



*In the Court of*

**Rasulullah**

صلى الله  
عليه  
وسلم

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*A personal experience by*

Shafeequl Ummah Moulana Shah Muhammad Farouk Sahib  
(*rahimahullah*) the distinguished Khalifa of Maseehul Ummat  
Moulana Shah Muhammad Maseehullah Khan Sahib (*rahimahullah*)

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قال الله تعالى ، لا ترفعوا اصواتكم فوق صوت النبي

In the Court of Rasulullah (sallallahu alayhi wa sallam)

*A personal experience by Shafeequl Ummah Moulana Shah Muhammad Farouk Sahib (rahimahullah) the distinguished Khalifa of Maseehul Ummat Moulana Shah Muhammad Maseehullah Khan Sahib (rahimahullah)*

We praise Allah and convey salutations and greetings upon His Noble Messenger (sallallahu alayhi wa sallam).

### **Intention for the journey to Madinah Tayyibah (May Allah increase it's Nobility)**

By the sole grace of Allah and the spiritual blessings of my honourable *Sheikh*, at this occasion certain aspects regarding the journey to Madinah Tayyibah will be discussed.

What intention should one make before departing for this journey? Once in the *Majlis* of Hazrat Hajee Imdaadullah Sahib (rahmatullahi alayh) a discussion pertaining to the intention for the journey to Madinah Tayyibah was in progress.

Some learned personalities were of view that one should travel with the intention of visiting *Madinah Tayyibah*. Some said that one should travel with the intention of visiting *Masjidun Nabawi* (sallallahu alayhi wa sallam). Some Ulama were of the opinion that the journey to Madinah Munawwarah should be undertaken with the intention of visiting the Rauda-e-Aqdas.

In conclusion to this entire discussion Hazrat Hajee Imdaadullah Sahib (rahmatullahi alayh) said; "O friends! What should truly be determined is, through which eminent personality have *Madinah Tayyibah*, *Masjidun Nabawi*, and the *Rauda Aqdas* acquired their significance? Undoubtedly, *Masjidun Nabawi* and *Rauda Aqdas* etc. enjoy loftiness over other places due to their relationship with the Messenger of Mercy, the Leader of both worlds (sallallahu alayhi wa sallam). It is the desire of this humble servant that *Madinah* should be visited with the intention of meeting that personality through whom these places have acquired their supremacy.

One thing has been assured, and that is – Alhumdulillah - I am going to *Madinah Tayyibah* with the intention of visiting and meeting Rasulullah (sallallahu alayhi wa sallam). I am going to meet *Huzoor* (sallallahu alayhi wa sallam). He will be my host and I shall be his guest.

My *Hazrat* used to offer this unique advice – "Take careful note! Be particular about remaining in the condition of wudhu and continue reciting Durood Shareef." Hazrat Moulana Thanwi (rahmatullahi alayh) used to advise that whilst journeying to *Madinah Tayyibah* recite *Surah Al Kauthar* one thousand times. This deed greatly pleases Rasulullah (sallallahu alayhi wa sallam). The great favours and honour that Allah Ta'ala has bestowed upon Rasulullah (sallallahu alayhi wa sallam) are mentioned in this Surah. This Surah was a source of great pleasure for Rasulullah (sallallahu alayhi wa sallam), hence Hazrat Thanwi (rahmatullahi alayh) advised that one should recite *Surah Al Kauthar* one thousand times during this journey and convey the reward to Rasulullah (sallallahu alayhi wa sallam).

## The Journey to Madinah Tayyibah

When this servant made a firm conviction to undertake this journey, I presented myself in the service of Hazrat Aarfi (rahmatullahi alayh). Hazrat Aarfi (rahmatullahi alayh) advised me, that after presenting durood and salaam, address Rasulullah (sallallahu alayhi wa sallam) further:

*“The grief of my carelessness  
The guilt of my inner state  
The anxiety of staying unaware  
I have come to you from place to place  
With this entire caravan ”*

This much said and you will be showered with an extra ordinary experience. Alhumdulillah, this lowly servant captured these advices of my elders and journeyed to *Madinah Tayyibah*. It was the habit of *Huẓoor* (sallallahu alayhi wa sallam) that whenever he needed to take a break during a journey and it would coincide with salaah time, he would perform the salaah in the open terraces of the low-lying declivities. I also got taufeeq of performing Salaah at such a place.

O Allah! Grant us the unique blessings of this place. Allah Ta’ala has kept tremendous blessings in the entire vicinity of this sacred land, so as we proceeded through those places we kept asking Allah Ta’ala for their blessings, Alhumdulillah, we were given the taufeeq of that too.

