatullahi alayh)

Someone saw Imaam Shafee (rahmatullahi alayh) in a dream after he
passed away and he mentioned to this person, “Allah Ta’ala forgave me
and ordered that I be taken to Jannah with great honour and dignity.
This was all in reward for reciting this durood.”

اللَّهُمَّ صَلِّ عَلَى (سَيِّدِنَا وَمَوْلَانَا) مُحَمَّدٍ كُلَّمَا ذِكْرَهُ الدَّاكِرُونَ وَصَلِّ عَلَى مُحَمَّدٍ
كُلَّمَا عَقَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ

Durood which will be measured to its fullest amount

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah ﷺ said,
“Whoever desires that his deeds shall be measured in the fullest (on the



scale of good deeds) when he sends durood on my household should read this durood.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُبْرَاجِ أُمَّاتِ الْمُؤْمِنِينَ وَدُرْبَيْتِهِ وَأَهْلِ
 بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى أَلِّ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَحِيدٌ

Hadhrat Ali رضي الله عنه has narrated that Rasulullah ﷺ said, “Whoever sends 100 durood upon me on a Friday will be granted such light on the Day of Qiyaamah that would suffice for the entire creation.”

CHAPTER

Five

Jannatul Baqee

O n Friday morning after conveying our salaams at the Raudha Mubaarak and performing Ishraaq Salaah in Masjidun Nabawi, we went towards Jannatul Baqee, the graveyard of Madinah Munawwarah. Indeed after the graves of the Ambiyaa (*alayhimus salaam*) this is the most virtuous of all graveyards. The earth in this area is filled with treasures of ikhlaas and truth. What a treasure lies beneath this ground? How true is the poem of Hadhrat Khawja Azeezul Hasan Majzoob (*rahmatullahi alyah*);

زمیں نے آسمان کو کھائی کیسی کیسی دفن ہو گانہ کہیں ایسا خزانہ ہر گز

How is it that the earth has consumed the skies, Never before was there such a treasure buried beneath the earth



If one is well versed with the mubaarak life of Rasulullah ﷺ and his illustrious Sahaabah (radiyallahu anhum), one will shiver on every step he takes in Jannatul Baqee. Your tears will saturate the ground beneath you. Every space in this graveyard shouts out the calls of Imaan, A'maal, Jihaad and Muhabbat (love). Beneath every mound of sand around you lies the most valuable treasure of Islam.

Hadhrat Shaikhul Hadith, Moulana Muhammad Zakariyya (rahmatullahi alayh) would advise the visitor of Madinah as follows:

“Visit Jannatul Baqee daily. The people of Madinah Munawwarah should do so every Friday. To do so daily is mustahab and especially on Fridays, but before going to Jannatul Baqee, first make salaam at the grave of Rasulullah ﷺ. Many Sahaabah (companions) are buried in Jannatul Baqee. Some Historians say that they are about 10 000 Sahaabah (radiyallahu anhum) buried here. Make dua for all of the inmates of Baqee. It is mustahab to greet Rasulullah ﷺ everyday as well as those buried in Baqee. Hadhrat Aa'ishah رضي الله عنها says, ‘Whenever Rasulullah ﷺ used to come to my house, he would always first visit Jannatul Baqee.’”

We slowly entered Jannatul Baqee reciting the masnoon dua;

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ
لَا حُقُونَ سَأْلُ اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةُ



Peace be upon you, O people of this dwelling, from those who have brought Imaan and Islam. Insha Allah we will be joining you soon. We ask Allah Ta'ala for aafiyat (ease) for you and for us.

This is the place which every Muslim yearns for from the bottom of his heart. If only death would come to us in Madinah Munawwarah and our burial could take place in this garden of Jannah.

Ahl-e-Bayt (the family of Rasulullah ﷺ)

We first visited the graves of the Ahl-e-Bayt on the right hand side of the graveyard as you enter. Here the uncle of Rasulullah ﷺ is buried, Hadhrat Abbaas ibn Abdul Muttalib رضي الله عنه. The leader of the women of Jannah, Hadhrat Faatimah رضي الله عنها is also buried here and next to her is her son Hadhrat Hasan ibn Ali رضي الله عنه. The grandson of Hadhrat Ali رضي الله عنه, Ali ibnul Husain, Zainul Abideen رضي الله عنه is buried next to him and next to him is Sayyiduna Muhammad Al-Baaqir (rahmatullahi alayh) and Hadhrat Ja'far As-Saadiq (rahmatullahi alayh). This is the area where the beloved family of Rasulullah ﷺ lay buried. His beloved daughter for whom he mentioned, "Faatimah is from me and I am from her."

After making salaam and reciting Surah Ikhlaas eleven times, we moved forward to the graves of the Azwaaj-e-Mutahharaat.



Azwaaj-e-Mutaharaat

With the exception of Hadhrat Khadija رَحْمَةُ اللَّهِ عَلَيْهَا¹ and Hadhrat Maymoonah رَحْمَةُ اللَّهِ عَلَيْهَا² all the other Ummahaatul Mu'mineen (the mothers of the believers) are buried at this spot. Those pure and chaste women whom Allah Ta'ala had chosen to take care of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. May Allah Ta'ala reward them with the greatest of rewards. They helped and supported Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in all his matters. Many a times there was no food in the house. They suffered poverty and hunger. Aaisha رَحْمَةُ اللَّهِ عَلَيْهَا says at times we had seen the third month without having any cooked food in our homes. We sufficed on dates and water for survival. They sacrificed all their comforts and supported Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his mission of spreading Islam. May Allah be pleased with them.

The names of the Azwaaj-e-Mutahaarat buried here are as follows:

1. Hadhrat Aaishah رَحْمَةُ اللَّهِ عَلَيْهَا
2. Hadhrat Hafsa رَحْمَةُ اللَّهِ عَلَيْهَا
3. Hadhrat Safiyyah رَحْمَةُ اللَّهِ عَلَيْهَا
4. Hadhrat Saudah رَحْمَةُ اللَّهِ عَلَيْهَا
5. Hadhrat Umm-e-Salmah رَحْمَةُ اللَّهِ عَلَيْهَا
6. Hadhrat Umm-e-Habibah رَحْمَةُ اللَّهِ عَلَيْهَا
7. Hadhrat Zaynab bint Jahsh رَحْمَةُ اللَّهِ عَلَيْهَا
8. Hadhrat Zaynab bint-e-Khuzaymah رَحْمَةُ اللَّهِ عَلَيْهَا
9. Hadhrat Juwayriyyah رَحْمَةُ اللَّهِ عَلَيْهَا

¹ Hadhrat Khadijah رَحْمَةُ اللَّهِ عَلَيْهَا is buried in Jannatul Mu'allah in Makkah Mukarramah

² Hadhrat Maymoonah رَحْمَةُ اللَّهِ عَلَيْهَا is buried in a placed called Sarif outside Makkah Mukarramah. Her nikah with Hadhrat Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also took place at this place

The Daughters of Rasulullah ﷺ

Next to the Azwaaj-e-Mutahharaat is buried the remainder of the Banaat-e-Taahiraat (the daughters of Rasulullah ﷺ);

1. Hadhrat Ruqayyah رضي الله عنها
2. Hadhrat Umm-e-Kulsoom رضي الله عنها
3. Hadhrat Zaynab رضي الله عنها.

As you move a little towards your left is the grave of Aqeel ibn Abi Taalib رضي الله عنه (the brother of Hadhrat Ali رضي الله عنه), Abu Sufyaan ibnul Haaris ibn Abdul Muttalib رضي الله عنه and Abdullah bin Ja'far رضي الله عنه.

Abu Sufyaan ibnul Haaris رضي الله عنه

Abu Sufyaan ibnul Haaris رضي الله عنه is the cousin of Rasulullah ﷺ who in the battle of Hunayn, when everyone deserted Rasulullah ﷺ, he never left his side even though his life was at stake. It was indeed a very trying time for the Muslims. One person casually remarked:

“Today we will not be defeated because of small numbers.”

This remark, tainted with pride and ostentation, was disliked by Allah Ta’ala. Victory and help is from Allah Ta’ala alone. However, Allah Ta’ala did not like this statement and instead of victory, they first had to see the face of defeat. When the Muslim army reached the valley of Hunayn, the Hawaazin and Saqeef tribes were lying in ambush. Maalik ibn ‘Auf had, at the beginning, ordered them to break the sheaths of their swords saying to them that when the Muslim army approaches, the entire army of 20 000 should attack the Muslims all at once. When the Muslim army



started to cross that area in the darkness of the morning, 20 000 swords suddenly attacked them. This completely scattered the Muslim army. Only 10-12 loyal and devoted companions remained next to Rasulullah ﷺ. Hadhrat Abu Bakr, ‘Umar, Ali, ‘Abbaas, Fadl ibn ‘Abbaas, Usaamah ibn Zaid رضي الله عنهم and a few others remained at his side. ‘Abbaas رضي الله عنهم was holding on to the reins of Rasulullah’s ﷺ donkey while Abu Sufyaan ibnul Haaris رضي الله عنهم was holding on to the stirrup.

Abdullah bin Ja’far رضي الله عنهم

Next to Hadhrat Abu Sufyaan ibnul Haaris رضي الله عنهم is the grave of Abdullah bin Ja’far رضي الله عنهم the cousin of Hadhrat Hasan and Husain رضي الله عنهم. His father was one of the leaders in the Battle of Muta who lost both his hands in the battle holding up the flag of Islam.

Hadhrat Abdullah bin Ja’far رضي الله عنهم was well known for his generosity. On one occasion as the three cousins were going for Haj, they came across a tent, in which sat an old woman. They asked her if she had anything (water, milk, butter-milk, etc.) to drink to which she replied, “Yes!” So, they got down from their camels. The old woman had only one she-goat, which was very thin and weak. She asked them to milk it and share the milk amongst themselves. They did so and drank the milk, dividing it amongst themselves. They then asked the old woman if she had anything to eat and she said, “I only have this she-goat but if you slaughter it, I shall cook its meat for you.” They slaughtered the goat and the woman cooked and served its meat to them. They ate to their fill and in the evening when they were about to continue their journey, they said to her, “We are the Banu Haashim (the family of Rasulullah ﷺ) and we are going for Haj. When we get back to



Madinah Munawwarah safe and sound after Hajj, do visit us there, and we shall repay you for your generosity, Insha Allah.”

Thereafter they left. The old woman's husband returned home from the forest and she told him about the guests from the Banu Haashim. He was angry and scolded her saying, “You slaughtered your goat for strangers. You do not know who they were and where they came from. How do we even know that they were from the family of Rasulullah ﷺ?” He then remained silent after scolding her.

After some time, the old man and his wife became very poor and travelled to Madinah Munawwarah to look for some odd jobs to earn a living. During the day, they used to collect dried camel-dung (which was used as fuel), which they sold in the evening, thus passing their days. One day, the old woman was gathering camel-dung as usual when she passed in front of the house of Hadhrat Hasan رضي الله عنه who saw her and recognised her. He sent his servant to invite her to his house. When she came, he asked her, “Do you remember me?” When she said that she didn't, he replied, “I was your guest who drank the milk of your goat and then slaughtered it to eat its meat.” The old woman still did not recognise him and said, in amazement, “O Allah! Are you the same person?” Hadhrat Hasan رضي الله عنه again told her that he was the same guest and ordered his men to buy a thousand goats for her, which they immediately bought and gifted to the old lady, together with a thousand gold coins in cash. He then sent her with his servant, to his younger brother, Hadhrat Husain رضي الله عنه, who asked her how much the elder brother had given her and, when he was told about it, he also gave her a thousand goats and a thousand Dinars (gold pieces) in cash. Hadhrat Husain رضي الله عنه then sent her to Hadhrat Abdullah bin Ja'far رضي الله عنه who, on coming to know what the two brothers had gifted to her, gave her two thousand goats and two thousand Dinars in cash, saying, “If you had

come to me before going to Hadhrat Hasan رَحْمَةُ اللّٰهِ عَلَيْهِ، I would have given you even more money in reward.” The old lady went to her husband with four thousand goats and four thousand Dinars and said to him, “Here is something in return for our thin weak goat.”

Imaam Maalik (*rahmatullahi alayh*) and Imaam Nafi’ (*rahmatullahi alayh*)

A little further away from the grave of Hadhrat Abdullah bin Ja’far رَحْمَةُ اللّٰهِ عَلَيْهِ، you will find another enclosed area where the graves of Imaamu Daril Hijrah, Imaam Maalik ibn Anas (*rahmatullahi alayh*) is buried alongside his ustaaz, Imaam Nafi (*rahmatullahi alayh*).

Imaam Maalik (*rahmatullahi alayh*) was born in the year 93 A.H. in Madinah Munawwarah, in a pious family who were well-known for their knowledge. He memorised the Qur'aan Shareef in his early childhood and then began to study and memorise Ahaadith. At the tender age of seventeen, he began teaching Hadith. He compiled a book on Hadith called “Mu’atta” which was one of the first books of Hadith pertaining to Fiqh (jurisprudence). It took him eleven years to compile this book. Amongst his illustrious students are Imaam Shaafi (*rahmatullahi alayh*), Imaam Muhammad (*rahmatullahi alayh*) and Abdullah bin Mubaarak (*rahmatullahi alayh*).

Imaam Maalik (*rahmatullahi alayh*) was famous for his piety and his strong adherence to the Sunnah. On one occasion he was conducting lessons on Hadith when his face changed colour. On enquiry, the students were told that he was bitten by a scorpion thirteen times but due to respect for the Hadith of Rasulullah ﷺ he did not stop the lesson. He never rode an animal in Madinah Munawwarah saying: “I feel ashamed to ride an animal on the soil where Rasulullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed his mubaarak feet.” He passed away at the age of eighty-six in Rabiul Awwal 179 A.H. in Madinah Munawwarah and was buried at the feet of his ustaaz, Imaam Nafi (*rahmatullahi alayh*).

Imaam Nafi (*rahmatullahi alayh*) is a famous Qaari who is one of the narrators of the seven styles of Qiraat. He passed away about ten years before Imaam Maalik (*rahmatullahi alayh*).

He was the leader of the Qurra in Madinah Munawwarah. He recited with the people of Madinah for about seventy years.

Lays ibn Sa'd (*rahmatullahi alayh*) says, “I went for Haj in the year 113 A.H. and the Imaam of Madinah Munawwarah was Imaam Nafi.”

Abu Amr (*rahmatullahi alayh*) narrates, “A man who learnt to recite from Imaam Nafi (*rahmatullahi alayh*) said, “When the Imaam spoke, fragrance of musk would emanate from his mouth. I said to him, ‘Do you use perfume whenever you sit to recite to the people?’ He replied, ‘I do not touch perfume, but I saw in a dream that Rasulullah ﷺ, was reciting into my mouth and from that moment I have smelt this fragrance from my mouth.’”

Al-Musayyabi once mentioned, “It was once said to Imaam Nafi (*rahmatullahi alayh*), “How brilliant your face is and how handsome is your physique! He replied, “How could it not be when Rasulullah ﷺ breathed on me when I recited the Qur-aan (i.e. in the dream).”

The old graveyard of Madinah Munawwarah

As you take a few steps forward, you will come across a piece of land which according to many Historians, is the area that was originally known as the graveyard of Madinah Munawwarah. Hadhrat Usmaan ibn Mazoon رضي الله عنه is buried here. He is that Sahaabi whom Rasulullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kissed him on his forehead. Next to him is the beloved son of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Hadhrat Ibraaheem رَحْمَةُ اللَّهِ عَلَيْهِ، for whom Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ teared when he passed away and said “Our eyes will tear, our hearts will grieve but we will never say anything except what will please Allah Ta’ala. Indeed we are grieved at your separation O Ibraheem.” Next to him is the Faqeeh of this Ummah, Hadhrat Abdullaah ibn Masood رَحْمَةُ اللَّهِ عَلَيْهِ، and the conqueror of Iraq, Hadhrat Sa’d bin Abi Waqqas رَحْمَةُ اللَّهِ عَلَيْهِ، and many other great Sahaabah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Abdullaah ibn Masood رَحْمَةُ اللَّهِ عَلَيْهِ، is that Sahaabi who was known as the resemblance of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Fiqh of the Hanafi Madh’hab is derived mostly from Abdullaah ibn Masood رَحْمَةُ اللَّهِ عَلَيْهِ.

Sa’d bin Abi Waqqaas رَحْمَةُ اللَّهِ عَلَيْهِ، was the uncle of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He is that Sahaabi who shot the first arrows in Islam. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said to him, “May my parents be sacrificed for you, O Sa’d.” Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made special dua for him that all his duas must be answered. Hence he became *mustajaabud da’waat*.

Some historians write that Hadhrat Asad bin Zurarah رَحْمَةُ اللَّهِ عَلَيْهِ، is also buried here. He was the first person from the Ansaar to accept Islam. He had put forward a request to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to send someone to Madinah Shareef to teach the Muslims the important teachings of Islam. Hence, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then sent Hadhrat Abdullaah ibn Umme Maktoom رَحْمَةُ اللَّهِ عَلَيْهِ، and Hadhrat Mus’ab bin Umair رَحْمَةُ اللَّهِ عَلَيْهِ، to Madinah Shareef to establish the first maktab or Madrasah. This Madrasah was established in the home of Asad bin Zurarah رَحْمَةُ اللَّهِ عَلَيْهِ،.

The sun was now shining brightly as we moved forward and the beautiful Green Dome above Masjidun Nabawi could be clearly seen from behind us. Walking in-between the graves of these great Sahaabah (*radiyallahu anhum ajmaeen*) is indeed a great honour for grave sinners like us. We hope that by standing in the midst of these great



personalities, Allah Ta’ala through His infinite kindness and Mercy will forgive our sins.

Along the pathway on the left hand side is a short wall that cordons off the graves of seventy Shuhadaa (martyrs) who were martyred in the Battle of Harrah in the reign of Yazeed in the year 63 AH. During this battle, the people of Madinah Munawwarah were so frightened that many of them fled. Some remained in their homes, while the horses of Yazid’s armies roamed in the Masjid. It was such a battle wherein 1700 Muhaajireen and Ansaar were killed, and more than 10,000 people, apart from women and children, lost their lives.

During that period, Hadhrat Saeed Ibnul Musayyib (*rahmatullahi alayh*) found himself at times completely alone in Masjid-e-Nabawi. He says: “For days on end no one else entered the Masjid. During that time I heard the Azaan and the Iqaamah from the grave of Rasulullah ﷺ.”¹

Ameerul Mu’mineen, Hadhrat Usmaan bin Affaan رضي الله عنه

Right at the back of Jannatul Baqee lies the grave of the most virtuous of all those buried in Baqee, Hadhrat Usmaan ibn Affaan رضي الله عنه. Here we stood for some time at the grave of this third Khalifah of Islam who was murdered by infidels in his home whilst reciting the Qur-aan Shareef. How fond was Nabi ﷺ of him. On several occasions, Nabi ﷺ praised him for his generous contributions to the Muslims. It was Hadhrat Usmaan رضي الله عنه who on the occasion of Hudaybiyyah, when the Muslims received the rumour of his death, Nabi ﷺ took

¹ Fazaail Haj

bay'at (pledge of allegiance) from the Sahaabah for jihaad to avenge the death of Hadhrat Usmaan رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَّمَ . At that moment, Nabi ﷺ said, "Usmaan has gone out for the sake of Allah and His Rasul, therefore, I will take bay'at on his behalf." He then placed his right hand into his left hand and took the pledge on behalf of Hadhrat Usmaan رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَّمَ .

Nabi ﷺ once said that my companion in Jannah will be Usmaan. When Hadhrat Umm-e-Kulsoom رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَّمَ , the beloved daughter of Rasulullah ﷺ passed away, Nabi ﷺ said, "If I had more daughters, I would have given them all (one by one) in marriage to Usmaan." He was well known by the title Zun Noorain (The possessor of two lights) as he was the only person honoured with the privilege of marrying two daughters of Rasulullah ﷺ.

Nabi ﷺ predicted the martyrdom of Hadhrat Usmaan رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَّمَ . Towards the end of his khilaafat, some people objected to certain of his actions. They formed a small group and decided to rebel against him. The Sahaabah (radiyallahu anhum) who were governors of the different provinces were consulted regarding what should be done with the rebels. They all felt that the rebels, who were in the minority, should be killed. Hadhrat Usmaan رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَّمَ was very soft and gentle in his attitude towards other people. He did not want any bloodshed in his khilaafat. He therefore refused all forms of violence.

This approach of Hadhrat Usmaan رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَّمَ made the rebels bolder. They began to physically harm him by pelting stones at him but he still refused to take revenge or action against these rebels. Several Sahaabah came to fight against them but Hadhrat U'smaan رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَّمَ sent them away, saying, "Whatever Allah Ta'ala has destined will take place."

Eventually the rebels demanded his life. Then too, he addressed them mildly saying, "Why are you demanding my life? I have heard Rasulullah ﷺ say: 'A person may be killed in one of three



situations: If he has committed (1) adultery, (2) murder or (3) turned away from his Deen.' I have not committed adultery or murder, nor have I turned away from my Deen. Why then are you demanding my life?"

