

IN THE COURT OF
Rasûlullâh

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

بارگاہ رسالت مآب

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

A personal experience by
Shafîq Al-Ummah Hadrat
Mawlânâ Muhammad
Fârûq رحمه الله عليه

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Shafîqul Ummah Hadrat Mawlânâ

Muhammad Fârûq رحمة الله عليه

the distinguished Khalîfah of

Masîhul Ummah Hadrat Mawlânâ

Muhammad Masîhullâh رحمة الله عليه

Kindly handle with respect as this book contains
verses from the Noble Qur'ân.

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Obtainable from:

Johannesburg
Mobile: +27 82 786 6445 Email: bilal@vaid.co.za

Durban
Mobile: +27 83 736 0247 Email: mameer0@gmail.com

Port Elizabeth
Mobile: +27 84 574 9891 Email: sdesai@telkomsa.net



About the author

Hadrat Mawlânâ Muhammad Fârûq مرحمة الله عليه was born in Aligarh, India, on 29 Dhul Hijjah 1361 AH (6 January 1943). After the partition of India and Pakistan in 1947, his entire family migrated to Pakistan, where they settled in the historic city of Sukkur, in the Sindh province of Pakistan. According to the elders of the family, signs of righteousness and virtue were discernable in his noble personality at a tender age.

The spark of the ‘Love of Allâh ﷻ’ was kindled in his heart at the young age of twelve after attending the majlis (gathering) of Hadrat Shâh ‘Abdul Ghaniyy Phulpuri مرحمة الله عليه when the latter visited Sukkur. This encouraged him to pursue establishing contact with Hadrat Mawlânâ Muhammad Masîhullâh مرحمة الله عليه of Jalalabad to tread the path of spiritual development. At this young age he took bay‘ah at the hands of Hadrat Mawlânâ Muhammad Masîhullâh مرحمة الله عليه and began diligently abiding by the advices of his shaykh. Over time these two luminaries enjoyed a relationship of loyalty, love and compassion which lasted for almost forty years.

Hadrat Mawlânâ Muḥammad Fârûq مرحمة الله عليه began his formal studies of the ‘Aalim course under the tutelage of several ‘Ulamâ’ in his locality and thereafter proceeded to Jalalabad to complete the final year under the supervision of his shaykh. This was spread over three years for periods of three months at a time owing to visa restrictions for persons from Pakistan visiting India back then.

Although Hadrat Mawlânâ Muḥammad Fârûq مرحمة الله عليه lived in Pakistan whilst his shaykh, Hadrat Mawlânâ Muḥammad Masîḥullâh مرحمة الله عليه, resided in India, yearly he visited his shaykh and spent up to three months at a time with him. Since the long-standing association with his shaykh began at the young age of twelve, it reached a stage where he became almost like a household member of the Masîḥiyyah family.

Hadrat Mawlânâ Muḥammad Fârûq مرحمة الله عليه lived for only six and half years following the demise of Hadrat Mawlânâ Muḥammad Masîḥullâh مرحمة الله عليه. During this short period, he worked tirelessly with great zeal to further the mission of his shaykh. He had the unique ability of being able to recollect the advices of his shaykh with exact reference to dates and places. In this regard, he regularly visited various parts of the world in order to share the gems of wisdom and

spirituality he obtained whilst in the illustrious companionship of Hadrat Mawlânâ Muḥammad Masîhullâh مرحمة الله عليه .

Among his many outstanding traits was his great humility which was coupled with a charismatic and pleasant nature that captivated any person who met him almost at the first instance.

Often Hadrat Mawlânâ Muḥammad Fârûq مرحمة الله عليه would narrate his dreams in which he was fortunate to see Rasûlullâh ﷺ. This stemmed from his burning love for Rasûlullâh ﷺ and his blessed city, which would further exemplify during his regular visits to Madînah Munawwarah.

Hadrat Mawlânâ Muḥammad Fârûq مرحمة الله عليه was privileged to draw inspiration from many Khulafâ' of Mawlânâ Ashraf 'Alî Thânwî مرحمة الله عليه . This won him the confidence of scores of 'Ulamâ' and pious luminaries of the time.

On Thursday evening, 20 Muharram 1420 AH (6 May 1999), Hadrat Mawlânâ Muḥammad Fârûq مرحمة الله عليه , boarded the Sukkur Express Train from his hometown bound for Karachi. During the journey he suffered a fatal heart attack. At the time, his faithful

companion, Dr Muḥammad Ṣâbir مرحمة الله عليه was by his side. Upon noticing the signs of death becoming apparent, Dr Muḥammad Ṣâbir مرحمة الله عليه made him sit up and motioned him to recite the Kalimah. Gradually his voice faded while his lips continuously moved with the Dhikr of Allâh ﷻ. With his index finger pointing towards the sky, denoting a gesture of acknowledging the Oneness of Allâh ﷻ, at around 2am his soul departed into the mercy of Allâh ﷻ.

The blessed body of Hadrat Mawlânâ Muḥammad Fârûq مرحمة الله عليه was returned to Sukkur by ambulance and after 'Asr Salâh that Friday afternoon, his Salâtul Janâzah was led by his eldest son, 'Abdul Mu'îd. Thousands had participated in the funeral prayer which perhaps was the largest ever witnessed in the city of Sukkur.

Hadrat Mawlânâ Muḥammad Fârûq مرحمة الله عليه was the first from among his immediate family members to pass away, as he was survived by both his parents, his wife, four sons, one daughter, two brothers and a sister.

Interestingly, Allâh ﷻ blessed him with death on a Friday corresponding to the same day on which his beloved shaykh also breathed his last.



Foreword

I praise Almighty Allâh ﷻ and send salâm upon His noble and honourable messenger Muḥammad ﷺ, as well as the illustrious family and august Saḥâbah of Muḥammad ﷺ.

This treatise is a translation of a talk¹ delivered by Hadrat Mawlânâ Muḥammad Fârûq رحمه الله عليه . Hadrat needs no introduction to the readers. This work of our Hadrat is indeed unique in that gems of spirituality have been encapsulated in simple language and style. This has been the hallmark of our esteemed shaykh in all his talks and majâlis (discourses). May Allâh ﷻ grant him Jannatul-Firdaws, Âmîn. This majlis is another that ranks right up there with the best, in which readers are inspired in no small way towards understanding and feeling true Îmânî sentiments and emotions pertaining to the journey to Madînah Munawwarah.

I have read through this entire translation word-for-word and have suggested amendments and changes where I felt necessary. Indeed, a special word of

¹ The exact date and venue of this talk is not indicated in the original Urdu transcript.

thanks must go out to Mawlânâ Muḥammad Ameer of Durban, and Mawlânâ Bilâl Vaid of Johannesburg, who together produced an excellent translation of the original. The English language can scarcely do justice to the nuances and special linguistic traits that the Urdu contains, yet the translation of the said 'Ulâmâ' has, to a certain extent, preserved some of the style and verve that accentuates this special majlis of our Hadrat. It is my heartfelt du'â that Allâh ﷻ allows all readers to derive from this piece of writing a special love and connection with Madînah Munawwarah and its Majestic King, for whom our lives and that of our children and parents be sacrificed.

May Allâh ﷻ reward the authors and the publishers abundantly for their efforts. We wish and pray that this booklet reaches the four corners of the Muslim world, '*...and this is not difficult upon Allâh ﷻ ...*'

Muftî M. Sirâj Desai
Port Elizabeth, South Africa
Dhul Hijjah 1426 AH / January 2006



نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ

*We praise Allâh ﷻ and convey greetings and salâm upon
His Noble Rasûl ﷺ.*

By the grace of Allâh ﷻ and the spiritual blessings of my honourable Shaykh (i.e. Masîhul Ummah Hadrat Mawlânâ Muḥammad Masîhullâh عليه رحمة الله) on this occasion certain aspects regarding the journey to Madînah Munawwarah - may Allâh ﷻ increase its nobility - will be discussed.