When Madinah Tayyibah drew close, Allah showered my heart with a strange inspirational thought,

*“Madinah is coming closer and closer, our fortune is escalating higher and higher. ”*

*Oh-ho!* How exalted and unblemished is the status of Madinah, and how ignoble and wicked am I ! Allah further inspired me - how exalted is the status of *Madinah* and how sinful I am! From where have you mustered courage to come here? With what face will you present yourself in front of Rasulullah (sallallahu alayhi wa sallam)? This thought left me dumbstruck and I began weeping profusely.

On the one hand the enthusiasm and passion to be in the presence of Rasulullah (sallallahu alayhi wa sallam) was thrusting me forward, whilst on the other hand my shortcomings were pegging me back - What should I do? How am I to present myself before Rasulullah (sallallahu alayhi wa sallam)? I cannot measure to what extent I have opposed His lifestyle, how many sunnats of his have I trampled under my feet?

Today I will come face to face with that benefactor whose lifestyle and mannerisms I have undermined and whose sunnats I have trampled. Am I worthy of standing before him? I became entangled between a feeling of restlessness and endurance – are you aware of what you are doing? Where have you taken the courage to come?

However the poetic brilliance of a saintly person was a source of guidance for me from which I derived tremendous reassurance and solace, I do not remember the first line...

*“Let the darkness of your sins accompany you to the perfect spiritual guide ”*

*Oh ho!* The stark realisation of my inner impurity troubled me but I was going towards an ocean brimming with purification. Most certainly, any person who dives into this ocean will be spiritually purified.

However, how can I pre-empt my inner reformation? Surely by taking the darkness of your sins (to the ocean of recognition) this darkness will, Insha Allah, upon reaching there be immediately obliterated.

Subsequently this verse of the Qur’an came to mind,

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

the understood meaning of which is, *when you have oppressed your souls and you have perpetrated sinful deeds then present yourself to our Rasul and in his presence seek forgiveness from us and when you do that, then you will find us accepting your repentance and having mercy.* (Surah Nisaa)

### **In Madinah Tayyibah**

*Alhumdulillah*, eventually I mustered the courage and placed my first step on the blessed land. Instantaneously a thought flashed through my mind that today with the taufeeq of my Allah and with the *barakah* of my *Sheikh* I have entered *Madinah Tayyibah*; in essence I have entered Jannah. I placed my luggage at my lodging, and hurriedly took a bath and changed into a fresh set of clothes, applied perfume and gracefully proceeded towards the court of Rasulallah (sallallahu alayhi wa sallam); reciting Durood Shareef - my lifetime ambition and desire to witness the magnificent Green Dome! O Allah how will that Green Dome be, directly beneath which the most blessed personality is resting, together with two of his most distinguished Sahabah (R.A)!

It is mentioned in a Hadith that Rasulallah (sallallahu alayhi wa sallam) said, *“Allah Ta’ala made (the yeast) and from the same yeast he created myself, Abu Bakr (RA) and Umar (RA).”*

I am present before such great personalities who have been created from one source.

O Allah, my fortune has proliferated. You have showered immeasurable favour upon a non-entity like myself who is devoid of any worth and significance. O Allah, You have truly honoured your servant despite my insignificance. For this unfaithful servant, at this moment, there is no greater favour and honour that You could have bestowed upon me.

O Allah my eyes are so impure that they do not deserve the vision of the grave of Rasulallah (sallallahu alayhi wa sallam) – How do I find purity within my eyes that will enable me to set my eyes upon the Rauda Mubarak?

O Allah, if only You can grant me such tears that will purify and cleanse the impurity and weakness of my sight so that I can see the blessed grave of your beloved Nabi (sallallahu alayhi wasallam). This purification will enable me to see it with due respect. I repeated these duas as I proceeded.

Shari'ah has advised that it is not incumbent to enter *Masjidun Nabawi* through any specific door. Whichever door is easily accessible, one may enter from it. Yes, it has been the practice of the saintly people to enter through *Baab Jibraeel*. However, if you have difficulty in finding this door, or by doing so you will be inconveniencing other people then enter through some other door.

The Shari'ah has further advised regarding the etiquette of visiting this honoured place to first enter that area second in rank to the *Rauda Aqdas* which is *Riyadul Jannah*. A thought entered my mind that, you are incapable of entering the court of Rasulullah (sallallahu alayhi wasallam) instantly, hence you should first enter Jannat and become a Jannati, thereafter I would be able to present my face to Allah's beloved Nabi (sallallahu alayhi wasallam).

One person was very kind to me and lovingly offered me his place in Riyadul Jannah. Upon seeing me he said, "Moulana, it seems that you have come here for the first time?" I replied, "Yes I have come for the first time, in fact I have just arrived." He replied, "For that matter I forsake my place and you may perform your Nafl salaah."