Finally, the rebels surrounded the house of Hadhrat Usmaan رضي الله عنه for forty days and stopped the water supply from reaching his home. When Hadhrat 'Ali رضي الله عنه heard about this, he sent some water to the house of Hadhrat Usmaan رضي الله عنه. However, very little water reached his house as some people were injured whilst trying to take the water to him. Hadhrat Ali رضي الله عنه had ordered his sons, Hasan رضي الله عنه and Husain رضي الله عنه, to guard the house of Hadhrat Usmaan رضي الله عنه. A few other Sahaabah also sent their sons to guard his house. Some of the rebels jumped over the fence from the rear, unnoticed and entered the house of Hadhrat Usmaan رضي الله عنه. He was busy engaged in the recitation of the Qur-aan Shareef when they attacked him. On seeing this, his wife Naailah رضي الله عنها ran forward to protect him. In her effort to save him, the rebels cut off three of her fingers. Hadhrat Usmaan رضي الله عنه was attacked and stabbed to death. He was 82 years old when he was martyred. At the time of his death, he was reciting the Qur-aan Shareef and was also fasting. This happened on a Friday, 18 Zul Hijjah 35 A.H., at the time of Asar. Due to certain circumstances, the Sahaabah (radyallahu anhum) were unable to perform the Janaazah Salaah immediately. It was only on Saturday that a few Sahaabah performed his Janaazah Salaah in secret and buried him without giving him ghusal.¹

¹ (*The law of Islam is that martyrs are buried without ghusal. They will be raised on the day of Qiyaamah with blood flowing from their bodies and this will be a means of great honour for them.*)



We stood for a long while at the grave of Hadhrat Zun Noorain رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَامٌ and after making salaam to him walked on further to the grave of Hadhrat

Sa'd bin Muaaz رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَامٌ

As you walk on the left of the grave of Hadhrat Usmaan رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَامٌ you come to another small enclosure. This is the grave of Haleemah Sa'diyyah رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَامٌ, the foster mother of Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَامٌ. Some say it is the grave of Hadhrat Sa'd bin Muaaz رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَامٌ. Sa'd bin Muaaz رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَامٌ is that Sahaabi who on the occasion of Badar when Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَامٌ was looking for the support of the Ansaar, he immediately understood what Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَامٌ wanted, stood up and delivered the following most inspiring speech.

“O Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ! We have affirmed our belief in you, we believe in you, we bear testimony to the fact that whatever you came with is the truth and upon this we had wholeheartedly pledged our absolute submission. O Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ! Perhaps you emerged from Madinah Munawwarah with a specific purpose but Allah Ta'ala has brought about something else. So proceed as you deem fit. You may maintain ties with whom you wish and you may sever ties with whomsoever you wish. You may enter into a peace agreement with whom you wish and you may go to war with whom you wish. We are with you all the way. You may take from our wealth whatever you please and you may bestow upon us whatever you please. Whatever you take from our wealth would be dearer to us than what you would leave behind, and whatever you charge us to do we will unquestionably abide by it. If you bid us to set off for Barkul-Ghamaad with you, we will eagerly accompany you. I swear by the Being Who has deputed you with



the truth, if you direct us to leap into the ocean we would eagerly hurl ourselves into it and not one of us would be left behind. We do not detest confronting the enemy. Yes, during the heat of battle we are tolerant and we are committed to meet the enemy head-on. We hope Allah Ta’ala will exhibit something of ours that would bring about the coolness of your eyes. So, in the name of Allah, take us along with you.”

When Sa’d bin Muaaz رضي الله عنه passed away, the arsh of Allah Ta’ala shook at his demise.

Men who were true in their promises to Allah Ta’ala

The last grave in Jannatul Baqee on the extreme left is the graves of Hadhrat Abu Saeed Khudri رضي الله عنه and Faatima bint Asad رضي الله عنها the mother of Hadhrat Ali رضي الله عنه. After making salaam and reciting some portions of the Qur-aan Shareef, we turned around and took one glance at the whole graveyard of Baqee. *Allahu Akbar!* How true are the words in which Allah Ta’ala described these men,

رَجُالٌ صَدِّقُوا مَا عَاهَدُوا اللَّهُ عَلَيْهِ

Men who were true in their promises to Allah Ta’ala

In Makkah Mukarramah they gave their hands into the mubaarak hand of Rasulullah ﷺ and in Madinah Munawwarah they remain resting at his mubaarak feet. Has the world ever witnessed men of this nature? Men who served Allah’s Deen and served Allah’s Rasul with their wealth, time and lives.

As we stood there marvelling at the graves in Baqee, the dua emanated from our hearts, “O Allah, as you have accepted these great men of Islam, grant us also the ability to live and serve Islam and also to



die on Islam and Imaan as these Noble men had done. This is the lesson Jannatul Baqee teaches its visitors.

As we walked back silently reciting Surah Yaseen, a sense of deep joy and happiness entered our hearts. For a believer, this is a dream come true. How wonderful it would be if this would be our resting place. If only Allah Ta’ala would accept us to live and die in Madinah Munawwarah. If only Jannatul Baqee would become our final resting place. Indeed we are not fit to be here. We are not worthy of resting here, but Allah Ta’ala in His Mercy blesses people without any credentials and qualifications. We would enjoy the privilege of becoming the neighbours of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and the neighbours of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَيِّلِكَ وَاجْعُلْ مَوْتِي بِيَدِ رَسُولِكَ

“O Allah, grant me martyrdom in Your path and let me die in the city of
Your Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

This was the dua made by Hadhrat ‘Umar رَضِيَ اللَّهُ عَنْهُمْ. Allah Ta’ala accepted his dua. May Allah Ta’ala also accept our dua.

In one poem, Qari Siddeeq Ahmad Baandwi (*rahmatullahi alayh*) mentions the following couplets:

یہی ہے آرزو ثاقب یہی اپنی تمنا ہے کہ پیوند لقج پاک اپنا بھی بدن ہوتا

This is my desire, this is my yearning, that my body can also become a
patch in the graveyard of Baqee



Hadhrat Shaikh Zakariyya, Hadhrat Moulana Khalil Ahmad Saharanpuri and Hadhrat Moulana Badre Aalam (rahimahumullah)

Above the area where the Azwaaj-e-Mutaharaat are buried, lay the graves of three of our great senior Akaabir of Deoband.

1. Hadhrat Shaikh Zakariyya Kandhlawi (*rahmatullahi alayh*)
2. Hadhrat Moulana Khalil Ahmad Saharanpuri (*rahmatullahi alayh*)
3. Hadhrat Moulana Badre Aalam (*rahmatullahi alayh*).

Hadhrat Moulana Khalil Ahmad Saharanpuri Saahib (*rahmatullahi alayh*) had made special dua at the multazam for death in Madinah Munawwarah. Allah Ta’ala accepted his dua. His favourite student and disciple, Hadhrat Shaikh Zakariyya (*rahmatullahi alayh*) migrated to Madinah Munawwarah towards the end of his life and lived in Madinah Shareef and passed away in Madinah Shareef.

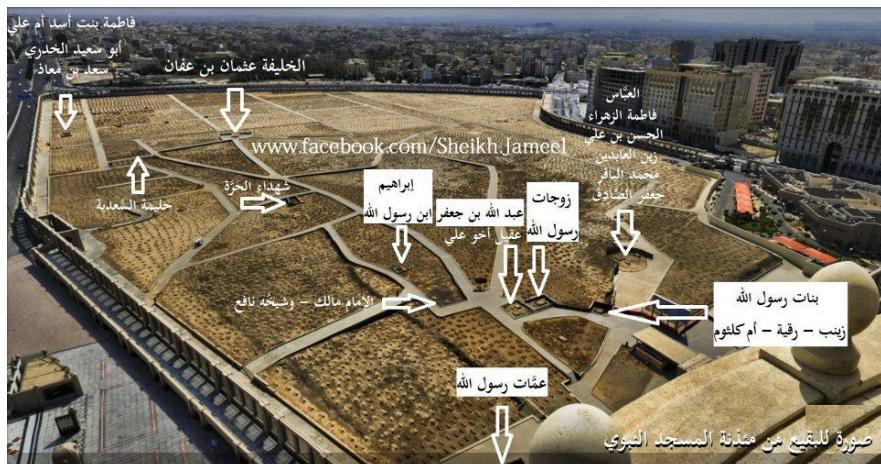
Hadhrat Moulana Badr e Aalam (*rahmatullahi alayh*) migrated to Madinah Shareef many years before that. He would conduct a majlis daily after Asar at his residence. Many South Africans had taken bay’at to him and would regularly write to him. Six months after his demise, they dug his grave to reuse it and found that his body was still intact. After another six months they again dug the grave only to find his body as fresh as the day he passed away. The government then marked this grave that it should not be dug again in the future. Hadhrat Moulana Abraarul Haq Saahib (*rahmatullahi alayh*) investigated this matter and was told by Hadhrat Moulana’s family that she feels her husband received this honour because of his exceptional respect he had for the

Qur-aan Majeed. He would not even stretch out his feet towards a Haafiz of the Qur-aan eventhough he was a little child.

The aunts of Rasulullah ﷺ

As you exit the graveyard on the right hand-side just before the exit gate lies the graves of the aunts of Rasulullah, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Hadhrat Safiyyah رَحْمَةُ اللَّهِ عَنْهَا and Hadhrat Aatiqah رَحْمَةُ اللَّهِ عَنْهَا. We stood a while at these graves and after making salaam and reciting some portions of the Qur-aan Shareef, we left the graveyard and moved back towards the Haram Shareef.

Below is a small map of Jannatul Baqee, marking the graves of the Sahaabah (radyallahu anhum ajmaeen).





CHAPTER

Six

Masjidul Quba

On Saturday morning, after the Fajar Salaah, we took a taxi from outside the Haram Shareef towards Masjid-e-Quba. This is that place which was blessed with the presence of Rasulullah ﷺ even before the city of Madinah Munawwarah. This is where the first masjid of Islam was built and the foundation stone laid by none other than Sayyidul Ambiyaa, Hadhrat Muhammad Mustafa ﷺ.

After the Masjid of Makkah Mukarramah, the Masjid of Madinah Munawwarah and the Masjid in Baitul Muqaddas, the Masjid of Quba is the most important and virtuous. Rasulullah ﷺ has said: “For me



to perform two rakaats of salaah in the Masjid of Quba is more beloved to me than travelling twice to Baitul Muqaddas.”¹

Rasulullah ﷺ used to like to visit Quba on Saturdays. He also went there on a Monday and on one occasion went on the 20th of Ramadhaan.

When going to Masjid-e-Quba go with deep love and respect and place your forehead on that piece of ground where our beloved Nabi ﷺ and his illustrious Sahaabah had placed their mubaarak foreheads. What a great honour, what a prestige. Breathe deeply in the precincts of Quba, this is that area where our Nabi ﷺ also breathed in.

Quba lies approximately three miles (south of) Madinah Munawwarah. Here, a few families of the Ansaar resided. These inhabitants were predominantly made up of the family of ‘Amr bin ‘Awf رضي الله عنه and the chieftain of this family was Kulsoom bin Hadam رضي الله عنه. When Rasulullah ﷺ arrived in Quba, he stayed at the house of Kulsoom bin Hadam رضي الله عنه whilst Hadhrat Abu Bakr رضي الله عنه stayed at the house of Khubaib bin Isaaf رضي الله عنه. The Ansaar would come to Rasulullah ﷺ in droves from all around the vicinity and with utmost humility would present themselves to offer their salaams.

After the departure of Rasulullah ﷺ from Makkah Mukarramah, Hadhrat Ali رضي الله عنه stayed over in Makkah Mukarramah for three days. When he returned the property and wealth of the people entrusted to him by Rasulullah ﷺ, Hadhrat Ali رضي الله عنه also left Makkah Mukarramah, joined Rasulullah ﷺ in Quba and also

¹ Fathul Baari pg.1191

stayed with Rasulullah ﷺ at the house of Kulsoom bin Hadam رَحْمَةُ اللَّهِ عَلَيْهِ عَنْهُ.

Foundation of Masjid-e-Quba

Subsequent to his arrival in Quba, the first task Rasulullah ﷺ undertook was the laying of the foundation of a Masjid. He brought a stone with his own blessed hands and placed it in the direction of the Qiblah. Hadhrat Abu Bakr رَحْمَةُ اللَّهِ عَلَيْهِ عَنْهُ and then Hadhrat ‘Umar رَحْمَةُ اللَّهِ عَلَيْهِ عَنْهُ also placed a stone each in the same direction. After them, the other Sahaabah رَحْمَةُ اللَّهِ عَلَيْهِمْ also fetched a stone each and then the actual construction of the Masjid started in earnest. Rasulullah ﷺ would also carry the heavy boulders himself. At times, to clutch it more firmly, he would hold it close to his blessed stomach. The Sahaabah رَحْمَةُ اللَّهِ عَلَيْهِمْ would urge him to leave it but Rasulullah ﷺ would not yield to their appeals. The following verses of the Qur-aan were revealed with regards to this masjid:

لَمَسْجِدٌ أُسْسِنَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ طَفِيلٌ يُحِبُّونَ
أَنْ يَتَطَهَّرُوا طَوْلَةً وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

“Surely the Masjid that was erected upon Taqwa (Allah-consciousness) from the first day is more befitting that you stand (for Salaah) within it.

In it are men who love (physical and spiritual) cleanliness. And Allah loves those who purify themselves.” [Surah Taubah verse 108]

When this verse was revealed, Rasulullah ﷺ asked ‘Amr bin ‘Awf رَحْمَةُ اللَّهِ عَلَيْهِ عَنْهُ: “On what type of tahaarat (purity) did you attract the praise of Allah?” The people of Bani ‘Amr replied: “O Rasulullah ﷺ! After



using clods of earth, we make Istinjaah (cleansing of the private parts) with water as well. Perhaps this two fold tahaarat (purity) earned the pleasure of Allah Ta'ala, hence, we were praised in the Qur'aan."

Rasulullah ﷺ remarked: "Yes, this is the practice which has attracted Allah's recognition. You should stick firmly to this practice and remain attached to it."

Hadhrat Abdullah bin Umar رضي الله عنه narrates: "Rasulullah ﷺ would visit Masjid-e-Quba every Saturday. Sometimes he would go walking and at times he would go mounted on a conveyance. He would then offer two Rakaat Salaah in this Masjid."¹

Sahal bin Hunaif رضي الله عنه narrates: "Rasulullah ﷺ said: 'He who performs wudhu at home and performs two Rakaats Salaah in Masjid-e-Quba will acquire the Sawaab of an Umrah'."²

Date of Hijrah

The day Rasulullah ﷺ made his mubaarak presence in Quba during the journey of Hijrah, was a Monday and the date was the 8th Rabiul-Awwal, thirteen years after prophethood.

According to the scholars of Seerah, Rasulullah ﷺ left Makkah Mukarramah on Thursday 27th Safar. Following his stopover of three days in the cave of Saur, he left for Madinah Munawwarah on Monday, the 1st of Rabiul-Awwal. Travelling on the coastal route, Rasulullah ﷺ made his noble appearance in Quba on Monday afternoon the 12th of Rabiul-Awwal.

¹ Saheeh Bukhaari #1193

² Ibnu Majah #1412

Following a short stay of a few days in Quba, Rasulullah ﷺ mounted his camel and departed for Madinah Munawwarah on a Friday. En-route lies the locality of Banu Saalim. Since the time of Jumu'ah had set in, Rasulullah ﷺ performed the Jumu'ah Salaah over here. This was the first Khutbah and Jumu'ah in Islam. Today, a masjid by the name Masjid-e-Jumuah marks this spot.

Upon the completion of Jumu'ah, Rasulullah ﷺ mounted his camel and set out in the direction of Madinah Munawwarah. He seated Hadhrat Abu Bakr رضي الله عنه directly behind him on the camel. A vast number of Ansaar, armed with their weaponry, were walking to his right, to his left and behind him.

We spent some time in this beautiful masjid, performing Salaatul Ishraaq and making dua to Allah Ta'ala. One's stay in Quba should remind us of the great incident of Hijrat. Sahaabah (radiyallahu anhum ajmaeen) left their homes, their families, their businesses and their wealth for the sake of Deen, for the sake of Allah Ta'ala, for the sake of His Nabi ﷺ. To leave one's home, family, belongings and surroundings only for the sake of Allah Ta'ala, for Islam and for Deen is the message Masjid-e-Quba gives to its visitors. When in Quba, stand up and make a firm intention to hand over ones life for Allah's Deen like the Sahaabah of Nabi Muhammad ﷺ had done. May Allah Ta'ala accepts us all for His Deen and bless us with His special blessings.

CHAPTER

Seven

Mount Uhud

*A*fter performing Ishraaq Salaah in Masjid-e-Quba, we continued towards the Mountain of Uhud. This is that area where some of the most valuable blood of this Ummah was spilled. This is that place where history will never again witness such loyalty, faithfulness and love. This is where the uncle of Rasulullah ﷺ, Hadhrat Hamzah رَضِيَ اللَّهُ عَنْهُ was martyred, his limbs cut off and his liver chewed. This is that mountain from which Anas ibnun Nadhar رَضِيَ اللَّهُ عَنْهُ perceived the fragrance of Jannah. It was here that he jumped into the thick of the enemy and sustained more than eighty wounds until he was eventually martyred. It was here that the mubaarak tooth of Rasulullah ﷺ was made shaheed. His mubaarak head was wounded at this very place. Uhud is that place where the pride of the youth of Makkah, Mus'ab bin Umair رَضِيَ اللَّهُ عَنْهُ was buried with only one piece of cloth that couldn't cover his entire body. His feet had to be



covered with leaves and his head was covered with the cloth. When walking in the surroundings of Uhud, one is still able to perceive the sacrifices of these martyrs.

This mountain still shouts out to its visitors the very same words that the illustrious Sahaabah shouted out on that day

مُوْتُوْعٌ عَلٰى مَا مَاتَ عَلٰيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلٰيْهِ وَسَلَّمَ

Give your life for that cause which Rasulullah ﷺ had given his life.

This voice can still be heard up to this day with the ears of the heart. O visitor of Uhud, who is there to renew his pledge with Allah Ta’ala that my life, my wealth, my family, my honour and my prestige all be sacrificed for Allah Ta’ala, His Rasul ﷺ and the Deen of Allah?

As we drove towards the mountain of Uhud a sign board read the following words of Rasulullah ﷺ.

جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ

“This is a mountain which loves us and we love it.”

How fortunate is this mountain? It has secured for itself the love of Allah’s Nabi ﷺ. If only we could have been this mountain just so that we could hear these words from Rasulullah ﷺ that he loves us. Hadhrat Muaaz bin Jabal رَضِيَ اللّٰهُ عَنْهُ was that fortunate Sahaabi whom Rasulullah ﷺ said to him, “O Muaaz, I love you.”

May Allah Ta’ala through His infinite Grace and Mercy secure His special muhabbat (love) as well as the love of His beloved Nabi ﷺ for each and every Ummati. Aameen. If we have sincere

muhabbat and love for Nabi ﷺ, Insha Allah, we will also be in the company of Rasulullah ﷺ and His noble Sahaabah.

We disembarked the vehicle and walked slowly towards the graves of the Shuhadaa. First we conveyed salaams to Sayyidush Shuhadaa, Hadhrat Hamza ibn Abdul Muttalib رضي الله عنه then to Hadhrat Mus'ab bin Umair رضي الله عنه, Hadhrat Hanzalah رضي الله عنه and the other seventy martyrs buried in Uhud.

Shaikhul Hadith, Hadhrat Moulana Muhammad Zakariyya Kandhlawi (*rahmatullahi alayh*) has advised the visitor of Madinah Shareef as follows:

It is mustahab for the visitor to Madinah Munawwarah to visit the graves of the Shuhadaa (martyrs) of Uhud every Thursday. Perform Fajar Salaah in Masjidun Nabawi and then leave so that you may return before Zuhra and perform your salaah with jamaat in Masjidun Nabawi. Perhaps Thursday is chosen for this visit because it was on that day that this battle was fought. At Uhud, first go to the grave of Hadhrat Hamza رضي الله عنه, the uncle of Rasulullah ﷺ, about whom Rasulullah ﷺ has said: “The best of my uncles is Hamza,” and “On the day of Qiyaamah Hamza shall be the leader of the Shuhadaa.” There the visitor should stand with humility and respect. Then go to the graves of the rest of those who passed away for the sake of Allah Ta’ala and Islam in the Battle of Uhud.

The Battle of Uhud

The following pages vividly describes the entire Battle of Uhud from the masterpiece, Seerat-e-Mustafa of Hadhrat Moulana Idrees Khandelwi (*rahmatullahi alayh*).



After their defeat in Badar, the Quraish were burning from within and planned to avenge their defeat. They prepared an army of 3000 strong and left Makkah Mukarramah with great pomp and glory. Hadhrat 'Abbaas رضي الله عنه made a comprehensive note of these details and forwarded it to Rasulullah ﷺ with a high-speed messenger. The moment Rasulullah ﷺ received this intelligence, he despatched Anas رضي الله عنه and Munis رضي الله عنه to acquire additional information about the Quraysh. They returned and informed Rasulullah ﷺ that the Qurayshi army has almost reached Madinah. Thereafter, Rasulullah ﷺ sent Habbaab bin Munzir رضي الله عنه to determine the number of people in the army. He returned and provided an accurate estimate to Rasulullah ﷺ.

All night long, S'ad bin Mu'aaz رضي الله عنه, Usaid bin Hudhair رضي الله عنه and S'ad bin 'Ubaadah رضي الله عنه were on guard in Masjidun-Nabawi and soldiers on watch were posted all around the city as well.

