

يَا خَيْرَ مَنْ دُفِنَتْ بِالْقَاعِ أَعْظَمُهُ

فَطَابَ مِنْ طَيِّبِهِنَّ الْقَاعُ وَالْأَكْمُ

نَفْسِي الْفِدَاءِ لِقَبْرِ أَنْتِ سَاكِنُهُ

فِيهِ الْعَفَافُ وَفِيهِ الْجُودُ وَالْكَرَمُ

*O the best of all those who have been buried in the earth,
because of which the land and the hills have been blessed.*

*May my life be sacrificed for that grave! Where you are
lying, there-in lies virtue, generosity and goodness.*

فضائل المدينة

Virtues of
Madinah

فضائل المدينة

Virtues of Madinah Munawwarah

Compiled by

Sheikhul Hadeeth, Hadhrat Moulana Muhammad Zakariyya

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The author, translators, editors and typesetters humbly request your duas for them, their parents, families, asaatiza and mashaayikh.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

Presenting oneself in the court of Rasulallah ﷺ, in the beautiful city of Madinah Munawwarah, is among the greatest blessings and fortunes any Muslim can be blessed with. Any person blessed with this great opportunity should understand the great bounty of Allah Ta'ala upon him. An avalanche of sawaab and reward has come his way. Thus the visitor to Madinah Munawwarah should acquire maximum benefit from his visit.

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

Visiting the Raudha Mubaarak, (the grave of Rasulallah ﷺ), is the highest of all mustahab actions. The opportunity of presenting oneself in the noble court of our beloved master ﷺ and reciting durood upon him, standing right in front of his grave, is indeed a golden opportunity for us. It is therefore incumbent to first prepare one's mind and heart before reaching Madinah Munawwarah.

It is reported that Rasulallah 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 conveyed to me."

We understand from the above that the durood recited close to the blessed grave is heard by Rasulullah ﷺ himself. Sulaymaan bin Suhaym رَحِمَهُ اللهُ once said, "I saw Rasulullah ﷺ in a dream. I asked him, 'O Messenger of Allah, do you hear the salaams of those who come to your grave and make salaam to you?' Rasulullah ﷺ replied, 'Yes, I hear it and I also reply to their salaams.'"

The fact that Rasulullah ﷺ hears the durood personally is not a point of question, as the Ambiyaa (alayhimus salaam) are alive in their graves. We believe and confirm that Rasulullah ﷺ is alive in his grave and that the earth cannot decompose his blessed body.

It is excellent to send durood abundantly when one sees the trees and buildings of Madinah Munawwarah. As one approaches nearer to the blessed city, one should increase his durood, for these are the places where in the Qur-aan Shareef was revealed. Hadhrat Jibraeel رَحِمَهُ اللهُ and Hadhrat Mikaaeel رَحِمَهُ اللهُ frequented this place and the blessed soil of Madinah contains the Leader of Mankind (i.e. Nabi Muhammad ﷺ). From here the religion of Islam and the way (sunnah) of Rasulullah ﷺ spread. This is the home of all good and virtue. When you come to Madinah, 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.

This little booklet, titled Fazaail-e-Madinah is extracted from the Fazaail-e-Haj written by Sheikhu Hadeeth, Moulana Muhammad Zakariyya Saahib رَحِمَهُ اللهُ, whose love for Madinah Munawwarah was so profound that Allah Ta'ala blessed him with Madinah to be his final resting place. Hadhrat Sheikh رَحِمَهُ اللهُ passed away in the year 1982 in the blessed city of Madinah Munawwarah and is buried in the noble graveyard, Jannatul Baqee, near his ustaad and sheikh, Hadhrat Moulana Khalil Ahmad Sahaaranpuri رَحِمَهُ اللهُ.

This book is directed especially towards the person who will be visiting Madinah Tayyibah. One should read this book several times over before going to Madinah Munawwarah and carry it along with

him to read it in Madinah Tayyibah as well. Insha Allah by reading this book the *azmat* (greatness) of this mubaarak place will be created in the heart of the visitor and he will *Insha Allah* derive the maximum benefit from this place.

May Allah Ta'ala accept this little treatise and make it a means of us all obtaining the love of Rasulallah ﷺ and being blessed with his shafaa'at (intercession) and companionship on the day of Qiyaamah.

May Allah Ta'ala also bless us all with the opportunity of visiting this blessed city over and over again and May Allah Ta'ala bless us with death in this city so that we can be buried alongside the Sahaabah of Rasulallah ﷺ and be among the neighbours of our beloved Rasul ﷺ. *Aameen.*

15 Sha'baan 1434

Visiting the Grave of our beloved Nabi ﷺ

Hadith No.1

Hadhrat Ibn Umar ؓ says that Rasulallah 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 ؓ says that Rasulallah ﷺ said: "Whosoever visits me and has no other reason, has a right over me that I intercede for him."

Who is there amongst us who does not need Rasulallah's ﷺ Shafaa'at (intercession) on the fearful day of Qiyaamah. How fortunate is that person for whom Rasulallah ﷺ has said that his Shafaa'at is necessary on me. This could mean a special intercession which would raise him in rank, give him security on the day of Qiyaamah and grant him entrance into Jannah without answering for his deeds.

He has no other reason or intention' will mean that he has no worldly intention (i.e. business, shopping, etc.) Thus to perform I'tikaaf in Masjidun-Nabawi, or to increase Ibaadat there, or to visit the graves of the Sahaabah (Radhiyallahu Anhum) will all be acceptable. In explaining this, our Ulama have said that when the

niyyat for Ziyaarah (visiting Nabi ﷺ) is made then one should also make the niyyat to visit the Masjid-un-Nabawi.

Hadith No.3

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

Another Hadith says that, “The person who performs Haj then visits my grave, is like he who visited me during my lifetime.” The words 'is like he' does not mean that he becomes a Sahaabi, but because the Ambiyaa (Alayhimus salaam) are alive in their graves, he is like that person who comes to visit Rasulullah ﷺ during his life and greets him from the outside of his house.

In this Hadith it is said that he visits me after Haj. Some Ulama say that it is better to visit Madinah Munawwarah before Haj whilst others say that it is better to perform Haj first. The more acceptable view is that if there is enough time before Haj, then the Ziyaarah (visit to Madinah Munawwarah) should be made with comfort and ease before Haj, thereafter Haj could be performed without rushing. It is possible that for some reason or the other after Haj the visit to Madinah Munawwarah has to be called off. If the time before Haj is not enough for Ziyaarah then it should be performed after Haj.

Some have said that if the Haj is a fardh Haj, then Haj should be made first, provided Madinah Munawwarah is not enroute. If Madinah Munawwarah is enroute, then it will be very disrespectful to continue without performing Ziyaarah. If it is a nafal Haj, then it is permissible to visit Madinah Munawwarah before or after Haj. It could be better in this instance to perform Haj first, and to become pure (from sins) before visiting the respectable grave of Rasulullah ﷺ.

Hadith No.4

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."

The intention of the visitor to Madinah is extremely important. The intention must be specifically visiting the grave of Rasulallah ﷺ. It should not be a journey with any worldly intention e.g. trade and commerce, etc.

Hadith No.5

Hadhrat Ibn Umar ؓ says that Rasulallah ﷺ said: "Whosoever performs Haj and does not come to visit me, is very unfair and has harmed me."

This is a strict warning from Rasulallah ﷺ. The great favours which Rasulallah ﷺ had given to this Ummat are such that a person who does not visit him, although he has the means to do so, has treated him very badly.

Hadith No.6

Hadhrat Anas ؓ says that Rasulallah ﷺ left Makkah in such a manner that everything in Makkah became covered in darkness; and when he entered Madinah everything became bright and he

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

Thus it is a duty on every Muslim to visit that Holy place. How fortunate indeed is that person who has the great honour to live in Madinah permanently. At all times he is able to visit the grave of Rasulallah ﷺ whenever he likes.

Hadith No.7

Hadhrat Anas ؓ says that Rasulallah ﷺ said: “Whoever visits me in Madinah with the intention of getting sawaab (reward) shall be in my company and for him shall I be an intercessor on the day of Qiyaamah.”

Hadith No.8

Hadhrat Abbaas ؓ reports that Rasulallah ﷺ said: “Whoever performs his Haj in Makkah, then comes to Madinah to visit me in my masjid, for him shall be written the rewards of two accepted Haj.”

Two Haj here means that the reward for his Haj will be doubled.

Hadith No.9

Hadhrat Abu Hurayrah ؓ reports that Rasulallah 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 the returning of the soul is that Allah Ta’ala gives Rasulallah ﷺ the ability to speak. After the death of Rasulallah ﷺ, his

soul had already returned once and for all. Hence what actually now happens is that Nabi ﷺ returns the greetings by physically speaking.

Hadith No.10

It is reported that when a person stands at the grave of Rasulallah ﷺ and reads the aayah: Innallaha wa Malaa-Ikatahoo you Salloona Alan Nabee, and then says seventy times: Sallallahu Alayka ya Muhammad, 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 personally feel that a visitor to the grave should at every visit recite seventy times with complete humility:

“Assalaatu Wassalaamu Alaika ya Rasulallah.”

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

Seventy times have been chosen because the number 70 is more likely to lead to acceptance. In the Qur-aan, Allah Ta'ala also mentioned the hypocrites when addressing Nabi ﷺ:

“Even though you should beg for forgiveness for them seventy times, Allah Ta'ala will not forgive them.”

Hadith No.11

Hadhrat Abu Hurayrah ؓ reports that Rasulallah 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.”

According to another Hadith, Allah Ta'ala had appointed a special angel whose duty is to take the 'Durood' to Nabi ﷺ, so that no matter where the Durood is being read, it reaches him in Madinah Munawwarah. Therefore, how much more rewarding it would be if we read 'Durood' at the grave where Nabi ﷺ can directly hear it himself. How much luckier are those people who live in Madinah Munawwarah and whose greetings Rasulallah ﷺ hears directly.

Hadhrat Sulaiman bin Suhaym ؓ says: 'I once saw Rasulallah ﷺ in my dream and asked him: "O Messenger of Allah, do you know when people come to your grave to read Durood (salawaat) on you?" Rasulallah ﷺ replied: "Yes, I am quite aware of it and I reply to their greetings."

Hadith No.12

Hadhrat Abu Hurayrah ؓ reports that Rasulallah ﷺ said: "It is not permissible to travel to any masjid except one of the following three: Masjid-ul- Haraam, Masjid-ul-Aqsa and this Masjid of mine (i.e. Masjidun Nabawi)."

According to this Hadith we are prohibited from visiting any masjid besides these three. This Hadith means that besides the three masjids, we may not travel to **VISIT** any other masjid because all other masaajid are equal.

It is wrong to go especially to a certain town just to visit the masjid located there as is the custom these days. People come all the way to Delhi from Bombay just to perform the last Jumuah of Ramdhaan in the Delhi Jumuah masjid. This is a mere waste of money.

The Hadith points out that all masaajid (apart from the three mentioned here) are equal in virtue. None of them have anything special over the others and should not be specially visited.

As for the graves of the pious people, it is permissible to visit them just as it is permissible to visit the graves of the Ambiyaa. This Hadith does not mean that one is not allowed to travel to other places.

Apart from travelling to these masaajid, many other travels too are permissible and in fact compulsory e.g. travelling for Jihaad, travelling in search of knowledge, travelling for Hijrat, business journeys, etc. Hence we come to realise that the Hadith does not stop us from travelling in general.

Stories of the Pious

1. Two pious people once went to visit the grave of Hadhrat Nabi Ibrahim ﷺ. When they came close to the city, one of them said: "I have made an intention of performing two rak'aats of salaah in the masjid of Hadhrat Ibrahim ﷺ so that my intention may not be only to visit the grave." The other person said: "In that case you are going against the Hadith of Rasulallah ﷺ, because he said that we should not travel to visit any masjid other than one of the three masaajid and now you have made an intention to visit a fourth masjid as well. As for myself, I have done as Rasulallah ﷺ has commanded, for he said: "Visit the graves" and I have made intention of visiting the grave of Hadhrat Ibrahim ﷺ. Hence I have done as Nabi ﷺ wished".

The Sahaabah and Taabi'een (those who followed the Sahaabah) have shown us that it is permissible to travel to visit the holy grave of Rasulallah ﷺ in Madinah Munawwarah.

2. Hadhrat Bilaal ؓ used to travel from Syria to visit the grave of Rasulallah ﷺ. Once after the conquest of Damascus, he begged of Hadhrat Umar ؓ to allow him to stay there, which Hadhrat Umar ؓ allowed. He then remained and married there. He once saw Rasulallah ﷺ in his dream saying to him: "O Bilaal, why don't you come to visit me?"

Immediately after seeing this dream Hadhrat Bilaal ؓ woke up in a very concerned state. He quickly travelled by camel to Madinah. Hadhrat Hasan ؓ and Hadhrat Husain ؓ came to know of his arrival and begged him to call out the Azaan. Seeing them made Hadhrat Bilaal ؓ very happy and he called out the Azaan. When the people of Madinah heard

him, men, women and children came out of their houses crying and sobbing, for Hadhrat Bilaal رضي الله عنه reminded them of the days of Rasulallah صلى الله عليه وسلم.

Hadhrot Bilaal رضي الله عنه travelled from Syria to Madinah Munawwarah only to visit the grave of Rasulallah صلى الله عليه وسلم.

3. Hadhrot Umar bin Abdul Aziz رضي الله عنه used to send a man on camel to Madinah many times just to greet Nabi صلى الله عليه وسلم on his behalf.
4. When Hadhrot Umar رضي الله عنه visited Baitul Maqdis he was very pleased when a Jewish Aalim, Ka'ab Ahbaar, accepted Islam. He invited him to join him to Madinah to visit the grave of Rasulallah صلى الله عليه وسلم which he did.
5. Once a Taabi'ee, Muhammad bin Ubaidullah visited the grave of Rasulallah صلى الله عليه وسلم in Madinah Munawwarah. After the greeting at the grave he sat down in one part of the masjid and saw a person, appearing to be a desert Arab saying: "O you most honoured of all Messengers; Allah had revealed to you the verse: '

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ

وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

And if when they had wronged themselves, they had come to you for you to ask forgiveness of sins from Allah; and the Messenger had asked forgiveness for them; they would have found Allah Forgiving, Merciful.

(Nisaa-65)

Then this person cried bitterly and read a poem:

يَا خَيْرَ مَنْ دُفِنَتْ بِالْقَاعِ أَعْظَمُهُ فَطَابَ مِنْ طَيِّبِهِنَّ الْقَاعُ وَالْأَكْرَمُ
نَفْسِي الْفِدَاءُ لِقَبْرِ أَنْتَ سَاكِنُهُ فِيهِ الْعِفَاةُ وَفِيهِ الْجُودُ وَالْكَرَمُ

*O the best of all those who have been buried in the earth,
because of which the land and the hills have been blessed.
Where you are lying, there-in lies virtue, generosity and
goodness.*

After this he begged for forgiveness and left. Muhammad ﷺ says: 'Thereafter, I fell asleep on that spot and in a dream I saw the Messenger of Allah ﷺ. He said to me: 'Go and find that person and tell him, that through my intercession Allah Ta'ala has forgiven him.'"

The Aadaab (Etiquettes) of Ziyaarah

In most books, the manner of Ziyaarah, its proper etiquette and the words to recite have already been noted. In the following lines we will mention only some of the points regarding the Ziyaarah that one must keep in mind.

1. When intending to travel to Madinah Munawwarah, what intention should one make? Some say that we should have the niyyat of visiting the grave of Rasulullah ﷺ as well as the masjid in Madinah. However, others say that the intention should be only to visit the grave of Rasulullah ﷺ because this is in fact showing honour to Rasulullah ﷺ. 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." If however, Allah Ta'ala grants one a second visit, then one should make the niyyah (intention) of visiting the grave as well as the Masjid.
2. No matter which niyyah is made for the beautiful city of Madinah Munawwarah, let it be that 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 etc.). If we have other intentions, then all our sawaab (reward) will be decreased or lost.

