Visiting the Ḥabib of Allah

Translation of a lecture delivered by Ḥabib as-Sayyid Áli al-Jifrí
by abu Hasan
hum bhi chalte haiN zarā qāfile wālo Tahroe!
ghaThriyāN tosha e ummid ki kas jāne do

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

[Imām Ahmed Rida raḥimahullāh]
Visiting the Ḥabib of Allah

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

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

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

We should say: ‘Visit RasūlAllāh’. [saying ‘grave’ of RasūlAllāh ṢallAllāhu ḥālayhi wa sallam is makrūh.] After all, the sole objective of going to Madīnah, is to visit MusTafā ṢallAllāhu ḥālayhi waʾilīḥī wa sallam. The visit of the masjid is correlated with this visit [tābi’un=follows].

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

The lecture by the Shaykh can be found here:


2 starting from tape time 00:22:23
Correlated, I say.

Indeed, the masjid has not earned such an honor, except on his account SallAllâhu álayhi wa âlihî wa sallam. Otherwise, it would be much more preferable to visit masjid Quba![2] But RasûlAllâh ŠallAllâhu álayhi wa sallam said, ‘Masjid al-Haraam and this masjid of mine’. He attributed the masjid to himself [nasaba].

How sensible is it consider it right to journey to the honorable masjid, but wrong to travel to visit him on whose account such an honor was bestowed? [aSl ash-sharaf] This is among the ugliest of the mistakes committed by [akhTTa al-shanîáh] many who are mere claimants to scholarship [mutarassimîna bi'l îlm]. We seek Allâh’s refuge from preventing anyone to visit RasûlAllâh ŠallAllâhu álayhi wa âlihî wa sallam.

The proof they bring is the Hadîth of RasûlAllâh ŠallAllâhu álayhi wa âlihî wa sallam: ‘A journey should not be made, except for the three mosques: Masjid al-Îrâam, this Masjid of mine and Masjid al-Aqşa.’

lâ tashuddu’r rihiî illa li thalâthati masâjid; masjid al Îrâam wa masjidî hâdhâ wa masjidî al-aqsâ.

This is a šâhîî Êadîth reported by Muslim.

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

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

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

Thus is the Êadîth explained correctly.

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

The3 Hadîth is reported with a clause of exception [istithnå].

It has an article of exception [adâtul istithnå], the exception itself [mustathnå], and

3 tape time 00:25:25
that rule from which it is excepted from [wa’l mustathnā minhu].

The article of exception here is ‘illā’ meaning ‘except’.

The exception is ‘three mosques’.

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

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

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

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

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

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

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

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

And from a šañīň Ḥadīth, Mustafā ŠallAllāhu ālayhi wa sallam traveled to Qubā to pray there. It is reported that he would go there every Saturday.

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

An accepted principle among the scholars of ahlu’s sunnah is, that journey is correlated with the intention of travel. If someone journeys to fulfil a wājib, his journey is wājib. If they travel to commit a ḥarām, such a journey is ḥarām. And if someone travels to perform a supererrogatory action, [mandūb] his journey is desirable. A journey for makrūh is makrūh; and for mubāh is mubāh.
And what is the shara'īr ruling concerning visiting Mustafa? ŠallAllāhu álayhi wa sallam. Which is that mu'min who says that it is not mandūb to visit his Nabiy ŠallAllāhu álayhi wa sallam?

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

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

A heart overflowing with the love of RasūlAllāh, ŠallAllāhu álayhi wa sallam will consider it a duty to travel and visit him – ardar will drive him towards Mustafa; his heart and soul crave to stand at his doorstep, at the golden gates. [shubbakihi’sh sharif].

When he enters Madinah, and is about to enter the Masjid an-Nabawiyy ash-Sharīf, it is sunnah to pray two rakaāh in the sanctuary (Ḥarām) of Mustafa ŠallAllāhu álayhi wa sallam in the lightsome city.

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

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

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

As-Salātū was Salāmu álayka yā Sayyidī yā RasūlAllāh
As-Salātū was Salāmu álayka yā Sayyidī yā NabiyyAllāh
As-Salātū was Salāmu álayka yā Sayyidī yā HabībAllāh
As-Salātū was Salāmu álayka yā Sayyidī yā Khayra Ḥalqīlāh
As-Salātū was Salāmu álayka yā Sayyidī yā ʿĀḥmed
As-Salātū was Salāmu álayka yā Sayyidī yā Muḥammad
As-Salātū was Salāmu álayka yā Sayyidī yā Muzzammīl
As-Salātū was Salāmu álayka yā Sayyidī yā Muḍath’thir
As-Salātū was Salāmu álayka yā Sayyidī yā Ḥāshir
As-Salātū was Salāmu álayka yā Sayyidī yā Mānī
e-Salātū was Salāmu álayka yā Sayyidī yā ʿĀqīb
As-Salātū was Salāmu álayka yā Sayyidī yā Khayra Ḥalqīlāh
As-Salātū was Salāmu álayka yā Sayyidī yā AfīDal al-Khalīq

