



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Visiting the *Ĥabib* of Allah

وَأَسَلْتُ اللَّهَ
صَلَّى اللَّهُ

Translation of a lecture delivered by
Ĥabib as-Sayyid Āli al-Jifrī
by abu Hasan





ہم بھی چلتے ہیں ذرا قافلے والو! ٹھہرو
گٹھریاں تو ششہ امید کی کس جانے دو

**hum bhi chalte haiN zarā qāfile wālo Tahroe!
ghaThriyāN tosha e ummīd ki kas jāne do**

tarry a while! we shall go along, o the caravan!
pray, wait until our bags of hope are secured.

[Imām Ahmed Ridā raḥīmahullāh]





Visiting the Ĥabib of Allah¹



It² is essential for the Hajji to intend and endeavor to visit his Prophet ŠallAllāhu álayhi wa sallam. Indeed, it is the culmination of Hajj when you stand at the door of the Beloved šallAllāhu álayhi wa sallam. There is no doubt in it and we do not need any document [naSS] to believe [in it's validity]. A Hajji who goes to such a sanctified place knows fully well that his Prophet šallAllāhu álayhi wa sallam is present with his blessed body in his blessed grave, and he hears whosoever salutes him; blessings [Salāt], sent will reach him. He recognizes those who stand before him, those who visit him.

How wise is it for them to come from far places, but not visit their own Prophet šallAllāhu álayhi wa sallam? Verily, this is a heinous form of treachery [jafā ash-shadīd]; it is from the hardness of the heart [qaswat al-qalb]; it is because the love for the beloved Nabi šallAllāhu álayhi wa sallam has [severely] diminished [naqsi maHabbati].

It is absolutely necessary for the Hajji to visit RasūlAllāh šallAllāhu álayhi wa sallam after the Hajj if he has not already done so [prior to the Hajj].

We should say: 'Visit RasūlAllāh'. [saying 'grave' of RasūlAllāh šallAllāhu álayhi wa sallam is makrūh.] After all, the sole objective of going to Madīnah, is to visit MusTafā SallAllāhu álayhi wa ālihī wa sallam. The visit of the masjid is correlated with this visit [tābi`un=follows].

¹ Translator's Note : This is the translation of the second half of the third part of a series of lectures by Sayyidi Ĥabīb Āli on Hajj. This section relates to visiting the Prophet šallAllāhu álayhi wa sallam. I have tried as much as possible to stay close to the original, though in some places it is very difficult to do justice. In such places I have paraphrased the Shaykh. My comments are in square brackets.

The lecture by the Shaykh can be found here:

<http://www.daralmostafa.com/library/mp3/haj-hali-003.mp3>

² starting from tape time 00:22:23

Correlated, I say.

Indeed, the masjid has not earned such an honor, except on his account SallAllāhu ālayhi wa ālihī wa sallam. Otherwise, it would be much more preferable to visit masjid Quba! [2] But RasūlAllāh ŠallAllāhu ālayhi wa sallam said, 'Masjid al-Haraam and this masjid of mine'. He attributed the masjid to himself [nasaba].

How sensible is it consider it right to journey to the honorable masjid, but wrong to travel to visit him on whose account such an honor was bestowed? [aSl ash-sharaf] This is among the ugliest of the mistakes committed by [akhTā'a al-shaniāh] many who are mere claimants to scholarship [mutarassimīna bi'l ilm]. We seek Allāh's refuge from preventing anyone to visit RasūlAllāh ŠallAllāhu ālayhi wa ālihī wa sallam.

The proof they bring is the Hadīth of RasūlAllāh ŠallAllāhu ālayhi wa ālihī wa sallam: 'A journey should not be made, except for the three mosques: Masjid al-Ĥarām, this Masjid of mine and Masjid al-Aqšā.'

lā tashuddu'r riĥāl illā li thalāthati masājidi; masjid al Ĥarām wa masjidi hādĥā wa masjid al-aqšā.