Since Abdullah bin Ubayy, the chief of the hypocrites, was a talented and experienced man in such affairs, he was also consulted. He said: "Past experience will attest to the fact that whenever an enemy attacked Madinah and the residents of Madinah confronted the enemy within the boundaries of the city, the Madanis triumphed. On the contrary, whenever they challenged the enemy on the outside, they were defeated. O Rasulullah! Do not step out of the boundaries of the city. By Allah! Whenever we stepped out of Madinah we were subject to a great deal of suffering at the hands of the enemy and when the enemy launched an attack upon us whilst we took up a defensive position within the boundaries of Madinah, the enemy suffered a dreadful thrashing at our hands. Why don't you blockade and fortify the entire city and if, per chance, the enemy somehow manages to breach this blockade, the men will confront them with swords whilst the women



and children will rain down showers of stones upon them. And if the enemy retreats disappointed without penetrating the city, our objective will be fulfilled."

Nonetheless, some of the senior Sahaabah رضي الله عنهم also joined the ranks of the younger Sahaabah رضي الله عنهم and insisted even further that the enemy be engaged out of the city of Madinah. They said: "O Rasulullah! We were eagerly expecting such a day and we begged Allah Ta'ala to show us this day soon. Now Allah Ta'ala has given us the chance and the journey is also a short one."

Hadhrat Hamzah رضي الله عنه, S'ad bin 'Ubaadah رضي الله عنه and Nu'maan bin Maalik رضي الله عنه said: "O Rasulullah! If we defend ourselves whilst holed up within the boundaries of the Madinah, our enemy will scornfully regard us as weak cowards in the path of Allah Ta'ala."

Hadhrat Hamzah رضي الله عنه said:

وَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ لَا أَطْعُمُ الْيَوْمَ طَعَامًا حَتَّىٰ أُجَادِلُهُمْ بِسَيْفِي خَارِجَ
الْمَدِينَةِ

"I swear by the Being Who has revealed the book upon you! I will not eat until I have engaged the enemy with my sword out of Madinah."

Nu'maan bin Maalik Ansaari رضي الله عنه said:

يَا رَسُولَ اللَّهِ لَا تَحْرِمْنَا الْجَنَّةَ ، فَوَالَّذِي بَعَثَكَ بِالْحَقِّ لَا دُخُلَنَ الْجَنَّةَ

"O Rasulullah! We beg of you not to deprive us of this opportunity to enter Jannah. I swear by the Being Who has sent you with the truth! I will surely enter Jannah."

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked: "On what grounds?" Nu'maan رضي الله عنه replied:

لَا إِنِّي أَشَهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ وَلَا أَفْرُ لِيَوْمَ الزَّحْفِ

“Owing to the fact that I testify that there is none worthy of worship but Allah and that you are His messenger and also due to the fact that I am not prone to flee from the battlefield.”

According to another narration, he said:

لَا إِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ

“Owing to the fact that I love Allah and His Rasool”

To this Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked: “You have spoken the truth.”

When Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ noticed the enthusiasm of the devotees of Jannah, i.e. the younger Sahaabah رَضِيَ اللَّهُ عَنْهُمْ، to fight out of Madinah and when he detected a similar passion for martyrdom from some of the senior Muhaajireen and Ansaar like Hadhrat Hamzah رَضِيَ اللَّهُ عَنْهُ and S'ad bin 'Ubaadah رَضِيَ اللَّهُ عَنْهُ, then Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also elected to do the same.

This happened on Friday. After the Jumu'ah Salaah, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ delivered a sermon in which he aroused their enthusiasm for Jihaad and charged them to prepare for battle.

The moment the sincere devotees, the dear lovers, the earnest worshippers and those who were keen to meet Allah Ta'ala heard this, it was as though a spark of life was infused within their souls and they deduced that the time had finally arrived for their liberation from the 'jail' of this world.

خرم آن روز کزیں منزل ویران بردم راحت جان طلبم وزپے جاناں بردم



Blessed be the day when I am to depart from this desolate place; When I will be at ease in front of my beloved.

Raaf 'i bin Khadeej رضي الله عنه was also amongst these youngsters who were presented to Rasulullah ﷺ. He was smart enough to stand on the tips of his feet to appear far taller than his age. Rasulullah ﷺ permitted him to join the army. It is also said that he was a well-skilled archer.

Samurah bin Jundub رضي الله عنه was one of the children who was refused by Rasulullah ﷺ. With an expression of deep sorrow, he lamented before his stepfather, Muri bin Sinaan رضي الله عنه: "O father! Raaf 'i (who is my contemporary) is permitted to join the army whilst I get left behind? I am far stronger than him and I am certain that I will overpower him in wrestling."

Muri bin Sinaan رضي الله عنه went up to Rasulullah ﷺ and submitted: "O Rasulullah! You allowed Raaf 'i to participate and sent my son Samurah back whereas Samurah will surely be able to wrestle him to the ground."

Rasulullah ﷺ then called on both the youngsters to match their capabilities in wrestling. When Samurah prevailed, Rasulullah ﷺ permitted him as well.

Young and old, child or adult, every single one of them was intoxicated with the spirit of sacrifice. Well before they were actually martyred, they were martyred by the sword of submission.

Return of the Hypocrites

As Rasulullah ﷺ got closer to Uhud, the chief of the hypocrites, Abdullah bin Ubayy bin Salool, who came with a group of 300 decided to



turn back saying: “You disregarded my advice. Why should we now throw ourselves into danger needlessly? This is certainly not a war. If we believed this to be war, we would have unquestionably joined you.”

In regards to such people, the following verses were revealed:

وَلَيَعْلَمَ الَّذِينَ نَافَقُوا ۖ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا طَقَالُوا
لَوْ نَعْلَمُ إِنَّا لَا اتَّبَعْنَاكُمْ طَهُمْ لِلْكُفَّارِ يَوْمَيْدٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ
بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ طَوَالَهُمْ أَعْلَمُ بِمَا يَكْتُمُونَ ۝
١٦٧

“And that He may test the hypocrites, it was said to them: ‘Come, fight in the path of Allah or (at least) defend (yourselves)’. They replied: ‘Had we known that fighting would take place, we would certainly have followed you.’ They were that day, closer to disbelief than to faith, saying with their mouths that which was not in their hearts. And Allah is most knowledgeable of that which they conceal.” [Surah Aal-‘Imraan verse 167]

Subsequently only 700 Sahaabah رضي الله عنهم were left with Rasulullah ﷺ, of which only 100 were dressed in body armour. The whole army had just two horses; one for Rasulullah ﷺ and the other belonged to Abu Burdah bin Niyaar Haarisi رضي الله عنه.

Drawing up the Battle Lines

Subsequent to the performance of his Salaah, Rasulullah ﷺ directed his attention towards the army. Facing Madinah with Uhud behind him, Rasulullah ﷺ drew up the battle lines. These columns of saintly souls who prior to this were standing humbly before

Allah Ta'ala were now standing to sacrifice their lives in His path of Jihaad.

Baraa bin 'Aazib رضي الله عنه narrates: "Rasulullah ﷺ positioned a division of fifty archers at the back of Mount Uhud to prevent any attack by the Quraysh from this direction. He appointed Abdullah bin Jubair رضي الله عنه as their commander and sternly warned them: "Do not move from this point even if you notice us prevailing over the disbelievers and even if you catch sight of the disbelievers overpowering us, do not ever abandon your positions and do not come to assist us."

Rasulullah ﷺ forewarned them: "Even if you catch sight of us being picked apart by birds, then too do not move from this position. Remain here and protect us from the rear and even if you witness us being massacred, do not leave your positions to assist us. If you happen to see us gathering the war booty, then too stay where you are and do not dare join us."

Abu Dujaanah رضي الله عنه takes the sword of Rasulullah ﷺ

As the opposing parties drew their battle lines, Rasulullah ﷺ, grasping a sword in his hand, addressed the Sahaabah رضي الله عنه and asked:

مَنْ يَأْخُذْ هَذَا السِّيفَ بِحَقِّهِ

"Who will take this sword with its due right?"

On hearing this, a number of hands reached out to acquire this noble boon but Rasulullah ﷺ held back. In the meantime, Abu

Dujaanah رضي الله عنه stepped ahead and asked: “What is the right of this sword, O Rasulullah!” Rasulullah ﷺ replied: “The right of this sword is that it be used to strike the enemies of Allah until they are overwhelmed.”

According to another narration, Rasulullah ﷺ said: “The right of this sword is that it is not to be used to kill a Muslim and that a person does not take flight when engaging the disbelievers with this sword.”

Abu Dujaanah رضي الله عنه said: “O Rasulullah! I will take this sword with its due right.” In other words, “I will endeavour to fulfil its right.” Rasulullah ﷺ promptly handed over the sword to Abu Dujaanah رضي الله عنه.

In all probability, on the basis of divine revelation, Rasulullah ﷺ ascertained that nobody but Abu Dujaanah رضي الله عنه would fulfil the right of this sword. This is why he surrendered it to Abu Dujaanah رضي الله عنه specifically. And Allah Ta’ala knows best.

Note: Abu Dujaanah رضي الله عنه was a gallant, dauntless and brave warrior. During the heat of battle, he would take on a distinctive parade and be overwhelmed with an extraordinary degree of arduous passion. Whilst engaging the enemy, he would don a red ‘Imaamah (turban) and stride with a charming grace. Perhaps this is why Rasulullah ﷺ handed the sword over to him as evidenced by his future skills as a warrior.

The Battle Begins

From the side of the Quraysh, the first person to stride onto the battlefield was Abu ‘Aamir who was the leader of the Aws tribe (of Madinah) during the pre-Islamic times of ignorance and due to his



devoutness and religiousness, was famously known as Raahib (the pope). When the glow of Islam radiated in Madinah, he was unable to stomach this appealing sight and he left Madinah to settle down in Makkah. Instead of Raahib, Rasulullah ﷺ named him Faasiq (criminal).

This Faasiq came to Makkah and inflamed the Quraysh to take up arms against Rasulullah ﷺ and he himself joined the Quraysh in this campaign of Uhud. He led them to believe that when the people of Aws catch sight of him, they would willingly desert Rasulullah ﷺ and join forces with him.

The first contestant

In the frontline of Uhud, this same Abu ‘Aamir, stepped out as the first challenger and as he swaggered onto the battlefield, he bellowed:

“*O people of Aws! I am Abu ‘Aamir.*”

May Allah Ta’ala cool the eyes of the Aws tribe, who promptly responded:

“*O Faasiq! May Allah never cool your eyes.*”

On hearing this humiliating response, Abu ‘Aamir rapidly retreated, unsuccessful in his endeavours and exclaimed: “After I left them, my people have turned for the worse.”

The second contestant

He was followed onto the battlefield by the flag-bearer of the disbelievers, Talhah bin Abi Talhah and with an air of arrogance, he challenged:



“O companions of Muhammad! You believe that Allah Ta’ala would promptly despatch us into hell with the aid of your swords whilst He would swiftly admit you with the aid of our swords into paradise. So, is there anyone from amongst you who would like to be swiftly admitted into paradise with my sword or whose sword would promptly despatch me to hell?”

On hearing this, Hadhrat Ali رضي الله عنه strode forth and engaged him in a swordfight. Hadhrat Ali رضي الله عنه delivered a slicing blow to his leg and he fell face down to the ground exposing his Satar (private area). Overcome with shame, Hadhrat Ali رضي الله عنه stepped back. Rasulullah ﷺ asked: “O Ali! What made you withdraw?” He replied: “At the uncovering of his satar, I was overcome with shame.”

Hadhrat Ali رضي الله عنه then smote him on his head so severely that his head split into two.

This delighted Rasulullah ﷺ and he cheered by exclaiming: “Allahu Akbar!” The Muslims also chanted exclamations of Allahu Akbar!

The third contestant:

Thereafter, ‘Usmaan bin Abi Talhah, grasping the flag of the disbelievers, stepped forth onto the battlefield, reciting the following inflammatory stanza:

إِنَّ عَلَىٰ أَهْلِ الْوَاءِ حَقًاٌ أَنْ تَخْضُبَ الصَّعْدَةَ أَوْ تَنْدَقَّاً

“It is an obligation upon the flag-bearer to ensure that his spear is tinted with the blood of the enemy or it breaks into pieces.”



In response, Hadhrat Hamzah رَضِيَ اللَّهُ عَنْهُ strode up and attacked him, severing both his arms at the shoulders. The flag fell and in an instant he was no more.

The fourth contestant:

Thereafter, the flag was taken up by Abu S'ad bin Abi Talhah. S'ad bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ discharged an arrow towards him. It pierced his neck with such force that his tongue was pushed out of his mouth. S'ad bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ then promptly finished him off.

The fifth contestant:

Thereafter the flag was taken up by Musaf 'i bin Talhah bin Abi Talhah. With just one blow, Hadhrat 'Aasim bin Saabit رَضِيَ اللَّهُ عَنْهُ put him to death.

The sixth contestant:

The flag was then hoisted by Haaris bin Talhah bin Abi Talhah. He too was finished off with just one blow by Hadhrat 'Aasim bin Saabit رَضِيَ اللَّهُ عَنْهُ. Some historians say that he was killed by Hadhrat Zubair رَضِيَ اللَّهُ عَنْهُ.

The seventh contestant:

Kilaab bin Talhah bin Abi Talhah then stepped out with the flag. Hadhrat Zubair رَضِيَ اللَّهُ عَنْهُ stepped ahead and did away with him.



The eighth contestant:

Thereafter the flag was taken up by Julaas bin Talhah bin Abi Talhah. The moment he stepped out, Hadhrat Talhah رضي الله عنه finished him off.

The ninth contestant:

The flag was then taken up by Artaat Shurahbil. Hadhrat Ali رضي الله عنه swiftly eliminated him.

The tenth contestant:

Shuraih bin Qaariz then took up the flag and strode out. He too was instantaneously finished off. The killer of Shuraih could not be ascertained.

The eleventh contestant:

Therafter, their slave by the name of Suwaab stepped out holding the flag. Either Hadhrat S'ad bin Abi Waqqaas رضي الله عنه or Hadhrat Hamzah رضي الله عنه or Hadhrat Ali رضي الله عنه – according to conflicting narrations – finished him off too.

In this manner, twenty-two chieftains of the Quraysh were eliminated.

The Valour of Abu Dujaanah رضي الله عنه

Abu Dujaanah رضي الله عنه, to whom Rasulullah ﷺ conferred his blessed sword, was a dauntless and gallant warrior. Firstly, he produced

a red 'Imaamah (turban) and tied it onto his head. He then paraded onto the battlefield reciting the following stanzas:

أَنَا الَّذِي عَاهَدْنِي خَلِيلٌ وَنَحْنُ بِالسَّفْحِ لَدِي النَّخِيلِ

“I am the one from whom my Khalil (beloved whose love has penetrated every fibre of my being, i.e. Rasulullah ﷺ) had taken a pledge whilst we were at the foot of the mountain close to the date orchard.

أَن لَا إِلَهَ إِلَّا اللَّهُ وَالرَّسُولُ أَصْرَبْ بِسَيِّفِ اللَّهِ وَالرَّسُولِ

The pledge was that I would never stand within the ranks of the rear and I would continue engaging the enemy with the sword of Allah and His Rasool.”

When Rasulullah ﷺ caught sight of Abu Dujaanah رَجُلُ اللّٰهِ عَنْدَهُ سُلْطٰنٌ swaggering in this manner he commented: “Allah abhors such a gait except on such occasions.”

In other words, when engaging the enemy, this (pride) is for the sake of Allah Ta’ala and His Rasool ﷺ and not for selfish reasons of pride and arrogance.

Tearing through the ranks of the enemy, whoever Abu Dujaanah رَجُلُ اللّٰهِ عَنْهُ came across would fall dead to the ground. He ploughed ahead until Hindah, the wife of Abu Sufyaan, confronted him. Abu Dujaanah رَجُلُ اللّٰهِ عَنْهُ raised his sword to strike her but restrained himself thinking that it was unbecoming of to him to use Rasulullah's صَلَّى اللّٰهُ عَلٰيْهِ وَسَلَّمَ sword against a woman.

According to another narration, when Abu Dujaanah رضي الله عنه drew close to Hindah, she screeched for help but nobody came to her assistance. Abu Dujaanah رضي الله عنه says: "At that time I felt it rather



indecent to test the sword of Rasulullah ﷺ on a vulnerable and helpless woman.”

Valour and Martyrdom of Hadhrat Hamzah رضي الله عنه

The dauntless array of attacks launched by Hadhrat Hamzah رضي الله عنه subdued the disbelievers into a state of overwhelming panic. The instant he raised his sword upon anyone, the next instant his body would fall to the ground.

Wahshi bin Harb was the slave of Jubair bin Mut‘im. During the Battle of Badr, Jubair’s uncle Tu’aymah bin ‘Adi was slain by Hadhrat Hamzah رضي الله عنه. Jubair was heartbroken at the death of his uncle. Jubair promised Wahshi that if he killed Hamzah in revenge for his uncle, he would set him free. When the Quraysh set out for the battle of Uhud, Wahshi also accompanied them.

As the opposing parties formed their ranks at Uhud and the battle got underway, Sib'a bin ‘Abdul-‘Uzza swaggered onto the battlefield yelling: “Is there anyone who dares to challenge me?”

Heading up towards him, Hadhrat Hamzah رضي الله عنه replied: “O Sib'a! O son of the woman who specialises in female circumcision! How dare you brazenly defy Allah and His Rasool?” Saying this, Hadhrat Hamzah رضي الله عنه attacked him with his sword and in just a single thrust, he promptly despatched him to his death.

Meanwhile, Wahshi hid himself behind a boulder lying in ambush for Hadhrat Hamzah رضي الله عنه. The moment Hadhrat Hamzah رضي الله عنه passed by, he struck him on his back with such force that his spear penetrated through his abdomen emerging at his navel. Hadhrat Hamzah رضي الله عنه managed tottering a few steps but eventually succumbed to his injury and ‘drank from the cup of martyrdom’.



Martyrdom of Hadhrat Hanzalah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Hanzalah رَضِيَ اللَّهُ عَنْهُ also accompanied Rasulullah ﷺ on this campaign.

Abu Sufyaan and Hadhrat Hanzalah رَضِيَ اللَّهُ عَنْهُ clashed with one another in a fierce swordfight. Hadhrat Hanzalah رَضِيَ اللَّهُ عَنْهُ sprang forward to strike Abu Sufyaan but Shaddaad bin Aws fatally attacked him from the rear rendering him a Shaheed.

On this occasion, Rasulullah ﷺ remarked: “I witnessed the angels bathing Hanzalah رَضِيَ اللَّهُ عَنْهُ with pure hail water from silver goblets.”

Upon enquiry from his wife, it was learnt that he had set out for Jihaad in the state of Janaabat and he was martyred in this state.

The wife of Hadhrat Hanzalah رَضِيَ اللَّهُ عَنْهُ saw a dream the night preceding his martyrdom that a door had opened from the heavens and Hadhrat Hanzalah رَضِيَ اللَّهُ عَنْهُ had entered there. As soon as he entered, the door closed. His wife understood from this dream that Hanzalah رَضِيَ اللَّهُ عَنْهُ was about to leave this world.

On the termination of the battle, water was seen dripping from his body. This is why he was eminently known as Ghaseelul-Malaa’ikah (the one bathed by the angels).

Since Hanzalah’s father Abu ‘Aamir was fighting against Rasulullah ﷺ, Hadhrat Hanzalah رَضِيَ اللَّهُ عَنْهُ sought Rasulullah’s permission to assassinate his own father but Rasulullah ﷺ prohibited him.

These dauntless assaults and valiant attacks of the Muslims brought the Qurayshi resistance to their knees on the battlefield leaving them turning their backs and hurrying about for cover. Struck with



chilling anxiety, the ladies also fled towards the mountains whilst the Muslims busied themselves in amassing the war-booty.

Muslims Archers abandon their positions

When the group of archers who were appointed to guard the rear mountain pass noticed the victory of the Muslims and their subsequent amassing of the war booty, they also decided to abandon their positions and dash forth. Their Ameer Abdullah bin Jubair رضي الله عنه repeatedly pleaded with them not to abandon their positions and reminded them about Rasulullah's ﷺ emphatic order about not leaving their positions under any circumstances whatsoever. However, these people refused to take heed and they deserted their positions and proceeded to collect the booty.

Martyrdom of Abdullah bin Jubair رضي الله عنه

Thus only Abdullah bin Jubair رضي الله عنه and ten companions were left at this tactical position. Since the Muslims refused to comply with the wishes of Rasulullah ﷺ, the victory swiftly turned into defeat. When Khaalid bin Waleed, who was with the right flank of the Mushrikeen, caught sight of the vulnerable pass, he attacked from the rear. This attack rendered Abdullah bin Jubair رضي الله عنه and ten of his companions as martyrs.



Martyrdom of Mus‘ab bin ‘Umair رَحْمَةُ اللّٰهِ عَنْهُ

This surprisingly sudden and unexpected attack by the disbelievers left the ranks of the Muslims in bewilderment and the enemy managed to draw threateningly close to Rasulullah ﷺ.

The flag-bearer of the Muslims, Mus‘ab bin ‘Umair رَحْمَةُ اللّٰهِ عَنْهُ was standing close to Rasulullah ﷺ. He valiantly tackled the disbelievers in the defence of Rasulullah ﷺ until he himself was martyred. Thereafter, Rasulullah ﷺ consigned the flag to Hadhrat Ali رَحْمَةُ اللّٰهِ عَنْهُ.

Since Mus‘ab bin ‘Umair رَحْمَةُ اللّٰهِ عَنْهُ closely resembled Rasulullah ﷺ, a certain shaytaan circulated a rumour that Rasulullah ﷺ, the target of the disbelievers, was martyred. Immediately, a gloomy mood of bewilderment and apprehension spread throughout the Muslim ranks. The moment they heard this heart rendering news, they lost their senses and fell into a state of panic. In this state of panic, they were unable to differentiate between friend and foe and they started attacking one another.