Intention for the journey to Madînah Munawwarah

What intention should one make before departing on this journey? Once in the majlis (gathering) of Hâjî Imdâdullâh عليه رحمة الله a discussion pertaining to the intention for the journey to Madînah Munawwarah was in progress.

Some learned personalities were of the opinion that one should travel with the intention of visiting the city of Madînah Munawwarah. Others said that one should travel with the intention of visiting the Masjid An-Nabawî, while some others felt that the journey to

Madînah Munawwarah should be undertaken with the intention of visiting the Rawḍah Aqdas (the blessed resting place of Rasûlullâh ﷺ).

In conclusion to this entire discussion Hâjî Imdâdullâh رحمه الله عليه said, 'O friends! What should truly be determined is, through which eminent personality have Madînah Munawwarah, Masjid An-Nabawî, and the Rawḍah Aqdas acquired their significance? Clearly, Madînah Munawwarah, Masjid An-Nabawî and Rawḍah Aqdas acquired virtue over other places through the Messenger of Mercy, the Leader of both the Worlds ﷺ. It is the opinion of this humble servant that Madînah Munawwarah be visited with the intention of being in the presence of the very personality through whom these places acquired their excellence.'

One thing is assured, and that is - Alḥamdulillâh - one is going to Madînah Munawwarah with the intention of visiting and being in the presence of Rasûlullâh ﷺ. He will be the host and one will be his guest.

My Shaykh رحمه الله عليه used to offer this unique advice saying, 'Take careful note! Be particular about remaining in the state of wuḍû (ritual cleanliness) and

continuously recite durûd.’ Mawlânâ Thânwî رحمة الله عليه used to advise that whilst journeying to Madînah Munawwarah, Surah Al-Kawthar (Qur’ân, Chapter 108) should be recited one thousand times. This deed greatly pleases Rasûlullâh ﷺ. The great favours and honour that Allâh ﷻ bestowed upon Rasûlullâh ﷺ are mentioned in this surah. This surah was a source of great pleasure to Rasûlullâh ﷺ; hence Mawlânâ Thânwî رحمة الله عليه advised that one should recite Surah Al-Kawthar one thousand times during this journey and convey the reward to Rasûlullâh ﷺ.



The Journey to Madînah Munawwarah

When this humble servant made a firm intention to undertake this journey, I presented myself in the service of Hadrat ‘Ârifî رحمة الله عليه.² He advised me, ‘After presenting salâm and durûd (greetings and salutation), address Rasûlullâh ﷺ as follows:

O Rasûlullâh ﷺ!

غم بے مانگی ، شرم گناہ ، بے تابى بھراں ،

² Dr ‘Abdul Hayy ‘Ârifî رحمة الله عليه - Khalîfah of Mawlânâ Ashraf ‘Alî Thânwî رحمة الله عليه

یہ سارا قافلہ منزل بمنزل لے کے آیا ہوں۔

*With the grief of my carelessness, the guilt and shame of my
sins, the anxiety of staying away from you;
I have come to you passing from place to place with this
entire caravan.*

Recite these couplets and see what transpires thereafter! Alḥamdulillâh, with these advices and directives of my elders, this humble servant departed for Madînah Munawwarah.

O Allâh ﷻ! Grant us the unique blessings of this place.

Allâh ﷻ has kept tremendous blessings in the entire vicinity of this sacred land, so as we proceeded through these places, we kept asking of Allâh ﷻ for its blessings.

When Madînah Munawwarah drew closer, Allâh ﷻ inspired me with an amazing thought:

مدینہ قریب آرہا ہے ، بلندی پہ اپنا نصیب آرہا ہے۔

*Madînah is coming closer and closer,
While our fortunes rise higher and higher.*

*Oh! How exalted and pure is the status of Madînah
Munawwarah, and how sinful am I! How exalted is the*

*status of Madînah Munawwarah and how lowly I am!
From where have I mustered the courage to come here?
With what face will I present myself in front of Rasûlullâh
ﷺ!*

This thought left me dumbstruck and I began weeping profusely... On the one hand the enthusiasm and passion to be in the presence of Rasûlullâh ﷺ was thrusting me forward, whilst on the other hand, my shortcomings were pegging me back...

What should I do? How am I to present myself before Rasûlullâh ﷺ! I cannot measure to what extent I have opposed his lifestyle, how many Sunnah (ways and manners) of his have I trampled upon under my feet? Today, I will come face-to-face with that benefactor whose lifestyle and manners I have undermined and whose Sunnah I have trampled. Am I worthy of standing before him?

I was overtaken with a feeling of restlessness.

Are you aware of what you are doing? Where did you get the courage to present yourself here? Are you worthy of this?

However, the poetic brilliance of a saintly person was a source of guidance for me, from which I derived

tremendous reassurance and solace, I do not remember the first phrase, nevertheless, he said:

ظلمتیں لے کر ہی چلو مرشد کامل کے پاس۔

Go to the perfect guide, even with the darkness of your sins

Oh! The stark realisation of my inner impurity troubled me, but I was going towards an ocean of the love of Allâh ﷻ. Most certainly, any person who dives into this ocean will be spiritually purified. How can I pre-empt my inner reformation? Surely by taking the darkness of your sins (to the ocean of recognition) this darkness will be immediately obliterated, Inshâ-Allâh.

Subsequently, this verse of the Qur'ân came to mind,

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾

If they, when they had been unjust to themselves, had come to you, and begged Allâh's forgiveness and the Messenger begged forgiveness for them: indeed, they would have found Allâh All-Forgiving, Most Merciful. (Qur'ân 4:64)

In essence, this means that when you have oppressed your souls by committing sin, you should come into the presence of Rasûlullâh ﷺ and seek forgiveness

from Allâh ﷻ. Once you have done so, you will find Allâh ﷻ to be One who accepts repentance and Most Merciful.



In Madînah Munawwarah

Alhamdulillâh, eventually I mustered the courage and placed my first step on the blessed land. Instantaneously a thought came to mind, 'Today, with the tawfîq (favour) of my Allâh ﷻ, I have entered Madînah Munawwarah - actually, I have entered Jannah.'

I placed my luggage at my lodging, hurriedly took a bath and changed into a fresh set of clothes, applied perfume and gracefully proceeded towards the resting place of Rasûlullâh ﷺ, continuously reciting durûd.

My lifetime ambition and desire to look at the magnificent Green Dome! O Allâh ﷻ! How will that Green Dome be, directly beneath which the most blessed personality is resting, together with two of his most distinguished Sahâbah ﷺ!

Rasûlullâh ﷺ is reported to have said, 'Allâh ﷻ created a mixture of water and clay and from that

mixture He created myself, Abû Bakr ﷺ and 'Umar
ﷺ.³

I am present before such great personalities who have been created from one mixture of earth...

O Allâh ﷻ! My fortune has brightened! You have showered immeasurable favours upon a non-entity like myself who is devoid of any worth and significance. O Allâh ﷻ! You have truly honoured your servant in spite of his insignificance. For this unfaithful servant - at this moment - there is no greater favour and honour that You could have bestowed.

O Allâh ﷻ! How can I cleanse these eyes to enable them to set sight upon the blessed resting place of Rasûlullâh ﷺ! O Allâh ﷻ! How will these impure eyes become pure!

O Allâh ﷻ! If only, I could be blessed with such tears, whereby the filth, dirt and impurity of these eyes could be removed, so that I can have a glimpse of the blessed resting place of Rasûlullâh ﷺ with utmost respect!

Imploring Allâh ﷻ in this manner, I proceeded...

Sharí'ah teaches us that it is not compulsory to enter through any specific door of Masjid An-Nabawî. One can enter through the door that is easily accessible.