O Allah my fortune has proliferated! Your mercy is immeasurable. You have given me the opportunity to make sajdah in Riyadul Jannah, O Allah! upon which ground have I made sajdah today? The ground upon which Sahabah (RA) used to make sajdah!

For this lowly unfaithful servant there can be no greater favour and honour than to be given the privilege of making sajdah where the Sahabah had placed their foreheads.

### **In The Presence Of Rasulullah (sallallahu alayhi wasallam)**

*Alhumdulillah*, by now I was overtaken by an overwhelming conviction that Allah has treated me like one who is sure to enter *Jannat* by allowing me to pray in *Riyadul Jannah*, and reinforced me with the ability to present myself in front of the blessed grave of Rasulullah (sallallahu alayhi wasallam). Weeping relentlessly and trembling in every joint, I proceeded to present my self in front of the radiant face of Rasulullah (sallallahu alayhi wasallam).

Allamah Sayyed Sulayman Nadwi (rahmatullahi alayh) came to mind, and what does he say,

*“(Rasulullah sallallahu alayhi wa sallam) is Makki, Madani, Hashimi, Muttalibi  
For mankind this family lineage and genealogy is of great pride  
Advance gently and respectfully, with lowered gaze and speak softly  
As the soul of the Arabian messenger is resting here ”*

My *Hazrat* advised me to be cautious when visiting a saintly person's grave. Firstly ascertain, if you had to visit the same person in his lifetime, how close would you stand? Whatever feeling enters your heart at that point – act upon that.

I reflected if I were to have visited Rasulullah (sallallahu alayhi wa sallam) during his lifetime, certainly I would not have ventured very close to him (due to the awe and respect of his personality), instead I would have maintained a comfortable distance. Hence, wherever your feet start trembling and you begin to feel uncomfortable, stop right there and make your salaam from that spot. For you that is the mark of nearness to Rasulullah (sallallahu alayhi wasallam).

There is not an iota of space in this universe that can match or equal the sacredness of the earth upon which Rasulullah (sallallahu alayhi wa sallam) is resting. This place supercedes the Throne of Allah and the *Baytullah* in rank and virtue. How ecstatic is the feeling! Where has Allah brought me? Which salaam should I present? O Allah inspire me as to which salaam I should present to Rasulullah (sallallahu alayhi wasallam). Allah put in my heart, O my servant when my beloved Nabi (sallallahu alayhi wasallam) came to me during Me'raj, the salaam that I presented to him, you should also present him with the very same salaam.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

“Assalamu alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh.”

So I presented the same salaam.

The moment I presented this salaam, the appearance of Rasulullah (sallallahu alayhi wasallam) flashed across my mind. *Subhanallah!* What a beautifully glowing face, *wah wah*, all dressed in white; his blessed beard is beyond description. *Subhanallah!* What beauty Allah Ta'ala has given the beloved son of Amina (RA).

*Alhamdulillah!* How handsome is Rasulullah (sallallahu alayhi wasallam); with a radiant face, wearing a round *topi* on his head. Oh his gentle beautiful eyes with *surma* applied in them, focusing towards his visitor - looking at his Ummati. This is a moment when a lover is infatuated by the ecstasy of meeting his beloved. How deficient and weak am I in front of the greatest of mankind. Our eyes are imperfect so what can we see? This is no little favour that the blessed and perfect eyes of Rasulullah (sallallahu alayhi wa sallam) have focused on this insignificant and sinful servant? Certainly it is something most precious and significant.

*Alhamdulillah*, we can say with utmost conviction that despite the fact that we have not seen Rasulullah (sallallahu alayhi wa sallam) in our lifetime, the noble gaze of Rasulullah (sallallahu alayhi wa sallam) has definitely fallen on us. May Allah grant us ability to truly honour and respect this relationship. My *Hazrat* said that when making salaam, *salaat* should also be included. Thus I included

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Hazrat Thanwi (rahmatullahi alayh) has done us great favour by advising us to add on

' يَا سَيِّدِي ' ( Ya Sayyidi ) with the salaam.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا رَسُولَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا نَبِيَّ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا سَيِّدَ الْمُرْسَلِينَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ

In the past our pious ancestors were not in the habit of presenting lengthy salaam. After presenting the salaam, this thought entered my heart, O Allah, where have you brought me and at whose feet am I standing? At the feet of that great personality whose splendid countenance was

يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

“He will convey to them the clear signs and he will purify them and teach them the Qur’an and teach them wisdom ” (Surah Baqarah)

O Rasul of Allah (sallallahu alayhi wa sallam) you have been delegated to recite for the people the verses of the Qur’an, you purify them and remove their impurities, and teach them the knowledge of the book, wisdom and the love of Allah. I have come into your blessed company to acquire these blessings.