This is a šaĥīĥ Ĥadīth reported by Muslim.

Let us consult the exegesis of Muslim by Imām Nawawī: He opines that this Hadīth does not annul visiting the Prophet in any way. This Hadīth speaks of mosques, but not of graves or visiting them. The Prophet is speaking about mosques. Imām Nawawī says that the intent of this Hadīth is: 'There is no greater benefit in visiting any mosque, other than these three [which are special]'.

If a man swears an oath [nadhara] to pray two rakaāh in a mosque out of his city, it is not necessary for him to travel, seeking to fulfil his vow. Rather, if he prays two rakaāh, in any mosque close by, his vow is deemed fulfilled. Except, if he vows to pray two rakaāh in any of these three mosques. In this case, it is necessary for him to travel [to these mosques] so as to fulfil his vow.

For example, if he vows to pray two rakaāh in Masjid al-Harām, his vow remains unfulfilled unless he prays in Harām [Makkah]. If he vows to pray two rakaāh in Masjid an-Nabawī, he is not released from his vow unless he prays there, or in Masjid al-Harām. If someone vows to pray two rakaāh in Masjid al-Aqsā, it is obligatory for him to travel to one of these three mosques. Else, his vow remains unfulfilled.

Thus is the ĥadīth explained correctly.

Moreover, using this Hadīth as a proof to deny visiting graves is rejected by principles of both language and the canon law [shariāh].

The³ Hadīth is reported with a clause of exception [istithnā].

It has an article of exception [adātul istithnā], the exception itself [mustathnā], and

³ tape time 00:25:25

that rule from which it is excepted from [wa'l mustathnā minhu].

The article of exception here is 'illā' meaning 'except'.

The exception is 'three mosques'.

And that rule which it is to be excepted from, is not mentioned in this narration.

It is natural in Arabic that an exception is considered generic and absolute, if the rule is not mentioned. Thus it must mean: 'It is prohibited to travel *absolutely*.' But this is impossible, since we have to travel for jihād, for seeking knowledge, for business, and other permissible reasons. [so it is impossible to prohibit travel absolutely.]

Thus, if it is not generic [and absolute], it should be specific. In this case an exception is always made from its own kind. For example it is not correct to make an exception of masjids while discussing a matter of graves. That is an exception of masjids can be made ONLY in a discussion about other masjids.

For example, if someone says: 'I have spoken to all brothers, except this car'. Does it sound sensible? Of course, not. How can one make an exception for a car while talking about people?

Or it is like saying, 'I have eaten all kinds of food, except the mountain'. How is a mountain included in kinds of food? An exception can be made for only its own kind.

This lexical principle is proved by the Hadīth in Musnad Imām AHmed raHimahullāh which is more precise and obvious. He reports that RasūlAllāh ṢallAllāhu ālayhi wa sallam said: 'it is not permissible to travel to masjids to pray therein... except three masjids.'

It is necessary for a mu'min to understand that it is wrong to use this Ḥadīth as a proof to prevent visiting Mustafā ṢallAllāhu ālayhi wa sallam.

Infact, one of the narrators of this very ḥadīth, Abu Hurayrah raDiyAllāhu ānhū traveled to visit the Mount Sinai to pray at the place where Mūsā ālayhis šalātu wa's salām was graced with hearing the Eternal Speech of Allāh. [nāja] How is it permissible then, since this place is not one of the three masjids?

And from a šaḥīḥ ḥadīth, Mustafa ṢallAllāhu ālayhi wa sallam traveled to Qubā to pray there. It is reported that he would go there every Saturday.

RasūlAllāh went to Uḥud, to visit the martyrs of Uḥud. If it is permissible to visit the martyrs of Uḥud, what makes it wrong to visit Mustafa ṢallAllāhu ālayhi wa sallam?