⁴
tape time 00:29:40
It is necessary to recite Salat and Salam as much as you can whilst in Madinah. Do this manifold and seek forgiveness of your Lord. Remember this is what your Lord Almighty Allāh has said:

وَمَا أَرْسَلْنَا بِنَزْلٍ إِلَّا لِيَتَّقَبَّلَهُ بِإِذْنِ اللَّهِ وَلَنْوَ أَنْتُمْ إِذْ ظَلَّلْتُمْ أَنفُسَهُمْ حَآئِبٌ فَأَسْتَغْفَرُوا اللَّهَ وَأَسْتَغْفَرْ لَهُمْ أَلَرْسَلْنَ لَوَاجِدُوا أَلَّا تُوَارِبُوا رَجِيمًا

[wa law annahum iDH-DHalāmū anfusahum jāʿūka, fastaghfaru Allāh. wastaghfara lahum ar-Rasūlu la wajadu Allāha tawwāban Rahima]

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

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

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

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

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

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

The Qiblah, did not become the Qiblah, except on his account ŠallAllāhu álayhi wa sallam. It is due to the munificence and his looking at the sky [hoping that the Kābah is made the Qiblah] that it became so. Muslims used to pray in the direction of Jerusalem until the following verse was revealed:
And We See that you keep looking at the heavens [in expectation]; Lo! We shall turn thee towards the qiblah of your wish.

[qad narā taqalluba wajhika fi’s samā; fa la nuwalliyyannaka qiblatan tarDāhā]

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

The qiblah became qiblah, because of the wish of RasūlAllāh ŠallAllāhu ālayhi wa sallam. The Kābah was not given this honor, except for the wish of RasūlAllāh ŠallAllāhu ālayhi wa sallam.

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

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

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

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

It is necessary that you convey the salām of those who have asked you to do so amongst your friends and relatives. You should also supplicate for yourself asking anything you wish [permissible] and for Muslims and all those who say ‘lä ilāha illā
Allāh’. Because it pleases RasūlAllāh ŠallAllāhu álayhi wa sallam that you stand there and ask for your needs; for the needs and misery of this ummah has always troubled him.

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

إِلَّا تَنْصَرُوْاْ قَدْ تَصَرَّرَ أَلَّهُ إِذْ أَخْرَجَهُ أَلَّذِينَ كَفَرُواْ
ثَانِيَانَ أَنْتَانِ أَنْتَانِ هَمْ فِي اْلَّغَارِ إِذْ يَقُولُ لِصُحْبَاهُ إِنْ تَخْرَجُنَّ إِنَّ أَلَّهَ مَعَنَا فَأَنْزَلْ أَلَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيْدِيهِ يَحْسُوُ الْمَ تَرُوْهَا وَجَعَلَ كَلِمَةَ أَلَّذِينَ كَفَرُواْ أَسْقُلًا وَكَلِمَةَ أَلَّهِ هِيَ أَعْلَىَ وَأَلَّهُ غَيْرُ حَكِيمٍ

[idh yaqulu li Sahibihi / 34:26]

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

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

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

Among those who rest in Baqī‘ are: Sayyidah Fāṭimah raḍiyallāhu ánhā, according to a prevalent opinion. It is also said that she was buried in her own home. But the first one is more correct since Ĥasan ibn ‘Alī is also buried in Baqī‘ and he said: ‘If you cannot bury me in the rawdah of RasūlAllāh ŠallAllāhu álayhi wa sallam then bury me with my mother’.

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

When you enter Baqī‘, on the right is buried Sayyidah Fāṭimah, her tomb is quite prominent on the extreme right. On the left, also prominent, is the tomb of Ābbās
ibn Ābd al-Muṭṭalib. There are four other tombs with these: Sayyidunā Ḥasan ibn Āli, Sayyiduna Āli Zayn al-Ābidīn ibn al-Ḥusayn, Imām Muḥammad al-Bāqir and his son Imām Jaʿfar as-Ṣādiq. This area is known as the area of Ahl al-Bayt [maḥāllu ahlūʾl bayt] and also known as the dome of Ahluʾl Bayt [is it still there?]

On your left when you enter Baqiʿy are three tombs of the daughters of Muṣṭafā ŠallAllāhu ālayhi wa sallam: Sayyidah Zaynab, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm are all buried there. Also there are the tombs of the mothers of believers [ummuḥāt al-muʾminīn] – all of them, except Sayyidah Khadijah who rests in Makkah, the graveyard of Hujjūn. O Muslim! You should visit her too; Sayyiduna RasūlAllāh ŠallAllāhu ālayhi wa sallam has also visited her [when he went to Makkah].