Instantaneously, the thought came to me, O unfaithful one ! Why don't you revive your Imaan (Faith)? O Rasul of Allah (sallallahu alayhi wa sallam) you witnessed the Imaan of the Sahabah (RA). I am also your Ummati. I am renewing my Imaan in your presence:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهُ

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

O Rasul of Allah (sallallahu alayhi wa sallam), be witness to my faith and let my faith be so soundly established that it is preserved and protected till my last moment. I have come here with great hope and aspiration, hopeful and requesting you to intercede on my behalf.

شَفَاعَتِ يَا حَبِيبَ اللَّهِ

شَفَاعَتِ يَا نَبِيَّ اللَّهِ

## شَفَاعَتُ يَا خَاتَمِ الْأَنْبِيَاءِ

With your intercession we will be successful in the Hereafter. Without your intercession our salvation is in great jeopardy. I am ashamed of myself for the past that I have been disobeying your commands. I pledge never to disobey your commands in future.

O Rasul of Allah (sallallahu alayhi wa sallam) please forgive me, I will resist from disobeying you in future. I promise to conform my appearance and my character according to your Sunnah and I take an oath to spend the rest of my life serving your Deen.

O Rasul of Allah (sallallahu alayhi wa sallam), I will take with me from your court the ability to serve and benefit your Deen. Please grant me those abilities; I have built up high aspirations before coming here; I am your visitor - I am in need of each and every blessing of Madinah; I do not deserve them but I am in need of them. Cast your blessed gaze at me. I have hope that I shall also be granted the blessings and gifts like the person coming here is blessed, although I am not entitled to this honour.

Bless me! You are the cupbearer of *Kauthar*, You will be the most important and distinguished personality on the Day of Judgment. Please have mercy on me. Allow me to drink the water of *Kauthar* on the Day of Judgement from your very own hands. Promise me that you will intercede on my behalf.

I have brought salaams from many people, so and so, so and so, so and so ... Please accept their salaams and they have also expressed their desire to visit you.

Please make dua for them that they may visit you. These people have brought Imaan in you, they are your sincere *Ummaties*, and they have been left behind, with their most ardent desire unfulfilled. Due to their circumstances they are unable to visit you. They have also sent salaams and request for dua to be accepted in your court. It is through their duas that I am present here today. Please accept my coming to you. As long as I am staying in *Madinah Munanwarah*, I shall continue visiting you, please accept my visits.

O Rasul of Allah (sallallahu alayhi wasallam), indeed I am deficient in true respect and etiquette, and I am certainly unable to display the desired respect that is due to your court. Kindly overlook the aspects of respect for which I have fallen short.

O Rasul of Allah (sallallahu alayhi wasallam) consider me to be an innocent child, the lowest of your *Ummaties* and overlook my deficiencies.

I do not deserve to be here in this blessed city of yours where angels are descending perpetually. Allow this lowly servant to remain here for this short stay and forgive me for those rights and duties that I am unable to fulfill, tolerate my stay in your city and return me to my home with your blessings and in a state that you are pleased with me.

O Rasul of Allah (sallallahu alayhi wa sallam), let not this be my last visit to your noble city, please have mercy on me, and kindly request Allah on my behalf that I may come again and again and again and again to your court; I should continuously be blessed with the opportunity of being present in your court.



I have presented myself in your company to acquire a firm connection with the *Qur'an Majeed* - that I may be spiritually purified; that my wrong doings be reformed and corrected; that I be blessed with the knowledge of Deen; and that I be blessed with wisdom and recognition of Allah Ta'ala. I have entered your company to acquire these gems.

After saying these words, proceed towards *Shaykhayn* and present your Salaams.

السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ ،  
السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ، يَا أَبَا بَكْرَ الصِّدِّيقِ ، رَضِيَ اللَّهُ تَعَالَى عَنْهُ ،  
السَّلَامُ عَلَيْكَ يَا تَاجَ الْعُلَمَاءِ ،  
السَّلَامُ عَلَيْكَ يَا صِهْرَ النَّبِيِّ الْمُصْطَفَى ،  
السَّلَامُ عَلَيْكَ يَا خَلِيفَتُ الْأَوَّلِ ، رَضِيَ اللَّهُ تَعَالَى عَنْهُ ،

Present a short Salaam and say, O Abu Bakr As Siddeeq (RA), you have a great status. It was only for you that Rasulullah (sallallahu alayhi wasallam) said

أَرْحَمَ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ

You are very soft hearted. Your heart is filled with mercy and compassion. I have come into your company to acquire this soft heartedness and compassion.