3. A sign that a person's intention being correct is the fact that he does not miss out any fardh or sunnah while travelling. If he left out any fardh or sunnah, then although he would have spent so much of money and even though he went through so much of difficulty, he gets nothing out of this journey and he will have to make *taubah* (repent) to Allah Ta'ala.

We should take special care on this journey not to neglect any sunnah action, even though sunnats are normally considered as not so important while on a journey. Usually on a journey one is allowed to relax certain sunnat acts but on this journey to Madinah Munawwarah we should try to follow every footstep of Rasulullah ﷺ, so that this journey becomes even more rewarding.

4. A special effort must be made to recite a lot of Salawaat (Durood) with complete sincerity and faith. All the learned Ulama have mentioned this point in particular. The more Salawaat (Durood) is recited, the better. Besides other important works, most of our time should be spent in reciting Salawaat (Durood) upon Rasulullah ﷺ. In fact all our spare time should be used for the recitation of Salawaat (Durood).

Usually, tilaawat of the Qur-aan is more rewarding than zikr except at certain times e.g. on a Friday night, durood is more rewarding than tilaawat. Similarly, whilst travelling to Madinah Munawwarah, reciting durood will be more rewarding than even tilaawat of the Qur-aan-e-Majeed.

5. Travel with great hope and excitement and increase the feeling, as Madinah Munawwarah draws nearer. In order to increase that excitement, we should read some poems about Rasulullah ﷺ. 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 greatest.
6. When along the way you pass any places or masaajid about which it is known that Rasulallah ﷺ or his Sahaabah had rested or performed salaah, then stop there to perform nafl salaah or keep busy with the recitation of durood. 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 perform Salaah. Some Ulama say that it is Sunnat-ul-Mu'akkdah, i.e. a very important sunnah. Some Ulama even say that it is Waajib.
 7. 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 Rasulallah ﷺ returned from a journey and approached Madinah Munawwarah, he rode his camel faster (over the last stretch).
 8. Finally we will see the walls 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 car and to 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.

9. When we are about to enter Madinah Munawwarah, read Salawaat (Durood) and this dua:

اللَّهُمَّ هَذَا حَرَمُ نَبِيِّكَ فَاجْعَلْهُ لِي وَقَايَةً 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 Holy City, and for the strength to respect Madinah Munawwarah, and for help to stay away from all things that are makrooh (not good).

10. Before entering the Holy City we should have a bath (Ghusl). If however it is not possible, then bath after entering Madinah Munawwarah but before visiting the masjid. If that too is not possible, then at least fresh wudhu should be made.

After bathing, we should wear our best clothes and apply pleasantly fragrant *itr* (perfume). We should prepare ourselves as we would on the day of Eid. We should now go to the Haram Shareef full of respect and with lots of humility.

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 him 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, your humbleness and your dignity."

11. It is also excellent to give some sadaqah (charity) before entering the masjid of Rasulallah ﷺ. Some Ulama say that it is sunnah to give sadaqah even though it is a small amount. The sadaqah should be given to the poor people of Madinah Munawwarah. However, if there are poorer people who are not from Madinah Munawwarah, then they should be given first. Allah Ta'ala mentions in the Holy Qur-aan:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَجِيتُمْ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ
 نَجْوِكُمْ صَدَقَةً ۗ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۗ فَإِنْ لَّمْ تَجِدُوا فَإِنَّ
 اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧﴾

"O You who believe! When you meet with the Rasul ﷺ in private, spend something in charity before your private meeting. That will be best for you and most pure. But if you do not find (something to give in sadaqah), Allah is Most Forgiving, Most Merciful."

At first this charity was compulsory (fardh). Thereafter this aayah was cancelled by the aayah following it. Hadhrat Ali

- ﷺ says: “I was the very first one to practice on this aayah. When this aayah was revealed, I had one dinar with me. I changed it into dirhams and whenever I spoke to Rasulullah ﷺ, I gave away one dirham in charity. Thereafter this command was cancelled.”
12. Upon entering Madinah Munawwarah, we should read the correct duas for this occasion and enter with humbleness and humility. 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.
 13. 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 Ambiyaa, 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 Holy 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.
 14. 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 practice of Nabi ﷺ himself that whenever he returned from a journey, he first went to the masjid.
 15. 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.
16. Enter the masjid with all the aadaab (rules and respect) of entering a masjid. Enter first with the right foot, followed by the left. Recite the masnoon dua. (Allahum-maf-tahli abwaaba rahmatika) and make the niyyat of I'tikaaf. If we make the niyyat of I'tikaaf when entering any masjid, we are rewarded just for being in the masjid.
 17. It is best to enter through the door called Baab-e-Jibra'il because Nabi ﷺ himself always liked entering through that door. The homes of his pure wives were probably on that side. However, it is not compulsory to enter from this door. Any other door may be used.
 18. Remain humble and full of respect when inside the masjid. Don't worry about the decorations of the masjid. Don't look at the carpets, pillars, lights, etc. Go respectfully, looking down and be careful not to do anything disrespectful.
 19. Having now entered the masjid, try to reach the Riyaadhul Jannah (Garden of Jannah). It is that section which is between the holy grave of Nabi ﷺ and the Mimbar. This section is called Raudha (garden) because Nabi ﷺ is reported to have said: "Between my grave and my mimbar lies one of the gardens of Jannah." When we enter from Baab-e-Jibra'il, it is best to go behind the grave straight to the Raudha (garden), so that we will not pass in front of the grave without reading durood.
 20. Read 2 rakaats of Tahiyyatul Masjid (nafl salaah) in the Raudha. This is the correct thing to do before reciting durood and salaam to Rasulullah ﷺ. This is a right due to Allah Ta'ala, and comes before the right due to Rasulullah ﷺ. We

already read under No. 10 above how the Sheikh of Abdul Qais, Munzir bin Aa'iz رَضِيَ اللهُ عَنْهُ first read 2 rakaats before coming to meet Rasulallah ﷺ.

Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ reports: "I once returned from a journey and came to meet Nabi ﷺ who was at that time in the masjid. Nabi ﷺ asked me: 'Have you performed Tahiyyatul Masjid salaah?' I replied: 'No.' Nabi ﷺ said: 'First perform the Tahiyyatul Masjid Salaah and then come to me.'"

21. In the first rakaat of this salaah read Surah Al Kaafiroon (Qul yaa ayyuhal kaafiroon) and in the second rakaat read Surah Ikhlaas (Qul huwallahu Ahad). In the first Surah we are stating clearly that Allah Ta'ala has no partners and in the second we are reading about the Oneness of Allah Ta'ala.
22. The Ulama say it is best to stand for salaah in that part of the Raudha where Nabi ﷺ used to stand in salaah and that is by standing with the mimbar in line with your right shoulder and the pillar with the casket in front of you. However the casket was burnt and in its place a new mehraab was built. This is the mehraab that is known as Rasulallah's ﷺ mehraab today. Most of the Ulama have mentioned that it is best to read your Tahiyyatul Masjid salaah at this place. Although I stayed for one year in Madinah Munawwarah, I (the writer, Hadhrat Sheikh Zakariyya) did not have the courage to stand on this spot even once. If it is not possible to perform salaah at this spot then any place in the Raudha could be chosen.
23. After performing this salaah, give thanks to Allah Ta'ala for this great favour and beg Him to accept your Haj and Ziyaarah.
24. If upon entering the masjid, the fardh salaah is being performed or is about to start, then do not perform

Tahiyatul Masjid. Join the fardh salaah and also make niyyah (intention) for Tahiyatul Masjid, so that you get the reward for both. Similarly, when you enter at a time when it is makrooh to perform any nafl salaah, for example after Asr, then too no Tahiyatul Masjid salaah should be performed.

25. After salaah, walk towards the grave whilst keeping the heart and mind clean 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 affected with the *barakah* (blessings) of this Holy Place, if his heart 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 with His mercy save us from that.

It is for this reason that every 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.

26. When visiting any grave, the respectful way is to come to the grave from the side where the feet rest, so that if Allah allows the person in the grave to see the visitor, it is easier for him. When any person is buried facing the Qiblah, lying on his right side, his eyes will be directed towards his feet. Thus when anyone comes to him from the head side, it will be difficult to see the visitor.

Some Ulama say that the visitor should come from the head side, because Tahiyatul Masjid salaah will first have been performed in the Raudha. The Raudha is at the head-side of the grave and if anyone coming from there wants to

come from the feet end, he will have to go right around the grave on the side of Baab-un-Nisaa, which will be almost like making a tawaaf of the grave, and performing tawaaf around any grave is haraam. However, they also say that normally (when coming from outside the masjid) the visitor to the grave should come from the feet side.

27. When facing the grave, stand with the back towards the Qiblah, about two steps away from the corner pillar (big brass ring) that is on the wall (brass gates) at the head side, turning slightly to the right so that your face is exactly opposite the blessed countenance of Rasulullah ﷺ. (This pillar is now inside the brass screen.)
28. Stand about three or four steps away from the screen wall. Out of respect, do not come nearer, look down, do not look around from side to side, and stand still. Remember that now you are standing facing the mubaarak Rasul of Allah ﷺ and that he knows that you are standing there.
29. Whilst standing there, recite salaam to Rasulullah ﷺ. Words for this salaam have been written in many Haj-guide books. Many Ulama used different ways of greeting Nabi ﷺ.

Some could only say a few words of greetings (because of extreme respect).

Hadhrat Ibn Umar ؓ used to recite only:

**'Assalamu Alayka Ay-yuhan Nabi-yu Wa
Rahmatullahi Wa barakaatuh.'**

('Salaam to you O Nabi of Allah and may Allah's Mercies
and blessings be on you.')

In the Ahaadith as well, different types of salaam have been mentioned. Some are long whilst others are short. Read as much and as many as you like, but always remember to use respectful words and behaviour. Remember also that Hadhrat Ibn Umar رضي الله عنه only used to say:

"Assalamu Alayka Ya Rasulallah."

"Assalamu Alayka Ya Abaa Bakr."

"Assalamu Alayka Ya Abataah." (O my father - because ibn Umar رضي الله عنه was the son of Umar رضي الله عنه who is buried near Nabi ﷺ)

According to me, if you understand Arabic, then read the long duroods, thinking about 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:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

"Assalaatu Wassalaamu Alayka Yaa Rasulallah."

You should continue reciting these words stopping for a short while before reading it again. (N.B. See Hadith number 10 about reciting salawaat seventy times.)

30. Be very careful at the time of reciting salaam, you do not shout. The voice should be just loud enough to reach inside the room. The voice should not be too loud or too soft. Think about what is being read and be ashamed before Rasulallah ﷺ for all your sins.

Hadhrat Saab رضي الله عنه says that he was in the masjid in Madinah when someone threw a small stone at him. Looking around he saw Hadhrat Umar رضي الله عنه who asked him to come to him. When he went, Hadhrat Umar رضي الله عنه said: "Please bring

those two people to me, those two talking over there.” Hadhrat Saaib رضي الله عنه brought them. Hadhrat Umar رضي الله عنه asked them where they were from and they said; “From Taaif.” Hadhrat Umar رضي الله عنه said: “You two are talking with each other in loud voices. If you had been the people of Madinah, I would have punished you. I would have beaten you with whips causing a lot of pain (for talking loudly).” However, because they were strangers to Madinah, he excused them.

Muhammad bin Maslama رضي الله عنه says, “No one is allowed to speak loudly in this masjid.”

Whenever Hadhrat Aa'isha (Radhiyallahu anha) used to hear any noise near the grave, she would send someone to beg them to be quiet and to remember that those things disturb Rasulallah صلى الله عليه وسلم.

Hadhrot Ali رضي الله عنه needed a door to be made for his house. He asked the carpenter to kindly go and build it at Baqi, so that the noise of making it does not reach Rasulallah صلى الله عليه وسلم.

The same respect should be shown to Rasulallah صلى الله عليه وسلم at this time as would have been shown to him in his lifetime, because he is alive in his grave. Allah Ta'ala especially instructs us in the Qur-aan when he says in Surah Hujuraat:

'O You who believe! Do not raise your voices louder than the voice of the Nabi صلى الله عليه وسلم, and do not speak aloud to him as you speak aloud to one another, otherwise your deeds will be useless and you wouldn't even know.'

Once, in the presence of Rasulallah صلى الله عليه وسلم, Hadhrot Abu Bakr رضي الله عنه and Hadhrot Umar رضي الله عنه had a discussion (talk). When they began to speak loudly, this verse was revealed. When Allah Ta'ala warns people like Hadhrot Abu Bakr رضي الله عنه and Hadhrot Umar رضي الله عنه with such stern words, how much should we then

fear that punishment? It is said that Hadhrat Umar رضي الله عنه became so affected by this that from then on he lowered his voice so much that whenever he spoke he had to be asked to repeat his words. Hadhrat Abu Bakr رضي الله عنه said: “O Rasulallah صلى الله عليه وسلم! From now I shall speak to you as if I am talking to you about something secret (i.e. very quietly).”

Hadhrt Saabit bin Qais رضي الله عنه naturally had a loud voice. When the above aayah was revealed, he became very sad and worried, saying: “I shall enter Jahannam because I always speak loudly.” Then he remained in his house and refused to come out. A few days later, Nabi صلى الله عليه وسلم, who was missing him, asked about him and was told of what had happened. Nabi صلى الله عليه وسلم cheered him up and gave him the good news of being among the people of Jannah.

Whoever visits the grave of Rasulallah صلى الله عليه وسلم should take great care about not making noise there.

31. After greeting Nabi صلى الله عليه وسلم, make dua to Allah Ta’ala through the name of Rasulallah صلى الله عليه وسلم. Beg for the intercession of Rasulallah صلى الله عليه وسلم. After salaam, read this dua at the grave of Nabi صلى الله عليه وسلم:

اللَّهُمَّ إِنَّكَ قُلْتِ — وَقَوْلِكَ الْحَقُّ — وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ

جَاؤُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا

رَّحِيمًا , وَقَدْ آتَيْتَكَ مُسْتَغْفِرًا مِنْ دُنُوِّي مُسْتَشْفِعًا بِكَ إِلَىٰ رَبِّي ,

فَأَسْأَلُكَ يَا رَبِّ أَنْ تُوجِبَ لِي الْمَغْفِرَةَ كَمَا أَوْجَبْتَهَا لِمَنْ آتَاهُ 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 رحمته الله عليه: "When making dua at the grave of Rasulullah ﷺ should I face Nabi ﷺ or towards the Qibla?" Imam Maalik رحمته الله عليه 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 Adam عليه السلام. Turn your face to him and beg his intercession for you because Allah Ta'ala accepts his dua for you."

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 وَسُنَّتِكَ

“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.”

Making dua using the waseelah of Rasulullah ﷺ has been the habit of all the pious people. Ambiyaa and saints have done the same.

When Hadhrat Aadam ؑ ate from the haraam tree, he made dua to Allah Ta’ala for forgiveness using the waseelah of Hadhrat Muhammad ﷺ. Allah Ta’ala asked him: “O Aadam, how do you know Muhammad ﷺ?” Hadhrat Aadam ؑ replied: “O Allah, when You created me and blew life into me, I looked up and saw written on the Holy Throne:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is no God besides Allah, Muhammad ﷺ is His Messenger.'

Then I understood that You joined to Your name the name of him who is most beloved to You.” Allah Ta’ala replied: “Yes, he is the most beloved to Me and since you have asked for forgiveness through him, I have now forgiven your fault.”