Huzayfah’s Father is erroneously martyred by the Muslims

Hadhrat Huzayfah’s father Yamaan رَحْمَةُ اللّٰهِ عَنْهُ was also caught up in this state of chaos. From a distance, Huzayfah رَحْمَةُ اللّٰهِ عَنْهُ caught sight of his father coming under attack from the Muslims. He yelled at them: “O servants of Allah! That is my father.” But who could have heard him in this state of utter chaos and they eventually killed him. When the Muslims learnt that they erroneously killed Huzayfah’s father, they were dreadfully ashamed and in a tone of downright remorse said: “By Allah, we failed to recognise him.”



Hadhrat Huzayfah رضي الله عنه remarked:

يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ

"May Allah forgive you. He is the most merciful of the merciful."

Rasulullah ﷺ offered to pay him the Diyat (blood money) in compensation but Hadhrat Huzayfah رضي الله عنه declined to accept it. This further enhanced Huzayfah's esteem in the eyes of Rasulullah ﷺ.

The unexpected Attack of Khaalid bin Waleed and the Unwavering Stance of Rasulullah ﷺ

Although a great many brave souls were left struggling on the battlefield following the unanticipated attack of Khaalid bin Waleed, nothing could shake the steadfastness and perseverance of Rasulullah ﷺ. How could anything agitate his steadfastness because the Nabi of Allah can never be, Allah forbid, a coward. The mountains may move but the messengers of Allah Ta'ala will surely stand their ground. The valour of a single messenger far outweighs the valour of the entire world of champions.

Describing this scene, Hadhrat Miqdaad رضي الله عنه says:

"I swear by the celestial being Who sent Rasulullah ﷺ with the truth, Rasulullah's ﷺ feet did not budge an inch in his resolute stance against the disbelievers. A group of the Sahaabah رضي الله عنهم would sometimes come to his assistance and sometimes they would disperse and



quite often I witnessed Rasulullah ﷺ discharging arrows and hurling stones at the disbelievers until the enemy melted away.”

Bodyguards of Rasulullah ﷺ

During this state of turmoil, fourteen Sahaabah رضي الله عنهم stood their ground with Rasulullah ﷺ; seven from the Muhaajireen and seven from the Ansaar. They were:

Muhaajireen

1. Abu Bakr رضي الله عنهم
2. ‘Umar bin Khattaab رضي الله عنهم
3. ‘Abdur-Rahmaan bin ‘Awf رضي الله عنهم
4. S’ad bin Abi Waqqas رضي الله عنهم
5. Talhah رضي الله عنهم
6. Zubair bin ‘Awwam رضي الله عنهم
7. Abu ‘Ubaidah رضي الله عنهم

Ansaar

1. Abu Dujaanah رضي الله عنهم
2. Habbaab bin Munzir رضي الله عنهم
3. ‘Aasim bin Saabit رضي الله عنهم
4. Haaris bin Sammah رضي الله عنهم
5. Suhail bin Hunaif رضي الله عنهم
6. S’ad bin Mu’aaaz رضي الله عنهم
7. Usaid bin Hudhair رضي الله عنهم

Hadhrat Ali’s رضي الله عنهم name was not mentioned in the Muhaajireen because following the martyrdom of Mus’ab bin ‘Umair رضي الله عنهم, Rasulullah ﷺ appointed him the flag bearer of the Muslim army. He was engaged in fighting the enemy.

These fourteen gallant personalities were constantly with Rasulullah ﷺ. Occasionally when the need arose some of them would go away but swiftly return. This is why Rasulullah ﷺ was sometimes left with twelve people.

Unexpected Attack of the Quraysh against Rasulullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

When the Quraysh launched an attack on Rasulullah ﷺ, he invited: “Who will rid these people of me and render himself my companion in Jannah?” Hadhrat Anas رضي الله عنه says: “There were seven Ansaar with Rasulullah ﷺ and every one of them fought valiantly until, one by one, they were all made Shaheed.”

Rasulullah ﷺ invited:

“Is there any man who is prepared to sell his life for us?”

Immediately upon hearing this, Ziyaad bin Sakan رضي الله عنه and five other Ansaar responded to this call. One after the other, each one of them demonstrated their spirit of sacrifice until they were rendered Shaheed. They bartered their lives in exchange for Jannah.

Martyrdom of Ziyaad bin Sakan رضي الله عنه

Ziyaad was blessed with an additional privilege. When he fell wounded to the ground, Rasulullah ﷺ said: “Bring him closer to me.”

When his companions brought him to Rasulullah ﷺ, Ziyaad placed his cheek on the blessed foot of Rasulullah ﷺ and consigned his life over to Allah Ta’ala . إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ



Attack of 'Utbah bin Abi Waqqaas upon Rasulullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Availing himself of an opportune moment, 'Utbah bin Abi Waqqaas, the brother of S'ad bin Abi Waqqaas رَجُلَ اللَّهِ عَنْهُ عَنْهُ رَجُلٌ عَنْهُ عَنْهُ رَجُلٌ hurled a stone upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with such force that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lost a lower tooth and his lower lip was injured. S'ad bin Abi Waqqaas رَجُلَ اللَّهِ عَنْهُ عَنْهُ رَجُلٌ says: "I was not as eager to kill anyone else as much as I was eager to kill my brother 'Utbah bin Abi Waqqaas."

Attack of Abdullah bin Qumayyah upon Rasulullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abdullah bin Qumayyah, a celebrated wrestler of the Quraysh, attacked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with such force that two links of his armoured helmet pierced his cheek. Meanwhile, Abdullah bin Shihaab Zuhri hurled a stone at Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ injuring his blessed forehead. When his blessed face started bleeding, Abu Sa'eed Khudri's father Maalik bin Sinaan رَجُلَ اللَّهِ عَنْهُ عَنْهُ رَجُلٌ sucked the blood and cleaned his blessed face. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ promised: "The fire of Jahannam will never strike you."

Abu Umaamah رَجُلَ اللَّهِ عَنْهُ عَنْهُ رَجُلٌ relates: "After inflicting this injury to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ibn Qumayyah taunted:

خُذْهَا وَأَنَا إِبْنُ قُمِيَّةِ

'Here, take it! I am the son of Qumayyah.'

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied:

أَقْمَاكَ اللَّهِ

“May Allah disgrace and destroy you”

Barely a few days later, Allah Ta’ala set a mountain goat over him that tore him to pieces with its horns.

Support of Hadhrat Talhah رَضِيَ اللَّهُ عَنْهُ to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Since Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was also donning a pair of heavy steel armour, he fell into a hole dug by ‘Abu ‘Amir the Faasiq for the Muslims. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ held his hand and Hadhrat Talhah رَضِيَ اللَّهُ عَنْهُ supported his waist and only then did he manage to stand upright.

On this occasion, he remarked: “If you wish to see a living martyr walking the surface of this earth, take a look at Talhah.”

Hadhrat ‘Aa’ishah رَضِيَ اللَّهُ عَنْهَا narrates from her father Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ that when two links of the armoured helmet embedded themselves into the cheeks of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Hadhrat Abu ‘Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ gripped them with his teeth and plucked them out. He lost two of his teeth in the process.

When Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ attempted to ascend one of the peaks of the mountain, his fatigue and weakness compounded by the burden of his double armour left him helpless. Hadhrat Talhah رَضِيَ اللَّهُ عَنْهُ positioned himself in submission before Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Placing his foot on Talhah رَضِيَ اللَّهُ عَنْهُ, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ managed to climb up.

Hadhrat Zubair رَضِيَ اللَّهُ عَنْهُ narrates: “On this occasion, I heard Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declaring:



أَوْ جَبَ طَلْحَةُ

“Talhah has made Jannah compulsory for himself.”

Qays bin Abi Haazim says: “I saw the hand of Talhah رَضِيَ اللَّهُ عَنْهُ that he used as a shield in defending Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the day of Uhud. His hand was completely paralysed.”

On that day Hadhrat Talhah رَضِيَ اللَّهُ عَنْهُ sustained thirty-five or thirty-nine wounds to his body.

Hadhrat ‘Aa’ishahh رَضِيَ اللَّهُ عَنْهَا narrates that whenever Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ mentioned the battle of Uhud, he would say:

كَانَ ذَلِكَ الْيَوْمُ كُلُّهُ لِطَلْحَةَ

“That day was exclusively for Talhah.”

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ narrates: “Whilst deflecting the attacks of the enemy, Hadhrat Talhah’s رَضِيَ اللَّهُ عَنْهُ fingers were severed. Impulsively he cried out: ‘Hasan (good).’ Upon this Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked:

‘If you uttered Bismillah instead of Hasan, the angels would have raised you high up where the people would have been able to catch sight of you until they enter the atmosphere of the sky with you.’”

Hadhrat ‘Aa’ishahh رَضِيَ اللَّهُ عَنْهَا narrates from Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ who says: “On the day of Uhud, we counted more than seventy wounds on the body of Talhah رَضِيَ اللَّهُ عَنْهُ.”

Hadhrat Anas’s رَضِيَ اللَّهُ عَنْهُ stepfather Hadhrat Abu Talhah رَضِيَ اللَّهُ عَنْهُ was protecting Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with a shield. He was a master archer. On that day, he broke two or three bows. Whoever happened to pass by



with a quiver of arrows, Rasulullah ﷺ would say: “Go and empty out your quiver before Abu Talhah.”

Whenever Rasulullah ﷺ planned to stick his head out to check on the people, Abu Talhah رضي الله عنه would plead with him:

“May my parents be sacrificed for you, O Rasulullah ﷺ! Do not stick your head out. An arrow of the enemy may strike you. Rather it strikes my chest instead of yours.”

S’ad bin Abi Waqqas رضي الله عنه too was a professional archer. On the day of Uhud, Rasulullah ﷺ fished out all his arrows from his quiver and placed them before S’ad رضي الله عنه and said:

ارْمِ فِدَاكَ أَبِيهِ وَأُمِّي

“Go on, shoot the arrows. May my parents be sacrificed for you.”

Hadhrat Ali رضي الله عنه narrates: “I have not heard Rasulullah ﷺ saying ‘may my parents be sacrificed for you’ for anyone other than S’ad bin Abi Waqqaas رضي الله عنه.”

On the day of Uhud, Hadhrat S’ad رضي الله عنه fired one thousand arrows.

The Gallant Sacrifice of Abu Dujaanah رضي الله عنه

Abu Dujaanah رضي الله عنه positioned himself before Rasulullah ﷺ as a human shield with his back facing the enemy. Scores of arrows landed on his back but for fear of an arrow wounding Rasulullah ﷺ, Abu Dujaanah رضي الله عنه did not budge an inch.

Rasulullah ﷺ Lamenting over the Disbelievers

Hadhrat Anas رضي الله عنه narrates: “On the day of Uhud, Rasulullah ﷺ would continue wiping the blood off his blessed face and lament in the following words: ‘How can a people who stained the face of their Nabi with blood ever be successful whilst the Nabi is merely inviting them towards their Rabb?’”

Rasulullah ﷺ cursing Some of the Qurayshi Chieftains

Hadhrat Saalim رضي الله عنه narrates that Rasulullah ﷺ cursed Safwaan bin Umayyah, Suhail bin ‘Amr and Haaris bin Hishaam. Upon this, Allah Ta’ala revealed the following verse:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَشُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ طَالِمُونَ

“The decision is not for you to make (O Muhammad, but for Allah alone). He may pardon them or He may punish them because they are sinners.”

[Surah Aal-‘Imraan verse 128]

Hafiz Asqalaani رحمه الله says: “All three of them embraced Islam at the conquest of Makkah. Perhaps this is why Allah Ta’ala forbade Rasulullah ﷺ cursing them and revealed the aforementioned verse.”

Hadhrat Abdullah bin Mas’ood رضي الله عنه says: “I can still distinctly visualise the scene where Rasulullah ﷺ was busy wiping the blood off his face and pleading with Allah:

رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

“O my Rabb! Forgive my people because they do not know.”

Qataadah bin Nu'maan رضي الله عنه Loses an Eye during the Battle

Qataadah bin Nu'maan رضي الله عنه narrates: “On the day of Uhud, I positioned myself right in front of Rasulullah's ﷺ face and directed my face towards the enemy so that my face may bear the brunt of the arrows instead of the blessed face of Rasulullah ﷺ. One of the last arrows of the enemy landed with such force on my face that my eyeball popped out. Holding it in my hand, I turned towards Rasulullah ﷺ. When he caught sight of my eye, his eyes welled up with tears and he made dua for me: ‘O Allah! Just as Qataadah protected the face of your Nabi, protect his face and restore his eye to a condition better and sharper than what it was.’ Saying this, Rasulullah ﷺ took the eyeball and replaced it into its socket. Instantaneously, my eyesight was restored. In fact, my eyesight turned out to be better and sharper than what it originally was.”

According to another narration, Qataadah رضي الله عنه held the eyeball in his hand and appeared before Rasulullah ﷺ, who said: “If you exercise patience, you will be rewarded with Jannah and if you wish I will replace your eyeball in its original position and make dua for you.” Qataadah رضي الله عنه replied: “O Rasulullah! I have a wife whom I love dearly. I fear that if I am left with one eye she may find it revolting and she may develop feelings of dislike and hatred towards me.”



Taking hold of the eye, Rasulullah ﷺ replaced it into its socket and made the following dua: “O Allah! Grant him beauty and handsomeness.”

Rumour of Rasulullah's ﷺ Martyrdom

When a false rumour of Rasulullah's ﷺ assassination started making its rounds, some Muslims lost courage. Despondently they said: “Since Rasulullah ﷺ is martyred, what is the need for fighting now?”

To this, Hadhrat Anas's رضي الله عنه paternal uncle countered: “O people! Muhammad ﷺ may have been killed but the Rabb of Muhammad ﷺ has not been killed. Continue fighting for whatever cause you had been fighting previously and sacrifice your lives for the same. What would you stay alive and do after the demise of Rasulullah ﷺ?”

Saying this, he pitched himself in the ranks of the enemy and fought them until he was martyred.

Martyrdom of Anas bin Nadr رضي الله عنه

Hadhrat Anas رضي الله عنه narrates: “My paternal uncle Anas bin Nadr رضي الله عنه was profoundly distressed for failing to take part in the battle of Badr. Once, he mentioned to Rasulullah ﷺ: ‘O Rasulullah! How lamentable that I could not participate in the foremost battle of Islam against the disbelievers. If Allah Ta'ala grants me the ability to participate in another Jihaad in the future, Allah will witness my gallant efforts and my heroic spirit of sacrifice.’”



During the battle of Uhud, when some people fled in defeat, Anas bin Nadr رضي الله عنه submitted before Allah Ta'ala: "O Allah! I beg your forgiveness from what some of the Muslims have done – fleeing from the battlefield - and I isolate myself from what the disbelievers have done."

Saying this, he advanced towards the enemy with a sword in his hand. When he caught sight of S'ad bin Mu'aaz رضي الله عنه before him, he said:

أَيْنَ يَا سَعْدٌ إِنِّي أَجِدُ رِيحَ الْجَنَّةِ دُونَ أُحْدٍ

"Where to O S'ad?! I perceive the fragrance of Jannah beyond Uhud"

"Ah! I can smell the fragrance of Jannah emanating from the mountain of Uhud." Hadhrat Anas رضي الله عنه strode forth and engaged the enemy until he was martyred. More than eighty wounds inflicted by swords and arrows were found on his body. In his regard, the following verse was revealed:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهُ عَلَيْهِ

"Amongst the believers are men who have been true to their promise with Allah." [Surah Ahzaab verse 23]

The chief reason for the anguish facing the Muslims on this occasion was that they were unable to catch sight of Rasulullah ﷺ. The first person to recognise Rasulullah ﷺ during this upheaval was Ka'b bin Maalik رضي الله عنه. Rasulullah ﷺ was wearing a helmet that was concealing his blessed face. Ka'b رضي الله عنه says: "I recognised Rasulullah ﷺ from his radiant eyes. The moment I caught sight of him, I yelled: 'O Muslims! Glad tidings for you. There is Rasulullah ﷺ'



over there.”” Raising his hand to his face, Rasulullah ﷺ signalled him to maintain silence. Although Rasulullah ﷺ forbade him to mention this a second time, their hearts and minds were focused in that direction. This is why, following the single cheerful announcement of Ka'b رضي الله عنه, a few Muslims dashed off towards Rasulullah ﷺ like moths to a flame. Ka'b رضي الله عنه says: “Thereafter Rasulullah ﷺ gave me his armour to wear whilst he wore my armour. Thinking that I am Rasulullah ﷺ, the enemy started letting loose a torrent of arrows upon me. I sustained more than twenty wounds on this occasion.”

As a few Muslims gathered around Rasulullah ﷺ, he set off for the mountain pass. Amongst others, accompanying him were Abu Bakr, ‘Umar, Ali, Talhah and Haaris bin Simmah رضي الله عنهم. Rasulullah ﷺ attempted to climb the mountain but due to weakness, exhaustion and the weight of the double armour, he was unable to climb up. This is why Hadhrat Talhah رضي الله عنه sat down before him. Placing his foot on Talhah رضي الله عنه, Rasulullah ﷺ climbed over with difficulty.

Killing of Ubayy bin Khalaf

In the meantime, Ubayy bin Khalaf came galloping on his horse, a horse that he fed and fattened with the sole intention of sitting astride it and killing Rasulullah ﷺ.

When Rasulullah ﷺ got wind of his intentions, he at once said: “*Insha Allah, I will kill him.*”

As he drew closer to the Muslims, the Sahaabah رضي الله عنهم sought Rasulullah's ﷺ permission to finish him off. Rasulullah ﷺ said: “Leave him. Allow him to get closer.”

As he came up to them, Rasulullah ﷺ took a spear from Haaris bin Simmah رضي الله عنه and inflicted a slight spear-jab to his neck. He started shrieking at the top of his voice and returned to his people bellowing: “By Allah! Muhammad has killed me.”

His people attempted to console him saying: “It is nothing but a slight prick. It is not such a serious wound that you have to scream like this.” Ubayy retorted: “Don’t you know? Muhammad himself told me in Makkah: ‘I will kill you’. Only my heart understands the severity of this ‘prick’. By Allah! If this prick were to be distributed amongst the inhabitants of Hejaz, just this one prick would be sufficient for their destruction.”

Ubayy continued bellowing like this until he reached a place called Sarif where he died.

Hadhrat Ali رضي الله عنه and Hadhrat Faatimah رضي الله عنها bathe the wounds of Rasulullah ﷺ

When Rasulullah ﷺ reached the valley, the battle had ended. He sat down whilst Hadhrat Ali رضي الله عنه brought some water and cleaned the blood off his blessed face. He also poured some water over his head. Rasulullah ﷺ then performed wudhu and led the Salaah whilst seated. The Sahaabah رضي الله عنهم also performed their Salaah whilst seated behind Rasulullah ﷺ.

Mutilating the Corpses of the Muslims

During the battle, the disbelievers started mutilating the bodies of the Muslims. They severed the noses and ears. They ripped open their



bellies and lopped off their private parts. Even the womenfolk joined the men in this gruesome task.

Hindah, whose father was killed at the hands of Hadhrat Hamzah رضي الله عنه in the battle of Badr, mutilated the body of Hadhrat Hamzah رضي الله عنه. She cut his stomach open and hacked off a piece of his liver. She then tried to swallow it but since it refused to go down her throat, she spat it out.

Elated by this satisfying moment, she removed all her jewelry and handed it over to Wahshi.

She also made a necklace out of the severed ears and noses of the Muslims and hung it around her neck.

Abu Sufyaan's Taunts and Hadhrat 'Umar's رضي الله عنه reply

When the Quraysh elected to leave the battlefield, Abu Sufyaan ascended the mountain and yelled: "Is Muhammad alive amongst you?"

Rasulullah ﷺ asked his companions to refrain from responding to his provoking taunts. Abu Sufyaan yelled out thrice but each time he was greeted with absolute silence. He then called out: "Is the son of Abu Quhaafah (Abu Bakr) رضي الله عنه alive amongst you?" Rasulullah ﷺ again asked the Sahaabah رضي الله عنه to remain silent. Repeating this question three times, he kept quiet. A little while later, he asked: "Is 'Umar bin Khattaab alive?" He repeated this thrice but this statement also failed to evoke a response. He gleefully shrieked out to his cohorts: "As for that lot, they have been killed. If they were alive they would have surely responded."

However, Hadhrat 'Umar رضي الله عنه was unable to maintain his patience any longer and he screamed:



“By Allah! You are lying, O enemy of Allah! Allah has set aside something for you that would bring grief and anguish to you.”

Thereafter, taking the name of a national deity, Abu Sufyaan yelled:

أُعْلَمُ هُبَّلْ أُعْلَمُ هُبَّلْ

“Rise, O Hubal! May your religion thrive, O Hubal”

In response, Rasulullah ﷺ asked Hadhrat ‘Umar رضي الله عنه to say:

الله أعلم واجل

“Allah is the most exalted and elevated.”

Abu Sufyaan retorted:

إِنَّ لَنَا الْعُزْيَ وَلَا عُزْيَ لَكُمْ

“We have ‘Uzza (name of a deity) whilst you have no ‘Uzza.” (In other words you have no ‘Izzah, honour.)