Your position is closest to Rasulullah (sallallahu alayhi wasallam). Please intercede on my behalf to Rasulullah (sallallahu alayhi wasallam) for whatever requests I have made. Now turn your attention towards Sayyidina Farooq A'zam (RA).

السَّلَامُ عَلَيْكَ يَا عُمَرَ ،  
السَّلَامُ عَلَيْكَ يَا خَلِيفَتُ الثَّانِي ،  
السَّلَامُ عَلَيْكَ يَا تَاجَ الْعُلَمَاءِ ،  
السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ،  
السَّلَامُ عَلَيْكَ يَا صِهْرَ النَّبِيِّ الْمُصْطَفَى ، وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

You also have an extraordinary rank. You are a person with a very lofty position. Rasulullah (sallallahu alayhi wasallam) said about you:

أَشَدُّهُمْ فِي أَمْرِ اللَّهِ عُمَرَ

Your firmness and steadfastness in Deen is unparalleled. You have acquired perfection in this regard. I have come in your company to take this steadfastness and fortitude from you. You are very close to Rasulallah (sallallahu alayhi wa sallam). Kindly intercede on my behalf to Rasulallah (sallallahu alayhi wa sallam) for whatever requests I have made, please intercede for their acceptance.

Requesting someone to intercede on your behalf for your wishes and desires is established from the Hadith and is a *Sunnah* practise. Thus one may request the *Shaykhayn* to intercede on one's behalf.

Now make dua. O Allah! eternally shower your mercy upon these great personalities, let your infinite blessings rain upon them and O Allah, through the intercession of your beloved Nabi (sallallahu alayhi wa sallam) and his two companions, grant me steadfastness of *Imaan* and a perfect and righteous lifestyle. O Allah when my last moment arrives, let it be that I am actively engaged in spreading your Deen and grant me death with perfect faith and complete forgiveness. O Allah accept my duas with the blessing of these personalities.

My Hazrat used to say that making dua in the presence of Rasulallah (sallallahu alayhi wa sallam) has the greatest potential for acceptance. The most readily accepted dua is dua made in front of the blessed face of Rasulallah (sallallahu alayhi wa sallam).

O Allah, I ask you through the intercession of Rasulallah (sallallahu alayhi wa sallam) and I place my hope in his intercession. Ask Allah for the fulfilment of all your needs - O Allah I want this... O Allah I want that... I am needy of each and every blessing and let my faith increase, as I grow older. Ask as much as you can. O Allah grant me all the good that your beloved Nabi (sallallahu alayhi wa sallam) has asked for, and grant me protection from whatever he has sought protection against. O Allah crown my visit with your ultimate acceptance. Let this visit be a means of my salvation.

O Allah, since you have shown me and allowed me to visit your beloved Nabi (sallallahu alayhi wa sallam) in my lifetime, I thus have firm conviction that I will have a fortunate ending. I swear to spend the rest of my life in conformity to the Sunnah of Rasulallah (sallallahu alayhi wa sallam) and dedicate my life to His Deen - I will to the best of my ability sacrifice my all to spread the mission of Rasulallah (sallallahu alayhi wa sallam).

O Allah, let this not be my last visit. May this visit be the means of countless more meetings. Have mercy on me O Allah. You have complete and unconditional power over everything. O Allah, your decision is ultimate, you have the power to ensure that I spend the rest of my life until my last breath at this doorstep.

What an impressionable statement Mujadid Alf Thani has made - "there is one door that will remain open till the Day of Judgement" the king of Sirhind has written, "only one door... there is no other door that will remain open till Qiyamat - (certainly it is the door of the *Raudah Mubarak* of Rasulallah (sallallahu alayhi wa sallam))."

O Allah, at whose doorstep am I standing at this moment? I am standing at that portal which will remain in existence till the day of Qiyamat. Enrich my soul through the spiritual blessing of this portal.

I am possessed with impurity and sin and my condition is clouded by misdeeds, there was certainly no possibility of me being present here, all this is entirely your good favour. It is the gaze of mercy of your beloved (sallallahu alayhi wa sallam) that I am able to be here. For a lowly servant like my self there can be no greater achievement and honour than to be present in the august presence of your beloved (sallallahu alayhi wa sallam). All I want is his close attention and special favour. I want his intercession.

O Allah bless me, my wife and children, my dear and close ones, my companions and those who have contact with, me and all the *Ummaties* of Rasulallah (sallallahu alayhi wa sallam) with his intercession. No *Ummati* should be deprived of this favour.