A blind man once came to Nabi ﷺ asking him to make dua for him to see again. Nabi ﷺ replied: “If you so wish, I shall make dua for you, but if you are prepared to suffer patiently it shall be better.” The blind man wished that Nabi ﷺ make dua for his sight. Nabi ﷺ then said to him: “Perform wudhu properly and then make dua to Allah in these words:

“O Allah, I beg You and I turn to You through Your Nabi, the Prophet of Mercy, Muhammad ﷺ. O Muhammad ﷺ through you do I turn to my Allah for this great need of mine. O Allah,

please accept the intercession of Nabi Muhammad ﷺ on behalf of me.”

After this dua, his sight was restored.

Sometimes Nabi ﷺ started his dua like this:

“O Allah (I beg of You) through the love of Your Nabi and the Ambiyaa (prophets) before me...”

32. 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.
33. 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 يَسْتَشْفِعُ 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.

If someone had asked you to give his salaam and you had promised to do so, it then becomes waajib (necessary) to give his message.

The pious people also used to send their greetings to Rasulullah ﷺ with others. Some kings would send a special person with the duty of sending salaam to Rasulullah ﷺ (e.g. Hadhrat Umar Abdul Aziz راجع عليه).

I also beg you if you go to the grave of Nabi ﷺ to give my salaam to Nabi ﷺ. Say, 'Salaams to you O Rasulullah from Zakariya bin Yahya, who begs for your intercession.'

If you can't remember that, then just give my salaam to Rasulullah ﷺ in your own language.

34. After greeting Rasulullah ﷺ, move one step to the right and make salaam to Hadhrat Abu Bakr ؓ. The body of Hadhrat Abu Bakr ؓ is buried behind Rasulullah ﷺ and his head is in line with the shoulders of Rasulullah ﷺ. Thus Hadhrat Abu Bakr ؓ will be about one step to the right of Rasulullah ﷺ.
35. Then take one more step to the right and make salaam to Hadhrat Umar ؓ because Hadhrat Umar ؓ is buried behind Hadhrat Abu Bakr ؓ and his head is in line with the shoulders of Hadhrat Abu Bakr ؓ.
36. If anyone had asked you to send salaams to Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ then do so and if you remember me, then give my salaams to them as well. May Allah reward you well for this!
37. Now stand in between Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ 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 and ask Allah 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.”

38. 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.

39. The order of the graves have been mentioned before. They are:

1. Rasulullāh ﷺ
2. Hadhrat Abu Bakr ؓ
3. Hadhrat Umar ؓ

40. After finishing the salaams, go to the pillar of Abu Lubabah. (Ustuwana of Abu Lubabah). Perform two rakaats nafal salaah and make dua.

41. Thereafter return once again to the Raudha (garden from Jannah) for salaah and dua.

42. Go to the mimbar and make dua. Place the hands on that part of the mimbar which is known as the Rummana and make dua because Rasulullāh ﷺ used to place his hands there. (Rummana are the round pomegranate shapes that are made on the sides of mimbar). It is mustahab (better) to place the hands on the lower Rummana because that is the spot where Rasulullāh ﷺ used to place his *mubaarak* hands. However, some people say that the Rummana does not exist anymore because when the masjid caught on fire the second time, the Rummana was destroyed. Ibn Umar ؓ was seen putting his hands on the place where Rasulullāh ﷺ used to sit on the mimbar and then was seen wiping his face with his hands. The Sahaabah (Radhiyallahu Anhum) used to place their hands on the Rummana for barakat, that Rummana on which Rasulullāh ﷺ used to place his right hand.

43. Thereafter go to the Ustuwana Hannana- The pillar of crying and make dua there. (See section at the end of this book on the details of the pillars of the masjid)
44. Then go to all the other famous pillars of the masjid and make dua.
45. Whilst in Madinah Munawwarah, we should try our best not to miss any salaah with jamaat in Masjidun Nabawi. We should keep in mind that although we will stay in Madinah Munawwarah for a short while, the reward here is very great and we do not know whether Allah Ta'ala will give us another chance to visit this Holy place again.
46. Try not to touch the walls, for that is disrespectful. Do not kiss the walls because only the Hajar-e-Aswad should be kissed. Do not make tawaaf of anything besides the Ka'bah. The tawaaf of any grave is strictly haraam. Do not bend down before the grave of Rasulullah ﷺ and do not kiss the ground there. Do not face the grave from any direction while reading salaah with the intention that the grave is there. If someone does that, he will lose his Imaan and become a kaafir. It is however permissible to read salaah in that section of the masjid which is behind the grave as long as your intention is not to face the grave. In that area there is a wall between the musallee and the grave. It is not mustahab to touch the walls of the grave or to kiss it. The Sahaabah did not touch or kiss these places. However, Hadhrat Ibn Umar ؓ did touch the place where Rasulullah ﷺ sat on the mimbar and then wiped his hands over his face. It is haraam to perform tawaaf around the grave and it is makrooh to place the stomach or waist against the walls of the grave. It is also makrooh to touch the grave with the hands or to kiss it. The correct way of showing respect is to stand in the back quietly

and respectfully like how you would have stood in front of Rasulullah ﷺ during his lifetime.

47. As far as possible, do not turn your back towards the grave, not even in salaah or out of salaah. In salaah, try at all times to stand in such a place where your front or 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.
48. When at any time you have to pass in front of the grave, stand quietly for a while and say salaam before carrying on. Some Ulama have said that even if you pass the masjid from the outside then you should still read the salaam from there. Hadhrat Abu Haazim رضى الله عنه says that a man once came to him and said, "I saw Rasulullah ﷺ in my dream and he said to me, 'Go to Abu Haazim and tell him that he has turned away from me, and that he ignores me because when he passes my resting place he does not stop to greet me.' Thereafter Abu Haazim made a special point of stopping to greet Rasulullah ﷺ whenever he passed outside the front of the masjid.
49. It is excellent to visit the grave many times. As long as the Haji is in Madinah, he should go again and again to the graveside to make salaam.
50. While in Madinah Munawwarah, whenever you are inside the masjid, look towards the Hujra Shareef, the Raudha, 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* for doing this. When looking at these two places, do so in silence and with due respect.

51. Spend as much of your time as possible inside the masjid for as long as you are in Madinah Munawwarah. Try to read at least one *khatam* (complete recitation) of the Holy Qur-aan. Spend as much time as you can in I'tikaaf there during the day and spend the nights or as much as you can in the ibaadat of Allah Ta'ala. These are blessed times that you may never experience again. While in Madinah Munawwarah continue reading the Qur-aan and making Zikr, recite much durood, spend the night in salaah and do not waste any time.
52. After visiting the blessed grave, try to visit the graves in Jannatul Baqi daily or at least every Friday because Hadhrat Usmaan رضي الله عنه, Hadhrat Abbaas رضي الله عنه, Hadhrat Hasan رضي الله عنه, Hadhrat Ibrahim رضي الله عنه, the son of Rasulallah صلى الله عليه وسلم and the wives of Rasulallah صلى الله عليه وسلم are buried there. The visitor to Madinah Munawwarah should visit Jannatul Baqi daily whilst 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 Baqi, first make salaam at the grave of Rasulallah صلى الله عليه وسلم. At Baqi, the graves of other well-known Sahaabah and Taabi'een should also be visited e.g. Hadhrat Ibrahim رضي الله عنه, Hadhrat Zainul Aabideen رضي الله عنه, Hadhrat Muhammad Baaqir Bin Ali رضي الله عنه and Hadhrat Ja'far bin Muhammad رضي الله عنه, Hadhrat Safiyya (Radhiyallahu anha), the aunt of Rasulallah صلى الله عليه وسلم, etc. Visiting Baqi is an Ibaadat and many ahaadith can be found explaining the rewards. Some of the Ahaadith are mentioned at the end of chapter ten.

At Jannatul Baqi, you should first go towards the grave of Hadhrat Usmaan رضي الله عنه. If you pass any other grave whilst going to the grave of Hadhrat Usmaan رضي الله عنه then recite salaam and carry on. After greeting Hadhrat Usmaan رضي الله عنه properly, you may now return to those you had passed. This is because

Hadhrat Usmaan's ﷺ grave is the most important in Jannatul Baqi. Then visit the grave of Hadhrat Abbaas ﷺ, the uncle of Rasulallah ﷺ.

Many Sahaabah (companions) are buried in Baqi. Some say that they are about ten thousand. Make dua for all of them.

It is mustahab to greet Rasulallah ﷺ everyday as well as those buried in Baqi. Hadhrat Aa'isha ﷺ says, "Whenever Rasulallah ﷺ used to come to my house, he would always first visit Jannatul Baqi."

53. It is mustahab for the visitor to Madinah Munawwarah to visit the graves of the Shuhadaa (martyrs) of Uhud every Thursday. Perform Fajr Salaah in Masjidun Nabawi and then leave so that you may return before Zuhr so that salaah will be read with jamaat in the masjid. Perhaps Thursday is chosen for this visit because it was on that day that this battle was fought or because it was on the morning of this day that Rasulallah ﷺ made dua for this ummat or gave some good news.

Make two different niyyats (intentions) to visit Mount Uhud because the virtues of Mount Uhud itself too have been mentioned in the Hadith. At Uhud, first go to the grave of Hadhrat Hamza ﷺ, the uncle of Rasulallah ﷺ, about whom Rasulallah ﷺ has said: "The best of my uncles is Hamza," and "On the day of Qiyaamah Hamza shall be the leader of all 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 and Islam in the Battle of Uhud.

54. Another important place of ziyaarah (visiting) is Masjidul Quba. It is best for the visitor to Madinah to go there on a

Saturday with the niyyah (intention) of both visiting the Masjid as well as performing salaah in it. According to a Hadith: "Performing salaah in the Masjid of Quba is equal to performing Umrah." Another Hadith says that Rasulullah ﷺ used to visit Masjidul Quba every Saturday.

After the Masjid of Makkah, the Masjid of Madinah and Baitul Muqaddas, the Masjid of Quba is the most important. Rasulullah ﷺ 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."

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

55. After these places you should also visit the other blessed places of Madinah. There are about thirty such places well known to the people of Madinah. There are also seven famous wells. Visit them and drink the water. These are the wells from the waters of which Rasulullah ﷺ used to perform wudhu and ghusl.
56. Go to the well of Bir-e-Arees near Masjid-e-Quba, drink of its water and perform wudhu. It is said that Rasulullah ﷺ allowed the sweetness of his mouth (saliva) to fall into this well. Also visit the well near Masjidul Fatah close to the Khandaq (trench). Try to visit these blessed places well known to the people of Madinah and drink of these waters with the niyyah and dua for health and *barkat* (blessings). The names of these wells are: Bir-e-Arees, Bir-e-Kha, Bir-e-Rooma, Bir-Aras, Bir-Buda'ah, and Bir-Bassa. These are six. As for the seventh, it is Bir-Suqya, Bir-Ahn, or Bir-Jamal.

Some say that there are altogether seventeen wells which Rasulullah ﷺ used. Not all of these are known today as also

is the case of many masaajid between Makkah and Madinah where Rasulullah ﷺ had made some ibaadat.

57. While in Madinah give as much sadaqah as possible to the people of Madinah. Those who live in Madinah should be given sadaqah first because it is waajib to love the people of this Holy City. Keep many fasts whilst staying in Madinah. Then give as much charity as possible to those who are the neighbours of Rasulullah ﷺ. Whenever you buy anything in Madinah do so with the intention of helping the people to do their business. As for those people of Madinah who do not have shops, then give them gifts.
58. Treat the people of Madinah very well. These are the neighbours of Rasulullah ﷺ. Respect the people of Madinah even though some of them may not treat you very well.
59. Rasulullah ﷺ said: “Hadhrat Jibra'il عليه السلام told me many times about the correct behaviour towards neighbours.” In this Hadith all neighbours are included. The Hadith did not only refer to the pious ones. It includes the pious as well as the ordinary people.

Once Hadhrat Imaam Maalik رحمه الله visited Khalifa Al Mahdi and told him: “Fear Allah and be mindful of your duty towards him. Then behave towards the people of Madinah with mercy and kindness because they are the people of the city of Rasulullah ﷺ and Rasulullah ﷺ said: “Madinah is the city of my hijrat, my grave will be there and on the Day of Qiyaamah I will wake up there. Its people are my neighbours. It is the responsibility of my ummah to care for them. Whoever, for my sake, cares for them, I shall intercede for him and whoever ignores my advice about my neighbours, Allah will make him drink from Tinatul Khabaal (a very bad punishment). According to another Hadith Tinatul Khabaal is

a drink that has blood, sweat, pus, etc. of the people of Jahannam.

60. You should at all times remember the holiness of the city of Madinah and that this is the place chosen by Allah for His beloved Rasul ﷺ after his escaping from Makkah. This is the place where Rasulullah ﷺ used to walk.

When you first see Madinah Munawwarah, think that this is the city which Allah Ta'ala had chosen for His messenger. 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. Here, 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. Keep in mind his greatness and his high position because Allah Ta'ala has joined his name to His own name. Fear for yourself that in these holy places you do not commit any sin because of which your good deeds will all be wiped out.

Allah Ta'ala says in the Qur-aan:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ
وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ
أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

“O you who believe, do not raise your voices louder than the voice of the Prophet ﷺ and do not speak aloud to him as you speak aloud to one another otherwise your deeds will become useless and you will not even know.”

Then think about the time when the Sahaabah (Radhiyallahu Anhum) used to be with Rasulallah ﷺ looking at him, listening to him and learning from him. Thereafter feel sorry that until now you have not been able to visit Rasulallah ﷺ and the Sahaabah (Radhiyallahu Anhum). If this is the position here in this world, what will be the case in the hereafter? Will you be allowed to come before Rasulallah ﷺ or will you be stopped and turned away in disgrace? Will your sins stop you from being in his presence?

Rasulallah ﷺ has said: “On the day of Qiyaamah some people will be turned away from me. I shall say: ‘But these are my people.’ It shall be replied: “You do not know what they did after you.”

Thus dear reader, if you have broken the sunnah of Muhammad ﷺ then be very worried. Do not think that your sins will not come between you and Rasulallah ﷺ.

At the time of entering Madinah Munawwarah have hope that just as Allah Ta'ala had brought you from very far to the

door of Rasulallah ﷺ so also it is possible that Allah Ta'ala in His infinite mercy will allow us to meet him in the Aakhirah.

May Allah Ta'ala allow me this meeting through the *waseelah* (means) of His beloved Nabi Muhammad ﷺ. *Aameen*.

61. Before leaving Madinah Munawwarah, perform two farewell rakaats in Masjidun Nabawi, preferably in the Riyaadhul Jannah. Then make a farewell salaam to Rasulallah ﷺ.

Now before leaving Madinah Munawwarah, make dua for your needs and for acceptance by Allah Ta'ala of your Haj and ziyaarah. Also make dua for a safe return home and that this should not be your last presence in the Holy Land. Let tears flow at the time of leaving. If you are sincere, these tears can be a sign of acceptance. When tears do not flow then at least imitate those who cry. When leaving, give charity and read the masnoon duas that are normally read when returning from somewhere. Leave now in the sunnah manner.

Due to my own weakness I could not fully write the proper *aadaab* (etiquettes and behaviour) when presenting ourselves at Madinah Munawwarah. Please do forgive me. I wish to end this chapter with some stories about visitors to the blessed grave of Rasulallah ﷺ so that these can be examples for us. The famous story of Hadhrat Utbah ؓ and some others have already been mentioned.