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

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

Towards the north, further left after the tombs of the mothers, you will find two marks – though, in actuality they are three: Sayyiduna Āqīl ibn Abū Ṭalīb, the uncle of RasūlAllāh ŠallAllāhu ālayhi wa sallam. Sayyiduna Sufyān ibn Hārith ibn Ābd al-Muṭṭalib, the uncle of RasūlAllāh ŠallAllāhu ālayhi wa sallam. Abdullah ibn Jaʿfar at-Tayyār radiyallāhu ānhumā, who is also a companion. His father Jaʿfar at-Ṭayyār ibn Abū Ṭalīb radiyallāhu ānhū is the cousin of RasūlAllāh ŠallAllāhu ālayhi wa sallam. He [Abdulrah] is the husband of Zaynab bint Imām Āli ibn Abū Ṭalīb.

At the far end of Baqiʿy is a prominent tomb, wherein rests Úthmān ibn Úffān, the martyred caliph, radiyallāhu ānhū. Also further north is the grave of Sayyidah Halīmah as-Šādīyyah radiyallāhu ānhā, the wet nurse of RasūlAllāh ŠallAllāhu ālayhi wa sallam.

Further on the right is the tomb of Saʿd ibn Muʿāḍḥ radīyallāhu ānhū enclosed in a small fence. He is the one whose death caused the Ārsh to bestir. According to reliable reports Sayyiduna Abū Saʿīd al-Khudrī is buried next to him. There is a report that it is Abū Hurayrah radīyallāhu ānhū, but the correct opinion is that he is buried next to Sayyiduna Ibrāhīm, the blessed son of Mustafa ŠallAllāhu ālayhi wa sallam.

Near Sayyidah Halīmah’s tomb is an enclave where the martyrs of Ḥarrah are buried. Many companions and Tabīyīn were martyred during the onslaught of Yazīd on the radiant Madīnah. Also some from the martyrs of Uhud before RasūlAllāh ŠallAllāhu ālayhi wa sallam forbade them to be moved from Uhud. A little before the martyrs of Harrah is Ismāʿīl ibn Jaʿfar as-Ṣādiq ibn Muḥammad al-Bāqir ibn Zayn al-Ābīdīn ibn Imām al-Husayn ibn Fāṭimah az-Zahra radiyallāhu ānhūm āmāyīn.

When returning from the martyrs of Harrah is a prominent grave; that of Ibrāhīm ibn RasūlAllāh ŠallAllāhu ālayhi wa sallam who was the last offspring of Mustafa and the last male offspring to pass away, and with him is buried Ubādah ibn Šāmit and Saʿd ibn Zurārah and Úthmān ibn Maʿzūn, RasūlAllāh’s ŠallAllāhu ālayhi wa sallam foster brother. It is also said that Fāṭimah bint Asad radīyallāhu ānhā who nursed RasūlAllāh ŠallAllāhu ālayhi wa sallam is buried there. She is the mother of
sayyiduna Āli ibn Abū Ṭālib and RasūlAllāh ŠallAllāhu álayhi wa sallam laid her in the grave by his own hands, and wrapped his own raiment as her shroud and said: 'she is my second mother'. [ummī baáda ummī]

When you return, alongside the grave of sayyiduna Āqil are two other graves: of Nāfi‘y, the freedman of ibn Úmar who is a most important link in the golden chain of transmission [silsilatu‘dh dhahabiyyah] which goes: Nāfi‘y narrates from ibn Úmar who narrates from Úmar who narrates from RasūlAllāh ŠallAllāhu álayhi wa sallam.

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

And the last on the right corner of the Baqi‘y next to the green dome, there are three tombs: first of Sayyidah Šafīyyah, the aunt of Mustafa ŠallAllāhu álayhi wa sallam. It is said that the second and third are her sisters, Arwā and {Ātikah. And next to them is that of Fātimah Umm al-Banin, one of the other wives of Imām Āli rađiyallāhu ānhū.

You should send salutations to all the dwellers of Baqi‘y, the Ahlu‘l Bayt, the companions, Tabi‘īn, imāms and all muslims. Pray for them and seek their intercession for yourself.

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

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

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

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

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

Be eager to partake of the munificence of the relics of (āthār) of Mustafa ŠallAllāhu álayhi wa sallam. Ibn Úmar rađiyallāhu ānhū would seek out every place where RasūlAllāh ŠallAllāhu álayhi wa sallam prayed to pray therein. It is reported in
Bukhāri that he went out of the masjid a little further and prayed there. When the people asked ‘Why don’t you pray in the masjid, it is just here after all’, he said: ‘This is a place where I have seen RasūlAllāh ŠallAllāhu álayhi wa sallam pray’.

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

*Tape Time*[00:43:35]*
It is reported in Bukhāri that Ibn Úmar would touch the very place where RasūlAllāh ŠallAllāhu álayhi wa sallam placed his hands on the pulpit [during sermons] and wipe it on his face and body.

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

If possible, you should visit the martyrs of Uḥud. Mustafa ŠallAllāhu álayhi wa sallam would visit them. Ūmar, RasūlAllāh’s uncle ŠallAllāhu álayhi wa sallam rests there. Musáb ibn Úmayr, Abdullāh ibn Jaḥsh, Saād ibn Rabīy and many other companions are buried there.

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

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