O Allah let us live our lives as true *Ummaties* of Rasulallah (sallallahu alayhi wa sallam) and take us from this world in a condition that we are truly representative of Rasulallah (sallallahu alayhi wa sallam).

Continue making your submissions, eventually a feeling of tranquillity will descend upon your heart, thereafter make salaam,

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

O Allah, you have accorded an unworthy servant like myself such honour and reverence. How have I presented myself here? I am definitely unworthy of such honour and favour!  
O Allah, where have you brought me?

O Allah, grant me the ability to preserve the *nisbat* that I have derived from this visit till my last breath of life.

Also of importance is performing forty Salaah with congregation in *Masjidun Nabawi*. This observance diminishes the weakness of one's Imaan and is a platform for obtaining eternal salvation. The hypocrisy and deficiency of Imaan is removed and one receives the passport of salvation.

### **Other Places of Significance**

*Maqame Tabajjud* - Within the precincts of Masjid un Nabawi there is the *Maqame Tabajjud* behind *Maqsoorah Shareef*. I keep saying that this is the *Hateem* of *Madinah Tayyibah*. This was the sacred portion of Rasulallah's (sallallahu alayhi wa sallam) home where he used to spend long nights awake in *Ibadah* and prostration, weeping and begging from Allah Ta'ala. May the honourable Sultan Abdul Majeed Khan be aptly rewarded for, by him making this platform accessible to people he has done the Ummah a great favour. What more can be said, one should attempt to perform few rakaats of nafl salaah here.

*Suffab* - On this platform recite several Ahadith with the intention of acquiring beneficial knowledge. Also recite the Qur'an Shareef, perform Nafil Salaah and make dua, O Allah the noble Sahabah (RA) acquired the divine knowledge of *nubunmat* from this platform. O Allah inspire me too with the knowledge and celestial blessings of *nubunmat*.

*Baab Jibraeel* - In the corner of *Baab Jibraeel* also there is a platform from where Rasulullah (sallallahu alayhi wa sallam) used to often impart advices to the Sahabah. If one has the opportunity then perform two rakaats nafl here and make dua. The simplest method of deriving maximum benefit and blessings of this majestic place is to perform two rakaats salaah and drop ones forehead onto the ground in prostration and fervently implore Allah.

O Allah I request you only for that which Rasulullah (sallallahu alayhi wa sallam) has asked you. There is definitely no one who can ask better than him and there is no being that gives in the manner that you do. Whatever he has asked from you include me into it.

*Jannatul Baqi* - Thousands of saints are buried here. Visit them also. Ten thousand companions of Rasulullah (sallallahu alayhi wa sallam), his immediate household members and many honourable family members, including his daughters and nine wives are present here in Jannat ul Baqi.

His honourable son in law *Zun Nurain Zul Hijratayn*; Hazrat Uthmaan bin Afaan (RA), Hazrat Abbas (RA), his very own blood son Hazrat Ibrahim (RA), his grandson Hazrat Hasan (RA) and millions of Walis are present here. This graveyard is also classified as part of Jannah. One should definitely visit it and obtain its spiritual effects and make Eesale Sawaab to these people. During one's stay, if *Jannatul Baqi* cannot be visited regularly then at least one special visit should be made with the objective of taking lesson from those personalities and to convey reward to them and pray for their elevation. For those wishing to visit *Jannatul Baqi*, the methods are recorded in many authentic books.

*Masjide Quba* - It is essential to visit this Masjid also. This is the first Masjid in the history of Islam. Rasulullah (sallallahu alayhi wa sallam) said that the reward of performing two rakaat Salaah in this Masjid is equivalent to one Umrah. When visiting this Masjid, it is preferable to leave home in the state of wudhu.

*Other Masajid* - There are several other Masajid located at places where significant events have occurred. Some of these Masajid are;

Masjid Jumuah

Masjid Qiblatayn

Masaajid Sabaah (The seven mosques located where the Battle of the Trench took place)

Masjid Abu Bakr

Masjid Umar

Masjid Ali

Masjid Ghamamah

One should visit them and perform two rakaat Salaah. Some people wonder and question the reason for repeatedly visiting these places. One pious person explained that with the blessings of these visits, a person could die on Imaan.

*Mount Uhud* - Visit this mountain also. Rasulullah (sallallahu alayhi wa sallam) said that Uhud loves us and it is one of the mountains of Jannah. He also said that whenever you go to Uhud eat something from there. Nowadays also there are some plants and shrubs etc. Pick one leaf or some grass and eat it so that the instruction of Rasulullah (sallallahu alayhi wa sallam) is fulfilled.