Rasulullah ﷺ instructed Hadhrat ‘Umar رضي الله عنه to reply:

الله مولانا ولا مولى لكم

“Allah is our Mawlaa (Lord, master) whilst you have no Mawlaa.”

In other words, honour lies only in one’s association with Allah. Association with ‘Uzza has no honour but dishonour.

Abu Sufyaan said:



يَوْمٌ بِيَوْمٍ بَدْرٌ وَالْحُرُبُ سِحَافٌ

“This day is in response to the day of Badr. War has its ups and downs.”

Hadhrat ‘Umar رَضِيَ اللَّهُ عَنْهُ responded:

لَا سَوَاء قُتْلَانَا فِي الْجَنَّةِ وَقُتْلَكُمْ فِي النَّارِ

“We can never be the same because our casualties are in Jannah whilst your victims are in Jahannam.”

Since Abu Sufyaan’s statement ‘war has its ups and downs’ was true, this statement was not responded to. Allah Ta’ala’s declaration in the Qur-aan ‘those are the days we rotate around people’ confirms this fact.

Thereafter, Abu Sufyaan summoned Hadhrat ‘Umar رَضِيَ اللَّهُ عَنْهُ saying: “O ‘Umar! Come towards me.” Rasulullah ﷺ asked Hadhrat ‘Umar رَضِيَ اللَّهُ عَنْهُ to go and see what he wants. When Hadhrat ‘Umar رَضِيَ اللَّهُ عَنْهُ drew closer to him, Abu Sufyaan asked:

“I beg you to pledge in the name of Allah, O ‘Umar! Did we manage to kill Muhammad?”

Hadhrat ‘Umar رَضِيَ اللَّهُ عَنْهُ replied:

“By Allah! Certainly not! He is alive and listening to you as we speak.”

Abu Sufyaan commented:

“According to me, you are more truthful than Ibn Qumayyah (the celebrated wrestler of the Quraysh who was killed by a mountain goat, as explained earlier) and you are more pious than him”



Abu Sufyaan also added:

“A number of your victims were subjected to physical mutilation by our people. By Allah I swear that I am not delighted with this. I did not prevent this nor did I decree it.”

As he was heading off, Abu Sufyaan cried out:

مَوْعِدُكُمْ بَدْرٌ لِلْعَامِ الْقَابِلِ

“Our meeting place is Badr in the forthcoming year.”

To this Rasulullah ﷺ asked a Sahaabi to reply:

نَعَمْ هُوَ بَيْنَنَا وَبَيْنَكَ مَوْعِدٌ إِذْشَاءُ اللَّهِ

“Yes, this is a pledge between you and us, Insha Allah.”

On the departure of the disbelievers from the battlefield, the womenfolk of the Muslims left Madinah to ascertain the conditions of the Muslims. Hadhrat Faatimah رضي الله عنها noticed blood running down the blessed face of Rasulullah ﷺ. Hadhrat Ali رضي الله عنه fetched some water in his shield and Hadhrat Faatimah رضي الله عنها bathed his wound. However the more she cleansed the wound, the more the blood trickled out. They then burnt a piece of a grass-mat and filled its ash into the wound. This helped in stopping the blood.



Martyrdom of S'ad bin Rab'i رضي الله عنه

Following the departure of the Quraysh, Rasulullah ﷺ instructed Zaid bin Saabit رضي الله عنه to search for the whereabouts of S'ad bin Rab'i رضي الله عنه. He instructed him thus:

“If you manage locating him, pass on my Salaam to him and inform him that the Prophet of Allah asks: ‘What condition do you find yourself in now?’”

Hadhrat Zaid bin Saabit رضي الله عنه narrates: “I went out in search of him and located him whilst he still had some life left in him. He had sustained seventy sword and arrow wounds to his body. When I delivered Rasulullah's ﷺ message to him, S'ad رضي الله عنه replied:

“Salaam upon Rasulullah ﷺ and Salaam upon you as well. Inform Rasulullah ﷺ that at this moment I am able to perceive the fragrance of Jannah and inform my people, the Ansaar, that if Rasulullah ﷺ is inconvenienced in any way and they have one eye left (i.e. even if there is just one person left amongst them), none of their excuses will be accepted in the court of Allah.”

Saying this, he breathed his last and bade farewell to this world.

According to another narration, S'ad bin Rab'i رضي الله عنه addressed Zaid bin Saabit رضي الله عنه thus:

“Inform Rasulullah ﷺ that at this time I am about to pass on. After conveying my Salaam to him, inform him that S'ad says: ‘May Allah reward you with the best of rewards on our behalf and on behalf of the entire Ummah.’”

Ubayy bin Ka'b رضي الله عنه says: "I returned to Rasulullah ﷺ and notified him of S'ad's message. He commented:

'May Allah shower His mercy upon him. In life and in death, he was loyal and he wished well for Allah and His Rasool.'"

The Search for the Body of Hadhrat Hamzah رضي الله عنه

Rasulullah ﷺ went out in search for his uncle, Hadhrat Hamzah رضي الله عنه. He found his mutilated body in the depth of the valley. His nose and ears were lobbed off. His stomach and chest were ripped apart. On catching sight of this heartrending and agonising scene, Rasulullah ﷺ was spontaneously moved to tears. He mournfully commented: "May Allah shower you with His mercy. As far as I am aware, you were exceedingly charitable and you maintained favourable family ties. If it was not for the anguish and heartache of Safiyyah¹, I would have left you like this for the vultures and beasts. They would have devoured you and on the day of judgement you would have been resurrected from their bellies."

Also standing at the same spot, Rasulullah ﷺ vowed: "By Allah I swear! If Allah grants me victory over the disbelievers, I would mutilate seventy of them in retaliation for what they have done to you."

Rasulullah ﷺ barely moved from this spot when the following verses were revealed:

¹ Hadhrat Safiyyah رضي الله عنها was the sister of Hadhrat Hamzah رضي الله عنه.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عَوْقَبْتُمْ بِهِ ۝ وَلَئِنْ صَدَرْتُمْ لَهُوَ حَيْثُ لِلصَّابِرِينَ
وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْرَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا
يَكُرُونَ ﴿١٣١﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٣٢﴾

“And if you retaliate then retaliate in a manner corresponding to the adversity you were afflicted with. And if you exercise patience, it is best for the patient ones. And exercise patience, your patience is only with the divine guidance of Allah, do not be grieved over them (disbelievers) and do not be distressed by what they plot. Verily, Allah is with those who have Taqwa (Allah-consciousness) and with those who perform good deeds.”

Rasulullah ﷺ then exercised patience, paid kaffaarah (expiation) for breaking his oath and abandoned this idea (of retaliation).

Hadhrat Jaabir رضي الله عنه narrates that when Rasulullah ﷺ glimpsed at the body of Hadhrat Hamzah رضي الله عنه, he burst out crying and in a sobbing voice he declared:

سَيِّدُ الشُّهَدَاءِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ حَمْزَةُ

“On the day of Qiyaamah, Hamzah would be the leader of all the martyrs in the sight of Allah.”

This is why he was distinguished with the title of Sayyidus-Shuhadaa.

Martyrdom of Abdullah bin Jahsh رضي الله عنه

Abdullah bin Jahsh رضي الله عنه was also martyred in this battle. On the day of Uhud, prior to the actual battle erupting, Abdullah bin Jahsh رضي الله عنه called S'ad bin Abi Waqqaas رضي الله عنه aside and very discreetly said: "Come let us sit in one corner and make dua and we will say Aameen to one another's dua.

S'ad رضي الله عنه continues: "Both of us went to a secluded corner of the field and seated ourselves. I made a dua first in the following words: "O Allah! Let today's confrontation be with such an enemy who is valiant, dauntless and plump with fury so that I may challenge him for some time and he may contend with me. Thereafter, O Allah, grant me victory over him so that I may slay him and seize his possessions."

To this, Abdullah bin Jahsh رضي الله عنه said: "Aameen." He then made the following dua: "O Allah! Today let me encounter an adversary who is brave, strong and furious. May I challenge him solely for Your pleasure and may he in turn fight me and subsequently kill me. May he cut off my nose and ears and when I ultimately appear before You, you can ask me: "O Abdullah! Where did you lose your nose and ears?" I will then submit: "In Your path and the path of Your Nabi ﷺ." And to this You will reply: "You have spoken the truth."

S'ad bin Abi Waqqaas رضي الله عنه states, "His dua was far superior to mine. In the evening we found that his nose and ears had been cut off."

S'ad bin Abi Waqqaas رضي الله عنه continues: "Allah also accepted my dua. I also killed an exceptionally powerful disbeliever and took hold of his possessions."

The dua of Abdullah bin Jahsh رضي الله عنه was as follows;



'O Allah! I make a pledge unto you that I confront the enemy and they kill me and cleave my stomach apart and cut off my ears and then You would ask me why this happened and I would reply: "Solely for You."

Martyrdom of Abdullah bin 'Amr bin Haraam رضي الله عنه

Hadhrat Jaabir's رضي الله عنه father, Abdullah bin 'Amr bin Haraam رضي الله عنه also passed away as a martyr in this battle.

Hadhrat Jaabir رضي الله عنه narrates: "My father was martyred in the battle of Uhud and the disbelievers subjected his body to dreadful mutilation. When his body was placed before Rasulullah ﷺ, I attempted to lift the cloth covering his face to take a peek but the Sahaabah رضي الله عنه prevented me from doing so. When I attempted to raise the cloth a second time, they again prevented me, but Rasulullah ﷺ allowed me to take a look.

"When my aunt (my father's sister), Hadhrat Faatimah bint 'Amr رضي الله عنها burst out weeping, Rasulullah ﷺ remarked: "Why do you weep? The angels are constantly casting shade over him." This continued until his Janaazah (bier) was lifted."

In other words, this is not an occasion of solemn grief but an occasion of profound joy in the sense that the angels are casting shade over your brother.

Hadhrat Jaabir رضي الله عنه narrates: "Once when Rasulullah ﷺ caught sight of me, he asked in concern: 'O Jaabir! What is the matter? I notice that you are looking somewhat depressed?' I replied: 'O Rasulullah! My father was martyred in the battle of Uhud and he left behind a burden of young children and debts.'

Rasulullah ﷺ replied: 'Should I not convey a glad tiding to you?'



‘Surely’, I replied. ‘Why not? Please do tell me.’

Rasulullah ﷺ said: ‘Allah has not spoken to anyone but through a veil but in the case of your father, Allah resuscitated him and spoke to him directly and said: ‘O My servant! What do you desire? Present whatever wish you have before Me.’ To this your father replied: ‘I wish to be resuscitated and killed once more in Your path.’ Allah Ta’ala responded: ‘No, this cannot happen because it has been decisively decreed that there is no return (to earth) after death.’”

Abdullah bin ‘Amr bin Haraam رضي الله عنه says: “A few days before the battle of Badr I saw Mubashhir bin Munzir in a dream addressing me thus: ‘O Abdullah! Soon you will be joining us.’ I asked: ‘Where are you?’ He replied: ‘In Jannah where we move about and wander as we please.’ I asked: ‘Were you not killed in the battle of Badr?’ Mubashhir replied: ‘Yes but I was resuscitated.’”

Abdullah رضي الله عنه says: “I narrated this dream to Rasulullah ﷺ who remarked: ‘O Abu Jaabir! The interpretation of this dream is martyrdom.’”

Martyrdom of ‘Amr bin Jamooh رضي الله عنه

In the same battle, Abdullah bin ‘Amr bin Haraam’s brother-in-law (sister’s husband) ‘Amr bin Jamooh رضي الله عنه was martyred. The account of his martyrdom is also rather astounding. ‘Amr bin Jamooh رضي الله عنه was lame and this lameness on his leg was not mild but incredibly severe. He had four sons, all of whom accompanied Rasulullah ﷺ in every one of his battles. Before their departure for Uhud, he apprised them: “I am also coming with you in Jihaad.” They responded: “You are excused. Allah has offered you respite. It is better if you stay here.”



But where would these enthusiasts of determination ever submit to the proposals of respite? He became so restless with the enthusiasm for martyrdom that limping heavily he appeared before Rasulullah ﷺ and submitted:

“O Rasulullah! (My sons forbid me from joining you.) By Allah! I hope to trample the (soil of) Jannah with this lameness of mine.”

Rasulullah ﷺ responded: “You have been pardoned by Allah. Jihaad is not compulsory upon you.” Rasulullah ﷺ then addressed his sons saying: “What harm is there if you abstain from preventing him? Perhaps Allah Ta’ala will bless him with martyrdom.”

He then set out for Jihaad where he was martyred.

Whilst setting out from Madinah, he faced the Qiblah and made the following dua:

اللَّهُمَّ ارْزُقْنِي الشَّهَادَةَ وَلَا تُرْكِنْنِي إِلَىٰ أَهْلِي

“O Allah! Bless me with martyrdom and do not return me to my family.”

In the same battle, his son Khallaad bin ‘Amr bin Jamooh رضي الله عنه was also martyred.

‘Amr bin Jamooh’s wife, Hindah bint ‘Amr bin Haraam رضي الله عنه (sister of Abdullah bin ‘Amr bin Haraam and the aunt of Hadhrat Jaabir رضي الله عنه) decided to load all three bodies (the body of her brother Abdullah bin ‘Amr bin Haraam, the body of her son Khallaad bin ‘Amr bin Jamooh and the body of her husband ‘Amr bin Jamooh) onto one camel and transport them to Madinah for burial there. However, the camel would sit down whenever it was directed towards Madinah but it would quicken its pace when directed towards Uhud.

When Hindah appeared before Rasulullah ﷺ to informed him of this strange phenomenon, he asked: “Did ‘Amr bin Jamooh make any dua whilst departing from Madinah?” “Yes”, she replied and then went on to mention the aforementioned dua. Rasulullah ﷺ commented: “This is why the camel refuses to return towards Madinah.”

Rasulullah ﷺ then remarked:

“I swear by the Being in whose absolute control lies my life, verily there are some amongst you who, if they take an oath in the name of Allah Ta’ala, He would ensure that the oath is fulfilled. One of such people is ‘Amr bin Jamooh. I beheld him strolling in Jannah with the same limp.”

Abdullah bin ‘Amr bin Haraam رضي الله عنه and ‘Amr bin Jamooh رضي الله عنه were both buried in one grave close to the mountain of Uhud.

Martyrdom of Khaysamah رضي الله عنه

Hadhrat Khaysamah رضي الله عنه (whose son S’ad was martyred whilst fighting alongside Rasulullah ﷺ in the Battle of Badr) appeared before Rasulullah ﷺ and said: “O Rasulullah ﷺ! It is a pity I missed the battle of Badr. I was extremely eager to participate in that battle. In fact, I was so keen that my son S’ad and I drew lots to determine who would be blessed with this good fortune. However, this fortune was decreed for my son S’ad. His name came up in the lot and he was blessed with martyrdom whilst I was left behind.

Last night I saw my son in a dream. He was looking extremely handsome and exceptionally attractive. I saw him strolling about in the gardens and streams of Jannah. He said to me: ‘O father! Why don’t you join me? Both of us will live together in Jannah. Whatever promises my Rabb made unto me, I found them to be absolutely true.’

“O Rasulullah ﷺ! Hadhrat Khaysamah رضي الله عنه said: “I look forward to my son’s company in Jannah. I am now an old man and my bones are gone weak but my heartfelt desire is to meet my Rabb. Make dua that Allah Ta’ala blesses me with martyrdom and grants me the company of S’ad in Jannah.”

Rasulullah ﷺ then made dua for Hadhrat Khaysamah رضي الله عنه. Allah Ta’ala accepted this dua and he was martyred in the battle of Uhud.

Insha Allah and Insha Allah again, there is a strong hope that Hadhrat Khaysamah رضي الله عنه joined his son S’ad رضي الله عنه in Jannah.

Martyrdom of Usayrim رضي الله عنه

‘Amr bin Saabit who was commonly known by his title Usayrim always remained aloof from Islam. He was initially reluctant to embracing Islam. On the day of Uhud, Islam penetrated his heart and clutching a sword in his hand, he strode onto the battlefield and valiantly fought the disbelievers until he fell down wounded. When the people discovered that it was Usayrim, they were stunned and asked: “O ‘Amr! What prompted you of all people to engage in this battle? Were you prompted by an earnest desire for Islam or was it due to fanatical patriotism and nationalistic zeal?”

Usayrim replied:

“In fact my participation in this battle was prompted solely by my earnest desire for Islam. So I embraced Islam and put my faith in Allah and His Rasool and clutching a sword I fought on the side of Rasulullah ﷺ until I was afflicted with these wounds.”

He barely finished uttering these words when he left this world.



انه من اهل الجنة

“Surely he is amongst the inhabitants of Jannah.”

Hadhrat Abu Hurayrah رضي الله عنه would often ask: “Tell me, who was admitted into Jannah without performing a single Salaah?” It was none other than this Sahaabi رضي الله عنه.

Since some horrific stories about the war had reached Madinah, the men, women, children and the elderly were eager to see Rasulullah ﷺ safe and sound, more than their own relatives.

Hadhrat S'ad bin Abi Waqqaas رضي الله عنه narrates: “On his return from this battle, Rasulullah ﷺ passed by an Ansaari woman who lost her husband, brother and father in this battle. When she was informed of the martyrdom of her husband, brother and father, she said: ‘No, tell me how is Rasulullah ﷺ?’ The people replied: ‘Alhamdulillah! He is well.’ The lady replied: ‘Show me his blessed face. I will be at ease once I set eyes on him.’ When the people pointed out Rasulullah ﷺ to her, she exclaimed: ‘Every calamity after you is trivial and insignificant.’”

Inner peace during the anxiety of Battle

When a certain shaytaan circulated a rumour of Rasulullah's ﷺ martyrdom, some Muslims, due to their basic human temperament, were thrown into a state of mental turmoil. In this state of anguish and bewilderment, their feet staggered away from the battlefield for a little while. During this period, those who were destined for martyrdom were martyred and those who were destined to break away from the field moved off. As for those who were left on the battlefield, the devout,

sincere and divinely reliant amongst them were overcome with drowsiness. These people dozed off whilst standing. One of them was Abu Talhah رَضِيَ اللَّهُ عَنْهُ.

Abu Talhah رَضِيَ اللَّهُ عَنْهُ narrates: “A number of times my sword fell off my hands onto the ground. Each time my sword fell down I would retrieve it.”

This was actually the feeling of inner tranquillity that Allah Ta’ala had bestowed upon the people of faith and this inner calmness instantly dispelled the fear of the disbelievers from the hearts of the Muslims. As for the hypocrites who were ostensibly taking active part in the battle, they were in absolute fear. Their sole concern centred on saving their own lives. These unfortunate ones were not overcome with drowsiness. In this regard the following verses were revealed:

ثُمَّ أَنْزَلَ عَلَيْكُم مِّنْ بَعْدِ الْغُمَّ أَمْنَةً تُعَسِّى طَآءِقَةً مِنْكُمْ لَوْ طَآءِقَةً قَدْ
أَهْمَتْهُمْ أَنفُسُهُمْ يُظْنَوْنَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَ الْجَاهِلِيَّةِ

“Then after the distress, He sent down peace (and security) for you.
Slumber overtook a party of you, while another party was concerned
(solely) about themselves and they indulged in thinking wrongly of Allah,
thoughts of ignorance.” [Surah Aail Imraan verse 154]

Hafiz Ibn Kaseer رَحْمَةُ اللَّهِ says: “The group that was overcome with slumber was made up of the believers who were accredited with unwavering faith, steadfastness and true reliance upon Allah Ta’ala. They had firm conviction that Allah Ta’ala would certainly assist His Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and He would definitely fulfil the promise He made to His Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.



The second group who were merely concerned about saving themselves and they were fretful to be overcome with sleep comprised of the hypocrites. Their only concern was their own personal safety. They were deprived of the slumber of peace and tranquility.”

Shrouding and Burial of the Martyrs

In this battle, seventy Sahaabah رضي الله عنهم were martyred, most of them were from the Ansaar. They were so destitute that they did not even possess sufficient cloth to shroud their dead. When Mus'ab bin 'Umair رضي الله عنه was martyred, the sheet for his burial shroud was so short that when his head was covered, his feet would be exposed and when his feet were covered his face would be exposed. Eventually, Rasulullah ﷺ advised them to cover his head with the sheet and his feet with izkhir leaves.

A similar incident is recorded about Sayyidush-Shuhadaa Hadhrat Hamzah رضي الله عنه.

Some of the martyrs were not favoured even with a single sheet of cloth. Some of them were shrouded in pairs with a single sheet of cloth between the two of them, and then in sets of two's and three's, they were buried in a single grave. At the time of burial, Rasulullah ﷺ would ask: “Who knows more of the Qur-aan from amongst them?” He would then place whoever was pointed out to him towards the front of the grave facing the Qiblah. The others would then be placed behind him. Rasulullah ﷺ would then remark:

أَنَا شَهِيدٌ عَلَى هُؤُلَاءِ يَوْمَ الْقِيَامَةِ

“I will bear witness in their favour on the day of Qiyaamah.”



Rasulullah ﷺ also instructed them to bury these martyrs without ghusl in their same blood-spattered clothing. Some of the Sahaabah رضي الله عنهم expressed a desire to take the bodies of their loved ones back to Madinah for burial but Rasulullah ﷺ turned them down and bade them to bury their dead where they were martyred.



CHAPTER

Eight

Battle of Khandaq (Trench)

After spending some time at the Battlefield of Uhud, our driver took us to a place approximately 700 meters away from Masjidun Nabawi called Sab'ah Masaajid. (Seven Masjids). This is the place where the Battle of Khandaq had taken place. These seven masaajid were built in the belly of Mount Sala'a and each of these Masaajid mark the spots where Nabi ﷺ made dua to Allah Ta'ala for victory against the Quraish and its allies.