An accepted principle among the scholars of ahlu's sunnah is, that journey is correlated with the intention of travel. If someone journeys to fulfil a wājib, his journey is wājib. If they travel to commit a ḥarām, such a journey is ḥarām. And if someone travels to perform a supererogatory action, [mandūb] his journey is desirable. A journey for makrūh is makrūh; and for mubāḥ is mubāḥ.

And what is the shara'yī ruling concerning visiting Mustafa? ŠallAllāhu ālayhi wa sallam. Which is that mu'min who says that it is not mandūb to visit his Nabiy ŠallAllāhu ālayhi wa sallam?

It is not just desirable but it is strongly emphasized, that a mu'min visit his Prophet ŠallAllāhu ālayhi wa sallam. Is there any betrayal greater than this, where a believer hesitates to visit his own Prophet and keeps debating whether it is right to visit him or not?

Suppose your father is in a city you visit and knows that you are there too, would you go there to visit him or not? And what about Mustafa who is more important than our own selves, our fathers and our mothers – where is the love of Mustafa? ŠallAllāhu ālayhi wa sallam.

A heart overflowing with the love of RasūlAllāh, ŠallAllāhu ālayhi wa sallam will consider it a duty to travel and visit him – ardor will drive him towards Mustafa; his heart and soul crave to stand at his doorstep, at the golden gates. [shubbakihī'sh sharīf].

When he enters Madinah, and is about to enter the Masjid an-Nabawiy ash-Sharīf, it is sunnah to pray two raka'ah in the sanctuary (ḥarām) of Mustafa ŠallAllāhu ālayhi wa sallam in the lightsome city.

Later he should enter the mausoleum [rawḏah], facing the mausoleum, facing the beloved, ŠallAllāhu ālayhi wa sallam. One must enter with a heart filled with utmost awe, respect and humility. Fearing Allāh, humbled in His Presence. One should enter with utmost care, and veneration of this noble station. Aware of the great fortune [āzamati] of standing in the presence of Mustafa ŠallAllāhu ālayhi wa sallam.

You⁴ should recite salawat as much as you can with intense love of RasūlAllāh ŠallAllāhu ālayhi wa sallam; when you stand in front of the golden gates you should be aware of RasūlAllāh's presence. ŠallAllāhu ālayhi wa sallam. Be heedful that he is in front of you, he hears you and he shall answer you. ŠallAllāhu ālayhi wa sallam.

You should salute Mustafa ŠallAllāhu ālayhi wa sallam, with reverence and awe, and with tears flowing [bākiyan] in his presence in these words:

As-Salātu was Salāmu ālayka yā Sayyidī yā RasūlAllāh
As-Salātu was Salāmu ālayka yā Sayyidī yā NabiyyAllāh
As-Salātu was Salāmu ālayka yā Sayyidī yā HabībAllāh
As-Salātu was Salāmu ālayka yā Sayyidī yā Khayra Khalqillāh
As-Salātu was Salāmu ālayka yā Sayyidī yā Aḥmed
As-Salātu was Salāmu ālayka yā Sayyidī yā Muḥammad
As-Salātu was Salāmu ālayka yā Sayyidī yā Muzzammil
As-Salātu was Salāmu ālayka yā Sayyidī yā Mudath'thir
As-Salātu was Salāmu ālayka yā Sayyidī yā Ḥāshir
As-Salātu was Salāmu ālayka yā Sayyidī yā Māḥī
As-Salātu was Salāmu ālayka yā Sayyidī yā Āāqib
As-Salātu was Salāmu ālayka yā Sayyidī yā Khayra Khalqillah
As-Salātu was Salāmu ālayka yā Sayyidī yā Afḏal al-Khalq

4

[tape time 00:29:40]

As-Salātu was Salāmu álayka wa álá Ābāyika wa álá ikhwānika mina'l Anbiyāyi wa'l Mursalīn wa álá Āli Baytika wa Aš'hābika Ajmaýīn

It is necessary to recite Salat and Salam as much as you can whilst in Madinah. Do this manifold and seek forgiveness of your Lord. Remember this is what your Lord Almighty Allāh has said:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ
أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمْ
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿١٤﴾

[wa law annahum iDH-DHalamū anfusahum jā'ūka, fastaghfaru Allāh. wastaghfara lahum ar-Rasūlu la wajadu Allāha tawwāban Rahīma]

And if they oppress their own selves, let them come to you [O Beloved Prophet], and seek forgiveness from Allāh. Let the Messenger seek forgiveness for them, verily they shall find Allāh the Most-Forgiving, the Merciful.