Close to the foot of Mount Uhud, lay the graves of the Shuhada Uhud. Among them are *Sayyidus Shuhada* - Hazrat Hamza (RA.) and Hazrat Musab bin Umair (RA) etc. Visit them also and take their blessings. From all those who have been martyred and will be martyred, the highest-ranking martyr in the history of Islam is Hamza (RA). Thus he has been titled *Sayyidus Shuhada* (Leader of the Martyrs). He is a man of extraordinary position and rank.

When his body was being taken to for *Jannatul Baqi* for burial, Mount Uhud also joined the funeral and began moving towards Madinah. After travelling some distance and Madinah became closer, Rasulullah (sallallahu alayhi wa sallam) said to the Sahabah "Return! If Hamza is buried in Baqi then it will cause great difficulty for the people of Madinah because Mount Uhud will not return. Mount Uhud has deep love for Hamza (RA) - the Leader of the Martyrs."

When Hazrat Hamza's (RA) body was brought back Mount Uhud also returned to its original place and remained there. Indeed the rank of Hamza (RA) is very high.

Look at the humility and tolerance of Rasulullah (sallallahu alayhi wa sallam) how he forgave Wahshi - the killer of Hazrat Hamzah (RA) – when later in his life he accepted Islam. Rasulullah (sallallahu alayhi wa sallam) forgave him and also made him bayt. Wahshi then became one of the blessed companions of Rasulullah (sallallahu alayhi wa sallam) and became known as Hazrat Wahshi (RA).

Today, upon petty issues we hold grudges and malice against people. We have evil thoughts about others and do not clear our hearts by forgiving them even though they repeatedly request to be forgiven.

Hazrat Imam Shafee (rah) said, the person who does not forgive another person when he seeks forgiveness from him is a fool. It is imperative that we forgive one another. Yes, the Shari'ah permits to advise or admonish a person if necessary, however that is a different matter.

To sever family ties and avoid communication is impermissible and very detrimental. If there is some problem and maintaining healthy relationship becomes difficult, then the least one can do is fulfil the very basic rights of a believer. Even if the relationship becomes very formal it should be maintained. The general rights that one Muslim has to another are to greet by saying salaam and replying to it, to visit him when he is sick, to console him when he is grieved and to attend his funeral. General communication and relationships must be well established in the entire Ummah.

What kind of malice is this? What kind of grudge is this?  
Taubah, Taubah !!! Allah forgive us.

In certain Ahadith it is mentioned that whosoever harbours malice in his heart, his Imaan fails to progress and rapidly dwindles. The more malice increases the more his Imaan dwindles.

During the stay in Madinah Tayyibah visit Rauda Mubarak at least once a day. From wherever your sight falls upon the Green Dome say

الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

The active tense is utilised when one is inside Masjid un Nabawi. From outside one should say,

الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Thereafter lower your gaze with respect.

One person requested Hajee Imdadullah Saheb (rahmatullahi alayh) for a *wazifah* that will enable him to see Rasulullah (sallallahu alayhi wa sallam) in a dream. Hajee Sahib (rahmatullahi alayh) replied, “You are speaking about something that requires immense courage. Due to the awe that prevails in my heart I cannot dare to even look at the Green Dome with a direct glance. Such ambitions require tremendous courage and are only understood by people of spiritual stature and perfection.

There was a *buzurg* from Peshawar by the name of Moulana Abdur Rahaman Saheb Peshawari (rahmatullahi alayh). I have heard an incident about him from my respected seniors that once he saw Rasulullah (sallallahu alayhi wa sallam) in a dream. Rasulullah (sallallahu alayhi wa sallam) was very pleased and asked, “Abdur Rahman, what do you wish for?” Moulana Abdur Rahman said, “Ya Rasulullah (sallallahu alayhi wa sallam) now that my eyes have seen you, they should not see anyone else” Rasulullah (sallallahu alayhi wa sallam) said “Think carefully about what you are saying!” Moulana Sahib said, “I have already thought about it. It is now unbearable for me to see anyone else once my eyes have seen you.” When Moulana woke up from his sleep, he had lost his sight and became completely blind. Alhumdulillah he was happy and said, “O Allah it is your great favour that you have permitted me to see your beloved Rasul (sallallahu alayhi wa sallam) with these polluted eyes.”

During the course of the day and night one such exclusive visit is sufficient. After anyone of the five Salaah one should present oneself at the *Muawajah Shareef*.