Stories of the pious visiting the Raudha Mubaarak

Uwais Qarni رضي الله عنه comes to Madinah

Hadhrat Uwais Qarni رضي الله عنه was a famous Taabi'ee who was well known to be the best of Taabi'een (those who met the Sahaabah, the friends of Rasulullah ﷺ). He lived during the era of Rasulullah ﷺ but because he had to take care of his mother, he could not meet Rasulullah ﷺ. Rasulullah ﷺ himself called him the best of the Taabi'een' and also said about him, that if he, Uwais Qarni رضي الله عنه, had to take an oath that something would happen, then Allah Ta'ala would make sure that it happened, and if anyone had the chance of meeting him, then he should ask him to make dua for his forgiveness. Rasulullah ﷺ said to Hadhrat Umar رضي الله عنه and Hadhrat Ali رضي الله عنه, "Let Uwais make dua for your forgiveness."

His virtues are very great. He was martyred in the Battle of Siffeen fighting on the side of Hadhrat Ali رضي الله عنه. When he came to Madinah Munawwarah after Haj, he entered the Masjid where someone pointed out to him the resting place of Raslulullah ﷺ. After seeing it, he became so deeply affected that he fell unconscious. After getting up he said: "Take me out of this city as I will never find rest in this place where lies buried the most beloved Rasul of Allah."

Story of a villager

Once a villager visited the grave of Rasulullah ﷺ and said: "O Allah, you have commanded that slaves must be set free. Here lies your most beloved messenger and here stands your slave at the final resting place of Your Messenger. I beg you to free this humble slave

from the fire of Jahannam. Suddenly he heard a voice: “Why did you only ask for yourself? Why didn’t you ask for all of mankind? We have freed you from Jahannam.”

Another incident of a villager

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.”

Story of Haatim Asam Balkhy رَحْمَةُ اللَّهِ عَلَيْهِ

Haatim Asam Balkhy was a very pious saint who secluded himself in a room for thirty years. He did not speak to anyone except when it was absolutely necessary. When he visited the holy grave of Rasulullah ﷺ in Madinah Munawwarah he said: “O Allah, we have come to the grave of your beloved. Do not send us away from here without being forgiven.” A voice was heard from above saying: “Of course, we only allowed you the chance of visiting the grave of My beloved so that your duas can be answered. Go now! We have forgiven you and your companions and all those who are present here.”

Story Ibraaheem bin Shaybaan رحمۃ اللہ علیہ

Sheikh Ibrahim bin Shaybaan رحمۃ اللہ علیہ said: “When I visited Madinah Munawwarah after performing Haj, I said *Assalaamu alaykum* at the grave of Rasulullah ﷺ when suddenly I heard a voice answering from the inside of the room where Rasulullah ﷺ is buried saying, ‘Wa alaykumus salaam.’”

Story of Allamah Qastalaani رحمۃ اللہ علیہ

Hadhrat Allaamah Qastalani رحمۃ اللہ علیہ says: “Once I became so ill that the doctors lost all hope. For many years I remained ill. One day on the 28th of Jamadul Ulaa 893 A.H. while in Makkah I made dua to Allah Ta’ala through the *waseelah* (name) of Rasulullah ﷺ that Allah Ta’ala cures me of my sickness. Whilst asleep, I saw a dream in which I saw a man with a piece of paper in his hand on which was written: ‘Rasulullah ﷺ has commanded that this medicine be given to Ahmad bin Qastalani.’ When I awoke I was completely cured.”

Hadhrat Allama Qastalani رحمۃ اللہ علیہ also says: “During the year 885 A.H., whilst returning from visiting the holy grave of Rasulullah ﷺ, my maid-servant was seriously hurt in an accident with a deer. She suffered great pain and discomfort. Seeing this I made dua through the *waseelah* (name) of Rasulullah ﷺ for her health. Then I had a dream in which I saw a man with a Jinn in the shape of a deer. It was that same deer that had hurt my dear servant. The man said to me: “Rasulullah ﷺ has sent him to you.” I then scolded the Jinn and made him promise never to do such a thing again. Thereafter I awoke and discovered that the maid was completely cured.”

Story of Ibraaheem Khawwaas رحمۃ اللہ علیہ

Hadhrat Ibraheem Khawwaas رحمۃ اللہ علیہ says: “Once on a journey I suffered such thirst that while travelling I fell unconscious. Whilst unconscious, someone threw some water on my face. When I got up I saw a very handsome man on horseback. He gave me water to drink and asked me to join him on his horse. I climbed onto the horse and after going a short distance he turned to me saying: ‘What place is this?’ I replied: ‘This is the holy city of Madinah Munawwarah.’ He said: ‘Climb down now and when you reach the holy grave of Rasulullah ﷺ say to him that your brother Khidar sends his salaams and greetings.’”

Story of Abdul Khair Al-Aqta’ رحمۃ اللہ علیہ

Hadhrat Sheikh Abdul Khair al Aqta رحمۃ اللہ علیہ said: “Once, on a visit to Madinah Tayyibah, I suffered such hunger that for five days I had absolutely nothing to eat. I could not even find something to taste. I went to the grave of Rasulullah ﷺ and after greeting him and his two companions I said to Rasulullah ﷺ: ‘O Rasulullah ﷺ tonight it is my wish to be your guest.’ I then went towards the mimbar and fell asleep behind it. In my sleep I saw Rasulullah ﷺ in a dream sitting with Hadhrat Abu Bakr ؓ in front of him. Hadhrat Ali ؓ called me and said: ‘Look, Rasulullah ﷺ has arrived.’ I stood up and Rasulullah ﷺ gave me a piece of bread. I ate half of it. When I woke up, I discovered that I still had the other half of that bread in my hand.”

Khidhar ؑ meets a Saint

Once, one of the Abdaal (a special kind of saint) met Hadhrat Khidhar ؑ and asked him whether he had ever met anyone from the saints

who was higher in position than himself. He replied: "Yes, I have. I was once in the Masjid in Madinah Munawwarah where I saw Muhaddith Abdur Razzaaq رحمته الله عليه teaching Hadith to his students. On one side was a young man sitting with his head bent on his knees. I went to him and said: "Do you not see these people listening to the words of Rasulullah ﷺ. Why do you not join them?" Without lifting up his head or turning in my direction the youth answered: "Over there you see those who listen to Hadith from the mouth of Abdur Razzaaq (slave of the Razzaaq), while over here you see me listening to Hadith directly from Razzaaq (Allah Ta'ala Himself)."

Hadhrat Khidhar عليه السلام said: "If what you say is true then you should be able to tell me who I am?" He lifted up his head and said: "If I am not making a mistake then you are Hadhrat Khidhar عليه السلام." Hadhrat Khidhar عليه السلام said: "From then onwards I realized that among the saints of Allah Ta'ala there are such people who are so high in position that even I cannot recognize them."

May Allah be pleased with them and cause us all to benefit through them -*Aameen*.

Another incident of Ibraaheem Khawaas رحمته الله عليه

A pious person says: "Once in Madinah Munawwarah we were discussing the miracles that Allah Ta'ala caused to take place at the hands of those pious saintly ones who are close to Him. Near us a blind person was sitting and listening to us. He came to us and said: 'I am enjoying your discussion. Listen to my story. I am in charge of feeding a family. I used to go in the direction of Jannatul Baqi (the graveyard of Madinah Munawwarah) to fetch firewood. There I once saw a young man. Seeing him I thought to myself that perhaps he was mad. I wanted to rob him of his kurta and ordered him to take it off. He refused saying: 'Go away, go in Allah's care.' I ordered him

thrice to take off his kurta and he then said: ‘Do you seriously want to rob me of my kurta?’ I replied: ‘You have no other choice or I shall take it by force.’ He then pointed two fingers in the direction of my eyes and immediately both my eyes jumped out of their sockets and fell to the ground. Greatly worried and sorry I said: ‘For Allah’s sake tell me who you are?’ He replied: ‘I am Ibraaheem Khawaas.’”

The story of Abul Wafaa

Another saint says: “While living in Makkah Mukarramah a friend of mine once came to me saying: ‘I have brought for you a present.’ He then told a friend of his: ‘Tell him your story.’ The man then said: ‘When I left my home to perform Haj, a very large crowd of friends and well-wishers came to bid me farewell. Many came to the outskirts of the village. One of them asked me to give his salaams to Rasulullah ﷺ and his two friends in Madinah Munawwarah. I went to Madinah but there in the Holy City I forgot to give his salaams. I only remembered when we stopped at the first stop, Zul Hulaifa, to put on our Ihraam. I said to my travelling friends, ‘Please take care of my camel for I have to return to Madinah Munawwarah as I have forgotten something there.’ They replied: ‘It is now time for the caravan to move. If you return to Madinah Munawwarah you will never catch up with us before we reach Makkah.’ When I returned to Madinah Munawwarah and gave my friend’s salaam to Rasulullah ﷺ and his two companions, night was already falling. Outside the Masjid I met a person who had returned from Zul Hulaifa who informed me that my companions had left the first stop and were already on the way to Makkah Mukarramah. I went back to the masjid hoping that I would join some other people going to Makkah. Later I fell asleep. Late in the night I saw Rasulullah ﷺ and his two friends in a dream. They were coming towards me.

Hadhrat Abu Bakr رضي الله عنه said: ‘O Rasulullah, this is the person.’ Rasulullah ﷺ turned in my direction saying: ‘O Abul Wafaa!’ I replied: ‘O Rasulullah ﷺ, My name is Abul Abbaas!’ Rasulullah ﷺ replied: ‘No, your name is Abul Wafaa.’ (he who carries out his promise).

Then Rasulullah ﷺ took me by hand and placed me right into the Masjidul Haraam in Makkah. I had been there for eight full days before my travelling friends arrived.”

Abu Waasity meets Ridwaan, The Door Keeper of Jannah

Hadhrat Imaam Abu Waasity رحمته الله عليه says: “One day I made up my mind to visit the grave of Rasulullah ﷺ. When I reached the borders of the Haram Shareef, I felt such extreme thirst that I feared for my life. Fearing that I was about to die, I sat under a thorny tree.

Suddenly a rider on a green horse, with green reins and a green saddle came in front of me. In his hand he held a green glass in which was a greenish drink. I drank from it three times but not a drop became less in the glass. Then he asked me where I was going to and I replied: ‘I was on my way to Madinah to present my salaam to Rasulullah ﷺ and his two companions (Radhiyallahu Anhuma).’

The rider then said, ‘When you reach Madinah Munawwarah and you have presented your salaam then please give my salaams to Rasulullah ﷺ and his friends (Radhiyallahu Anhuma) as well saying, that Ridwaan gives salaams to you three.’” (Ridwaan is the name of the angel who is guarding Jannah.)

Sayyid Ahmad Rifaa'ee رحمته عليه

Hadhrat Sayyid Ahmad Rifaa'ee رحمته عليه is very 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 الْبَعْدِ رُوحِي كُنْتُ أُرْسِلُهَا تُقْبِلُ الْأَرْضَ عَنِّي وَهِيَ نَائِبَتِي
وَهَذِهِ دَوْلَةُ الْأَشْبَاءِ قَدْ حَضَرَتْ فَأَمْدُدْ يَمِينَكَ كَيْ تَحْضِيَ بِهَا شَفَتِي

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

Indeed the hand of Rasulullah ﷺ stretched from the grave and in the presence of an estimated 90 thousand visitors did Sayyid Ahmad Rifaa'ee رحمته عليه kiss it. (See Al-Haawee by Allamah Suyooti رحمته عليه.)

Story of Nuruddin Ayjee رحمته عليه

When the father of Hadhrat Sayyid Nuruddin Ayjee Shareef Afeefuddin رحمته عليه visited Madinah Munawwarah, he presented his salaams in front of the grave of Rasulullah ﷺ. When he said Assalamu alaika Ay-yuhan-nabiyyu wa-rahmatullahi wa-barakaatuh, he and all those present with him heard a voice from the direction of the grave answering:

“Wa alaykumus salaam, O my son.”

Story of Abu Bakr Diyaar Bakri رضي الله عنه

Hadhrat Sheikh Nasr Abdul Wahid bin Abdul Malik bin Muhammad bin Abi Sa'eed Soofi al Karkhi رضي الله عنه says: "After Haj I went to visit Rasulallah ﷺ in Madinah Munawwarah. Having greeted him I was seated near the grave when Sheikh Abu Bakr Diyaar Bakri رضي الله عنه arrived and greeted Rasulallah ﷺ: 'Assalaamu Alayka yaa Rasulallah.' From inside the room of the grave I heard a voice replying:

'Wa Alaykumus salaam yaa Aba Bakr.'"

All those nearby also heard this reply.

Story of a Haashimi Woman

Hadhrat Yusuf bin Ali رضي الله عنه says: "There once lived a woman in Madinah Munawwarah from the Hashimi family whose servants used to treat her very badly. She went with her complaints to the Raudha Mubaarak and poured out her heart to Rasulallah ﷺ. This reply was heard from the grave:

'Do you not like to follow my excellent example? Have patience as I have been patient.'

She said: 'After hearing that voice, all my grief disappeared and all the servants who used to annoy me passed away.'

The Day Usmaan رضي الله عنه was Martyred

Hadhrat Abdullah bin Salaam رضي الله عنه says: "While Hadhrat Usmaan رضي الله عنه was surrounded in his house by his enemies I once went to greet him there. He said to me: 'Dear brother, it is good that you have come. Through that window I have seen Rasulallah ﷺ in a dream and he said to me: 'O Usmaan, I notice that men have detained you in your house. They have let you suffer thirst without water.' I replied: 'Yes

My Master, they have.’ Rasulullāh ﷺ then hung down a pail of water from which I drank the coolness of which I still feel between my shoulders and my chest. Thereafter Rasulullāh ﷺ said: ‘If you so wish then you will be assisted in fighting against them, and if you so wish you may come and break your fast with me this evening.’ I then chose to meet Rasulullāh ﷺ.”

That same day Hadhrat Usmaan ؓ was killed. May Allah Ta’ala be pleased with him.

Story of Ibn Saabit رضي الله عنه

In Makkah there once lived a man called Hadhrat Ibn Saabit رضي الله عنه. He used to perform Haj every year and thereafter used to travel to Madinah Munawwarah for ziyaarah. He did this for seventy years in a row. It so happened that for some reason he once could not go for ziyaarah to Madinah Tayyibah. While sitting in his room one day, lightly asleep, he saw Rasulullāh ﷺ saying to him in a dream: “O Ibn Saabit, this year you did not come to meet me, for this reason I have now come to visit you.”

A Drought in Madinah

During the Khilaafat of Hadhrat Umar ؓ, Madinah was troubled by great drought and hunger. A certain man came to the grave of Rasulullāh ﷺ saying: “O Rasulullāh ﷺ, your ummat is suffering destruction. Beg Allah Ta’ala to send rain from the skies.”

Thereupon he saw Rasulullāh ﷺ in a dream in which Rasulullāh ﷺ said to him: “Give my salaams to Umar and tell him that rain will come. Tell him also to always use intelligence and reason.” The man gave the message to Hadhrat Umar ؓ. When he heard the message,

Hadhrat Umar رضي الله عنه wept bitterly and exclaimed: “O Allah, as much as is in my power I try not to be unmindful.”

A bag with 80 gold coins

Hadhrat Muhammad bin Munkadir رحمته الله عليه relates: “A man once left eighty gold coins in trust with my father before leaving for Jihaad. He said to him before leaving: ‘If you should be in need, you may use them. Then I shall reclaim the amount when I return.’ After that, Madinah Munawwarah experienced great need because of which my father spent the whole amount upon the people.

When the man returned and claimed his money, my father promised to return it the next day (not knowing where it was going to come from). My father then went to the grave of Rasulullah ﷺ where he made dua for the whole night, sometimes at the grave and sometimes at the mimbar, begging for a way out of his problem. In the late part of the night he heard a voice coming to him from the darkness near the grave saying: ‘O Abu Muhammad, take this.’ My father reached out with his hand and a bag was given to him. In it were eighty gold coins!”