Seek pardon from your sins. Ask RasūlAllāh ŠallAllāhu álayhi wa sallam to seek forgiveness on your behalf [yastaghfir], for HE HEARS YOU as it has been verified by authentic reports.

RasūlAllāh ŠallAllāhu álayhi wa sallam has said that the common folk in graves can hear the living and they also reply when saluted. Therefore he ŠallAllāhu álayhi wa sallam would say, "Peace on you, O the dwelling of believers" [As-salāmu álaykum dāra qawmin mu'minūn. If they could not hear, then why did he salute them at all?

RasūlAllāh ŠallAllāhu álayhi wa sallam is alive in his grave. All the prophets are alive in their graves as it is reported correctly from RasūlAllāh ŠallAllāhu álayhi wa sallam. He can hear the salutations of those who send them and he replies to them.

And then the Hajji should beseech Allāh with the intercession of RasūlAllāh ŠallAllāhu álayhi wa sallam. You should not show your back to the rawDah whilst you are standing there, since it is a gross and uncivil thing to do.

How can a believer face the Qiblah and turn his back on his Rasūl ŠallAllāhu álayhi wa sallam?

The Qiblah, did not become the Qiblah, except on his account ŠallAllāhu álayhi wa sallam. It is due to the munificence and his looking at the sky [hoping that the Kábah is made the Qiblah] that it became so. Muslims used to pray in the direction of Jerusalem until the following verse was revealed:

And We See that you keep looking at the heavens [in expectation]; Lo! We shall turn thee towards the qiblah of your wish.

[qad narā taqalluba wajhika fi's samā; fa la nuwalliyanaka qiblatan tarDāhā]

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ
الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا
يَعْمَلُونَ

Lo! We shall turn thee towards the qiblah that you wish. **[fa la nuwalliyanaka qiblatan tarDāhā].**

The qiblah became qiblah, because of the wish of RasūlAllāh ṢallAllāhu álayhi wa sallam. The Káabah was not given this honor, except for the wish of RasūlAllāh ṢallAllāhu álayhi wa sallam.

It is absolutely not correct to turn one's back towards him. Even a preacher [khatīb] is not allowed to show his back to Muslims during the Friday sermon. Even during supplication [duāā] he is not allowed to turn towards qiblah and turn his back to Muslims; in honor and reverence of the Muslim. Is the honor and reverence of RasūlAllāh ṢallAllāhu álayhi wa sallam lesser than that of a common Muslim?

A preacher doesn't turn towards qiblah in the Friday sermon, as respect to muslims; Should respect shown to Mustafa ṢallAllāhu álayhi wa sallam be lesser than that of a common Muslim?

Infact, there is no condition at all that it is compulsory to turn towards qiblah in supplication [it is not wajib]; indeed, it is mustaHabb to turn towards qiblah, but in any other place other than this hallowed hall.

If not [convinced yet], just pass a little further (front or back) from the blessed mausoleum so that you don't show your back to Mustafa ṢallAllāhu álayhi wa sallam under any condition – this is from basic adab. And doing otherwise is not the desirable way of presenting yourself to him.

It is necessary that you convey the salām of those who have asked you to do so amongst your friends and relatives. You should also supplicate for yourself asking anything you wish [permissible] and for Muslims and all those who say 'lā ilāha illā

Allāh'. Because it pleases RasūlAllāh ṢallAllāhu álayhi wa sallam that you stand there and ask for your needs; for the needs and misery of this ummah has always troubled him.