³ Mukhtaṣar Taríkh Dimashq, 18:292

However, it has been the practice of certain pious people to enter through Bâb Jibrîl⁴. Nonetheless, if this particular door is difficult to locate, or a person is not aware of his way about, or it is one's first visit, or it will cause difficulty to others, then one should rather avoid this.

The sharî'ah further teaches us that in this sacred precinct, the place which enjoys the next highest status after Rawḍah Aqdas is the Riyâḍul-Jannah⁵. A thought entered my mind that you are incapable of standing in front of Rasûlullâh ﷺ instantly, hence you should first enter Riyâḍul-Jannah and become a Jannatî, and thereafter you would be able to present your face to Allâh's ﷻ beloved, Nabî ﷺ.

One person was very kind to me and lovingly offered me his place in Riyâḍul-Jannah. Upon seeing me he said, 'Mawlânâ, it seems that you have come here for the first time?' I replied, 'Yes, I have come for the first time, in fact, I have just arrived.' He replied, 'In that

⁴ It is situated on the eastern side of the blessed grave of Rasûlullâh ﷺ, Door No. 40

⁵ Riyâḍul-Jannah refers to the portion of Masjid An-Nabawî between the mimbar of Rasûlullâh ﷺ and his blessed resting place. Regarding it Rasûlullâh ﷺ mentioned, 'The piece of earth between my mimbar and my house is a garden from among the gardens of Jannah.' (Sahîh Al-Bukharî, Hadîth No. 29:188)

case, I forsake my place and you may perform your nafl ṣalâh here.'

O Allâh ﷻ! My fortune is blessed! Your mercy is immeasurable! You have given me the opportunity to perform sajdah in Riyâḍul-Jannah. O Allâh ﷻ! What a sacred ground have I made sajdah upon today! The ground upon which Sahâbah ﷺ used to perform sajdah! For this lowly unfaithful servant, there can be no greater favour and honour than to be given the privilege of performing sajdah where the Sahâbah ﷺ had placed their foreheads.



In The Presence of Rasûlullâh ﷺ

Alḥamdulillâh, by now I was overtaken by an overwhelming conviction that Allâh ﷻ has treated me like one who is sure to enter Jannah by allowing me to pray in Riyâḍul-Jannah, and reinforced me with the courage to present myself in front of the blessed grave of Rasûlullâh ﷺ. Weeping relentlessly and trembling in every joint, I proceeded to present myself before the radiant countenance of Rasûlullâh ﷺ...

'Allâmah Sayyad Sulaymân Nadwî رحمه الله عليه came to mind, when he said:

مدنی ہاشمی مطلبی ہے
 آدم کے لئے فخر یہ عالی نسب ہے ،
 آہستہ قدم ، نیچی نگاہ ، پست ہو آواز
 خوابیدہ یہاں روح رسول عربی ہے ۔

He is Makkî, Madanî, Hâshimî, Muttalibî ⁶
For Âdam this noble lineage is a great honour,
Let the footsteps be silent, let the gaze be lowered, let the
voice be soft,
For here rests the soul of the Arabian Messenger ﷺ

My Shaykh مرحمة الله عليه advised me, that when visiting a saintly person's grave consider the following: If I had to visit the same person in his lifetime, how close would I stand to him? Whatever answer comes to mind at that point, act upon it.

I reflected that if I were to have visited Rasûlullâh ﷺ during his lifetime, certainly I would not have ventured very close to him (due to the awe and respect for his great personality). Instead, I would have maintained a certain distance. Hence, wherever

⁶ Makkî - a person of Makkah Mukarramah. Madanî - a person of Madînah Munawwarah. Hâshimî - a person from the tribe of Banû Hâshim. Muttalibî - the grandson of 'Abdul Muttalib.

your feet start trembling and you begin to feel uncomfortable, stop right there, and make your salâm from that spot. For you, that is the mark of nearness to Rasûlullâh ﷺ...

There is no place in this universe that can equal the sacredness of the earth upon which Rasûlullâh ﷺ is resting. This place even surpasses the Arsh (the throne of Allâh ﷻ) and the Baytullâh (the Ka'bah) in rank and virtue.

How ecstatic is the feeling! Where has Allâh ﷻ brought me to? Which salâm should I present? O Allâh ﷻ! Inspire me as to which salâm I should present to Rasûlullâh ﷺ.

Allâh ﷻ placed a thought in my heart, 'O my servant! When my beloved Nabî ﷺ came to me during Mi'raj (the Night of the Ascension to the Heavens), the salâm that I presented to him, you should also present the very same salâm:⁷

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Assalâmu 'alayka ayyuhan nabîyyu wa rahmatullâhi wa barakâtuh

So, I presented the very same salâm...

⁷ Al Jâmi' li Ahkâmîl Qur'ân, Surah Baqarah Commentary: Verse 258

The moment I presented this salâm, the blessed appearance of Rasûlullâh ﷺ came to mind.

Subhânallâh (Glory be to Allâh ﷻ)! What a beautifully glowing face! All dressed in white, his blessed beard, so beautiful that words cannot describe! Subhânallâh! What beauty Allâh ﷻ has given the beloved son of Âminah رضى الله عنها! Alhamdulillah! How handsome is Rasûlullâh ﷺ! What a radiant face, wearing a round topî (head gear) on his head! His gentle beautiful eyes lined with surmah (antimony), focusing towards his visitor - looking at his Ummatî!

This is a moment when a lover is overwhelmed by the ecstasy of meeting his beloved.

What a great personality! How deficient and weak am I in front of the greatest of mankind! Our eyes are so imperfect, what can we see? This is no small favour that the blessed and perfect eyes of Rasûlullâh ﷺ have focused on this insignificant and sinful servant. Certainly, it is something most precious and significant.

Alhamdulillah, we can say with utmost conviction, that despite the fact that we have not seen Rasûlullâh ﷺ in our lifetime, the noble gaze of Rasûlullâh ﷺ has definitely fallen on sinful servants like us. May Allâh ﷻ grant us the ability to truly honour and respect this relationship.

My Shaykh رحمه الله عليه said that when making salâm (greeting), include the salât as well (i.e. asking for the mercy of Allâh ﷻ upon Rasûl ﷺ). Thus, I uttered the following words:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا رَسُولَ اللَّهِ

*As-salâtu was-salâmu 'alayka ayyuhan-nabîyyu
wa rahmatullâhî wa barakâtuh*

As-salâtu was-salâmu 'alayka yâ sayyidî yâ rasûlallâh

Mawlânâ Thânwî رحمه الله عليه has done us great favour by advising us to add on يَا سَيِّدِي 'Yâ Sayyidî' (Oh my master!) with the salâm.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا نَبِيَّ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا سَيِّدَ الْمُرْسَلِينَ

وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As-salâtu was-salâmu 'alayka yâ sayyidî yâ nabî-yallâh

As-salâtu was-salâmu 'alayka yâ sayyidî yâ habîb-allâh

*As-salâtu was-salâmu 'alayka yâ sayyidî yâ sayyidal
mursalîn wa rahmatul-lâhî wa barakâtuh*

In the past, our pious ancestors were not in the habit of presenting lengthy salâm.

After presenting the salâm, this thought entered my heart,

'O Allâh ﷻ, where have You brought me to, at whose feet am I standing? At the feet of that great personality in whose honour it has been mentioned in the Qur'ân:

يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

Reciting to them His verses, purifying them, and teaching them the Book and wisdom. (Qu'rân - 62:2)

O Rasûlullâh ﷺ! Your mission is to recite to the people the verses of the Noble Qur'ân, you purify them and remove their impurities, and teach them the knowledge of the Noble Qur'ân, wisdom and the love of Allâh ﷻ. I have come into your blessed company to acquire these blessings.