Standing on the Battle ground of Khandaq refreshes the memories of the great sacrifices and the bravery of Nabi ﷺ and His noble Sahaabah. It was here that Hadhrat Ali رضي الله عنه slayed the warrior Amr ibn Abdu Wud who was known to be among the bravest soldiers of the Kuffaar. It was here that Nabi ﷺ tied two stones to his mubaarak stomach out of extreme hunger. Hadhrat Sa'd bin Muaaz رضي الله عنه the leader of the Aus tribe had given his life in this battle.



Standing on the top of the mountain at the entrance of Masjid-e-Fatah, this reminder stalks the minds of every visitor to also renew his pledge with Allah Ta'ala to sacrifice everything for Allah Ta'ala and His Rasul ﷺ.

Hadhrat Moulana Siddeeq Ahmad Bandwi Saahib (*rahmatullahi alayh*) has mentioned that upto this day if a visitor sincerely makes dua to Allah Ta'ala at Masjid-e-Fatah, his duas will be answered. We stopped for a short while at this masjid, performed two rakaats Tahiyyatul Masjid and then spent some time making dua to Allah Ta'ala.

Below is a vivid description of this great battle explained in the words of the great Muhibbith, Hadhrat Moulana Idrees Kandhlawi (*rahmatullahi alayh*) as mentioned in his famous masterpiece Seeratul Mustafa.

The Battle

The battle of Khandaq took place in the year 5 A.H. On their return from the battle of Uhud, Abu Sufyaan made a threatening statement to the Muslims warning them that he would fight them the following year. Saying this he returned to Makkah Mukarramah. In the following year, as the time to carry out his threat drew closer, he left Makkah Mukarramah but returned en route citing reasons of drought and the inappropriateness of war etc. A year later, he attempted to launch an attack against Madinah Munawwarah with a force of 10 000 men. This expedition is referred to as the expedition of Khandaq or the expedition of Ahzaab.

The main reason for this expedition was the banisihing of the Banu Nazeer. Huyayy bin Akhtab the leader of the Banu Nazeer went to Makkah Mukarramah and incited the Quraysh to take up arms against

Rasulullah ﷺ. Meanwhile Kinaanah ibn Rab'i approached the Banu Ghitfaan tribe and persuaded them to go into battle against Rasulullah ﷺ. Kinaanah tempted them to agree by offering them half the produce of the palm trees of Khaybar annually. On hearing this pledge, 'Uyaynah bin Hisn Fazaari (their chief) swiftly agreed. The Quraysh, on the other hand, were raging to fight from the beginning (so there was no need to entice them any further).

This is how Abu Sufyaan, with a force of 10 000 strong, set out towards Madinah Munawwarah to annihilate the Muslims once and for all.

When Rasulullah ﷺ heard of their departure from Makkah Mukarramah, he consulted the Sahaabah رضي الله عنهم. Hadhrat Salmaan Faarsi رضي الله عنهم proposed the digging of trenches around the city. He explained that it would be somewhat difficult to fight them on the open field. Fighting them from the protection of the trenches would be more appropriate. This proposal appealed to all the Sahaabah رضي الله عنهم.

Rasulullah ﷺ himself set its boundaries, drew lines and assigned ten people per ten yards for the digging of the trenches.

The trenches were dug so deep that they encountered the moisture of the soil. The trenches were completed in six days.

Rasulullah ﷺ also physically joined the Sahaabah رضي الله عنهم in digging the trenches. He struck the very first pick to the ground with his blessed hands and the following words were on his blessed tongue:

بِسْمِ اللَّهِ وَبِهِ بَدِينَا وَلَوْ عَبَدْنَا غَيْرَهُ شَقِيْنَا

“Bismillah, we commence in the name of Allah. If we devoted to anyone other than Him, we would surely be doomed to an ill fate.



حَبَّدَا رِبًّا وَحَبَّدَا دِينًا

Oh, what a wonderful Rabb He is and what a magnificent religion we have!"

It was during the midst of winter. Icy cold winds were blowing and they were starving for a few days but the devoted Muhaajireen and Ansaar were enthusiastically engaged in digging the trenches. Whilst occupied in shifting mounds of sand, they would chant the following words:

نَحْنُ الَّذِينَ بَأْيَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِيْنَا أَبَدًا

"*We are those who pledged on the hands of Muhammad ﷺ (and we have sold our lives to Allah for Rasulullah ﷺ) that we would continue fighting in Jihaad as long as we have life within us.*"

In response to these words, Rasulullah ﷺ would chant:

اللَّهُمَّ لَا عَيْشٌ إِلَّا عِيشُ الْآخِرَةِ فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ

"*O Allah! There is really no life but the life of the hereafter. So forgive the Ansaar and the Muhaajireen.*"

Hadhrat Baraa bin ‘Aazib رَضِيَ اللَّهُ عَنْهُ narrates: "On the day of the trench, Rasulullah ﷺ himself was engaged in carrying the sand of the trenches to such an extent that his blessed stomach turned grimy with dust. Whilst carrying the sand, he would chant the following words:

وَاللَّهِ، لَوْلَا اللَّهُ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا، وَلَا صَلَّيْنَا



By Allah! If it was not for the divine guidance of Allah, we would not have been guided, neither would we have performed our Salaah nor disbursed charity.

فَانرِلن سَكِينَةً عَلَيْنَا وَتَبَّتِ الْأَقْدَامِ اَنْ لَاقَيْنَا

O Allah! Shower us with tranquillity and keep us steadfast when we are confronted with the enemy.

إِنَّ الْأُلَىٰ قَدْ بَعَوْنَا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا

They have been vindictive to us. If they wish to ensnare us into any temptation, we will flatly refuse.” (At the end of this stanza are the words Abaynaa, Abaynaa (we will refuse, we will refuse).

Whilst Rasulullah ﷺ was singing these stanzas, as he came to the end, he would repeatedly recite in a loud tone: “Abaynaa Abaynaa Abaynaa...”

Confronted by a huge boulder

Hadhrat Jaabir رضي الله عنه narrates: “Whilst digging the trenches, we were confronted by a huge boulder. When we raised this issue with Rasulullah ﷺ, he replied: ‘Wait, I will go down into the trench myself.’ Due to severe hunger, Rasulullah ﷺ had tied a stone to his abdomen. We also had not eaten anything for three days. Rasulullah ﷺ gripped the pickaxe with his blessed hands and landed a single blow to the boulder turning it to a mound of sand.”

When Rasulullah ﷺ landed the first blow with the pickaxe, a third of the boulder shattered and he remarked: “Allahu Akbar! I have been awarded the keys of the kingdom of Syria. By Allah! At this moment, I can see the red palaces of Syria.” When Rasulullah ﷺ struck the boulder a second time, another third broke off and he remarked: “Allahu Akbar! I have been awarded the keys to Persia. By Allah! At this moment I can perceive with my very eyes the white palace of Madaain.” When Rasulullah ﷺ struck the boulder a third time, the rest of it shattered and he said: “Allahu Akbar! I have been awarded the keys to Yemen. By Allah, from where I am standing, I can clearly see the doors of Sanaa.”

According to another narration, when Rasulullah ﷺ struck the boulder the first time, a bolt of lightning flashed in the sky illuminated the palaces of Syria. To this Rasulullah ﷺ remarked: “Allahu Akbar!” This Takbeer was then also echoed by the Sahaabah رضي الله عنهم. Thereafter, Rasulullah ﷺ said: “Jibraa’el Ameen just informed me that my Ummah is destined to conquer all those cities.”



The Quraish armies arrive in Madinah Munawwarah

The Muslims barely completed the digging of the trenches when the ten-thousand-strong well-equipped army of the Quraysh landed on the outskirts of Madinah Munawwarah. They set up base near Mount Uhud. With a force of 3000 Sahaabah رضي الله عنهم، Rasulullah ﷺ set out to confront them and set up camp near Mount Sil'a. The trenches were separating both the armies. Rasulullah ﷺ directed all women and children to be secured in one of the fortresses.

The Jews break their treaty

Until that moment, the Banu Qurayzah were still neutral. However, the leader of the Banu Nazeer, Huyayy bin Akhtab tried every possible means to win them over as allies against the Muslims. Huyayy bin Akhtab, the leader of the Banu Nazeer tribe personally went to K'ab bin Asad, the leader of the Banu Qurayzah, who had already signed a peace treaty with Rasulullah ﷺ. The moment K'ab caught sight of Huyayy coming, he slammed the fortress door shut. Huyayy shouted: "Open the door. (I wish to speak to you)." K'ab responded:

"Shame on you, O Huyayy! You are certainly an ill-fated man. I have already entered into a pact with Muhammad and I will definitely not violate this agreement because I have not witnessed anything from him but truthfulness, honesty and execution of his promises."

Huyayy, not wanting to be put down any further, pleaded: "Allow me to present before you something that would guarantee you eternal honour. I have brought the forces of Quraysh and Ghifraan right up to your doorstep. All of us have pledged never to budge an inch until Muhammad and his companions are utterly annihilated."

K'ab replied: "By Allah! You always bring humiliation and shame in your wake. I will never ever breach the treaty with Muhammad. I haven't witnessed anything from him but truthfulness, honesty and fulfillment of his promises."

However, Huyayy was not a person to be easily swayed. He persisted in his efforts to influence K'ab until K'ab ultimately agreed to break his commitment with Rasulullah ﷺ.

When Rasulullah ﷺ was informed of their treachery, he sent S'ad bin Mu'aaz رضي الله عنه, S'ad bin 'Ubaadah رضي الله عنه and Abdullah bin Rawaahah رضي الله عنه to make further investigations. He also advised them: "If this news proves to be correct, return and inform me in such ambiguous terms that the ordinary person would not be able to grasp its meaning and if this news proves to be incorrect, there is no problem in revealing it publicly."

When this group went to K'ab bin Asad and reminded him about their mutual agreement, he retorted: "What agreement? What pact? And who is Muhammad? I do not ever remember making a pact with him."

When this group returned to Rasulullah ﷺ, they merely said: "Adal and Qaarah." In other words, just as the tribes of 'Adal and Qaarah acted treacherously with Ashaab-e-Raj'i (Hadhrat Khubaib رضي الله عنه and his companions), similarly, these Jews are also guilty of treachery.

Rasulullah ﷺ was immensely disheartened over their betrayal and treachery. Now the Muslims were surrounded by the disbelievers from all sides. Outside enemies resembling a swarm of locusts were camped right before them whilst enemies from within the siege, like the Banu Qurayzah, also linked up with them. In short, the Muslims were facing tormenting odds and to top this, the nights were bitterly cold and they were starving for a number of days.

Allah Ta'ala describes this scenario in Surah Ahzaab in the following words:

إِذْ جَآءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ رَأَيْتُ الْأَبْصَارَ وَبَلَغَتِ الْقُلُوبُ
الْحَنَاجِرَ وَتَطَنَّعُوا إِلَيْهِ الظُّلُمُونَ ﴿١٠﴾ هُنَالِكَ ابْشِرِ الْمُؤْمِنُونَ وَزُلْزَلُوا زُلْزَالًا
شَدِيدًا ﴿١١﴾

“Remember when the enemy came upon you from above and from beneath you, and when the eyes were dazzled (with fright) and the hearts reached the throats (in horror) and you started harbouring a number (of ill thoughts) about Allah. There, the believers were tested and were powerfully shaken.” [Surah Ahzaab verses 10-11]

The hypocrites turn away from the Battle

This was a trial for the Muslims. Sincerity and hypocrisy were being screened on the ‘scales of trials’. These scales separated the genuine from the bogus. Alarmed by the current events, the hypocrites launched into all forms of lame excuses. Some of them said: “O Rasulullah! Due to the low walls, our houses are not safe. The safety of our wives and children is crucial. So we appeal to you to allow us to leave.”

The Qur-aan Shareef describes this thus:

يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنَّ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

“They (the hypocrites) say: ‘Our homes lie exposed (to the enemy).’ But they are not exposed. They merely wish to flee. (This is why they are offering lame excuses.)” [Surah Ahzaab verse 13]



Allah Ta'ala describes the Muslims, whose hearts were infused with sincerity and true faith, thus:

وَلَمَّا رَأَ الْمُؤْمِنُونَ الْأَخْرَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادُهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

“When the believers caught sight of the Allies (Ahzaab), they said: ‘This is what Allah and His Messenger had promised us and Allah and His Messenger had spoken the truth’. And this only enhanced their faith and submission.” [Surah Ahzaab verse 22]

Nonetheless, the Jews as well as the hypocrites acted treacherously and deceptively on this expedition. The Muslims were thus wedged in on all sides by the enemy on the outside and an enemy within. Due to the frustrating difficulties of the siege, Rasulullah ﷺ thought that perhaps the Muslims, driven by natural human nature, would be thrown into a cauldron of panic and anxiety. This is why Rasulullah ﷺ proposed that a peace treaty be fostered with 'Uyaynah bin Hisn and Haaris bin 'Awf (both leaders of the Ghitfaan tribes) by offering them a third of the produce of the palm orchards of Madinah Munawwarah. This proposal, Rasulullah ﷺ deduced, would drive them away from supporting Abu Sufyaan and also somewhat relieve the current siege. Subsequently, Rasulullah ﷺ expressed this idea before S'ad bin Mu'aaz رضي الله عنه and S'ad bin 'Ubaadah رضي الله عنه. They replied: “O Rasulullah (! صلى الله عليه وسلم) Did Allah Ta'ala command you to do this? If yes, it would only be our pleasure to execute this divine commandment or are you proposing this merely out of affection and compassion for us?” Rasulullah ﷺ replied: “This is not a divine commandment of Allah. This is merely a suggestion on my part with your best interests at



heart. All the Arabs have united their forces against you and they are ‘raining down arrows onto you from a single bow’. With the strategy I have in mind, I wish to undermine their united stance and chip away at their cohesive strength.”

Hadhrat S'ad bin Mu'aaz رضي الله عنه submitted: “O Rasulullah ﷺ! When all of us were disbelievers, we worshipped idols. We had no idea whatsoever about Allah Ta’ala. Even at that time none of them had the guts to take a single bunch of dates from us except as a guest or by purchasing it from us. And now when Allah Ta’ala has blessed us with this incomparable gift of Hidaayat (divine guidance) and honoured us with Islam we must surrender our wealth to them? This is impossible! By Allah! We have no need to relinquish our wealth to these people. By Allah! We will present them with nothing but the sword. They may do as they deem fit.”

Hadhrat S'ad bin Mu'aaz رضي الله عنه then took hold of Rasulullah’s blessed hand and rubbed out the entire text of the proposed peace agreement that was written down in this respect.

Two weeks passed like this without any actual combat. During these two weeks, both sides merely engaged in lobbing arrows at one another. At length, a few mounted warriors of the Quraysh; ‘Amr bin ‘Abduwudd, ‘Ikramah bin Abi Jahal, Hubairah bin Abi Wahab, Diraar bin Khattaab and Nawfal bin Abdullah, stepped out to engage the Muslims. When they reached the trenches, they remarked: “By Allah! We’ve never had such deceptive tactics amongst the Arabs before this.”

Quraishi warriors cross over the trench

One section of the trench was a bit narrow. They managed to breach this weak spot, scaled over and challengingly roused the Muslims to step out

for hand-to-hand combat. Amr bin ‘Abduwudd, who had dropped down wounded in the Battle of Badr, was encased in a full-body armour covering him from head to toe. In a menacing tone, he hailed: “Is there anyone who dares to take me on?” In response to this challenge, the lion of Allah, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ stepped forth and said: “O ‘Amr! I call you unto Allah and His Rasul ﷺ. I invite you towards Islam.” ‘Amr disdainfully replied: “I have no need for such things.” Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said: “Okay, I now invite you to fight with me.” ‘Amr replied: “You are still a youngster. Send me someone elder than you. I hate killing someone as young as you.” Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied: “But I would love to kill you.” This drove him into a blind rage. He dismounted his horse and marched up to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ. At once, he attacked Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ with his sword. He managed to deflect the strike with his shield but was slightly wounded on his forehead. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then launched an attack on him and finished him off for good.

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ yelled out the Takbeer of Allahu Akbar! This was a sign to the Muslims of his triumph over his enemy.

Nawfal bin Abdullah advanced with the sole intention of assassinating Rasulullah ﷺ. He was mounted on a horse. He attempted to leap across the trench but he fell into it and broke his neck. The disbelievers tendered 10 000 Dirhams to Rasulullah ﷺ in exchange of Nawfal’s body but Rasulullah ﷺ responded: “He was filthy and the diyat (blood money) offered is also filthy. Allah’s curse is upon him and his blood money. We have absolutely no need for his 10 000 nor for his body for that matter.” Rasulullah ﷺ then relinquished his body without any form of exchange.

Sa'd bin Muaaz's رضي الله عنه spirit for martyrdom

S'ad bin Mu'aaz رضي الله عنه was struck on his jugular by an arrow. He then made the following dua:

O Allah! If this battle with the Quraysh is bound to last (for some time) then make me last also accordingly because I have no yearning greater than fighting the people who subjected Your Messenger to such hardship, falsified him and evicted him from the safe Haram. O Allah! If this is the end of the war, make this injury a source of my martyrdom and do not take my life away until I am able to cool my eyes with the humiliation of the Banu Qurayzah."

This was one of the fiercest days of the battle. Most of the day passed in encountering and launching arrows and rocks. In this turbulence, Rasulullah ﷺ missed four Salaah.

Bravery of Hadhrat Safiyyah رضي الله عنها

Rasulullah ﷺ had secured the women and children in one of the forts. The fort was in close proximity to the locality of one of the Jewish tribes. Hadhrat Safiyyah رضي الله عنها, Rasulullah's ﷺ father's sister was also confined to the fort. Hadhrat Hassaan رضي الله عنه was appointed to keep guard over the fort. Hadhrat Safiyyah رضي الله عنها caught sight of a Jew wandering about the fort. She feared that he may be a spy or he may be engaged in some wicked activity. She addressed Hadhrat Hassaan رضي الله عنه: "Go out and kill him. He should not divulge any information about us to the enemy." He replied: "Don't you know? I am not appointed for that purpose and I am incapable of doing such a thing." Hadhrat Safiyyah رضي الله عنها then decided to take matters into her own hands; she got hold of a tent peg and struck the Jew with such force that his head cracked



open. She told Hassaan رَضِيَ اللَّهُ عَنْهُ: “He is a man and I am a woman. So I cannot touch him. Go and take off his weapons.” Hadhrat Hassaan رَضِيَ اللَّهُ عَنْهُ replied: “I have no need for his weapons and goods.”

War strategy

During the course of the siege, one of the chieftains of the Ghifaan tribe, Nu’aim bin Mas’ood Ashja’i appeared in the presence of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and submitted: “O Rasulullah! I have embraced Islam and I believe in you. My people are ignorant about my accepting Islam. Subject to your approval, I wish to embark on a strategy that would eliminate this blockade.” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied: “Sure. You are a man of great experience. If such a manoeuvre is possible, go for it because after all ‘war is deception’.”

Subsequently, Nu’aim رَضِيَ اللَّهُ عَنْهُ initiated such a deceptive strategy in motion to destroy the alliance between the Banu Qurayzah and the Quraysh. This forced the Banu Qurayzah to withdraw all forms of support they offered to the Quraysh.

Following the deaths of ‘Amr bin Abduwudd and Nawfal, the remaining Qurayshi warriors (who had managed to breach the trench) made a hasty retreat in defeat.

Hadhrat Abu Sa’eed Khudri رَضِيَ اللَّهُ عَنْهُ narrates: “Citing the strain and harshness of this siege, we pleaded with Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to make dua for us. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied: “Make the following dua:

اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا

“*O Allah! Conceal our shortcomings and eliminate the source of our fear.*”

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also made the following dua:

اللَّهُمَّ مُنْزِلُ الْكِتَابِ وَمُجْرِيَ السَّحَابِ وَهَازِمُ الْأَخْرَابِ إِهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ

“O Allah! The revealer of the divine book, the driver of the clouds, the conqueror of the allies! Defeat them and shower us with Your divine assistance.”

Unseen help of Allah Ta’ala

Allah Ta’ala accepted this dua of Rasulullah ﷺ. He subjected the Quraysh and Ghifraan to such a violent wind that uprooted their tents. The tent-ropes snapped. Cauldrons and other utensils overturned. A steady stream of sand and rough particles blowing into the eyes, threw the entire army of the disbelievers into utter confusion and absolute disorder. In this regard Allah Ta’ala revealed the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَنَّكُمْ جُنُودٌ فَارْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرُوْهَا طَوْرًا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

“O you who believe! Remember the favour of Allah upon you when a number of armies came to you. So We despatched upon them (the disbelievers) a wind and such forces, which you were unable to perceive (i.e. angels). And Allah is watchful over your actions.” [Surah Ahzaab verse 9]

In this verse, the phrase ‘forces, which you were unable to perceive’ refers to the angels who infused terror and anxiety into the hearts of the disbelievers whilst fortifying the hearts of the Muslims. In this manner, a ten-thousand-strong force of the disbelievers fled in abject disarray. As Allah Ta’ala says:

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنْأُلُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ
وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا

“Despite the rage of the disbelievers, Allah drove them back. They gained no good (booty). Allah sufficed for the believers in the fighting (by sending a wind and angels against the disbelievers). And Allah is strong and mighty.” [Surah Ahzaab verse 25]

Hadhrat Huzayfah رضي الله عنه spies on the enemy

Hadhrat Huzayfah bin Yamaan رضي الله عنه narrates: “Rasulullah ﷺ instructed me to gather some information about the Quraysh. I submitted: “I fear being captured by the enemy.” Rasulullah ﷺ replied: “Never! You will never be captured.” Rasulullah ﷺ then made the following dua for me:

“O Allah! Protect him from his front, from behind him, from his right, from his left, from above and from beneath him.”