Thereon, you should move a little to the right and salute his foremost companion and his closest friend, Siddiq radiyallāhu ánhū. The companion of RasūlAllāh ṢallAllāhu álayhi wa sallam who is mentioned in the Qur'ān. If anyone rejects the companionship of any of the companions he is a transgressor [fāsiq]; except those who reject the companionship of Abū Bakr – denying which makes one a kāfir. Because he has essentially rejected the verse: 'when he said to his companion'

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا
ثَانِيًا أَتَيْنَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ
مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا
وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

[idh yaqulu li Sahibihi / 34:26]

Therefore denying Abū Bakr's companionship is denying the Qur'ān – we seek Allāh's refuge from such an enormity.

And then, you should salute Úmar ibn al-Khaṭṭab radiyallāhu ánhū and remember their struggle and service for the religion. One should supplicate for whatever he wishes [permissible] and recite from Qur'ān, dhikr or salawāt and present it to RasūlAllāh ṢallAllāhu álayhi wa sallam and those with him in his resting place.

One should not pass by without visiting the dwellers of Baqiy because they are the neighbors of Mustafa – many were the nights when RasūlAllāh ṢallAllāhu álayhi wa sallam would visit them and pray for them as reported by Bukhāri and others.

Among those who rest in Baqiy are: Sayyidah Fāṭimah radiyallāhu ánhā, according to a prevalent opinion. It is also said that she was buried in her own home. But the first one is more correct since Ḥasan ibn Ālī is also buried in Baqiy and he said: 'If you cannot bury me in the rawḍah of RasūlAllāh ṢallAllāhu álayhi wa sallam then bury me with my mother'.

When you enter Baqiy, you must do so with utmost respect and salute the dwellers therein, cognizant of the great honor Allāh táāla has bestowed upon them.

When you enter Baqiy, on the right is buried Sayyidah Fāṭimah, her tomb is quite prominent on the extreme right. On the left, also prominent, is the tomb of Ábbās

ibn ʿAbd al-Muṭṭalib. There are four other tombs with these: Sayyidunā Ḥasan ibn ʿAlī, Sayyiduna ʿAlī Zayn al-ʿAbidīn ibn al-Ḥusayn, Imām Muḥammad al-Bāqir and his son Imām Jaʿfar as-Ṣādiq. This area is known as the area of Ahl al-Bayt [maḥallu ahlu'l bayt] and also known as the dome of Ahlu'l Bayt [is it still there?]

On your left when you enter Baqiy' are three tombs of the daughters of Muṣṭafā ṢallAllāhu ʿalayhi wa sallam: Sayyidah Zaynab, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm are all buried there. Also there are the tombs of the mothers of believers [ummuhāt al-mu'minīn] – all of them, except Sayyidah Khadījah who rests in Makkah, the graveyard of Hujūn. O Muslim! You should visit her too; Sayyiduna RasūlAllāh ṢallAllāhu ʿalayhi wa sallam has also visited her [when he went to Makkah].

And also Sayyidah Maymūnah who is buried between Makkah and Madīnah; all others rest in Baqiy'. Remember your relation to them - they are your mothers.

And be mindful of the Ahlu'l Bayt, for Allāh has ordered us to love them. RasūlAllāh ṢallAllāhu ʿalayhi wa sallam said that loving the Ahlu'l Bayt is from faith [īmān] and disliking them is from hypocrisy [nifāq]. We seek the refuge of Allāh from such depravity.

Towards the north, further left after the tombs of the mothers, you will find two marks – though, in actuality they are three: Sayyiduna ʿAqīl ibn Abū Ṭālib, the uncle of RasūlAllāh ṢallAllāhu ʿalayhi wa sallam. Sayyiduna Sufyān ibn Hārith ibn ʿAbd al-Muṭṭalib, the uncle of RasūlAllāh ṢallAllāhu ʿalayhi wa sallam. Abdullāh ibn Jaʿfar at-Tayyār raḍiyallāhu ʿanhū, who is also a companion. His father Jaʿfar at-Tayyār ibn Abū Ṭālib raḍiyallāhu ʿanhū is the cousin of RasūlAllāh ṢallAllāhu ʿalayhi wa sallam. He [Abdullāh] is the husband of Zaynab bint Imām ʿAlī ibn Abū Ṭālib.