Instantaneously, another thought came to mind,

'O foolish one! Why do you not renew your Îmân (faith)? O Rasûlullâh ﷺ! You bore testimony to the Imân of the Sahâbah ؓ, I am also your Ummatî... I am renewing my Îmân in your presence:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
 وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
 رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا
 وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا وَنَبِيًّا

*There is none worthy of worship besides Allâh ﷻ and
 Muḥammad is the Messenger of Allâh ﷻ.*

*I bear witness that there is none worthy of worship besides
 Allâh ﷻ, who is alone, He has no partner.*

*I bear witness that Muḥammad is the servant and
 Messenger of Allâh ﷻ.*

*I am pleased with Allâh ﷻ as my Nourisher, with Islâm as
 my religion and with Muḥammad ﷺ as the Messenger and
 Prophet (of Allâh ﷻ).*

*O Rasûlullâh ﷺ! Be witness to my faith and (ask Allâh ﷻ
 to) let my faith be so soundly established that it is preserved
 and protected till my last moment. I have come here with
 great hopes and aspirations, requesting you to intercede on
 my behalf.*

الْشَّفَاعَةَ! يَا نَبِيَّ اللَّهِ يَا حَبِيبَ اللَّهِ
 الشَّفَاعَةَ! يَا حَاتِمَ الْأَنْبِيَاءِ

(I desire your) intercession! O Beloved of Allâh ﷻ!

*(I desire your) intercession! O Messenger of Allâh ﷺ!
(I desire your) intercession! O Seal of Prophets!*

With your intercession we will be successful in the Hereafter. Without your intercession our salvation is in great jeopardy. I am ashamed of myself for disobeying your commands in the past. I pledge never to disobey your commands in future. O Rasûlullâh ﷺ! Please (ask Allâh ﷻ to) forgive me; I will not disobey you in future. I promise to make my appearance and my character conform to your Sunnah and I take an oath to spend the rest of my life serving your Dîn.

O Rasûlullâh ﷺ! I will take with me from your precinct the ability to serve and benefit your Dîn. Please (ask Allâh ﷻ to) grant me these abilities. I have built up great aspirations before coming here, I am your visitor. I am in need of each and every blessing of Madînah Munawwarah. I do not deserve them, but I am in need of them. I have hope that I shall also be granted the blessings and gifts of those who come here, although I am not entitled to this honour. (Ask Allâh ﷻ to) bless me! You are the cup-bearer of Kawthar, you will be the most important and distinguished personality on the Day of Qiyâmah. Please (ask Allâh ﷻ to) have mercy on me and to allow me to drink the water of Kawthar on the dreadful Day of Qiyâmah from your very own hands. O Rasûlullâh ﷺ! I will only be saved by virtue of your grace upon me. Promise me that you will intercede on my behalf.

O Rasûlullâh ﷺ! I have brought to you salâm from many people, so and so, so and so, so and so... Please accept their salâm and they have also expressed their desire to visit you. Ask of Allâh ﷻ that they may visit you too. These people have brought Îmân on you, they are your sincere Ummaties and were left behind in a state of yearning to visit you. They too have conveyed their salâm. Upon departing from home, many expressed their longing to present themselves before you. This too I present before you. Ask Allâh ﷻ to accept my presence before you and to shower your grace upon all those who have remained behind, by virtue of whose du'â (prayers) I am present here. Ask of Allâh ﷻ on their behalf as well. As long as I stay in Madînah Munawwarah, I will continue to visit you.

O Rasûlullâh ﷺ! Indeed, I am deficient in true respect and etiquette, and I am certainly unable to display the desired respect that is due in your presence. (Ask Allâh ﷻ to) overlook my shortcomings in this regard. O Rasûlullâh ﷺ! Consider me to be an innocent child, the lowest of your Ummaties and overlook my deficiencies. I do not deserve to be here in this blessed city of yours where malâ'ikah (angels) are descending perpetually. (O Allâh ﷻ!) Allow this lowly servant to remain here for this short stay, forgive me for those rights and duties that I am unable to fulfil, tolerate my stay in this city and return me to my home with its blessings and in such a state that You are pleased with me.

O Rasûlullâh ﷺ! (Ask Allâh ﷻ to) let this not be my last visit to your noble city, to have mercy on me. Kindly request Allâh ﷻ on my behalf that I may be afforded the opportunity to be present here again and again, and again and again... I have presented myself in your company to acquire a firm connection with the Noble Qur'ân, so that I may be spiritually purified, my wrong doings be reformed and corrected, that I may be blessed with the knowledge of Dîn and that I may be blessed with wisdom and the recognition of Allâh ﷻ. I have entered your company to acquire these great favours.

Having made salâm to Rasûlullâh ﷺ, proceed towards Shaykhayn, Abû Bakr ؓ and 'Umar ؓ, and present your salâm.

السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ ،
السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ، يَا أَبَا بَكْرٍ الصِّدِّيقِ ،
السَّلَامُ عَلَيْكَ يَا تَاجَ الْعُلَمَاءِ ،
السَّلَامُ عَلَيْكَ يَا صِهْرَ النَّبِيِّ الْمُصْطَفَى ،
يَا خَلِيفَةَ الْأَوَّلِ

Assalâmu 'alayka yâ Abâ Bakr,
Assalamu 'alayka yâ amîral mu'minîn
(Leader of the Believers),
Yâ Abâ Bakr As-Siddîq,
Assalamu 'alayka yâ tâj al-'ulamâ'

(Crown of the 'Ulamâ'),
Assalamu 'alayka yâ sihran nabî al-mus-tafâ
(Father-in-law of Rasûlullâh ﷺ),
Assalamu 'alayka yâ khalîfatal awwalu
(The First Vicegerent) ﷺ

Present a short salâm and say,
'O our leader, Abû Bakr ﷺ! You are exalted in status. It
was regarding you that Rasûlullâh ﷺ said:

أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ

The most merciful of my ummah upon my ummah
is Abû Bakr ﷺ⁸

You are very soft hearted. Your heart is filled with mercy
and compassion. I have come in your company to acquire
this soft heartedness and compassion. Your position is the
closest to Rasûlullâh ﷺ.

Now turn your attention towards 'Umar ﷺ:

السَّلَامُ عَلَيْكَ يَا عُمَرُ ،
السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ الثَّانِي ،
السَّلَامُ عَلَيْكَ يَا تَاجَ الْعُلَمَاءِ ،

⁸ Al-Ihsân bi Tartîb Sahîh ibn Hibbân, 10:187

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ،
السَّلَامُ عَلَيْكَ يَا صَهْرَ النَّبِيِّ الْمُصْطَفَى ،
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

*Assalâmu 'alayka yâ 'Umar,
Assalâmu 'alayka yâ khalîfatath-thânî
(The Second Vicegerent),
Assalâmu 'alayka yâ tâj al-'ulamâ'
(Crown of the 'Ulamâ'),
Assalâmu 'alayka yâ amîral mu'minîn
(Leader of the Believers),
Assalâmu 'alayka yâ shîhran nabî al-mus-tafâ
(Father-in-law of Rasûlullâh ﷺ)
wa rahmatul-lâhi wa barakâuhu*

You also have an extraordinary rank. You are a person with a very lofty position. Rasûlullâh ﷺ said regarding you:

أَشَدُّهُمْ فِي أَمْرِ اللَّهِ عَمْرُ

The most firm regarding the commandments of Allâh ﷻ is Umar ؓ⁹

Your firmness and steadfastness in Dîn is unparalleled. You have acquired perfection in this regard. I have come in your company to take this steadfastness and fortitude from you. You too are very close to Rasûlullâh ﷺ.

⁹ Al-Ihsân bi Tartîb Sahîh ibn Hibbân, 10:187

Now make du'â to Allâh ﷻ ...

O Allâh ﷻ! Shower Your eternal mercy upon these illustrious personalities. O Allâh ﷻ! Shower Your infinite mercies upon these illustrious personalities. O Allâh ﷻ! By virtue of Your beloved Rasûlullâh ﷺ and his two companions, grant me the true strength of Îmân, an upright and honest Islamic lifestyle. O Allâh ﷻ! When my last moments arrive, may it come in such a manner that I am occupied in the propagation of your Dîn. Grant me a good ending to this worldly life, with Îmân and complete forgiveness. O Allâh ﷻ! Accept my du'â by virtue of the blessings of these personalities.