Due to this dua of Rasulullah ﷺ, all my anxieties faded away and with a sense of elation I set off. As I was leaving, Rasulullah ﷺ cautioned: “Huzayfah! Avoid doing anything unwarranted.”

When I crept into their camp, the wind was blowing so fiercely that nothing was motionless and the night was so dark that nothing was visible. As I drew closer to them, I heard Abu Sufyaan muttering: “O people of the Quraysh! This is not a place to stick around. Our animals have perished, Banu Qurayzah have abandoned us and this wind has hurled us all into a state of utter confusion. Moving about or even sitting



here is almost unbearable. It is best for us to return without delay.”
Saying this, Abu Sufyaan mounted his camel.

Huzayfah رضي الله عنه narrates: “At that instant I thought of shooting an arrow at him but the words of Rasulullah ﷺ came to mind that, ‘Huzayfah! Avoid doing anything unwarranted’. I then returned to our base.”

As the Quraysh started retreating, Rasulullah ﷺ remarked:

“Now we will attack them and they will not attack us. We will now advance and launch an offensive against them.”

In other words, the forces of kufr have become so weak that they lack the nerve to take offensive action against Islam, with Islam merely taking a defensive stance. On the contrary, now Islam has turned into such a powerful force that it will launch offensive strikes against the forces of kufr instead of just taking defensive measures against them.

Early the next morning Rasulullah ﷺ made preparation to return to Madinah and the following words were on his blessed tongue:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
إِبْرَاهِيمَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ
وَهَزَمَ الْأَخْرَابَ وَحْدَهُ

“There is none worthy of worship but Allah. He has no partner. To Him belongs all supremacy and praise and He has absolute control over everything. We have returned, we are repentant, we are prostrate before



*our Rabb and we praise Him Alone. Allah has fulfilled His promise,
assisted His servant and defeated the allies all Alone."*

The siege lasted for fifteen days.

In this expedition, the disbelievers lost three men;

1. Nawfal bin Abdullah,
2. 'Amr bin Abduwudd and
3. Maniyyah bin 'Ubaid

Six people died as martyrs from the Muslims. They were:

1. S'ad bin Mu'aaz رَضِيَ اللَّهُ عَنْهُ
2. Anas bin Uwais رَضِيَ اللَّهُ عَنْهُ
3. Abdullah bin Sahal رَضِيَ اللَّهُ عَنْهُ
4. Tufail bin Nu'maan رَضِيَ اللَّهُ عَنْهُ
5. S'alabah bin 'Anamah رَضِيَ اللَّهُ عَنْهُ
6. K'ab bin Zaid رَضِيَ اللَّهُ عَنْهُ



CHAPTER Nine

Leaving Madinah Munawwarah

The most difficult moment for the visitor to Madinah Munawwarah is to leave this beautiful city. No Muslim wishes to leave this loving place. The poet so aptly says:

تمنا ہے کہ گلزار مدینہ اب وطن ہوتا وہاں کے گلشنوں میں کوئی اپنا بھی چین ہوتا

*How I wish that the gardens of Madinah Munawwarah become my home,
I can live there, I can die there and there can be my death and burial*

One's heart automatically feels heavy and tears involuntarily flow from the eyes. How difficult is it to leave the precincts of the beloved. If only we could just confirm a place for us in the court of Rasulullah ﷺ.

Hadhrat Shaikh Zakariyya (*rahmatullahi alayh*) advises: "Before leaving Madinah Munawwarah, perform two rakaats salaah in Masjidun



Nabawi, preferably in the Riyaadhul Jannah. Then make a farewell salaam to Rasulullah ﷺ. Let the last salaam be an extraordinary salaam. Try to lengthen your final moments at the Raudha Mubaarak. Present your final salaam with a heavy heart with tears flowing from your eyes and your heart filled with sorrow as you depart from our beloved Nabi ﷺ.

Make dua to Allah Ta'ala to accept your ziyaarah. Also make dua for all your other needs, as well as a safe return home and that this should not be your last presence in Madinah Shareef. Let tears flow at the time of leaving. If tears do not flow, then at least imitate those who cry. When leaving, give out charity to the poor people of Madinah and read the masnoon duas that are normally read when returning from somewhere. Leave now in the sunnah manner.

Aah! The city of Madinah! As you leave this beautiful city, keep your tongue busy with the recitation of Durood Shareef. Look at every particle of the city of Madinah Munawwarah with love and infatuation. Never ever allow words of disapproval to pass your lips. Think how fortunate you are that for a few days Allah Ta'ala took you out of the thorns of this world and brought you amongst the flowers of Jannah. This is that place where Allah's Deen had taken root. This is where we learnt how to live as human beings. This is where insaaniyat was taught to the Ummat. If we had not attained guidance from here, Allah protect, Allah protect, we don't know which temple or church we may have ended up in. All praise be to Allah Ta'ala who guided us to Islam and Imaan. In return for all these favours, what have we done to thank Allah Ta'ala?

The lesson of Madinah Munawwarah

The people of Madinah Munawwarah had traversed vast lands and crossed deep oceans to bring this beautiful Deen to us. They placed it on a platter before us with love and affection and served it to us with respect and honour. All we have to do is partake of it and sustain it. This is the message of Madinah, the lesson to take home from Madinah. This is that city that gave the sacrifice of life for the hidaayat (guidance) of this Ummat. Shouldn't we also repay this favour in some way? What answer will we have before Allah Ta'ala if our Rabb were to ask us, I made this *ni'mat* (favour) available so easily for you, did you also convey it to others around you?

When the Sahaabah of Nabi Muhammad ﷺ left Madinah Munawwarah, they left with this intention, to pass on the name of Allah Ta'ala to the rest of the Ummat. The incident of Hadhrat Muaaz bin Jabal رضي الله عنه is quite famous. He cried bitterly as he left Nabi ﷺ. Nabi ﷺ walked him right out of Madinah. Why would he want to leave Madinah? Why would he want to leave the august company of Nabi ﷺ? It was only for the sake of da'wat that he left Madinah Munawwarah to settle in Yemen.

O visitor of Madinah! As you leave the enlightened city, keep the following intentions within you;

1. To bring every sunnat alive in one's self as well as the rest of the Ummat
2. To increase one's recitation of Durood Shareef
3. To make the mission of one's life the mission for which Nabi Muhammad ﷺ had come and that is to pass on the Deen of Allah Ta'ala to the Ummat at large.

Madinah Munawwarah is the markaz of Islam and Deen. Take as much as you can from this mubaarak city and pass it on to the rest of the Ummat. Take the khajoor (dates) of this mubaarak land, take the sand which is cure for all illnesses, take the *tabarrukaat* of this place, but don't forget to take the main gift of Madinah, i.e. the gift of Da'wat (inviting to Islam).

Every piece of ground in Madinah, every grain of sand in Baqee and every pebble in Mt. Uhud conveys this message. These were the men who migrated from Makkah Mukarramah. What were they short off in Makkah Mukarramah? They had the greatest blessings in Makkah Mukarramah. Rewards for one salaah equal to 100 000 salaah. The special mercies of Allah Ta'ala are descending all the time in Makkah. Malaaiyah throng around the Haram Shareef all the time. 70 000 Malaaiyah are making tawaaf of the Baitullah everyday. The question is what were they short off in Makkah?

The answer is, the opportunity of giving da'wat openly and freely. Coming to Madinah Munawwarah gave them that opportunity of passing on the message of Islam to the Ummat. Indeed they fulfilled this responsibility to its fullest. They sacrificed everything for Deen to spread to the four corners of the world. May Allah Ta'ala reward them with the greatest reward. Leave Madinah Munawwarah with the gift of Da'wat to spread the word of Allah Ta'ala to the four corners of the world.

Buying Khajoor (dates)

One afternoon after performing the Zuhar Salaah Hadhrat Mufti Saahib instructed us to go and buy some dates from the date market to take back home as a *tabarruk* of Madinah Shareef. He also mentioned the



following inspiring incident of Hadhrat Moulana Badr-e-Aalam Saahib (*rahmatullahi alayh*).

Once, a person, who was the mureed of Hadhrat Moulana Abdul Qaadir Raipuri (*rahmatullahi alayh*) came to Madinah Munawwarah. During his stay here, he would attend the majlis of Hadhrat Moulana Badr-e-Aalam Saahib (*rahmatullahi alayh*) daily after the Asar Salaah. One day this person did not attend and when Hadhrat met him the next day, asked him why he hadn't come the previous day. To this the person replied, "I went to purchase dates from Madinah which I intended to take home for my family and friends. As I am leaving for Makkah tomorrow, I thought it wise to finish all my work so that I can leave easily."

When Hadhrat Moulana Badr-e-Aalam Saahib (*rahmatullahi alayh*) heard this he sighed deeply and mentioned, "Alas, what a pity, due to my ill health I am unable to accomplish anything anymore. If only I was young and healthy, I would have definitely accompanied you to the date market and pointed out to you which dates were excellent with this intention that when you go back home someone will take this khajoor in his hand and with love for Madinah will say, 'hai Madine ki khajoor' (Ah! The Khajoor of Madinah) and upon this Allah Ta'ala will make my maghfirat (forgiveness)."

Towards Makkah Mukarramah

We put on our ihram at the hotel, boarded the vehicles and began our journey towards Makkah Mukarramah. Our hearts felt heavy to leave the beautiful city. We kept our eyes fixed on the green dome for as long as we could and kept on reciting Durood Shareef. We were now on our way



to the mother of all cities, the city of Makkah Mukarramah. How much are the favours of Allah Ta'ala upon us. How is it possible to ever make enough shukar for all that we have? A few days in this mubaarak land of Madinah Munawwarah is indeed a GREAT favour of Allah Ta'ala.

Now with our ihraams donned and with the labbaik on our lips we began moving steadily towards Makkah Mukarramah. This also is such a great favour of Allah Ta'ala. We were now in-between the two Harams. All praise is due to Allah Ta'ala for this.

صد شکر کے ہشتیم میان دو کریم

*Shukar a hundred times (to You, O Allah) that you kept me in between
these two places of honour*

May Allah Ta'ala accept this journey of ours to Madinah Munawwarah and make it a means of earning the pleasure of Allah Ta'ala and Rasulullah ﷺ.

ای سعادت بزور بازو نیست تانہ بخشید خدائے بخشندہ

*This good fortune is not on account of my efforts, it is the blessings which
Allah Ta'ala has blessed me with*

Insha Allah we will end this book with a few poems of our Akaabir in praise of Rasulullah ﷺ.



CHAPTER

Ten

Poems in praise of our beloved Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Arabic Qaseedah: 1

يَا خَيْرَ مَنْ دُفِنتْ بِالْقَاعِ أَعْظَمُهُ فَطَابَ مِنْ طِبِّهِنَّ الْقَاعُ وَالْكَمْ

*O the best of all those who have been buried in the earth, because of which
the land and the hills have been blessed.*

نَفْسِي الْفِدَاءُ لِقَبْرٍ أَنْتَ سَاكِنُهُ فِيهِ الْعَفَافُ وَ فِيهِ الْجُودُ وَالْكَرْمُ

*May my life be sacrificed for that grave! Where you are lying, there-in lies
virtue, generosity and goodness.*

أَنْتَ الشَّفِيعُ الَّذِي تُرْجِي شَفَاعَتَهُ عَلَى الصِّرَاطِ إِذَا مَا زَلَّتِ الْقَدْمُ

You are our intercessor whose intercession everyone is hopeful for upon the bridge of siraat when feet shall slip.

وَصَاحِبَكَ فَلَا أَنْسَاهُمَا أَبَدًا مِّنْتِي السَّلَامُ عَلَيْكُمْ مَا جَرَى الْقَلْمَ

I can never forget your two companions, salaams from me upon you also as long as the pens will write.

فَسَهْلٌ يَا إِلَهِي كُلَّ صَعْبٍ حُمْرَةٌ سَيِّدُ الْأَبْرَارِ سَهْلٌ

O Allah, through the blessings of the best of creations, make my hardships and difficulties easy for me

إِلَهِي نَجِّنِي مِنْ كُلِّ ضِيقٍ فَأَنْتَ إِلَهُنَا مَوْلَى الْجَمِيعِ

O Allah! Save me from every difficulty for you are our Rabb and the Rabb of everyone.

وَهَبْ لِي فِي الْمَدِينَةِ مُسْتَقِرًّا وَرِزْقًا ثُمَّ دَفْنًا فِي الْبَقِيعِ

Grant me a place to stay sustenance in Madinah and burial in Jannatul Baqee

أَحْسَنَ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي وَأَجْمَلَ مِنْكَ لَمْ تَلِدِ الْبِسَاءُ

Better than you no eye has ever seen, more beautiful than you no woman has given birth to

خُلِقْتَ مُبَرَّةً مِنْ كُلِّ عَيْبٍ كَانَكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

You have been created free from any defect, as if you were created like how you desired



Arabic Qaseedah: 2

يَا صَاحِبَ الْجَمَالِ وَيَا سَيِّدَ الْبَشَرِ
بِوَجْهِكَ الْمُنِيرِ لَقَدْ نُورَ الْقَمَرُ

لَا يُمْكِنُ الشَّنَاءُ كَمَا كَانَ حَقُّهُ
بَعْدَ ازْخَادِ بَزْرَگٍ تَوَلَّ قَصْهَ مُخْتَصٍ

O the possessor of beauty! O the leader of mankind! By your illuminated countenance has the moon found its light. It is not possible to praise you according to your right. After Allah Ta'ala, you are the greatest and that's it.

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنَيَاتِ الْوَدَاعِ
وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلَّهِ دَاعِ

The full moon has risen over us from the mountains of al-Wada'

We shall ever give thanks for it, as long as there will be callers to Allah.

أَيُّهَا الْمُبْعُوثُ فِينَا جِئْنَاهُ بِالْأَمْرِ الْمُطَاعِ
جِئْنَاهُ شَرَفَتِ الْمَدِينَةَ مَرْحَبًا يَا خَيْرَ دَاعِ

O you who was sent to us! You came with a command to be obeyed. You came to give honour to our city, Welcome O best of callers!

بَلَغَ الْعُلُّ بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ
حَسُنَتْ جَمِيعُ خِصَالِهِ صَلُوْا عَلَيْهِ وَآلِهِ

He (sallallahu alayhi wasallam) attained eminence by his perfection, the darkness was lifted by his beauty

Beautiful are all of his qualities, Blessings upon him and his family



Arabic Qaseedah 3

إِنْ نَلْتَ يَا رِيحَ الصَّبَا يَوْمًا إِلَى أَرْضِ الْحَرْمَمْ بَلِّغْ سَلَامِيْ رَوْضَةً فِيهَا النَّبِيُّ الْمُحْتَرَمْ

مَنْ وَجْهُهُ شَمْسُ الصُّبْحِيْ مَنْ خَدُّهُ بَدْرُ الدُّجْنِيْ مَنْ ذَاهُهُ نُورُ الْهُدَى مَنْ كَفْهُ بَحْرُ الْهَمْ

O morning breeze, if you go to the blessed lands, Present my salaam to the grave where Rasulullah (sallallahu alayhi wasallam) rests,

Whose face is radiant like the sun, whose cheeks are like the full moon, Whose being is the light of guidance, whose hands are oceans of greatness.

4. Qaseedah Burdah

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ وَالْفَرِيقَيْنِ مِنْ عُرْبٍ وَمِنْ عَجَمِ

(The beloved Prophet) Muhammad ﷺ is the Leader of both worlds and both creations (man and jinn) and of both groups, Arabs and non Arabs.

نَيْنَا الْأَمْرُ التَّاهِيْ فَلَا أَحَدٌ أَبْرُرُ فِي قَوْلٍ لَا مِنْهُ وَلَا نَعِمْ

Our Nabi ﷺ is the one who commands (to do good and) forbids (evil), undoubtedly there is none (parallel to him who is) more truthful than him in saying, “No” or “Yes”.

هُوَ الْحَبِيبُ الَّذِيْ تُرْجُجِيْ شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

He ﷺ is the most beloved (of Allah Almighty) whose intercession is hoped for every fear (and distress) that is going to come (on the day of agony and fears).

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسُكُونَ بِهِ مُسْتَمْسُكُونَ بِهِ عَبْرٌ مُنْفَصِّمٌ

He called (the people) towards Allah (Almighty), so those who
cling to him are clinging to a rope which will never break.

فَاقَ النَّبِيُّنَ فِي خَلْقٍ وَّفِي خُلُقٍ وَلَمْ يُدَانُهُ فِي عِلْمٍ وَلَا كَرَمٍ

He exceeds (transcends) the prophets (عليهم السلام) physically and
in noble character; and (none of the other prophets) can reach
(touch) his knowledge and noble nature, kindness.

وَأَنْسُبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ وَأَنْسُبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عَظَمٍ

And attribute (claim) to his personality whatever you wish to (claim) in (his)
excellence; and attribute the greatness towards his (highly) dignified status
as much as you wish (except committing polytheism).

بُشْرَى لَنَا مَعْشَرَ الْإِسْلَامِ إِنَّ لَنَا مِنَ الْعِنَاءِ رُكْنًا غَيْرُ مُنْهَدِمٍ

(O) People of Islam! Glad tidings be to (all of) us that we have (been
bestowed) by the Grace (of Allah Almighty, such a) pillar (which) will never
be destroyed.

لَمَّا دَعَى اللَّهُ دَاعِينَا لِطَاعَتِهِ بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ

When Allah (Almighty) called (Muhammad ﷺ) who invited us to
His worship (who is) the noblest of messengers, (so being noblest) we are the
noblest of Ummats.

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا وَاغْفِرْنَا مَآمَضِيَّا وَاسِعَ الْكَرَمِ

O (Our) Lord! Fulfill (all of) our (good) objects and forgive us what has passed (in committing sins) for the sake of (Your Beloved Prophet) Mustafa (the chosen one ﷺ), O the Most bountiful (and the most generous).

1. Urdu Qaseedah of Hadhrat Moulana Qaasim Nanotwi (rahmatullahi alayh)

نہوںے نغمہ سر اکس طرح سے بلبل زار
کہ آئی ہے نئے سر سے چمن چمن میں بہار

The nightingale bursts forth in a song of happiness, the freshness of springtime in the garden now prevails.

ہر اک کو حسب لیاقت بہار دیتی ہے
کسی کو برگ کسی کو گل اور کسی کو بار

And in accordance with their grants, to some a leaf and to some a rose, to some a fruit

خوشی سے مرغ چمن ناچ ناچ گاتے ہیں
کف ورق سے بجاتے ہیں تالیاں اشجار

Birds of the garden in joyfulness do dance and sing, and the trees shaking their leaves, with clapping applaud

بُجھائی ہے دل آتش کی بھی تپش یار ب
کرم میں آپ کو دشمن سے بھی نہیں انکار



O You Sustainer of all, who the fire to coolness did command, and not even to an enemy kindness does refuse.

یہ قدرِ خاک ہے، ہیں باغِ باغ وہ عاشق

کبھی رہے تھا سدا جن کے دل کے تیج غبار

So great Your reward for the lowliest of Your lovers, now jubilant, even though with heavy hearts their days they have passed.

یہ سبزہ زار کار تباہ ہے شجرہِ موسمی

بنائے خاص تخلیٰ کا مطلع انوار

The green meadows the rank of Moosa's (alayhis salaam) tree have attained.
And now the radiance of a special light of Allah reflect.

اسی لئے چمنستان میں رنگِ مہندی نے

کیا ظہور و رق ہائے سبزہ میں ناچار

And thus in the orchard a wealth of colour is seen, as every form of plant life in greenness is clouded.

پنج سکے شجر طور کو کہیں طوبے

مقامِ یار کو کب پنجے مسکنِ اغیار

As the tree of Mount Toor has no likeness to the tree of Tooba in paradise. So the abode of the beloved has no likeness to the abode of an intruder.

ز میں وچرخ میں ہو کیوں نہ فرق چرخ و ز میں

یہ سب کا باراٹھائے وہ سب کے سر پر بار

As the earth and sky are distant from each other and different, so the earth bears the burden of all, while the sky bears the burden hanging above.

کرے ہے ذرہ کوئے مُحَمَّد سے خجل

فلک کے شمس و قمر کو زمین لیل و نہار

The earth belittles the sun and moon by night and day, because of the particles of soil surrounding Muhammad's body.

فلک پر عیسیٰ و ادریس ہیں تو خیر سہی

زمیں پر جلوہ نما ایں محمد مختار

In the heavens Isa (alayhis salaam) and Idrees (alayhis salaam) are found, it is true, but here on earth do shine the splendour of Muhammad (sallallahu alayhi wasallam) the great.

فلک پر سب سہی پر ہے نہ ثانی احمد

زمیں پر کچھ نہ ہو پر ہے محمدی سر کار

And whether all the heavens are filled they still lack his presence, and even if the earth be empty and Muhammad (sallallahu alayhi wasallam) be there, its filled indeed!

شناکر اس کی فقط قاسم اور سب کو چھوڑ

کہاں کا سبزہ کہاں کا چمن کہاں کی بہار

O Qaasim, praise him alone and discard your praise for others, whose beauty has his ever freshness in a fragrant garden even in the midst of Spring.