Complaining of hunger at the Raudha Mubaarak

Hadhrat Abu Bakr bin Al Muqri رحمته الله عليه says: “Imaam Tabrani رحمته الله عليه, Hadhrat Abu Sheikh رحمته الله عليه and I were once together in Madinah Munawwarah. We could not find anything to eat. Suffering hunger, we used to fast for days on end. In the evening at Esha time I went to the grave of Rasulullah ﷺ and said: ‘O Rasulullah ﷺ, we are extremely hungry.’ After returning from there Hadhrat Abu Qaasim Tabrani رحمته الله عليه said to me: ‘Sit down! Food shall either come to us or we

shall die.’ Abu Bakr said: ‘Abu Sheikh and I waited while Imaam Tabrani رحمته الله عليه remained seated, in deep thought. Suddenly a man from the Alawi family knocked at the door. We opened the door and found a man with two servants, each one carrying a large basket with many kinds of delicious foods. We all ate and having filled our stomachs we thought that the leftovers would be eaten by the servants. However the Alawi left all the food with us and said before leaving: ‘You have complained about hunger to Rasulullah ﷺ. I have seen Rasulullah ﷺ in a dream and he commanded me to bring food to you.’”

Story of Ibn Jalaa رحمته الله عليه

Hadhrat Ibn Jalaa رحمته الله عليه says: “While in Madinah Munawwarah I once suffered tremendous hunger. It became so unbearable that I came to the grave of Rasulullah ﷺ and said: ‘O Rasulullah ﷺ, I suffer great hunger. I am now your guest.’ Thereafter sleep overtook me and in a dream I saw Rasulullah ﷺ giving me a piece of bread. I ate half of it and when I woke up I found myself with the other half of that piece of bread still in my hands.”

(A similar incident of Sheikh Abdul Khair Aqta is mentioned in story No. 8)

Hunger in Madinah Munawwarah

Sufi Abu Abdillah Muhammad bin Abi Zar'aa رحمته الله عليه says: “My father, Abu Abdillah Khafif رحمته الله عليه and I once came to Makkah Mukarramah and in the Holy City we suffered great hunger. In that poor condition we travelled to Madinah Munawwarah. We slept without any food on empty stomachs. I was then a small child and repeatedly complained to my father of the hunger that I felt. My father then went to the grave of Rasulullah ﷺ and after having greeted him said: ‘O

Rasulullah ﷺ, today I am your guest.’ Having said that, my father sat down in deep thought. After sitting like that for a short while he lifted up his head and we saw him first crying and then laughing. Someone asked him the reason for his crying and laughing and he replied: ‘I have seen Rasulallah ﷺ and he gave me a few dirhams. When I opened my hands I found those dirhams there.’”

Sufi Abu Abdillah then says: “Allah blessed us so much that those dirhams lasted us till we reached our hometown, Shiraz.”

The Guest of Rasulallah ﷺ

Sheikh Ahmad Muhammad Sufi راجع الحديث says: “Once I wandered around in the desert for about thirteen months suffering such great hunger and thirst that my skin dried out. In that needy condition I reached Madinah Munawwarah. There, I first greeted Rasulallah ﷺ and his two friends. Afterwards I fell asleep. In my dream I saw Rasulallah ﷺ and he said to me: ‘O Ahmad, you have come to me.’ I replied: ‘Yes Sir, I have come and I am suffering from hunger. Now I am your guest.’ Rasulallah ﷺ said: ‘Open your two hands.’ I did as I was told and Rasulallah ﷺ filled them with dirhams. When I awoke, both my hands were still filled with money. From there I immediately rose to buy bread and *faluda* and then returned to the desert.”

The servant who slapped a Muazzin

Hadhrat Saabit bin Ahmad Abul Qasim Baghdadi راجع الحديث relates that he once saw a muazzin calling out the azaan for Fajr Salaah in the Masjid of Madinah Munawwarah. When the muazzin said: “*Assalaatu khairum minan nowm*” (Verily salaah is better than sleep), a servant came along and gave him a hard smack. Crying, he exclaimed. “O Rasulallah ﷺ, look what is being done to me in your

mubaarak presence!” Immediately after this complaint, the servant became paralysed and fell down. Those who were nearby, picked him up and took him to his home where he died after three days.

Sareed, an Arab Dish

Hadhrat Sayyid Abu Muhammad Abdus Salaam Husainy رحمۃ اللہ علیہ says: “Once, for three days I could find nothing to eat in Madinah Munawwarah. I went to perform two rakaats near the mimbar. I then turned to the grave of Rasulullah ﷺ and said: ‘O my grandfather, I am hungry and my heart desires to eat *sareed* (an Arab dish).’ Thereafter I went to sleep. After a short while someone came along and woke me up. He had a wooden bowl in which was the most delicious sareed made with oil and meat, and with a very delicious aroma. He gave this to me. I asked him where it came from and he replied: “For three days my children have been asking me to cook *sareed* and only today did I find the means to do so. Having cooked it, I fell asleep and in my dream Rasulullah ﷺ came to me and said: ‘A brother of yours has asked me to feed him with that very food. Feed him now on my behalf.’”

Story of Sheikh Abdus Salaam رحمۃ اللہ علیہ

Sheikh Abdus Salaam bin Abil Qasim Saqali رحمۃ اللہ علیہ says: “A man told me, ‘I was once in Madinah Munawwarah and had become so poor that I had nothing to eat and because of this I became very weak. I went to the grave of Rasulullah ﷺ and said: ‘O master! I have come from Egypt and for five months now I have been in your presence. I beg of Allah and of you that someone should take charge of feeding me or that I may be able to go home.’ Thereafter I made dua for other things as well and went to sit down near the mimbar.”

“I then noticed a man standing before the grave and I heard him say: ‘O my grandfather, O my grandfather.’ Then he came to me. He took me by the hand and said, ‘Rise’. I arose and went with him. We left the Masjid through Baab-e-Jibra’il and from there past Jannatul Baqi and then entered a tent. In it we found a slave-girl baking bread. While she worked, my host kept me busy in conversation. When the loaves of bread were ready, the girl cut them in halves and placed them before us in two plates. She brought a container of ghee and poured it over the bread. Then she put before us some of the very best dates. My host asked me to eat, which I did.

He again asked me to eat and once more I ate till I was full. When he asked me a third time I said: ‘Sir, for many months I have not eaten wheat. I cannot eat any more.’ He took all that was left, placed it in a basket and put with it about one Saa’ (about 3,2 kilograms) of dates. Then he asked me my name, which I told him. He said: ‘By Allah, do not ever complain again to my grandfather, Rasulullah ﷺ. It disturbs him greatly. For as long as you will stay here, whenever you have the need for food, it shall be sent to you.’”

Then he said to his slave: “Take this basket and go with our guest to the grave of Rasulullah ﷺ.” I left him and went with the slave towards the grave. When we reached Jannatul Baqi I said to the slave: “It is alright, for now I know the way. You may return. The slave replied: ‘By Allah, I do not have the right to return without having left you at the grave. Perhaps Rasulullah ﷺ will inform my master if I should.’ So saying, he accompanied me to the grave. For four days I ate from that same basket. When the food was finished and I felt hungry, the same slave came to me again with food, and so it went on until a caravan left for Yambu and I returned home with them.”

Story of a Blind Man

A blind man, Hadhrat Abul Abbaas bin Nafes Maqri رحمته الله عليه says: “When I was in Madinah Munawwarah I suffered hunger for three days. I went to the grave of Rasulullah ﷺ and said: ‘O Rasulullah ﷺ! I am indeed suffering from hunger.’ Then because of the great weakness in my body, I fell asleep. While I was asleep a young maiden came to me and shook me by the leg to awaken me and asked me to follow her. I did as she requested. She took me to her house and placed before me some bread, ghee and dates. Then she said: ‘Abul Abbaas, eat because my grandfather commanded me to feed you. Whenever you feel hungry you are free to come here and partake of our food.’”

It will be noticed that in the majority of cases Rasulullah ﷺ ordered such people who were blood relations, belonging to his noble family to assist the needy. This was especially the case when the hungry were in need of food. Those who love to give in charity will always take from their own household to assist those who are in need. For this very reason Rasulullah ﷺ preferred to command members of his own family (the sayyids) to feed the needy.

Story of a Khurasaani

A man from Khurasaan used to perform Haj annually. After Haj he would visit Madinah Munawwarah and among other habits, he always visited Hadhrat Sayyid Tahir Alawi رحمته الله عليه and presented him with gifts. Once, someone from Madinah Munawwarah said to the Khurasaani: “Whatever you give to Sayyid Tahir A’lawi is being wasted by him and is being spent for sinful purposes.”

For this reason, when he came to Madinah Munawwarah the next year, he gave him nothing. When he came the following year he again gave him nothing and distributed his gifts among the poor people of Madinah Munawwarah.

Before he left his home for Haj in the third year, he saw Rasulallah ﷺ in a dream in which Rasulallah ﷺ said to him: “You have wronged Sayyid Tahir A’lawi. You believed the words of his enemy and thereupon stopped giving gifts to him. Do not let that happen again. Whatever you refused him in the past should be given and continue to do so in the future.”

When the Khurasaani awoke he was very frightened. He filled a bag with six hundred dinars on which he wrote the name of Sayyid Tahir and took it with him to Madinah Munawwarah. When he arrived at the house of Sayyid Tahir he found a large gathering around him, listening to his discourses. On seeing him the Sayyid said: “O man from Khuraasaan, if Rasulallah ﷺ did not speak to you, you would not have reached me now. You have believed the words of Allah's enemy and withheld your charitable gifts from me. Only when you were commanded by Rasulallah ﷺ to present the gifts of three years did you come here. Come forward and give me the six hundred dinars.”

Hearing this, the Khurasaani was surprised. He admitted that it was indeed as the Sayyid had said. Before handing over the bag he asked: “How did you come to know of this?” Sayyid Tahir replied: ‘I know all the details. When you did not give me anything in the first year, it affected me greatly because I suffered poverty. When you left in the second year without giving me anything, it pained me much more and I still suffered. Thereafter I saw Rasulallah ﷺ in a dream in which he said to me: ‘Do not be distressed for I have scolded the Khurasaani in a dream and I have commanded him to give that which he withheld in the past and that as long as it is within his power, never to stop giving you.’ I thanked Allah Ta’ala for that dream. So when you appeared before me today I was certain that my dream was true.’”

On hearing this, the Khurasaani took out the bag with the 600 dinars and gave it to the Sayyid. He kissed his hands and begged forgiveness for his fault in believing the word of his enemy.

Sayyid Samhudi related this story and then explained that Hadhrat Sayyid Tahir رحمته الله عليه was actually the son of Hadhrat Yahya رحمته الله عليه the son of Hadhrat Husain رحمته الله عليه the son of Hadhrat Ja'far رحمته الله عليه the son of Hadhrat Ubaid Husain رحمته الله عليه the son of Hadhrat Ali bin Abi Talib عليه السلام. May Allah be pleased with them all.

A lady dies at the Raudha Mubaarak

A lady once came to Hadhrat Aa'isha رضي الله عنها and begged her to let her see the grave of Rasulullah صلى الله عليه وسلم in the room where he is buried. Hadhrat Aa'isha رضي الله عنها pulled away the curtain, and when the lady saw the grave she cried so bitterly and continuously that she passed away.

Story of Khalid ibn Ma'daan رحمته الله عليه

Abdah, the daughter of Khalid bin Ma'dan رحمته الله عليه, says: “Whenever my father used to lie down to sleep at night, he used to become very restless and impatient to see Rasulullah صلى الله عليه وسلم. Then he used to call out the names of the Muhaajireen رضي الله عنهم and Ansaar رضي الله عنهم and say: ‘O Allah, these men are my predecessors and my heart longs to meet them and my longing and yearning for them knows no bounds. O Allah, let me die quickly so that I may meet them.’ He used to say this until he fell asleep.”

Story of a man who visits Hadhrat Usmaan ﷺ

Hadhrat Usmaan bin Haneef رضي الله عنه reports: “A certain man came to see Hadhrat Usmaan رضي الله عنه on more than one occasion for some problem but the Khalifah paid no attention to him and neither did he try to assist him in his problem. This man complained to Hadhrat Ibn Haneef رضي الله عنه who advised him: ‘Perform wudhu and read two rakaats in the masjid of Rasulullah ﷺ. Then recite this dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيِّ
الرَّحْمَةِ، يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ بِكَ إِلَى رَبِّكَ أَنْ تُقْضَى حَاجَتِي

“O Allah, I ask You and I turn to You through Our Nabi Muhammad ﷺ, The Prophet of Mercy. O Muhammad, through you I turn to Your Lord that my need be fulfilled.”

Then having read this put your need before Allah Ta’ala.’ The man did as he was advised. Thereafter he went to Hadhrat Usmaan رضي الله عنه. When he reached there he was surprised to see the gate keeper coming out to meet him and guide him into the presence of Hadhrat Usmaan رضي الله عنه, who met him with great honour and respectfully begged his forgiveness for not having been able to assist him. Hadhrat Usmaan رضي الله عنه then asked him about his needs and very quickly assisted him saying: ‘If there is any need for my help in the future, then inform me without any hesitation.’

The man left and returned to Ibn Haneef رضي الله عنه to thank him for his advice and said: ‘Through your intercession and pleading, my problem is settled.’ Ibn Haneef رضي الله عنه replied: ‘I never did any pleading on your behalf. The truth of the matter is that I was once in the presence of Rasulullah ﷺ when a blind man came to complain of his

blindness. Rasulallah ﷺ said: 'If you so wish, then have patience and if you so wish, I shall pray to Allah for your sight.' The man said: 'O Rasulallah ﷺ, I have no guide to lead me and suffer great discomfort.' Rasulallah ﷺ told him to make wudhu, perform two rakaats salaah and then recite this same dua and thereafter put your problem before Allah Ta'ala. It was not long afterwards that the same man came along healed of his blindness, with no loss of sight at all."

(The story of the blind man has already been mentioned under number thirty two of 'Adaab of Ziyaarah').

Ayoub Sakhtiyaani رَحْمَةُ اللَّهِ عَلَيْهِ at the Raudha Mubaarak

Hadhrat Abdullah bin Mubaarak رَحْمَةُ اللَّهِ عَلَيْهِ says: "I heard Imaam Abu Haneefah رَحْمَةُ اللَّهِ عَلَيْهِ say: 'When Hadhrat Ayyub Sakhtiyaani رَحْمَةُ اللَّهِ عَلَيْهِ was in Madinah Munawwarah, I was also present, and I watched to see how he was going to pay his respects to Rasulallah ﷺ. I saw him standing facing the grave with his back to the Qiblah. Standing there, without saying any words, he just cried and cried.'"

A man's health restored at the Raudha Mubaarak

Abu Muhammad Ashbaily رَحْمَةُ اللَّهِ عَلَيْهِ says: "Once a man from Granada become so seriously ill that doctors gave up all hope for his recovery. The Wazeer, Hadhrat Abu Abdullah Muhammad رَحْمَةُ اللَّهِ عَلَيْهِ wrote a letter addressed to Rasulallah ﷺ, which he gave to the Haajis to be read at the grave of Rasulallah ﷺ. In it he also wrote a few lines of poetry, which are mentioned in 'Wafaa al Wafaa'. In the letter he wrote a dua asking for the return of good health to the sick person. The caravan

reached Madinah Munawwarah where the letter was read before the grave. When the reader returned from Haj and met his former sick brother, he was surprised to see him in such excellent health as if he had never been ill at all.”

Demise of Hadhrat Abu Bakr ؓ

Hadhrat Aa'isha ؓ relates that when her father, Hadhrat Abu Bakr ؓ fell ill, he said: “When I pass away bring my body to the grave of Rasulullah ﷺ and inform him that this is Abu Bakr whose greatest wish is to be buried next to you. If permission is granted from the grave, bury me there, otherwise let me be buried in Jannatul Baqi.”