My Shaykh رحمه الله عليه used to say that making du'â to Allâh ﷻ in the presence of Rasûlullâh ﷺ has the greatest potential for acceptance. The most readily accepted du'â is the du'â made in front of the blessed countenance of Rasûlullâh ﷺ.

Thereafter, ask all of your needs from Allâh ﷻ...

O Allâh ﷻ! I ask You through the intercession of Rasûlullâh ﷺ and I have hope in his intercession. O Allâh ﷻ! I want this... O Allâh ﷻ! I want that... I am needy of each and every blessing of Yours... As I grow older, let my faith increase.

Ask as much as you can.

O Allâh ﷻ! Grant me all the good that Your beloved Nabî ﷺ has asked for and grant me protection from whatever he has sought protection against. O Allâh ﷻ! Crown my visit with Your ultimate acceptance. Let this visit be a means of my salvation.

O Allâh ﷻ! Since You have shown me and allowed me to visit Your beloved Nabî ﷺ in my lifetime, I thus have firm conviction that I will have a fortunate ending. I make a firm promise, in his presence, to spend the rest of my life in conformity to the Sunnah of Rasûlullâh ﷺ and dedicate my life to his Dîn. To the best of my ability, I will sacrifice everything in spreading the mission of Rasûlullâh ﷺ.

O Allâh ﷻ! Let this not be my last visit. May this visit be a means of many more meetings. Have mercy on me, O Allâh ﷻ! You have complete and unconditional power over everything. O Allâh ﷻ! Your decision is ultimate. You have the power to ensure that I spend the rest of my life until my last breath, at this doorstep.

What a wonderful statement Mujaddid Alf Thâni رحمه الله عليه made, when he wrote in one of his works, 'There is one door that will remain open till the Day of Qiyâmah and that is this door.' The 'King of Sirhind' has written, 'Only one door... there is no other door

that will remain open till Qiyâmah. Certainly, it is the door of the Rawḍah Aqdas of Rasûlullâh ﷺ.'

O Allâh ﷻ! At whose doorstep am I standing! I am standing at that door which will remain open until the Day of Qiyâmah. O Allâh ﷻ! Enrich my soul through the spiritual blessing of this portal. I am filled with impurity and sin... My condition is clouded by misdeeds... O Allâh ﷻ! There was certainly no possibility of me being present here. All this is entirely Your good favour upon me. It is through the gaze of mercy of Your Beloved ﷺ that I am able to be here. For a lowly servant like myself, there can be no greater achievement and honour than to be in the august presence of Your Beloved ﷺ. All I want is his close attention and special favour. I want his intercession.

O Allâh ﷻ! Bless me, my wife and children, my dear and near ones, my companions and my acquaintances and all the Ummaties of Rasûlullâh ﷺ with his intercession. O Allâh ﷻ! No Ummatî should be deprived of this favour. O Allâh ﷻ! Let us live our lives as true Ummaties of Rasûlullâh ﷺ and take us from this world in a condition that we are true representatives of Rasûlullâh ﷺ.

Continue asking of your needs from Allâh ﷻ, eventually a feeling of tranquillity will descend upon your heart. Thereafter, make salâm:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
اللَّهُمَّ لَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ ، اللَّهُمَّ لَكَ الْحَمْدُ
وَ لَكَ الشُّكْرُ ، الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

Assalâmu 'alaykum wa raḥmatul-lâhi wa barakâtuhu
Allâhumma lakal hamdu walakash-shukr
Allâhumma lakal hamdu walakash-shukr
Alhamdu lillâhil ladhi bi-ni'matihî ta-timmus-sâlihât

O Allâh ﷻ! You have accorded an unworthy servant like me such honour and reverence! How have I presented myself here? I am definitely unworthy of such honour and favour! O Allâh ﷻ! Where have You brought me to! O Allâh ﷻ! Grant me the ability to preserve this close relationship which I have derived from this visit until the last breath of my life.

O my brother! By performing forty salâh with jamâ'ah (congregation) in Masjid An-Nabawî, one's Îmân (faith) is purified of hypocrisy and one is granted the guarantee of success.¹⁰ The rust, dirt and hypocrisy that have tainted Îmân are removed and one is granted the guarantee of success. How much does this require from us?

¹⁰ Al-Mu'jamul Awsat, 6:211



Other places of Ziyârah

In Masjid An-Nabawî there are other places which should also be visited:

- **Maqâm Tahajjud**

It is situated behind the Maq̣sûrah Sharîf. I have always said that this is the ḥaṭīm of Madînah Munawwarah. ¹¹ This is that special part of the house of Rasûlullâh ﷺ where he would spend his nights in the 'ibâdah (worship) of Allâh ﷻ¹², where he would be in sajdah (prostration) before Allâh ﷻ and where he would be in communion and supplication with Allâh ﷻ. May Allâh ﷻ reward Sultân 'Abdul Majîd Khân. By separating this portion (from the enclosure of the blessed resting place of Rasûlullâh ﷺ) he had done a great service and favour upon the Muslims.¹³

¹¹ Maq̣sûrah Sharîf refers to the fenced-off area in the far south-eastern part of Masjid An-Nabawî wherein Rasûlullâh ﷺ and his two beloved companions, Abû Bakr ؓ and 'Umar ؓ, are buried.

¹² Presently, there is a large wooden Qu'ân shelf built at this location. It is situated on the rear fence (northern side) of the Maq̣sûrah Sharîf, between the left corner pillar and the next one to the right of it. (Masjid Nabawî Sharîf, Pg. 87, Dr M. Ilyâs 'Abdul Ghanî)

¹³ This construction was completed approximately in the year

An attempt should be made to perform a few rakâ'ah nafl ṣalâh here.

- **Suffah**

With the intention of acquiring knowledge, a few aḥâdith should be read whilst sitting on the platform of Suffah.¹⁴ Recite a few verses of the Noble Qu'rân here.

1277 AH / 1861 CE. (Masjid Nabawî Sharîf, Pg. 45, Dr M. Ilyâs 'Abdul Ghani)

¹⁴ The raised platform presently located between Bâb Jibrîl (Door No. 40) and Bâb An-Nisâ' (Door No. 39) is many a time erroneously called the platform of Suffah. This is NOT the platform of Suffah. This platform was built in actual fact for the servants and workers of Masjid An-Nabawî and probably was used as a security post at times. The actual location of the Suffah i.e. the place where generally, the poor Ṣaḥâbah ﷺ resided, was located at the rear portion of the Masjid An-Nabawî (northern side) during the era of Rasûlullâh ﷺ. The width of Masjid An-Nabawî during the era of Rasûlullâh ﷺ was from right wall of the Maqṣûrah Sharîf extending for 35 meters westwards. Later in the year 7 AH, Rasûlullâh ﷺ commanded that it be extended to 50 meters. The rear wall of the Masjid An-Nabawî during the earlier period was approximately in line with the rear wall of the Maqṣûrah Sharîf, and after the expansion in the year 7 AH it was moved back a further 20 meters. Therefore, it can be concluded that the original Suffah was approximately located directly in line with Bâb Jibrîl, but not behind the Maqṣûrah Sharîf, rather far behind the area of Riyâḍul-Jannah. (Masjid Nabawî Sharîf, Pg. 14, 35, 36, 46 & 90, Dr Ilyâs 'Abdul Ghani)

O Allâh ﷻ! The Sahâbah and the As-Hâb As-Suffah ﷺ acquired the knowledge of Dîn here... Grant me also the knowledge of Dîn... Grant me blessings from the nûr of Nubuwwah (prophethood).