After the other four salaah one should make salaam from wherever you perform salaah by facing the *Rauda Mubarak*.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ،  
السَّلَامُ عَلَيْكَ يَا عُمَرَ

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ ، وَالْحَمْدُ لِلَّهِ  
رَبِّ الْعَالَمِينَ

### Departure from Madinah Tayyibah

When departure time arrives one should not become anxious and hasty to leave, thinking that the luggage is all packed so let me quickly make my final salaam. No! One should not depart in this way. Rather; with easiness and calmly go two, three, four or even ten or twelve hours prior to leaving, with utmost concentration make salaam and speak to Rasulallah (sallallahu alayhi wa sallam) in detail. Pious people call it *Salaam e Widaa*. One should request Rasulallah (sallallahu alayhi wa sallam) to make dua to Allah that one is able to visit him again in a favourable and healthy condition.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ

Oh what mighty and exalted words these are!

Some *buzurgs* call it *The farewell O Rasulallah, The separation O Rasulallah, Peace O Rasulallah*.

However, another *buzurg* said something extraordinary! *Wah Wah* These are words of great knowledge and recognition

*May we continue to meet*

May we continue to meet O Rasulallah. O Rasulallah (sallallahu alayhi wa sallam) I want *wasl* (closeness) to you. I wish to live with and always be close to you.

Whenever Moulana Jami (rahmatullahi alayh) would depart from Madinah, a voice from the Raudah Mubarak would address him

الْوَدَاعِ يَا رَسُولَ اللَّهِ، الْفِرَاقُ يَا رَسُولَ اللَّهِ، الْأَمَانُ يَا رَسُولَ اللَّهِ،  
الْوِصَالُ يَا رَسُولَ اللَّهِ، الْوِصَالُ يَا رَسُولَ اللَّهِ!

Jami leave safely and return safely. However, on the last visit of his life, he did not hear this voice. Moulana Abdur Rahman Jami (rahmatullahi alayh) understood that would be his last visit, and so it was.

Many *Walīs* of Allah have sacrificed their lives at this doorstep. When Hazrat Hajee Wajeehudeen Meerti Saheb (rahmatullahi alayh) left Karachi for the *Haramayn*, he had a visa for fifteen days. When thirteen days had elapsed he requested for an extension of his visa. Moulana had completed all his *Shari* responsibilities before leaving home. In the “reason for extension” column of the visa form he wrote *Al Wafaat* meaning, “to die”. The authorities did not pay much attention to this and handed him an extension of fifteen days. Another thirteen days passed from his extended stay and now there was no possibility for extension. Hazrat Hajee Wajeehudeen Meerti (rahmatullahi alayh) was bayt

to Hazrat Gangohi (rahmatullahi alayh) and was a man of great spiritual status. He presented himself at the Rauda Mubarak and said “O Rasulullah (sallallahu alayhi wa sallam) now only two days of my visa are remaining. Have mercy on me. Let me meet you; let me come near you.”

Alhamdulillah, he passed away the very next day. He is buried in Jannatul Baqi near the family members of Rasulullah (sallallahu alayhi wa sallam), near Maulana Badre A'lam Saheb (rahmatullahi alayh) and Hazrat Moulana Khaleel Ahmad Saharanpuri (rahmatullahi alayh) - the Sheikh of Hazrat Sheikh Zakariyyah (rahmatullahi alayh).

Allah Ta'ala has shown us the status of our pious people. The ninth grave to the right of Hazrat Ibraheem Rasulullah (sallallahu alayhi wa sallam son) is Hazrat Qari Fatah Panipati (rahmatullahi alayh)'s grave. When Allah accepts a person, outwardly also he shows us that person's status in this world. (In this instance our respected seniors have the great honour of being buried near the family members of Rasulullah (sallallahu alayhi wa sallam). Indeed a great achievement.

May Allah have mercy upon us, May Allah grant us the attendance of that place. Although we do not deserve to be part of that gathering and, we are not worthy of being present in that auspicious court. But, *Insha Allah* with the blessings of that blessed court, we will be purified.

If someone says that I am impure, how can I take a dip into the river? O brother, the only way that you will be purified is by diving into the river of purity. Hence our concern and effort should be to reach the place of purification (ie. Madinah Tayyibah).

With the *taufeeq*, help and strength of Allah Ta'ala, we are able to reach *Madinah Tayyibah*. Many people ask what they should talk to Rasulullah (sallallahu alayhi wa sallam) when visiting him. They seem concerned that whenever they present themselves to him they repeatedly say salaams and are not able to talk to him about any other topic. Thus they feel their attendance and Salaam as being inadequate. *Alhamdulillah*, Allah put this thought in my heart that I should explain to the people how they should talk to Rasulullah (sallallahu alayhi wa sallam). It is with this intention that the above discussion has been put into writing.

May Allah give us the understanding of Deen and wisdom. May He also give us the love for Rasulullah (sallallahu alayhi wa sallam) and the love for following his *Sunnah*. Aameen.

وَاٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