الہی کس سے بیان ہو سکے شناس کی

کہ جس پر ایسا تری ذات خاص کا ہو پیار

O Allah, who is there that can indeed with adequacy praise him? Him for whom Your being has expressed such infinite love?

جو تو اسے نہ بناتا تو سارے عالم پر کو

نصیب ہوتی نہ دولت وجود کی زندگی

Had you not created him then in truth, not this world nor anything in it would have enjoyed the joy of existence.

کہاں وہ رتبہ کہاں عقلی نار سا اپنی

کہاں وہ نور خدا اور کہاں یہ دید کہ زار

How can my intellect perceive his exalted rank? How can my limited eyes perceive the light of Allah?

چراغِ عقل ہے گلِ اس کے نور کے آگے

زبان کا منہ نہیں جو مرح میں کرے گفتار

Before the shine of his light the lamp of my reason died off, and my tongue has not the words to express his worthy praise.

جہاں کہ جلتے ہوں پر عقل کل کے بھی پھر کیا

لگی ہے جان جو پہنچیں وہاں مرے افکار

Where even the wings of wisdom lag far behind, and so even my imaginative powers, though soaring high.



مگر کرے مری روح القدس مددگاری
تو اسکی مدح میں میں بھی کروں رقم اشعار

Yet Allah, if Your noble spirit do guide me, then in humbleness I too in his
praise would pen down these lines.

جو جبریل مدد پر ہو فکر کی میرے

تو آگے بڑھ کے کہوں اے جہان کے سردار

And while Jibra-eel's (alayhis salaam) helps to stir my thoughts, I shall say
unto him, "O Muhammad, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ chosen from amongst all men."

تو فخر کون و مکاں زبدہ زمین و زماں

امیر لشکر پیغمبر اہل شہر ابرار

You are the pride of space and time, the glory of this earth, and you are the
leader of the host of Prophets, those truly saintly beings.

توبئے گل ہے اگر مثل گل ہیں اور نبی
تو نورِ شمس گرا اور انیاء ہیں شمس و نہار

If we compare the Prophets to a rose, you are the fragrance thereof, and if
they are the shining sun of the day, you are the rays thereof.

حیاتِ جان ہے تو ہیں اگر وہ جان جہاں

تو نورِ دیدہ ہے گرہیں وہ دیدہ بیدار

If they are the life of the world, you are the essence of life, and where they
are the sense of sight, you are the light of eyes.

طفیل آپ کے ہے کائنات کی ہستی
مجاہ ہے کہیئے اگر تم کو مبدع الائثار

Through you has come into existence all that exists, and so be it for you are
the first of all creation.

جلو میں تیرے سب آئے عدم سے تا بوجود
قیامت آپ کی تھی دیکھئے تو اک رفتار

Through you has all been brought from non-existence into being, that life-
giving blessing from you did come.

جہاں کے سارے کمالات ایک تجھ میں ہیں
ترے کمال کسی میں نہیں مگر دوچار

All the excellence of this world in you is found, and except for one or two,
your merits are found in none.

پہنچ سکا ترے رتبہ تلک نہ کوئی نبی
ہوئے ہیں مجذہ والے بھی اس جگہ ناجار

Not one Nabi could ever reach to your noble rank, even though among them
workers of miracles are found.

جو نبیاء ہیں وہ آگے تری نبوت کے
کریں ہیں امتی ہونے کا یابی اقرار

And every Nabi shall in future express, belief in your Nubuwwat and a
follower of your mission shall he be.



لگاتا ہاتھ نہ پتے کو بوا بشر کے خدا

اگر ظہور نہ ہوتا تمہارا آخر کار

Never would Allah have looked upon Aadam (alayhis salaam) had your appearance not been made at last.

خدا کے طالبِ دیدار حضرت مولیٰ

تمہارا یج، خدا آپ طالبِ دیدار

Moosa (alayhis salaam) was indeed desirous of seeing Allah Ta'ala, and behold with you, Allah Himself was desirous of meeting you.

کہاں بلندی طور اور کہاں تری معراج

کہیں ہوئے ہیں زمین آسمان بھی ہموار

How can the heights of Mount Toor compare with the heights of your meraaj (ascension), has the heavens and the earth ever been traversed as with you?

جمال کو ترے کب پہنچے حسن یوسف کا

وہ دربائی زیلخا تو شاہد ستار

Never will the beauty of Yusuf ﷺ approach your shining countenance, even though Zulaikha had been bewitched thereby.

رہ جمال پہ تیرے حجابِ بشریت

نجانا کون ہے کچھ بھی کسی نے جز ستار

Your glory had the veil of humanity over it, so none, except Allah Ta'ala could discern your total reality.



سمائی کے تری خلوت میں کب نبی و ملکہ

خدا غیر تو اس کا حبیب اور اغیار

Neither prophet nor angel could intrude into your seclusion with Allah, and you are His beloved so all others are mere outsiders.

نہ بن پڑا وہ جمال آپ کا ساک شب بھی

قرنے گو کہ کروڑوں کے نئے چڑھاؤ اتار

The moon could not attain to your beauty even for one night, although it went into millions of revolutions.

خوشان صیب یہ نسبت کہاں نصیب مرے

توجہ قدر ہے بھلامیں برائی مقدار

To my good fortune I have a likeness with you, that in similar measure as you are good, so am I weak.

نہ پہنچیں گنتی میں ہر گز ترے کمالوں کی

مرے بھی عیب شہید و سراجہ ابرار

Never can the sum of my defects be equal to the total of your virtues, O leader of both worlds, and king of virtuous ones.

عجب نہیں تری خاطر سے تیری امت کے

گناہ ہو ویں قیامت کو طاعتوں میں شمار

No wonder on the day of Judgement, the sins of your followers will be counted as obedience for your sake.

بکیں گے آپ کی امت کے جرم ایسے گراں
کہ لاکھوں مغفرتیں کم سے کم پہ ہوں گی شمار

So high will the sins of your Ummat be valued that tons of pardon be lavishly granted to few of them.

گناہ قاسم برجستہ بخت بد اطوار

So ill-fated and sinful, this Qaasim hopefully relies on you, that through you his sins be changed to acts of obedience.

تمہارے حرفِ شفاعت پر عفو ہے عاشق
اگر گناہ کو ہے خوفِ عذرِ بتار

When sinners fear the wrath of Allah, Most Great, a mere word of intercession from you brings forgiveness and pardon.

یہ سُن کے آپ شفیع گناہ گاراں ہیں
کئے ہیں میں نے اکٹھے گناہ کے ابزار

Having heard that on behalf of sinners you will intercede, have I gathered piles of sins, to be forgiven.

ترے لحاظ سے اتنی تو ہو گی تخفیف
بشرط گناہ کریں اور ملائکہ استغفار

Out of consideration for you, this favour is granted, that while men do, Angels pray for their forgiveness.



یہ ہے اجاہت حق کو تری دعا کا لحاظ

قضائے مبرم و مشروط کی نئیں نہ پکار

So well is Allah disposed to your prayers that even conditional fates voice is stilled.

براہوں، بدھوں، گنہگار ہوں پر تیراہوں

ترا کہیں ہیں مجھے گو کہ ہوں میں نانچا جار

Sinful, even though I am, yet remain I yours, so am I known, though worthless I am.

لگ ہے تیرے سگِ کو کو میرے نام سے عیب

پر تیرے نام کا لگنا مجھے ہے عز وقار

It would be insulting to you that your dog should bear my name, but an honour to me to be so connected with you.

تو بہترین خلاقت، میں بدترین جہاں

تو سرورِ دو جہاں، میں کمینہ خد متکار

While the best of creation you are, the worst am I, and while master of both worlds you are, the lowest am I.

بہت دنوں سے تمنا ہے کیجے عرضِ حال

اگر ہوا پنا کسی طرح تیرے در تک بار

For years have I longed to open to you my heart, if ever I get a chance to reach your Raudha.



مگر جہاں ہو فلک آستاں سے بھی نیچا

وہاں ہو قاسم بے بال و پر کا کیونکہ گزار

But where even the heaven is lower than your threshold, there is it most difficult for Qaasim to find a way.

دیا ہے حق نے تجھے سب سے مرتبہ عالیٰ

کیا ہے سارے بڑے چھوٹوں کا تجھے سردار

The highest rank did Allah graciously grant unto you, and to be chief over all has He elevated you.

جو تو ہی ہم کو نہ پوچھے تو کون پوچھے گا

بنے گا کون ہمارا ترے سو غم خوار

If you do not care for us, then who shall? And who besides you, can truly console us all?

لیا ہے سگ نہٹا بلیں نے مرا اچھا

ہوا ہے نفس مواسانپ سا گلے کا ہار

Indeed does shaytaan constantly pursues me like a dog, and my nafs (carnal self) hangs around my neck like a snake.

رجاؤ خوف کی موجود میں ہے، امید کی ناؤ

کہ ہو سگانِ مدینہ میں میر انام شمار

In huge waves of hope and fear the boat of my future lies, hoping that I may be counted among the obedient dogs of Madinah.



جبوں تو ساتھ سگانی حرم کے تیرے پھر دوں

مردوں تو کھائیں مدینہ کے مجھ کو مور و مار

I hope that among the dogs of your sacred haram I shall roam, till the end of my days, and that I be eaten by the ants and snakes of Madinah.

اڑاکے باد مری مشت خاک کو پکی مرگ

کرے حضور کے روضہ کے آس پاس ثار

And I hope that on having turned to dust at death, the wind shall spread my dust over the Rowdha Mubarak.

ولے یہ رتبہ کہاں مُشت خاکِ قاسم کا

کہ جائئے کوچھ اطہر میں تیرے بن کے غبار

Alas, the earthly remains of Qaasim can hardly reach that holy place even in the shape of dust.

غرض نہیں مجھے اس سے بھی کچھ رہی لیکن

خدا کی اور تری الفت سے میر اسینہ فگار

About other things I care not much, except that forever my heart be sore with love for Allah and for you.

لگے وہ تیر غمِ عشق کا مرے دل میں

ہزار پارہ ہو دل خون دل میں ہو سرشار

And I wish that such an arrow pierce and break my heart into a thousand pieces, still delighted while shedding blood.



لگے وہ آتش عشق اپنی جان میں جس کی

جلادے چرخ ستم گر کو ایک ہی جھونکا ر

That my soul be filled with such burning love, which in one blaze burn down
the oppressive sky.

تمہارے عشق میں رو رو کے ہوں نحیف اتنا

کہ آنکھیں چشمہ آبی سے ہوں دروں غبار

May it then be that through my love for you so much I weep, that weak in
my body I become, and my eyes be like fountains shedding tears.

رہے نہ منصب شیخ المشائخ کی طلب

نہ جی کو بھائیے یہ دنیا کا کچھ بناؤ سنگار

Then no aspiration will remain in me to spiritual heights, and for me the
adornment of the world will have no charm.

ہوا اشارہ میں دو ٹکڑے جوں قمر کا جگر

کوئی اشارہ ہمارے بھی دل کے ہو جا پار

Through a sign from you the moon was split in two, and now we look for a
gesture to cleave our heart.

تو تھام اپنے تیس حد سے پانہ دھر باہر

سنچال اپنے تیس اور سنچل کے کر گفتار

And O Qaasim, now you compose yourself and step not beyond bounds, and
withhold yourself while talking in a cautious way.



ادب کی جا ہے یہ چُپ ہو تو اور زبان بند کر
وہ جانے چھوڑا سے پرنہ کر تو کچھ اصرار

For this is a spot that silence and respect demands, so silence do give.

بس اب دُرود پڑھ اُس پر اور اُس کی آل پر تو
جو خوش ہو تجھ سے وہ، اور اس کی عترت اطہار

Send only salaat on him (durood) and his descendants, that he and his progeny will be pleased with you.

اللٰہ اس پر اور اس کی تمام آل پر بھیج
وہ رحمتیں کہ عدد کر سکے نہ ان کو شمار

O Allah! send upon Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and all his family such blessings that cannot be counted.

Urdu Qaseedah 2

ایک ہی لفظ 'نہیں' ہے
کہ تیرے لب پر نہیں ہے

There is one word that is never on your lips, and that is the word NO!

یا رب تو کریمی و رسول تو کریم
صد شکر کے ہستیم میان دو کریم

O Rabb! You are Kareem and Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is also kareem (benevolent),

how fortunate am I, that I am between two Kareems!

آنچے خوباں ہمہ دارند تو تھاداری

حسن یوسف دم عیسیٰ یہ بیضاداری

You possess the beauty of Yusuf ﷺ, the breath of Isa ﷺ, and the bright hand of Musa ﷺ, whatever good attributes the greats all have, you alone posses.

ہائے پہنچو نکاب مدینے میں

دل ترپتا ہے میرا سینے میں

My heart is restless, when will I reach Madinah?

کہاں یہ میری قسمت طواف تیرے گھر کا میں جا گتا ہوں یا رب یا خواب دیکھتا ہوں

How fortunate am I, (my good fortune) that I am making Tawaaf of your house. , Am I awake or is this a dream?

پیدا مکن گر بدم من سر من

اے خدا ایں بندہ رار سوا مکن

O Allah! Don't disgrace this servant of yours, even though I am a sinner, don't expose my sins

تیرے در پر تیرا بندہ با مید کرم آیا

اگرچہ پر خطا ہے پر کہاں جانے تیرا بندہ

Though I am so sinful O Allah, but where else can I go to? Your slave has come to your doorstep with lots of hope



3. Masnawi of Mulla Jaami (*rahmatullahi alayh*)

ترجمہ یابی اللہ ترجمہ

ز بھوری بر آمد جان عالم

O Rasul of Allah ﷺ, the seal of prophet-hood, bestow your generous attention (upon us), for greatly bereaved is the world since your demise.

زمروں اچرانا غافل نشینی

نہ آخر حرمہ لعل یمنی

Are you not indeed the last of the messengers and their seal. Thus it is not possible for you to then ignore us in this pitiable plight?

خواب چند از خواب بر خیز

ز خاک اے لالہ سیر اب بر خیز چونز گھس

O dearest one, through your evergreen freshness, grace this world now and attend to us from the depths of your absorption (in the love of Allah Ta'ala) filling us with guiding light.

کہ روے تست صح زندگانی

بروں آور سراز بر دیمانی

Lift your blessed countenance from within your Yemeni shroud, for your blessed face is the beginning of life and is the light of the day.

زرویت روز مافیروز گردان

شب اندوہ مار اروز گردان

Turn the darkness of our sorrowful night into the radiance of a bright day, and crown this day of ours with success.

بسر بر بند کافوری عمامہ

بہ تن در پوش عابر بوے جامہ

(O Rasul of Allah ﷺ) Don your fragrant garments, and place on your blessed head the white turban

فَلَنْ سَايِهٌ پا سر در وال را

فرو آو ز از سر گیسوال را

Allow your dark and precious locks of hair to hang down so that their shade
may fall upon your blessed feet.

شراک از رشیہ جانہائے مانکن

اویم طائے نعلین پا کن

Wrap your feet in your shoes from the hills of Taa'if and make your straps bind
our souls.

چوفرش اقبال پابوس تو خواهند

جہانے دیدہ کردہ فرش را اندر

This entire universe desires to be spread at your feet, and sincerely wishes for
your honourable steps.

بنرق خاک رہ یوساں قدم نہ

ز محبرہ پاے در صحن حرم نہ

Come forth from your Raudha Mubaarak into the Nabawi ﷺ Masjid, so
that we may kiss and lay our heads on the dust under your feet where you tread.

بکن دلدار یے نے دلداد گاں را

بدہ دستی ز پا ققاد گاں را

O Rasulullah ﷺ, grant refuge and help to the needy and console the
hearts of those filled with love for you.

نیادہ خشک لب بر خاک را هم

اگرچہ غرق دریاے گناہم

Indeed we are sinners, drowned in the sea of our sins. Yet great is the thirst of
our endeavour to follow your way.

کنی بر حال لب خشکاں نگاہے

تو ابر حمتی آں بے کے گاہے

You are the rain cloud of mercy and your generosity demands that help be
granted to the thirsty seeker in search of you.



بُدیده گردان کویت کشیدیم

خوشکن گرده سویت رسیدیم

How wonderful would be that day when to your abode I shall come and blacken my eyes with the dust of Madinah. (May Allah Ta'ala hasten that day of my arrival in Madinah, to refresh my eyes with the dust of Madinah).

چراغت راز جاں پروانہ کردیم

مسجد سجدہ شکرانہ کردیم

How wonderful would be that day, when after performing the salaah of thanks and the sajdah of thanks, my soul shall fly into the midst of the sacred Raudha?

دل چوں پھرہ سوراخ سوراخ

گرد روضہ ات گشتیم گتاخ

When in loving madness, overjoyed heart and overflowing yearning, I shall walk amidst your grave and the Green Dome.

دل چوں پھرہ سوراخ سوراخ

زدیم ازاںک ابر چشم بے خواب

How glorious would be that day when from the clouds of my eyes, raindrops of tears shall sprinkle upon the threshold of your Haram and your grave.

گہے چیدیم زو خاشک و خارے

گہے ر قسم زال ساحت غبارے

When in joyful bliss I shall feel blessed to sweep away the dust of your Haram in ecstasy, to remove all the dust from around you.

وزیں بریش دل مر ہم نہادیم

ازال نور سواد دیده دادیم

Though dust be hurtful to the eyes, yet your dust is a light and cure for me, and though litter is of no benefit to wounds, to me the litter of Madinah shall be a perfect cure for the ills of my heart.

ز پھرہ پایا اش در زر گر قسم

بوئے منبرت رہ بر گر قسم

To your honoured mimbar shall I go and rubbing thereupon my face, go pale out of love for you, hoping that it shall become golden.

ز محابت بجده کام جنتیم
قدم گاہت بخون دیده شستیم

Then (I shall go) to your musalla and your mimbar to stand in salaah fulfilling my hearts desires. Standing where you once stood, to wash your footsteps in the streams of my blood (of love).

پاے ہرستوں قدر است کردیم
مقام راستا درخواست کردیم

Then to every pillar of your Masjid I will stand in utmost humbleness. Begging of Allah Ta'ala for faith and the ranks of the Siddiq.

زادغ آرزویت بادل خوش
زدیم از دل بہر قندیل آتش

Indeed will the great hopes and desires of my heart in extreme pleasure, cause every candle on earth to glow most brightly.

کنوں گرت نہ خاک آں حرمیم است
بحمد اللہ کہ جاں آں جا مقتیم است

Though my body does not appear in your presence as yet, grateful am I to Allah Ta'ala that my soul is there for me.

خود رماندہ ام از نفس خود رائے
بیس درماندہ چندیں بجتناۓ

O Rasulullah ﷺ, frustrated have I become, dejected of my selfishness. Help this helpless soul and turn your gaze of favour towards him.

اگر نبود چو لطفت دست یارے
رزدست مانیا یہ ٹیچ کارے

If your loving kindness is not showered upon us, paralysis would overtake us and defeated shall we be.

قضامی افگندا ز راه مارا
خدار از خدا در خواه مارا

Our ill-fate has turned us from Allah's path of righteousness. You make dua to Him on our behalf for complete guidance.



دہ آنگہ بکار دیں ثباتے

کہ بخشند از تین اول حیاتے

(This dua was then said), O Allah, firstly grant us true faith in a goodly, fruitful life. And guide us, O Allah, to be steadfast in following the Deen.

بآتش آبردے مازیزد

چو ہول روز رستاخیز خیر د

When we meet the terrors of Qiyaamah, the Rabb of the day of Qiyaamah shall save us from it with honour and dignity.

تزاں شفاعت خواہی مَا

کند بائیں ہمہ گمراہی مَا

In spite of our numerous heinous sins, Allah Ta'ala shall grant Hadhrat Muhammad, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the power to intercede for us, without which we will be lost.

بمیدان شفاعت امتی گوے

چو چو گاں سر فگنڈہ آدری روے

You shall arrive on the plains of reckoning, while we, encircled by our sins shall look on as you shall bend your head in dua, calling out, “Forgive my Ummat, O Allah! Forgive them.”

طفیل دیگراں یابد تماں

بحسن اہتمامت کار جامی

And may through your glorious efforts and the blessings of the pious, this Jaami also be included amongst the accepted and pardoned ones. Aameen.

4. Naat of Hadhrat Qari Siddeeq Ahamed Bandwi (rahmatullahi alayh)

تمنا ہے کہ گزار مدینہ اب وطن ہوتا
وہاں کے گلشنوں میں کوئی اپنا بھی چمن ہوتا

How I wish Madinah was my home, And that I had
my own little garden in the gardens of Madinah.

برابر زندگی اپنی دیار قدس میں ہوتی
وہیں جیتا وہیں مرتا وہیں گور و کفن ہوتا
I wish I could pass my life in the sacred land of
Madinah, I live there, die there and get burial there

میسر بال و پر ہوتے تو میں اڑھ کر پہنچ جاتا
زہے قسمت کہ اپنا آشیاں ان کا چمن ہوتا
I wish I had the wings, then I would fly to Madinah,
And I wish I had the good fortune of having my nest
in that garden.

یہی ہے آرزو ناقب یہی اپنی تمنا ہے
کہ پیوندِ بقیٰ پاک اپنا بھی بدن ہوتا
This is my desire this is my wish (Saqib) that my body be attached to the
blessed land of Baqee.

Add Teri Har adaa he piyaari

In the City of Rasulullah ﷺ

مدح النبي صلی اللہ علیہ وسلم