If you have the opportunity, perform two rakâ'ah nafl salâh here. The easiest and best way to acquire the barakât (blessings) of this place is to perform two rakâ'ah nafl salâh here. Prostrate before Allâh ﷻ and ask your needs.

O Allâh ﷻ! Whatever Your beloved has asked of You here, grant me also a share in that. O Allâh ﷻ! Whatever he has asked of You here, I ask the same from You... There can be no better person other than Rasûlullâh ﷺ who could ask in Your court and there can be no better Sustainer other than You; so, grant me a share in whatever he has asked of You ...

- **Jannatul Baqî'**

There are thousands of the 'sons of tawhîd' (Oneness of Allâh ﷻ) who are buried in the graveyard of Jannatul Baqî', visit them too. Thousands of the 'sons of tawhîd', ten thousand Sahâbah ﷺ, the Ahl Al-Bayt (the household of Rasûlullâh ﷺ), the illustrious family of Rasûlullâh ﷺ and the blessed daughters of Rasûlullâh ﷺ are all present here in Jannatul Baqî'. Nine wives of

Rasûlullâh ﷺ are here. Visit the blessed son-in-law of Rasûlullâh ﷺ, Dhun-Nûrayn, Dhul-Hijratayn, 'Uthmân bin 'Affân ؓ¹⁵; visit 'Abbâs ؓ; visit the grandson of Rasûlullâh ﷺ, Hasan ؓ; etc, etc. Visit the beloved son of Rasûlullâh ﷺ, Ibrâhîm ؓ and visit the hundreds of thousands of the Awliyâ Al-Allâh (the pious friends of Allâh ﷻ). This is also a portion of Jannah, visit it and acquire the blessings of this place. If it is not possible to visit this place many times, then at least go there once and take back a lesson from this blessed place. Pass on Îsâl Ath-Thawâb¹⁶ to its dwellers, ask of Allâh ﷻ to increase them in status and ask of Allâh ﷻ to grant you the barakât (blessings) of this place. The recommended method and etiquette of visiting this place are recorded in many authentic books, which could be revised.

¹⁵ 'Uthmân bin 'Affân ؓ was given these two titles of Dhun-Nûrayn and Dhul-Hijratayn. Dhun-Nurayn - the possessor of two lights, as he was married to two of the daughters of Rasûlullâh ﷺ, Ruqayyah and Umm Kulthûm مرضى الله عنهما . Dhul-Hijratayn - the one of the two migrations, as he migrated with the Muslims to Abyssinia, and also migrated to Madînah Munawwarah later on.

¹⁶ Îsâl Ath-Thawâb means to do any good action and thereafter, to ask of Allâh ﷻ to pass on the reward of it to the deceased.

- **Masjid Qubâ'**

It is essential to visit this masjid also. This is the first Masjid in the history of Islâm. Rasûlullâh ﷺ said that the reward of performing two rakâ'ah salâh in this masjid is equivalent to one 'Umrah.¹⁷ When visiting this masjid, it is preferable to leave home in the state of wuḍû.

- **Other Masâjid**

There are many masâjid located at various places in Madînah Munawwarah which should also be visited. If possible, perform two rakâ'ah nafl salâh at these places.

1. Masjid Jumu'ah (The Masjid where the first Salâtul-Jumu'ah in Islâm was performed)
2. Masjid Qiblatayn (The Masjid of the two qiblahs)
3. Masâjid Sab'ah (The seven Masâjid located at the place of the Battle of the Trench)¹⁸
4. Masjid Abû Bakr

¹⁷ Ibn Mâjah, Hadîth No. 1412

¹⁸ In 1424 AH / 2004 CE, in order to facilitate the expansion of Madînah Munawwarah, five of these masâjid were demolished and replaced with one large masjid, called Masjid Khandaq. However, two of the seven still exist, i.e. Masjid Fath and Masjid 'Umar.

5. Masjid 'Umar
6. Masjid 'Alî
7. Masjid Ghamâmah ¹⁹, etc.

There are many other masâjid which should also be visited.

I always pose the question: What is the benefit of these ziyârât? Some are of the opinion that every time one visits Madînah Munawwarah, one should visit these places. What is the real benefit of this? One pious person mentioned that by virtue of the blessings of these visits, one would be blessed with death on Îmân.

- **Jabal 'Uhud (Mountain of 'Uhud)**

Visit this mountain too. Rasûlullâh ﷺ has mentioned that 'Uhud loves us ²⁰ and that it is a mountain from among the mountains of Jannah. He also said that whenever any of you visit 'Uhud, then eat something from there. ²¹ There are still some plants and grass noticeably growing

¹⁹ Masjid Abû Bakr, Masjid 'Umar, Masjid 'Alî and Masjid Ghamâmah are situated on the western side of Masjid An-Nabawî.

²⁰ Sahîh Muslim, Hadîth No. 1393

²¹ Al-Musannaf 'Abdur Razzâq, 9:269

there, break a small piece and eat it, so that one can practise upon the hadith of Rasûlullâh ﷺ.

The graves of Sayyid Ash-Shuhadâ', Hamzah ؓ; Muṣ'ab ؓ and other martyrs are situated at the foot of Mount 'Uhud. Visit them also and acquire the barakât (blessings) of this place. Whomsoever was martyred from amongst the Muslim Ummah before and whomsoever will be martyred in future, the highest in status is reserved for Hamzah ؓ. For this reason, he was called Sayyid Ash-Shuhadâ' (the leader of the martyrs). What a great personality he was!

Look at the tolerance of Rasûlullâh ﷺ! How he forgave the assassin of Hamzah ؓ (Wahshî ؓ)! Wahshî ؓ later received the gift of Îmân, the honour of being a Sahâbî and the favour of pledging allegiance to Rasûlullâh ﷺ. Nowadays, on petty issues we hold grudges and harbour malice against others. Even after being asked for forgiveness numerous times, we still do not forgive. We do not clear our hearts... Look at how Rasûlullâh ﷺ forgave! Today he is remembered as Wahshî ؓ, while he was the assassin of Hamzah ؓ. However, he was forgiven by Rasûlullâh ﷺ.

Imâm Shâfi'î رحمه الله عليه said, 'The person who does not forgive another when he is asked to do so is a fool.' It is imperative that we forgive one another. Yes, the Sharî'ah permits one to advise or admonish a person if necessary; however, that is a different matter. To sever family ties and avoid communication is impermissible and very detrimental. If there is some problem and maintaining a healthy relationship becomes difficult, then the least one can do is to fulfil the very basic rights of a believer. Even if the relationship becomes very formal, it should still be maintained. The general rights that one Muslim has over another are to greet by saying salâm and replying to it, to visit him when he is sick, to console him when he is grieved and to attend his funeral. Brotherhood and good relationships must be well established in the entire Ummah.

What kind of malice is this? What kind of grudge is this? Tawbah! Tawbah! Allâh ﷻ forgive us. It is mentioned that whosoever harbours malice in his heart, his Îmân fails to progress and rapidly decreases. The more malice increases, the more his Îmân decreases.





Stay in Madînah Munawwarah

During the stay in Madînah Munawwarah, visit Rawḍah Aqdas at least once a day. Whenever your gaze falls upon the Green Dome say:

الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ،

الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ،

الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ،

Aṣ-salātu was-salâmu 'alâ rasûlillâh

Aṣ-salātu was-salâmu 'alâ rasûlillâh

Aṣ-salātu was-salâmu 'alâ rasûlillâh

A direct form of address i.e. saying 'Yâ Rasûlallâh!' is used when one is inside Masjid An-Nabawî at the Rawḍah Aqdas. From outside one should say:

الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Aṣ-salātu was-salâmu 'alâ rasûlillâh

Thereafter, lower your gaze with respect and proceed.