When he passed away, his body was taken to the grave of Rasulullah ﷺ and permission was requested, to which a voice from the grave replied: “Let him enter with honour and respect.”

Hadhrat Ali ؓ says: “When the end came near for Hadhrat Abu Bakr ؓ he made me sit near him and said: ‘O Ali ؓ when I die, wash me with those same hands with which you washed Rasulullah ﷺ and having put it over me, take my body to the room wherein lies Rasulullah ﷺ. Beg his permission for me to be buried there. If permission is granted, let me be buried there; otherwise let me lie with the Muslims in their graveyard (i.e. Baqi).”

Hadhrat Ali ؓ continues: “When the body was ready for burial and placed before the grave, I came forward and said: ‘O Rasulullah ﷺ, this is Abu Bakr who begs permission to be buried next to you.’

Hadhrat Ali ؓ says: ‘I saw with my own eyes the flap of the door opening and a voice was heard saying: ‘Bring the friend to his friend.’”

(In his book ‘Khassa'is-e Kubraa’, Allama Suyuti راجع البصائر discussed these reports and considered them both weak and rejected. However, that is

looking at it from the eyes of a Muhaddith. The historical aspect is not denied.)

Sa'eed ibnul Musayyib رضي الله عنه alone in Masjid-e-Nabawi

Hadhrat Sa'eed ibnul Musayyib رضي الله عنه is one of the most noted Taabi'een, about whom many astonishing tales are told regarding his great piety, fear of Allah and fearlessly speaking the truth in the face of difficulty. For fifty years he did not miss any salaah with jamaat, and for forty years he heard the Azaan for salaah while he was already in the Masjid awaiting salaah at all times. For fifty years he performed the Fajar Salaah with the same wudhu with which he had performed Isha Salaah.

During the well-known battle of Harrah in the year 63 A.H. between the forces of Yazid and the people of Madinah Munawwarah, the people of Madinah were so frightened that many of them fled. Some remained in their homes, while the horses of Yazid's armies roamed around 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 رضي الله عنه found himself completely alone in the Masjid at times. 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."

These stories are examples from the lives of those filled with love for Rasulullah ﷺ, ready to sacrifice their lives for his sake. Now, before ending this chapter, I wish to mention three incidents as a warning.

Marwaan desires to remove the mimbar of Rasulullah ﷺ

During the Khilaafat of Ameer Mu'aawiyah ؓ, Marwaan the governor of Madinah Munawwarah, desired to remove the mimbar of Rasulullah ﷺ from the Masjid of Madinah to Syria. It is possible that he may have come to this decision after consultation with Hadhrat Mu'aawiyah ؓ or perhaps he wanted to do it merely for the sake of attaining its blessings. As soon as workmen began to dismantle the mimbar, an eclipse of the sun took place in Madinah Munawwarah. Such darkness descended that the stars became visible. People were filled with fear and thought this was because the mimbar was being removed.

Marwaan appeared before the people and apologetically explained that the intention was not to remove the mimbar. Hadhrat Mu'aawiyah ؓ had written from Damascus saying that there was danger of the mimbar being attacked by white ants eating away the bottom steps. For this reason it has been decided to add extra steps to the bottom, and increase the height. Soon a carpenter was called to add six more steps to the bottom and the mimbar was placed on top of these steps. The mimbar then came to have nine steps, whereas previously it had only three steps during the time of Rasulullah ﷺ; viz. two steps and a seat on top.

Sultaan Nuruddin Zangi راجه الله عليه protecting the Raudha Mubaarak

Sultan Nuruddin Zangi راجه الله عليه was a just ruler, and a very pious person who spent much of his time in special prayer, 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 Raudha. 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 persons 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 Baqi 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 prayer mat, 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 Baqi.

On hearing the true story, the king cried in gratitude. Allah Ta'ala 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 grave. 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.

40 men try to remove the bodies of Abu Bakr ؓ and Umar ؓ

Hadhrat Sheikh Shamsuddin Sawaab رَحْمَةُ اللهِ عَلَيْهِ who used to be one of the Supervisors of the Haram of Madinah Munawwarah relates: "I once had a close friend who used to often visit the Governor of Madinah Munawwarah. Whenever I requested any special favours from the Governor, I used to acquire it through him. One day he came to me and said: "A terrible thing happened today. Some people came to the Governor and bribed him to assist them in removing the bodies of Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ from where they are buried, and the Governor has accepted the bribe."

Hadhrat Sheikh Sawaab رَحْمَةُ اللهِ عَلَيْهِ then says: "This news filled me with sadness and distress and I was extremely perturbed, when suddenly the messenger of the Governor arrived at my door to summon me. I accompanied him and the governor said to me: "Tonight some people will come to the Masjid. Do not stop them. Let them do whatever they wish, and do not try to stop them." I said: "Very well," and left.

However I could not rest. Instead I remained seated behind the grave of Rasulullah ﷺ crying for the rest of the day. Not for a second did my tears stop flowing. No one knew what I was going through. When later that evening after the Isha Salaah, all the people had left the masjid and we closed the doors of the masjid, some people came and made us open Baabus Salaam (the door nearest to the house of the Governor). As they entered I counted them and they were forty men in all. With them they had shovels, baskets for carrying the earth, and many other tools, normally used for digging. They all went towards the room wherein the graves are. I swear by Allah that they had hardly reached the mimbar when the earth opened up and swallowed them all with their tools. It happened in such a way that not a sign of any of them was left.

The Governor waited for them in his house for a long time. Then he called me and asked: "O Sawaab, have these people still not reached you?" I replied: "Yes sir, they came." I explained to him what had happened. This shocked him and he exclaimed: "What did you say!? Did that happen?" I replied: "Yes that is what happened. Come I shall show you the place." He said: "No, there is no need. Keep quiet, if you tell anybody about this, your head will be cut off." May Allah Ta'ala through His mercy and favours guide us to behave correctly in this sacred place and save us from punishment due to misbehaviour. *Aameen.*

Important Note

In the stories just related, we have come across many cases where Rasulullah ﷺ had been seen in a dream. Now it is my duty to bring to the notice of the readers, something very important. It is that whenever Rasulullah ﷺ was seen in a dream, it must be believed that it was Rasulullah ﷺ who was seen and no one else. There are many authentic reports where it is stated that Rasulullah ﷺ said: “Whoever sees me in a dream, has indeed seen me, for verily shaytaan is not allowed to imitate me.”

People see Rasulullah ﷺ in many different forms. The difference does not lie in him but in the beholder. The eyes belong to the body of the beholder and as such the instrument (eyes) changes from person to person. For example in the case of green, red, blue or black spectacles, if one looks at an object with any of these coloured spectacles the picture will be according to the colour of the spectacles. However, the form and shape of the actual object will not change. Hence, when any one sees Rasulullah ﷺ and notices on him anything which does not befit one of such a high rank, it should be borne in mind that the fault lies in the beholder and not in Rasulullah ﷺ. Similarly, if the one having the dream hears anything from Rasulullah ﷺ which is against the Shariah, the fault lies with the listener and not with Rasulullah ﷺ.

Hadhrat Ibn Ameerul Haaj راجعاً إليه writes in his ‘Madkhal’: “After having seen a dream or heard a voice from the unseen, one should be careful about carrying out that order which was seen or heard, when that order is not in accordance with the practice of the pious Ulama of Islam of the first century. One should also guard against following a practice seen in a dream when the practice is against the Shari’ah.”

An example of this is those people to whom Rasulullah ﷺ in a dream gave some order or prohibited something. They then started to

follow that act accordingly without having referred to the Qur-aan and Sunnah. The Qur-aan says:

“And if you differ in anything among yourself, refer it to Allah and His Rasul.”

Referring to him in person will be during his lifetime and comparing with his sunnah will be after his death. Note that even though the saying of Rasulullah ﷺ, “Whosoever sees me in a dream has indeed seen none but me,” is true, yet Allah Ta’ala did not command us to follow the orders received during dreams nor act in accordance to them. In fact Rasulullah ﷺ told us that the pen is lifted from three people: the one asleep till he awakens, the infant and the insane. One can only receive an authentic report from someone who is awake, of sound mind and who is conscious, not from him who is asleep. Thus whenever any order reaches us from Rasulullah ﷺ during our sleep, it should be first examined in the light of the Qur-aan and Sunnah. If it is according to the Shari’ah, the dream and the words spoken are true. They have come to the dreamer as glad tidings. However, if it is against the Shari’ah, then it should be known that the dream is true, but because of satanic influence, some change has taken place in the hearing or seeing instruments (eyes and ears).

Hadhrat Imaam Nawawi رحمه الله writes at the beginning of his book 'Tahzeebul Asmaa wal Lughaat' about the qualities of Rasulullah ﷺ: “Whoever has seen him in a dream, has indeed seen him for shaytaan cannot appear in his form. However, if anything is heard about the rules of the Shari’ah, it is not permissible to follow these, not because of any doubt about the truth of the dream, but because the memory of the dreamer is unreliable.”

Behaviour in Madinah Munawwarah and its Virtues

Great indeed are the virtues of Madinah Munawwarah. What better evidence do we need to prove the virtues of this City of Rasulullah ﷺ than the fact that Allah Ta'ala has chosen it to be the place of residence of His most beloved?

Qadhi Iyaadh رحمته الله عليه writes: “That City indeed deserves to be honoured and respected. It is a city which was once filled with the revelations from Allah Ta'ala, where the Qur-aanic revelation was constantly received. On numerous occasions Jibraeel عليه السلام, Meekaaeel عليه السلام and other respected angels visited the earth, where in all corners the praises of Allah Ta'ala were heard, where 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 and the practice 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.”

The virtues of the city of Madinah Munawwarah are mentioned in many Ahaadith and in this chapter we intend to quote a few of them.

Hadith No. 1

Jaabir ibn Samurah رضي الله عنه said: “I heard Rasulullah ﷺ say: ‘Verily Allah Ta’ala named Madinah, Taabah (meaning the good one) or Tayyibah (the pure).’” [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, pious people. These are some of the reasons mentioned for naming the city Taabah.

Ibn Hajar Makki رحمته الله writes that Madinah Tayyibah has almost one thousand names, of which the five most famous ones are mentioned by Imaam Nawawi رحمته الله in his Manaasik. Madinah, Taabah, Tayyibah, Daar and Yathrib. In the days of ignorance it used to be called Yathrib. However, Rasulullah ﷺ did not approve of this name. The most obvious reason for Rasulullah’s ﷺ dislike is that the name Yathrib means blame and sadness. It was a habit of Rasulullah ﷺ to change all those names which were unsuitable or disapproved.

Imaam Nawawi رحمته الله says that the word Madinah comes from the word Deen, which means “obedience.” Hence Madinah would mean: “The city where Allah Ta’ala is obeyed.” The writer of Ithaaf, after mentioning many names of Madinah says: “The fact that Madinah is called by so many names is in itself a sign that Madinah is a place of honour.”

Hadith No. 2

Hadhrat Abu Hurayrah ؓ reports that Rasulullah ﷺ said: “I have been commanded to take up residence in such a village that consumes all villages. They call it Yathrib 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 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 do so. Hadhrat Umar ؓ reports that Allah Ta’ala the Glorious selected Madinah Munawwarah for His Nabi ﷺ (Kanz). In a Hadith we read that Rasulullah ﷺ said: “Allah Ta’ala revealed to me that in whichever of the towns Madinah, Bahrain or Qinnasreen you shall settle, there shall be your emigration.”

Further, Rasulullah ﷺ said: “The place of my escape has been shown to me. It is a saline land situated between rocky lands. It shall be either Hajr or Madinah.”(Kanz)

It would seem as if there is a certain amount of disagreement between these sets of reports because in the above report Rasulullah ﷺ seems to have been given a choice, and in others he seems to have been commanded. Actually there is no disagreement. First he was given the choice and when he made Istikhaarah, Allah Ta’ala Himself chose Madinah Munawwarah for him.

In the book ‘Tareekh-e-Khamseen’ it is written: “The historical reporters of Islam say: ‘When Rasulullah ﷺ took the oath of allegiance from the Muslims of Madinah Munawwarah at Aqabah, at a time when the Muslims suffered grave and painful difficulties in Makkah Mukarramah, he gave them permission to emigrate to Madinah Munawwarah.’” In Bukhaari and Muslim, Rasulullah ﷺ is reported to have said: “I have been shown the place where my Hijrah

shall be, where date palms abound. I thought that it may be Yamamah but afterwards it became clear that it was Yathrib.”

The Ulama are of the opinion that at first Allah Ta’ala showed him the place with a description which was common with some other towns and later such a description was given which was exclusively of Madinah Munawwarah.

In another Hadith it is reported that Hadhrat Abu Bakr رضي الله عنه wanted permission to migrate to Madinah Munawwarah. Rasulallah صلى الله عليه وسلم 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 Aa’isha (Radhiyallahu anha) where the ground split open and the moon disappeared therein. Abu Bakr رضي الله عنه who knew the meaning of dreams, knew that it referred to Rasulallah صلى الله عليه وسلم travelling from Makkah to Madinah where he would pass away to be buried inside the room of Aa’isha (Radhiyallahu anha). (Khamseen).

Secondly, the Hadith points out that this village consumes all other villages. This could mean that Madinah Munawwarah is the village highest in virtue. Some Ulama state that it means that the virtuous rank of Madinah Munawwarah is such that when the virtuous ranks of others are placed before Madinah Munawwarah, it would appear as if their virtue is non-existent. They say that this is the meaning explained in the Towrah:

“O Taabah! O city of poverty! I shall uplift your roofs above the roofs of all other villages.”

Some other Ulama are of the opinion that the residents of this village shall overcome and conquer the residents of all other villages. Here

they give the same meaning as when one says: “This person ate that person,” meaning that he beat him in a fight. Some Ulama are of the opinion that it contains both the above meanings, viz. that it is more virtuous and will conquer all others.

The author of Mazaahir-e-Haq states: “Whoever resides in this town shall be successful. The town of Madinah has this speciality that whichever nation settled there overcame others. Originally the Amalikites settled there and overcame the rest. Then the Jews came and overcame the Amalikites. Then the Ansaar came and conquered the Jews. Thereafter Rasulullah ﷺ and the Muhaajireen came and they gained such victories that they conquered the earth from the east to the west.

The third point mentioned in this Hadith is that: “People name this town Yathrib and its name is Madinah.” During the period of Jaahiliyyah (days of ignorance) the town was called Yathrib and in the early years of Islam it was also called Yathrib. Rasulullah ﷺ disliked the name Yathrib because it was the name of the Jaahiliyyah and because the name comes from Tharb which means destruction. Originally Yathrib is the name of an idol from which the town got its name. Another version is that Yathrib was the name of an unjust ruler. This is mentioned by Imaam Bukhaari رحمه الله in his book on history where he also quotes a Hadith: “Whoever said Yathrib once should say Madinah ten times in order to make up for his fault.”

Discussing this Hadith, Ibn Hajar Asqalaani رحمه الله says in Fathul Baari that some Ulama have said that it is makrooh to call Madinah Munawwarah by the name of Yathrib. And where the Qur-aan mentions: “O people of Yathrib . . .” in Surah Ahzaab, the Qur-aan actually mentions the words uttered by the idol worshippers. It does not mean that it is permissible to use the word Yathrib. Imaam Ahmad رحمه الله reports a Hadith by Baraa رضي الله عنه, “Whoever calls Madinah ‘Yathrib’ should seek forgiveness, for its name is Taabah.” Abu Ayyub رضي الله عنه reports that Rasulullah ﷺ prohibited calling Madinah ‘Yathrib’.

Hence Isa bin Dinaar Maalki رحمته الله writes: “When one calls Madinah ‘Yathrib’, one sin is written against him and this is either because the word is derived from Tas-reeb which means ‘scolding’ or ‘blame’ or because it comes from Har’b, which means ‘destruction’ and both meanings are unsuitable.” It was always the noble habit of Rasulallah ﷺ to change bad names for good ones.