At the far end of Baqiy' is a prominent tomb, wherein rests ʿUthmān ibn ʿAffān, the martyred caliph, raḍiyallāhu ʿanhū. Also further north is the grave of Sayyidah Halīmah as-Saʿādiyyah raḍiyallāhu ʿanhā, the wet nurse of RasūlAllāh ṢallAllāhu ʿalayhi wa sallam.

Further on the right is the tomb of Saʿād ibn Muʿādh raḍiyallāhu ʿanhū enclosed in a small fence. He is the one whose death caused the ʿArsh to bestir. According to reliable reports Sayyiduna Abū Saʿīd al-Khudrī is buried next to him. There is a report that it is Abū Hurayrah raḍiyallāhu ʿanhū, but the correct opinion is that he is buried next to Sayyiduna Ibrāhīm, the blessed son of Mustafa ṢallAllāhu ʿalayhi wa sallam.

Near Sayyidah Halīmah's tomb is an enclave where the martyrs of Ḥarrah are buried. Many companions and Tabi'yīn were martyred during the onslaught of Yazīd on the radiant Madīnah. Also some from the martyrs of Uḥūd before RasūlAllāh ṢallAllāhu ʿalayhi wa sallam forbade them to be moved from Uḥūd. A little before the martyrs of Harrah is Ismāʿīl ibn Jaʿfar as-Ṣādiq ibn Muḥammad al-Bāqir ibn Zayn al-ʿAbidīn ibn Imām al-Husayn ibn Fāṭimah az-Zahrah raḍiyallāhu ʿanhūm ajmayīn.

When returning from the martyrs of Harrah is a prominent grave; that of Ibrāhīm ibn RasūlAllāh ṢallAllāhu ʿalayhi wa sallam who was the last offspring of Mustafa and the last male offspring to pass away, and with him is buried ʿUbādah ibn Ṣāmit and Saʿād ibn Zurārah and ʿUthmān ibn Maḥzūn, RasūlAllāh's ṢallAllāhu ʿalayhi wa sallam foster brother. It is also said that Fāṭimah bint Asad raḍiyallāhu ʿanhā who nursed RasūlAllāh ṢallAllāhu ʿalayhi wa sallam is buried there. She is the mother of

sayyiduna ʿAlī ibn Abū Ṭālib and RasūlAllāh ṢallAllāhu ʿalayhi wa sallam laid her in the grave by his own hands, and wrapped his own raiment as her shroud and said: 'she is my second mother'. [ummī baāda ummī]

When you return, alongside the grave of sayyiduna ʿAqīl are two other graves: of Nāfiy, the freedman of ibn ʿUmar who is a most important link in the golden chain of transmission [silṣilatū'dh dhahabiyyah] which goes: Nāfiy narrates from ibn ʿUmar who narrates from ʿUmar who narrates from RasūlAllāh ṢallAllāhu ʿalayhi wa sallam.

The second is Imām Mālik ibn Anas, the Imām of the abode of hegira, one amongst the four [well-known] mujtahid imāms. About whom, Mustafa ṢallAllāhu ʿalayhi wa sallam gave glad tidings: 'it is soon to pass, that the righteous shall refer to the scholar of Madinah'

And the last on the right corner of the Baqīy next to the green dome, there are three tombs: first of Sayyidah Ṣafiyyah, the aunt of Mustafa ṢallAllāhu ʿalayhi wa sallam. It is said that the second and third are her sisters, Arwā and ʿĀtikah. And next to them is that of Fāṭimah Umm al-Banīn, one of the other wives of Imām ʿAlī radiyallāhu ʿanhū.