Once a person requested Hâjî Imdâdullâh مرحمة الله عليه to prescribe such an action that will enable him to see Rasûlullâh ﷺ in a dream. Hâjî Imdâdullâh مرحمة الله عليه replied, 'You are speaking about something that

requires immense courage. Owing to the awe in my heart, I cannot dare to even look at the Green Dome with a direct glance. Such ambitions require tremendous courage and are only understood by people of great spiritual stature and perfection.'

There was a pious person from Peshawar, Pakistan, by the name of Mawlânâ 'Abdur Raḥmân Peshâwarî رحمه الله عليه. I have heard an incident about him from my respected seniors that he once saw Rasûlullâh ﷺ in a dream. Rasûlullâh ﷺ was very pleased and asked, 'Abdur Raḥman, what do you wish for?' Mawlânâ 'Abdur Raḥmân replied, 'O Rasûlullâh ﷺ! Now that my eyes have seen you, they should not see anyone else.' Rasûlullâh ﷺ said, 'Think carefully about what you are saying!' Mawlânâ said, 'I have already thought about it. I cannot accept that now since my eyes have seen you, they should see anyone else.' When Mawlânâ woke up from his sleep, he had lost his sight and became completely blind. Alḥamdulillâh, he was happy and said, 'O Allâh ﷻ! It is Your great favour that you have permitted me to see Your beloved Rasûlullâh ﷺ with these polluted eyes.'

During the course of the day and night one such exclusive visit is sufficient. One should present oneself at the Muwâjah Sharîf after anyone of the five

salâh. After the remainder four salâh, one should make salâm from wherever one performs salâh in the Masjid by facing towards the Rawḍah Aqdas:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ ، السَّلَامُ عَلَيْكَ يَا عُمَرُ
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ
وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*As-salâtu was-salâmu ‘alayka ayyuhan-nabîyyu
wa raḥmatullâhi wa barakâtuh
Assalamu ‘alayka yâ Abâ Bakr
Assalamu ‘alayka yâ ‘Umar
Subhâna rabbika rabbil ‘izzati ‘ammâ yasifûn wa salâmun
‘alal mursalîn wal-ḥamdulillahi rabbil ‘âlamîn*



Departure from Madînah Munawwarah

When the time to return arrives, one should not be anxious to leave hurriedly. Do not think that now I have loaded my luggage, I will quickly go and convey my final salâm. No! One hour, two hours, four hours or even ten to twelve hours before hand, calmly proceed and offer salâm to Rasûlullâh ﷺ in detail. The

pious call it 'The Departure Salâm' and 'The Farewell Salâm'. Address Rasûlullâh ﷺ with a great deal of calmness and composure.

O Rasûlullâh ﷺ! Ask of Allâh ﷻ on my behalf that I be allowed to present myself before you again in favourable circumstances.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ﴿٢٢﴾

Verily, He who has given you (Rasûlullâh ﷺ) the Qur'ân, will surely bring you back to the place of return. ²²

(Qu'rân - 28:85)

Oh! Oh! What mighty and exalted words these are!

Some pious people would say,

أَلْوِدَاعُ يَا رَسُولَ اللَّهِ ، أَلْفِرَاقُ يَا رَسُولَ اللَّهِ ،

الْأَمَانُ يَا رَسُولَ اللَّهِ

Al-widâ' yâ rasûlallâh

(This is the farewell, O Rasûlullâh ﷺ!)

Al-firâq yâ rasûlallâh

(The is the separation, O Rasûlullâh ﷺ!)

²² Many learned 'Ulamâ' have recommended the abundant recitation of this verse of the Noble Qur'ân so as to be afforded the opportunity, by the grace of Allâh ﷻ, to visit Madînah Munawwarah again in future.

Al-amân yâ rasûlallâh
(May Allâh ﷺ grant us safety, O Rasûlullâh ﷺ!)

Another pious person said something extraordinary!

Oh! Oh! These are words of great knowledge and recognition of Allâh ﷻ.

أَلْوَصَالَ يَا رَسُولَ اللَّهِ ، أَلْوَصَالَ يَا رَسُولَ اللَّهِ

Al-wisâl yâ rasûlallâh

(May Allâh ﷻ perpetuate our meeting, O Rasûlullâh ﷺ!)

Al-wisâl yâ rasûlallâh

(May Allâh ﷻ perpetuate our meeting, O Rasûlullâh ﷺ!)

O Rasûlullâh ﷺ! I desire a closeness and nearness to you. I wish to live with and always be close to you.

Whenever Mawlânâ Jâmî رحمه الله عليه would depart from Madînah Munawwarah, a voice from the Rawḍah Aqdas would address him:

بسلامت روى وباز آئى ، بسلامت روى وباز آئى -

O Jâmî! Go safely and return safely.

O Jâmî! Go safely and return safely.

However, on the last visit of his life, he did not hear this voice. Mawlânâ Jâmî رحمه الله عليه understood that would be his last visit, and so it was...

Many pious servants of Allâh ﷺ sacrificed their lives at this doorstep. When Hâjî Wajîh-huddîn Mîrthî رحمه الله عليه left Karachi for the Haramayn, he had a visa for fifteen days. When thirteen days had elapsed, he requested for an extension to his visa. Before leaving home, Mawlânâ had already completed all his shar'î responsibilities. In the 'reason for extension' column of the visa form he wrote, 'Lil-Wafât' (meaning 'to die'). The authorities did not pay much attention to this and granted him an extension of fifteen days. Another thirteen days passed from his extended stay and now there was no possibility for a further extension. Hâjî Wajîh-huddîn Mîrthî رحمه الله عليه had taken bay'ah (the oath of allegiance) at the hands of Hadrat Gangohî رحمه الله عليه and was a man of great spiritual status. He presented himself at the Rawḍah Aqdas and said 'O Rasûlullâh ﷺ! Now only two days of my visa are remaining. Have mercy on me. Let me meet you, let me come near you.' Alḥamdulillâh, he passed away the very next day. He was blessed with a place at the feet of Rasûlullâh ﷺ and was buried in Jannatul Baqî' on a raised portion near the family members of Rasûlullâh ﷺ, near Mawlânâ Badre 'Âlam رحمه الله عليه and

Mawlânâ Khalîl Aḥmad Sahâranpurî رحمة الله عليه (the shaykh of Shaykh Zakariyyâ رحمة الله عليه).

Allâh ﷻ has shown us the status of our pious predecessors. In Jannatul Baqî', the ninth grave to the right of Ibrâhîm ﷺ, the beloved son of Rasûlullâh ﷺ, is the grave of Qârî Fatḥ Muḥammad Panîpatî رحمة الله عليه. When Allâh ﷻ accepts a person, He also shows us that person's status in this world. In this instance our respected seniors have the great honour of being buried near the family members of Rasûlullâh ﷺ. Indeed, it is a great achievement!

May Allâh ﷻ have mercy upon us. May Allâh ﷻ grant us the opportunity of visiting this place again and again. Although we do not deserve to be part of this gathering, and are not worthy of being present in this auspicious precinct, but Inshâ-Allâh with its blessings we will be spiritually purified. If someone says that I am impure, how can I take a dip into the river? O brother! The only way that you will be purified is by diving into the river of purity. Hence, our concern and effort should be to reach the place of purification i.e. Madînah Munawwarah.

With the tawfîq, help and strength of Allâh ﷻ, we were able to reach Madînah Munawwarah.

Many people ask: How should they address Rasûlullâh ﷺ when visiting him? They seem concerned that whenever they present themselves to him, they repeatedly say salâm, but are unable to talk to him about anything else. Thus, they feel their attendance and salâm as being inadequate. Alḥamdulillâh, Allâh ﷻ placed the thought in my heart that I should explain to the people how they should talk and communicate with Rasûlullâh ﷺ. (It is with this intention that the above discussion has been put into writing).