Some writers mention another source for the name. They say it is named after Yathrib, son of Qinya, son of Mahideel, the son of Eeel, the son of Ays, the son of Iram, the son of Saam, the son of Sayyidana Nooh عليه السلام. They are of the opinion that this person ‘Yathrib’ was the first to settle in the town which was then named after him. Khaibar was named after his brother ‘Khaibar’, who first settled there.

The fourth point mentioned is that “the town casts off evil persons in a similar manner as molten metal casts off dirt.” Some say it means that there is in this Hadith a sign of Islam destroying all idolatry beliefs in the early years of Islam. Others hold the view that it referred in particular to the period when Rasulallah ﷺ was alive.

In another Hadith there is a story that in Madinah Munawwarah there lived a Bedouin (villager). Once he was troubled by a very high fever, as a result of which he intended leaving Madinah Munawwarah. He came to Rasulallah ﷺ and begged his permission to break his oath of allegiance, thereby allowing him to depart from Madinah Munawwarah. Rasulallah ﷺ did not grant him permission. Thereafter he repeatedly came with the same request, which Rasulallah ﷺ always turned down. However, without permission he departed whereupon Rasulallah ﷺ said: “Like fire that casts off dirt from iron that is melted, so also does Madinah cast away evil people, and purifies the righteous.”

Some Ulama state that this will take place during the final days. In the time of Dajjal (the anti-Christ), 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 رحمته الله عليه relates a Hadith: “Dajjaal shall pass through every city except Madinah and Makkah. 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.” Non-believer according to Ibn Hajar رحمته الله عليه includes every person whose Imaan is not sincere.

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. Now comes the question: “Is Madinah Munawwarah even higher in rank than Makkah Mukarramah?” Most of the Ulama say that Makkah is most virtuous in rank. Imaam Maalik رحمته الله عليه and some others have placed Madinah Munawwarah above Makkah. Soon we shall discuss this in more detail. One or two points must however be mentioned here. It is agreed among all the Ulama that the portion of the earth in the immediate area of the body of Rasulullah ﷺ and attached to it, is the most virtuous in rank, and holiest of all the earth.

Ibn Asaakir رحمته الله عليه, Qadhi Iyaadh رحمته الله عليه and others have written accordingly, stating that the whole ummah agrees upon this, considering it even higher in rank than the Ka’bah. Qadhi Ayaadh رحمته الله عليه says it is even higher in rank than the Throne of Allah. The Ulama have said that every person was originally created from the dust 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.

In Mawaahib we read that the earth immediately attached to the body of Rasulullah ﷺ is holier than the whole earth or any other spot on the earth, even more so than the Ka’bah. Ibn Aqeel Hambali رحمته الله عليه

also said it is even higher in rank than the Throne of Allah Ta'ala. Some even go so far as to say that because the body of Rasulallah ﷺ lies in the earth, the earth is higher in rank than the heavens. However, the majority believe that the heavens are higher in rank than the earth. This is so, because Allah Ta'ala is never disobeyed in the heavens, whereas much kufr and shirk (rejection of Islam and setting up partners with Allah Ta'ala) are found on earth. On the other hand the portions of the earth touching the bodies of the Ambiyaa are holier than even the heavens. It is higher in rank than the Throne because Allah Ta'ala is in no need of place, and at this place the body of Rasulallah ﷺ is present.

Another point to bear in mind is that the Ka'bah is the most honoured spot on earth besides the grave of Rasulallah ﷺ. The Ulama are agreed on this. Ibn Hajar رَحْمَةُ اللهِ عَلَيْهِ writing in his Sharh Manaasik, says that whatever differences the Ulama may have regarding the nobleness in rank of Makkah and Madinah, excludes the Ka'bah, because all are agreed that the Ka'bah is a more honoured and a holier place than Madinah Munawwarah, except for the grave of Rasulallah ﷺ. The grave is higher in rank than the Ka'bah.

On the question of whether Makkah or Madinah is higher in rank, Imaam Nawawi رَحْمَةُ اللهِ عَلَيْهِ states, "According to the Shafis and most of the jurists, Makkah is the holier city." This is also the opinion of Imaam Ahmad رَحْمَةُ اللهِ عَلَيْهِ. Mullah Ali Qaari رَحْمَةُ اللهِ عَلَيْهِ says, "This is the view of Imaam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ, Imaam Shafi رَحْمَةُ اللهِ عَلَيْهِ and Imaam Ahmad bin Hambal رَحْمَةُ اللهِ عَلَيْهِ". Ibn Hajar رَحْمَةُ اللهِ عَلَيْهِ says that this was also the reported view of Hadhrat Umar رَضِيَ اللهُ عَنْهُ, Abdullah bin Masood رَضِيَ اللهُ عَنْهُ, Abu Dardaa رَضِيَ اللهُ عَنْهُ, etc. Their reason for saying so is the Hadith stating that the reward for salaah in Makkah is higher (100,000) than the reward for similar deeds in Madinah (50,000). (See Chapter 3- Hadith No. 1 and also Chapter 6- Hadith No. 6 and Chapter 6- Hadith No. 10)

Rasulullah ﷺ is reported to have said to Makkah: “You are indeed the noblest of Allah’s earth and you are the most beloved in Allah’s sight.”

We now come to the view of those who say that Madinah Munawwarah is the holier city. Imaam Maalik رحمته الله was of this view, and so is it reported of Imaam Ahmad رحمته الله and Umar رضي الله عنه. The proof to substantiate their view is firstly the Hadith under discussion, and secondly Rasulallah ﷺ is reported to have said: “Every city was conquered by the sword, except Madinah which was conquered by the Qur-aan.”

Thirdly one should note that Rasulallah’s ﷺ residence in Makkah was for a period of fifty-three years, whereas his residence in Madinah is for a much longer time until the day of Qiyaamah.

Fourthly, we have the body of Rasulallah ﷺ in Madinah Munawwarah and through that, many mercies and blessings descend continuously upon this city. We also know that the Shari’ah was completed here. The number of religious commands that were revealed here were not revealed in Makkah nor in any other city. A further point used to illustrate Madinah’s higher position according to these Ulama is Hadith number five in this chapter.

Furthermore, I believe that these people may have even used Hadith number nine of this chapter to illustrate their view point.

Rasulallah 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

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]

This Hadith too consists of various topics each of which are mentioned in a number of Ahaadith. Firstly, 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. In Bukhaari and Muslim, Ali رضي الله عنه reports that Rasulullah ﷺ said: "I declare a Haram in the area between Mount Ayr and Thowr." Mount Thowr 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. There is however, one major difference between these two Harams according to the Hanafi school of thought. If in the Haram of Makkah any of these prohibited things are done, a sin has been committed and the destroyed thing should be replaced. In Madinah Munawwarah however, it would be considered as something wrong, but no replacement would be required. The prohibition in both towns is there so that the honour of the towns must be borne in mind as is the case around the palaces of kings, where none is allowed to tamper with the trees, plants, etc.

The second point in this Hadith deals with residence in Madinah Munawwarah. In a Hadith reported by Imaam Bukhaari رحمته الله, 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 too 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 رحمته الله 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 Hamzah رضي الله عنه, the uncle of Rasulullah ﷺ became a shaheed, we were present with Rasulullah ﷺ at his grave. The body of Hamza رضي الله عنه was shrouded in a cloth of insufficient length, which could not cover it fully. When it was pulled over his face, the feet were uncovered and when his feet were covered, his face was uncovered. Thereupon, Nabi ﷺ commanded that the face be covered and leaves be used to cover the feet in the grave. The Sahaabah (Radhiyallahu 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 Hijaaz? Come and live here.’ Yet, Madinah Munawwarah will then be better for them, if only they knew...” [Targheeb]

Imaam Muslim رحمته الله reports: “Soon on seeing new towns, their wealth and produce, people will call to 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.” (Zurqani)

What Rasulallah 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 Rasulallah 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.

The third point noted in this Hadith concerns the one who leaves the city of Madinah Munawwarah after having become bored with it. Then Allah Ta’ala will send a better person to replace him. Haafiz Ibn Abdul Barr رحمته الله and Qadhi Ayaadh رحمته الله considered this to refer only to the time of Rasulallah ﷺ whereas Imaam Nawawi رحمته الله and Allamah Abu Maaliki رحمته الله hold the view that it refers to all times in future. Zurqani رحمته الله however notes that this refers to the inhabitants of Madinah Munawwarah and not to those who visit the city for a short while to visit the grave of Rasulallah ﷺ.

Now, an objection arises. History has shown that many of the Sahaabah (Radhiyallahu Anhum) also departed from Madinah Munawwarah to settle in foreign lands after these were opened to the Muslims. Can we say that they also were guilty of the inadvisable act of having become bored in Madinah Munawwarah? Actually this is not the case because these people undertook a great struggle in the interest of Islam. May Allah Ta’ala fill their resting places with noor and blessings. If they had not left Madinah Munawwarah, Islam would never have spread to countries like India etc.

They left Madinah Munawwarah to spread the word of Allah Ta’ala, and not for their own purposes and personal gains. It is due to their sacrifice that Islam is found in every corner of the world today. They travelled for the sake of Islam, and for Allah’s Ta’ala pleasure.

أُرِيدُ وَصَالَهٖ وَ يُرِيدُ هَجْرِي فَاتَّزَكُّ مَا أُرِيدُ لِمَا يُرِيدُ

*Indeed do I love to be joined with my beloved whilst he desires that
I part from him*

Hence I sacrifice my pleasure for the sake of his pleasure

They sacrificed their own comfort for the sake of Allah Ta'ala and His Rasul ﷺ. In their departure from Madinah Munawwarah these Sahaabah (Radhiyallahu Anhum) were deprived of many blessings and rewards (e.g. for salaah in Madinah), they will Insha-Allah be receiving much more because of Islam having spread through them, which makes them recipients of reward till Qiyaamah. This has been explained in the ahaadith over and over again that whoever does any good deed will be rewarded and if another person follows him in doing that same deed, then the original person who was the means will also be rewarded for as long as that deed is being done. Hence these Sahaabah (Radhiyallahu Anhum) will receive so much reward from each and everyone who had accepted Islam and then acted according to the Shari'ah.

Therefore, the elders in the field of 'Teaching and Tableegh' say, "If a person does any good deed the reward of such a deed is received only as long as he lives." However, when he shows others the way, he also receives reward for the deeds of those who were guided by Allah Ta'ala through his efforts. This is a free reward, and is in fact a treasure that becomes an investment from where he can continue to draw dividends, or it becomes as a property rented out to others bringing in rental at all times. Hence one should at all times try one's utmost that as many people as possible should follow the straight path of righteous deeds through one's efforts, thereby bringing reward to themselves.

The fourth topic discussed in the Hadith concerns the one who patiently bears the difficulties of life in Madinah Munawwarah. For such a person Rasulallah ﷺ will act as an intercessor or be their witness. Many other ahaadith express the same facts.

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 ؓ complaining of hardship and difficulty and seeking advice about moving out of Madinah Munawwarah. Abu Sa'eed ؓ replied: "Never! I shall never ever give you such advice for I have personally heard Rasulallah 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.'"

Some Ulama are of the opinion that the reporter of the Hadith is not sure whether Rasulallah ﷺ mentioned the word Shafee (intercessor) or Shaheed (witness). Ibn Hajar راجع الحديث says that the word is Shafee or Shaheed as reported by Jaabir ؓ, Sa'ad bin Abi Waqqaas ؓ, Ibn Umar ؓ, Abu Sa'eed ؓ, Abu Hurayrah ؓ, Asma binte Umayy (Radhiyallahu anha), and Safiyyah binte Abi Ubaid (Radhiyallahu anha). If so many Sahaabah mentioned Shafee or Shaheed it would appear a bit far-fetched that all of them could have been in doubt. Thus it is certain that Rasulallah ﷺ himself mentioned both words, meaning that for some he would be Shafee (intercessor) and for others a Shaheed (witness). Thus for the sinner he will intercede and for the pious he will be a witness. It may also mean that for those who died during Rasulallah's ﷺ lifetime he would act as a witness, and for those who died after him he will be an intercessor. In some other reports we do not read Shafee **or** Shaheed, instead we find Shafee **and** Shaheed. Thus for all these people he will be both intercessor and witness. Rasulallah ﷺ will of course be both of these not for them alone, but for all believers. However, for these special

ones, as a result of the honour of Madinah Munawwarah, he will intercede in a special manner.

Other Ulama say that for these people, Rasulallah's ﷺ special intercession will result in special concessions e.g. leniency at the moment of reckoning (Hisaab), the comfort of the shade of the throne of Allah Ta'ala, speedy entrance to Jannah or being on those special mimbars, as is reported in a Hadith that for some people will be places on mimbars of light. These people will be specially honoured. Why then should they not bear patiently the difficulties of life in Madinah Munawwarah? Why not, when at all times they are near the holy presence of Rasulallah ﷺ. It is better for me to suffer in chains with friends, than to be with strangers in flowering gardens. They are in such a place where rewards are increased. There are sure to be occasional difficulties. Which place on earth has no difficulties especially in these days of evil? Yet in spite of all these hardships, everyone remains in his hometown. How much more gladly should one not bear any difficulties when in Madinah Munawwarah?

Hadhrat Abu Hurayrah رضي الله عنه reports that Rasulallah ﷺ said: "Imaan shall flow back to Madinah Munawwarah as a snake returns to its hole." Some Ulama explain this by saying that this refers to the early days of Islam in Rasulallah's ﷺ lifetime, the time of the first four Khulafaa and the time of the Sahaabah, when all those who had any Imaan in their hearts went to Madinah Munawwarah to visit Rasulallah ﷺ for acquiring knowledge about the Deen.

According to other Ulama it refers for all times to come when people will go to Madinah Munawwarah to visit the grave of Rasulallah ﷺ and to perform salaah in the Holy Masjid and to visit the Holy relics of the times of the Sahaabah (Radhiyallahu Anhum) etc.

However, many other Ulama believe that this refers to the latter days when from all over the world the Deen will come back to Madinah Munawwarah. Their view is strengthened by a Hadith

reported in Tirmizi by Hadhrat Abu Hurayrah ؓ which says, “Of the villages of Islam, the one that shall be destroyed last near the time of Qiyaamah will be Madinah Munawwarah.” (Mishkaat)

Hadith No. 4

Hadhrat Abu Hurayrah ؓ reports that Rasulallah 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 Rasulallah’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 Rasulallah ﷺ, and to acquire the knowledge of Deen.

According to other Ulama it refers to all times to come when people will flock to Madinah Munawwarah to visit the tomb of Rasulallah ﷺ and perform salaah in Masjid-e-Nabawi, and visit the holy sites, etc.

Many other Ulama however say that this refers to the latter days when from all over the world the Deen will come back to Madinah Munawwarah. The view of these is supported by a Hadith reported in Tirmizi by Hadhrat Abu Hurayrah ؓ 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

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

As mentioned before, those who consider Madinah Munawwarah higher in rank than Makkah Mukarramah use this Hadith to prove their view. However, those who claim Makkah to be the higher in virtue contend that this Hadith only refers to blessing in sustenance. In other words reference is made to a special blessing. In a Hadith reported by Imaam Muslim رحمته الله this becomes clearer. The Hadith is as follows:

Hadhrat Abu Hurayrah رضي الله عنه says that it used to be the habit of the Sahaabah (Radhiyallahu Anhum) that whenever the first fruits of the season were picked, they used to place it before Rasulallah صلى الله عليه وسلم, who then used to take it and make dua thus, “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 عليه السلام was Your servant, Your friend and Your Nabi. I am also Your servant and Your Nabi. As Ibrahim عليه السلام made dua for blessings in Makkah, so do I pray for double blessings in Madinah.” Thereafter Rasulallah صلى الله عليه وسلم gave the fruit to a young child. In this Hadith reference is made to Hadhrat Ibrahim’s عليه السلام dua which is in the Qur-aan:

فَجَعَلَ أَفِيدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارزُقَهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ

يَشْكُرُونَ ﴿٣٧﴾

“So fill the hearts of some among men with love towards them and feed them with fruits so that they may give thanks.” (14.37)

In another Hadith, Hadhrat Ibrahim’s عليه السلام desire in his dua was for blessings in the meat and water of Makkah. It is said that Rasulallah’s صلى الله عليه وسلم dua was for similar blessings.