You should send salutations to all the dwellers of Baqīy, the Ahlu'l Bayt, the companions, Tabiyyīn, imāms and all muslims. Pray for them and seek their intercession for yourself.

If you can, recite as much as possible from Qur'ān and Yāsīn and Ikhlās eleven times and the two Muāwwaz; and gift it to the dead; it shall surely benefit them according to the correct position of Ahlu's Sunnah and the majority of the scholars.

While you are in Madinah, recite as much salawāt on Mustafa ṢallAllāhu ʿalayhi wa sallam as possible. Visit the rawḍah as often as you can and stay there as long as you can. But without annoying or hurting other muslims. If you can go there early, you can sit by the rawḍah. If not, don't shove in to get there and trouble others – it is not permitted to do so. You must pray wherever you find a place.

Remind yourself that you are in the blessed sanctuary of RasūlAllāh ṢallAllāhu ʿalayhi wa sallam. This is where RasūlAllāh ṢallAllāhu ʿalayhi wa sallam used to stand; this is where he sat; this is where he prayed; this is where he gave his sermons; this is where he addressed his companions; this is where he received emissaries (wufūd); this is where he sometimes lay down ṢallAllāhu ʿalayhi wa sallam.

Sometimes, he laid down here after being famished, and said: 'how bad it is to sleep in hunger' [bi'ysal jū'ū ḍajjāā]. When he was offered that Uḥūd would be turned to gold without any diminution in his rank, he said: 'I prefer to eat on a day and be thankful to Allāh, and be hungry the next to remember the poor and the miserable'. ṢallAllāhu ʿalayhi wa sallam.

The small alley between the hallowed room and the pulpit is known as the rawḍah, a small part of the room was included in this area during the reconstruction of the mosque by the Ottomans - may Allāh reward them copiously.

Be eager to partake of the munificence of the relics of (āthār) of Mustafa ṢallAllāhu ʿalayhi wa sallam. Ibn ʿUmar radiyallāhu ʿanhū would seek out every place where RasūlAllāh ṢallAllāhu ʿalayhi wa sallam prayed to pray therein. It is reported in

Bukhāri that he went out of the masjid a little further and prayed there. When the people asked 'Why don't you pray in the masjid, it is just here after all', he said: 'This is a place where I have seen RasūlAllāh ṢallAllāhu álayhi wa sallam pray'.

Behold! He preferred to pray in a place outside the masjid for the simple reason that RasūlAllāh ṢallAllāhu álayhi wa sallam prayed there.

Tape Time[00:43:35]

It is reported in Bukhāri that Ibn Úmar would touch the very place where RasūlAllāh ṢallAllāhu álayhi wa sallam placed his hands on the pulpit [during sermons] and wipe it on his face and body.

Such was the love of the companions and respect for his relics, ṢallAllāhu álayhi wa sallam. If it is possible for you to enter the miḥrab of Mustafa ṢallAllāhu álayhi wa sallam without troubling others, you should try to pray there. Nowadays it is a bit on the right and much behind – the current mihrab is not the same prayed in by RasūlAllāh ṢallAllāhu álayhi wa sallam. Actually a board is put there which reads: 'This is RasūlAllāh's place of prayer' ṢallAllāhu álayhi wa sallam.

If possible, you should visit the martyrs of Uḥūd. Mustafa ṢallAllāhu álayhi wa sallam would visit them. Ḥamzah, RasūlAllāh's uncle ṢallAllāhu álayhi wa sallam rests there. Musáb ibn Úmayr, Ábdullāh ibn Jaḥsh, Saád ibn Rabīy and many other companions are buried there.

Visit them and ask Allāh by their grace, for prayers have a better chance to be accepted in their proximity. Also remember that it is here that Mustafa ṢallAllāhu álayhi wa sallam was injured and his front teeth were broken, and he bled during the battle of Uḥūd. ṢallAllāhu álayhi wa sallam; his blessed teeth were buried in this place too.



www.sunniport.com