May Allâh ﷻ grant us the understanding of Dîn and wisdom. May He also bestow us the true love for Rasûlullâh ﷺ and the love for following his noble Sunnah. Âmîn

وَأَخِرُ دَعْوَانَا عَنِ الْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ





Durûd and Salâm

For the sake of easy reading, the various words of salâm prescribed above have been collated together:

①

O Rasûlullâh ﷺ!

غم بے مائیگی ، شرم گناہ ، بے تابی ہجراں ،
یہ سارا قافلہ منزل بمنزل لے کے آیا ہوں۔

*With the grief of my carelessness, the guilt and shame of my
sins, the anxiety of staying away from you;
I have come to you passing from place to place with this
entire caravan.*

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

*If they, when they had been unjust to themselves, had come
to you, and begged Allâh's forgiveness and the Messenger
begged forgiveness for them: indeed, they would have found
Allâh All-Forgiving, Most Merciful. (Qur'ân 4:64)*

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

*Assalâmu 'alayka ayyuhan nabîyyu wa rahmatullâhi wa
barakâtuh*

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا رَسُولَ اللَّهِ

As-salātu was-salāmu 'alayka ayyuhan-nabîyyu wa rahmatullâhî wa barakâtuh

As-salātu was-salāmu 'alayka yâ sayyidî yâ rasûlallâh

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا نَبِيَّ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا سَيِّدَ الْمُرْسَلِينَ

وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As-salātu was-salāmu 'alayka yâ sayyidî yâ nabî-yallâh

As-salātu was-salāmu 'alayka yâ sayyidî yâ habîb-allâh

As-salātu was-salāmu 'alayka yâ sayyidî yâ sayyidal mursalîn wa rahmatul-lâhî wa barakâtuh

يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

Reciting to them His verses, purifying them, and teaching them the Book and wisdom. (Qu' rân - 62:2)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

رَضِيتُ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا
 وَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ رَسُولًا وَ نَبِيًّا

*There is none worthy of worship besides Allâh ﷻ and
 Muḥammad is the messenger of Allâh ﷻ.*

*I bear witness that there is none worthy of worship besides
 Allâh ﷻ, who is alone, He has no partner.*

*I bear witness that Muḥammad is the servant and
 messenger of Allâh ﷻ.*

*I am pleased with Allâh ﷻ as my Nourisher, with Islâm as
 my religion and with Muḥammad ﷺ as the Messenger and
 Prophet (of Allâh ﷻ).*

الْشَّفَاعَةَ! يَا نَبِيَّ اللَّهِ الشَّفَاعَةَ! يَا حَبِيبَ اللَّهِ
 الشَّفَاعَةَ! يَا خَاتَمَ الْأَنْبِيَاءِ

*(I desire your) intercession! O Beloved of Allâh ﷻ!
 (I desire your) intercession! O Messenger of Allâh ﷻ!
 (I desire your) intercession! O Seal of Prophets ﷺ!*



②

السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ ،
 السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ، يَا أَبَا بَكْرٍ الصِّدِّيقِ ،

السَّلَامُ عَلَيْكَ يَا تَاجَ الْعُلَمَاءِ ،
السَّلَامُ عَلَيْكَ يَا صِهْرَ النَّبِيِّ الْمُصْطَفَى ،
يَا خَلِيفَةَ الْأَوَّلِ

Assalâmu 'alayka yâ Abâ Bakr,
Assalamu 'alayka yâ amîral mu'minîn
(Leader of the Believers),
Yâ Abâ Bakr As-Siddîq,
Assalamu 'alayka yâ tâj al-'ulamâ'
(Crown of the 'Ulamâ'),
Assalamu 'alayka yâ ṣihran nabî al-mus-tafâ
(Father-in-law of Rasûlullâh ﷺ),
Assalamu 'alayka yâ khalîfatal awwalu
(The First Vicegerent) ﷺ

أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ

The most merciful of my ummah upon my ummah
is Abû Bakr ﷺ



③

السَّلَامُ عَلَيْكَ يَا عُمَرُ ،
السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ الثَّانِي ،
السَّلَامُ عَلَيْكَ يَا تَاجَ الْعُلَمَاءِ ،

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ،
السَّلَامُ عَلَيْكَ يَا صَهْرَ النَّبِيِّ الْمُصْطَفَى ،
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Assalâmu 'alayka yâ 'Umar,
Assalâmu 'alayka yâ khalîfatath-thânî
(The Second Vicegerent),
Assalâmu 'alayka yâ tâj al-'ulamâ'
(Crown of the 'Ulamâ'),
Assalâmu 'alayka yâ amîral mu'minîn
(Leader of the Believers),
Assalâmu 'alayka yâ shîhran nabî al-mus-tafâ
(Father-in-law of Rasûlullâh ﷺ)
wa rahmatul-lâhi wa barakâuhu

أَشَدُّهُمْ فِي أَمْرِ اللَّهِ عُمَرُ

The most firm regarding the commandments of Allâh ﷻ is
'Umar ؓ



④

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
اللَّهُمَّ لَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ ، اللَّهُمَّ لَكَ الْحَمْدُ
وَ لَكَ الشُّكْرُ ، الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

Assalâmu 'alaykum wa raḥmatul-lâhi wa barakâtuhu
Allâhumma lakal haṃdu walakash-shukr
Allâhumma lakal haṃdu walakash-shukr
Alhaṃdu lillâhil ladhi bi-ni'matihî ta-timmus-sâlihât

الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ
As-salâtu was-salâmu 'alâ rasûlillâh

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ ، السَّلَامُ عَلَيْكَ يَا عُمَرُ
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ
وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

As-salâtu was-salâmu 'alayka ayyuhan-nabîyyu
wa raḥmatullâhi wa barakâtuh
Assalamu 'alayka yâ Abâ Bakr
Assalamu 'alayka yâ 'Umar
Subhâna rabbika rabbil 'izzati 'ammâ yasifûn wa salâmun
'alal mursalîn wal-ḥamdulillahi rabbil 'âlamîn



⑤

﴿﴾ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ ﴿﴾

*Verily, He who has given you (Rasûlullâh ﷺ) the Qur'ân,
will surely bring you back to the place of return.
(Qu'rân - 28:85)*

أَلْوِدَاعُ يَا رَسُولَ اللَّهِ ، أَلْفِرَاقُ يَا رَسُولَ اللَّهِ ،
الْأَمَانُ يَا رَسُولَ اللَّهِ

*Al-widâ' yâ Rasûlallâh
(This is the farewell, O Rasûlullâh ﷺ!)
Al-firâq yâ rasûlallâh
(The is the separation, O Rasûlullâh ﷺ!)
Al-amân yâ rasûlallâh
(May Allâh ﷻ grant us safety, O Rasûlullâh ﷺ!)*

أَلْوِصَالُ يَا رَسُولَ اللَّهِ ، أَلْوِصَالُ يَا رَسُولَ اللَّهِ

*Al-wisâl yâ rasûlallâh
(May Allâh ﷻ perpetuate our meeting, O Rasûlullâh ﷺ!)
Al-wisâl yâ rasulallâh
(May Allâh ﷻ perpetuate our meeting, O Rasûlullâh ﷺ!)*

بِحَمْدِ اللَّهِ

It is related by a person from the family of Khattâb that Rasûlullâh ﷺ said, 'Whosoever undertakes a journey specially to visit my grave, will be my neighbour on the Day of Qiyâmah. Whoever lives in Madînah Munawwarah and bears with patience its hardships and trials, for him I will be a witness and intercessor of the Day of Qiyâmah. Whoever dies in Makkah Mukarramah or Madînah Munawwarah will be raised on the Day of Qiyâmah with those who have been granted safety.' (Bayhaqî)

Abû Hurairah رضي الله عنه reports that Rasûlullâh ﷺ said, 'When a person stands at my grave reciting blessings upon me, I hear it; and whoever calls for blessings upon me in any other place, his every need in this world and in the hereafter is fulfilled and on the Day of Qiyâmah, I shall be his witness and intercessor.' (Bayhaqî)