Note that ‘Saa’ and ‘Mudd’ are two measures whereby grain like wheat etc., were measured. The prayer for blessings in these is in fact

a prayer for blessings in sustenance from Allah Ta'ala. According to our pious Ulama, this dua of Rasulallah 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.

Referring once more to those who favour Madinah Munawwarah to be the most virtuous of towns, these learned ones maintain that where Rasulallah ﷺ made dua for blessings in Madinah Munawwarah, it was not confined to food and sustenance alone. It actually was a dua for all that is good, and an increase in righteousness, including both in worldly and spiritual matters.

In one Hadith, Hadhrat Ali ؑ reports: "We were once on a journey with Rasulallah ﷺ. On reaching the watering place at a village called Harrah outside Madinah Munawwarah, Rasulallah ﷺ called for water and performed wudhu. Thereafter, he turned towards the Qiblah and after saying 'Allahu Akbar' recited this dua: 'O Allah, Ibrahim ؑ was Your servant and Your friend, who had prayed to You for blessings for the people of Makkah. I am Muhammad ﷺ, Your servant and Your messenger. I beg of You to bless the people of Madinah. Bless them in their "Saa" and in their "Mudd" as You blessed the people of Makkah, and grant them blessings in abundance." Here Rasulallah ﷺ asks for a threefold more blessing. As for the Hadith, its narrators have been considered as reliable by the author of Targheeb.

Hadhrot Umar ؓ reports: "Once a drought came over Madinah Munawwarah as a result of which the people suffered great hardship. Rasulallah ﷺ commanded all to bear the hardship patiently. Then he gave them these glad tidings that he had begged of Allah Ta'ala to bless them in their 'Saa' and in their 'Mudd'. He also told them: 'Do not eat separately, each one alone. Eat together, for in that lies barakah, so that food for one man will suffice for two, and food for

two will suffice for four and food for four people will suffice for five or six men. Whoever bears patiently the hardship of life in Madinah, for him I shall be a witness or an intercessor on the day of Qiyaamah, and whoever turns away from Madinah to depart from it, Allah Ta'ala will indeed send someone better to replace him and whosoever desires evil against the people of Madinah, he will be destroyed as salt disappears in water.”

Hadith No. 6

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

As already mentioned in the Hadith of Ibn Umar ؓ this theme has also been contained in so many other ahaadith. According to a Hadith in Muslim Shareef, Rasulallah 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 ؓ once said: “May that person become destroyed who threatens our Rasulallah ﷺ.” His son replied: “How can that be since Rasulallah ﷺ has passed away? So how can anyone threaten him.” Jaabir ؓ replied: “Verily I heard Nabi ﷺ say: ‘Whoever threatens the people of Madinah, does indeed threaten this heart of mine.’”

In another Hadith we read: “Whoever threatens the people of Madinah, Allah Ta'ala shall threaten him.” Ubaadah ؓ reports that Rasulallah ﷺ said: “O Allah, whenever anyone persecutes or threatens the people of Madinah, You then threaten 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 nafl acts be accepted.”

Zaid bin Aslam ؓ also reports that Rasulullah ﷺ made this dua against those who desire evil against the people of Madinah. (Kanzul Ummaal)

Note: These words are indeed threatening and frightening and should be taken seriously, especially by those who visit the Holy 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 yourself open to destruction. When dealing with them, try to deal with them with the utmost honesty.

Hadith No. 7

Hadhrat Anas ؓ 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.” [Ahmed 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 the Masjidun Nabawi. They should definitely try their utmost not to miss one salaah in between. If however, they have to go out for visits to places of interest, it is best that this is done between Fajr and Zuhr salaah. They should then perform Fajr in the Holy Masjid and having visited those places after Fajr, return to perform Zuhr Salaah also in the Masjid.

Hadith No. 8

Hadhrat Aa'isha (Radhiyallahu Anha) reports that Rasulullah ﷺ once made dua for the sick, "With the name of Allah and the dust of our earth (mixed) with the saliva from the mouth of some of us heal some of us." [Bukhaari]

According to a Hadith by Imaam Muslim رحمته الله عليه it is reported that whenever someone became ill or injured, Rasulullah ﷺ used to do as is related in this Hadith. Imaam Nawawi رحمته الله عليه reports that Rasulullah ﷺ used to wet his finger with his mubaarak saliva, then rub it in dust and apply it to the injured portion of the body while reading this dua. Some Ulama are of the opinion that this can be done with the dust of any place saying that there is often a sort of relationship between the earth of one's birth place and one's body. (see Fat'hul Baari by Ibrī Hajar).

Other Ulama however consider this a special virtue of the earth of Madinah. Allamah Qastalaani رحمته الله عليه writes in his Mawaahib that among the benefits of the soil of Madinah Munawwarah is that the earth has the healing powers and protection against leprosy. Allamah Zurqani رحمته الله عليه admits that this does not seem rational or medically sound, but this is certain that he who denies these powers does not derive help from it. He then mentions cases of people who had leprosy, and after having applied the dust of Madinah Munawwarah, were healed. Allamah Zurqani رحمته الله عليه further says that 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 saliva to it while you read:

بِسْمِ اللَّهِ تُرَابُ أَرْضِنَا بِرِيقِ بَعْضِنَا شِفَاءٌ لِمَنْ يُضْتَابُ بِأُذُنِ رَبِّنَا

‘With the name of Allah the dust from our earth mixed with the saliva of some of us is a healing medicine for our sick with the permission of our Sustainer.’

The people of Banu Haarith did as advised and were then healed.

One of the reporters of this Hadith says that people used to remove so much sand from that place that a huge hole formed there. Many other people also found success from this treatment.

Allamah Samhudi رحمته الله عليه says that this place still exists and people still take the sand for their sick ones.

In another Hadith, Saabit bin Qays رضي الله عنه reports that Rasulallah ﷺ said: “The sand of Madinah Munawwarah heals leprosy.” As for my humble self, I have found that the sand of Madinah Munawwarah even has healing powers against plague. In Wafaa-ul-Wafaa another Hadith is reported where Rasulallah 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

Ibn Umar رضي الله عنهما reports that Rasulallah ﷺ said: “Whoever has the means to die in Madinah, let him die there for I shall intercede on behalf of everyone who dies there.” [Tirmizi]

Many Sahaabah (Radhiyallahu Anhum) have quoted this Hadith. Soomeena رضي الله عنه reports that Nabi ﷺ said, “Whosoever is able to die in no other place except Madinah, should die in Madinah, for I am a witness for all those who die in Madinah.” (Targheeb)

The Ulama state that the Hadith indicates that they will enjoy Rasulullah's ﷺ intercession in a very special manner for we are aware of the fact that he is the intercessor on behalf of all Muslims. Further, "to have the means" here actually means 'has the ability to remain in Madinah Munawwarah till the end of his life. Zurqaani رحمه الله says that this is encouragement towards remaining in Madinah Munawwarah and not leaving the blessed city.

My most respected elder Sayyid Ahmad Faizabaadi رحمه الله, the founder of Madrasah Uloom Shar'iyya in Madinah Munawwarah, and the elder brother of Sheikhul Arab Wal Ajam Moulana Husain Ahmad Madani رحمه الله always said, "It is my heart-felt 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 رحمه الله always used to make dua at the Multazam that, "O Allah, grant me death in Madinah."

The dua of Hadhrat Umar ؓ is well known,

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ وَاجْعَلْ مَوْتِي بِبَلَدِ رَسُولِكَ

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

Outwardly, Umar ؓ 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 companions in the Masjid of Madinah, during the salaah, he suffered martyrdom at the hands of a kaafir called Abu Lu'lu.

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 believer 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 believer 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 wives are buried?

Imaam Maalik رحمته الله عليه reports that ten thousand Sahaabah are buried there. How fortunate indeed is he who is buried there where countless mercies descend continuously?

Ibn Najjaar رحمته الله عليه 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.

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."

Hadith No. 10

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]

Two points are mentioned in this Hadith.

Firstly, the garden of Jannah lying between the house and the mimbar. According to the most famous versions, “house” here means the room of Hadhrat Aa’isha (Radhiyallahu Anha), wherein Rasulullah ﷺ is buried. Some Ulama give a more general meaning to “house”, meaning the house wherein all the wives were living. This version is strengthened by a Hadith of Imaam Ahmad رحمته الله عليه, wherein the garden of Jannah is said to lie between; “These houses and my mimbar”.

Nowadays, since the reign of Waleed bin Abdul Malik all those houses have been incorporated into the Masjid in order to increase it in size. There are three explanations for this statement according to the learned Ulama.

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.

Secondly it may mean that whoever performs ibaadah in this place shall receive one of the gardens of Jannah, which means that worship in this spot is a means towards acquiring a garden in Jannah.

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. Ibn Hajar رحمته الله عليه says: “This is a Hadith used to illustrate the fact that Madinah Munawwarah is higher in rank than Makkah Mukarramah, because the Hadith clearly states that this spot is a part of 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.”

This third explanation is the most accepted one by the Ulama. Ibn Hajar Makki رحمته الله عليه states that the best explanation is the one quoted from Imaam Maalik رحمته الله عليه viz. The Hadith be taken literally and that this spot shall be transferred back to Jannah.

The second point mentioned in Hadith No. 10 is that: ‘My mimbar stands upon my pond of water.’ Here too the Ulama have three versions by way of explanation:

Firstly it may mean that the mimbar which now stands inside the Masjid of Madinah Munawwarah will be physically transferred onto the pond of water on the day of Qiyaamah.

Secondly we read in Rasulallah’s ﷺ description of the pool of water, the Kausar, that it shall have a mimbar for me, from which one would deduce that this mimbar seems to have nothing to do with the mimbar of the Masjid.

Thirdly it may mean that praying in the area of the mimbar will mean that one shall have the good fortune of meeting Rasulallah ﷺ at the pond of Kowthar [where one shall be given a drink by Rasulallah ﷺ himself].

Qadhi Iyaadh رحمته الله عليه writes in his Shifa that the first explanation seems to be the most accepted one. Ibn Hajar رحمته الله عليه too says that the mimbar referred to is the same one that shall be on the Howdh-e-Kowthar. This is further corroborated by the Hadith reported by Hadhrat Abu Sa’eed Khudri رضي الله عنه which says: “The feet of my mimbar shall be made into pillars on the day of Qiyaamah.”

Apart from these, many others favour the same meaning. Hence, when visiting Madinah Munawwarah, one should try to offer special prayers at these places and read much durood and salawaat.

Note: Apart from these two places, there are many other places inside the Masjid where special prayers may be offered. Most of these are normally mentioned in haj guides. A few of these will be mentioned below;

Mullah Ali Qaari رحمۃ اللہ علیہ 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 (nafl) salaah and dua. This applies especially to that portion of the Masjid which used to be the Masjid during the time of Rasulallah ﷺ (before its extension). The pillars in this area are extremely blessed. According to Imaam Bukhaari رحمۃ اللہ علیہ, the Sahaabah of Rasulallah ﷺ used to offer much salaah at these pillars. They are eight in number.”

1. Ustuwaana-e-Mukhallak

This is also called the Ustuwaana-e-Hannanah, the weeping pillar. This is the most blessed of these pillars for this was the place of salaah for Rasulallah ﷺ. A date palm used to grow on this spot. Before the mimbar was built, Rasulallah ﷺ used to lean on it while delivering the khutba (sermon). When the mimbar was built, Rasulallah 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. Rasulallah ﷺ went to the tree, placed his hand on it and the crying stopped. Rasulallah 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 رحمۃ اللہ علیہ reported this story, he cried bitterly and said: “O people! This tree longed so much for Rasulallah 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 Rasulallah ﷺ went to it for the first time, the tree cried so

loudly that it almost split open. Rasulallah ﷺ descended from the mimbar and placed his hand on the tree because of which its crying stopped gradually as a child quiets 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. Mukhallak means the pillar which has a blended fragrance put onto it.

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

2. Ustuwaana-e-Aa'isha رضي الله عنها

This is also called the Ustuwaan-e-Muhaajireen, because originally the Muhaajireen used to sit near this spot. Rasulallah 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 Aa'isha رضي الله عنها that Rasulallah ﷺ 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 رضي الله عنه, she pointed out this spot. Hence it is called Ustuwaan-e-Aa'isha, because the Hadith is reported by her and the exact spot was shown by her. It is a fact that Abu Bakr رضي الله عنه and Umar رضي الله عنه used to perform salaah here very often.

3. Ustuwaan-e-Towbah

This pillar is also known as Ustuwaan-e-Abu Lubabah. Abu Lubabah was one of the famous Sahaabah. During the battle against the Banu Quraizah, whilst the Muslims were surrounding 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 ﷺ 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 ﷺ himself must untie me." When Rasulullah ﷺ 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. Then after a few days, one morning, whilst Rasulullah ﷺ was performing Tahajjud Salaah in the house of Umm-e-Salama (Radhiyallahu Anha), he received the good news that his taubah had been accepted. The Sahaabah (Radhiyallahu Anhum) conveyed the news to him, and wanted to untie him but he refused, saying: "As long as the 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 Fajr Salaah

he untied him. Some Ulama are of the opinion that Abu Lubaba was one of those three Sahaabah who stayed behind in the battle of Tabuk, and became so filled with sadness and grief that he tied himself to this tree waiting for his taubah to be accepted. Then finally after many days his taubah was accepted when the verses of the Qur'aan were revealed. Then only was he untied. This spot is very near the one at which Rasulallah ﷺ sat for I'tikaaf, and most of the poor and needy ones used to be seated there. Rasulallah ﷺ very often used to remain there with them after Fajr till the sun rose.

4. Ustuwaana-e-Sareer

Sareer means sleeping place. It is reported that Rasulallah 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. Ustuwaana-e-Ali ﷺ

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 (Radhiyallahu Anhum) used to sit when keeping watch or acting as gate keepers. Ali ﷺ used to be the one who mostly sat here and kept watch, therefore it is often called Ustuwaan-e-Ali ﷺ. When Rasulallah ﷺ entered the Masjid from the door of Aa'isha (Radhiyallahu Anha)'s room, he passed this spot.

6. Ustuwaan-e-Wufood

Wufood means delegations. Whenever deputations arrived to meet Rasulallah ﷺ on behalf of their tribes, they sat here and he used to meet them, converse with them and teach them Deen. The Ulama have differences of opinion in fixing the exact spots of number five and six. For details see "Nuz'hatun Naazereen," etc.

7. Ustuwaan-e-Tahajjud

It is reported that this was the spot where late at night a carpet was spread for Rasulallah ﷺ to perform Tahajjud salaah, after all the people had left. According to some reports this was also the place where for three nights Rasulallah ﷺ performed his Taraaweeh Salaah. A very large group of Sahaabah gathered to follow him. Thereafter, fearing that this form of prayer may become obligatory, he stopped leading the gathering. However, the most famous report states that the Taraaweeh Salaah was performed in the Masjid and not in the house. At that time, this place was not part of the Masjid as it is today.

8. Ustuwaan-e-Jibra'il

This was the usual place where Jibraeel عليه السلام would enter to visit Rasulallah ﷺ. Today it cannot be seen as it lies inside the Holy Hujra (room) of Rasulallah ﷺ.

Conclusion

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

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