



Eid-e-Miladunnabi Magazine

# ঈদে মিলাদুন্নবী

## স্মারক



**ANJUMANE AL ISLAH UK**





আনজুমানে আল ইসলাহ ইউকে'র উদ্যোগে  
পবিত্র ঐদে মিলাদুননবী সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম উপলক্ষে



A bilingual publication to commemorate  
the blessed birth of Prophet Muhammad  
(Sallallahu Alaihi Wa Sallam).

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*A great scholar of Jeddah and 39th descendant of the Prophet SAW*

**Sayyid Umar Ahmad Al Habshi**

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**Hadrat Allamah Husam Uddin Chowdhury Fultali**

*President, Bangladesh Anjumane Al Islah*

#### Special Guest :

**Shaykh Al-Hadith Allamah Muhammad Habibur Rahman**

*Former President, Bangladesh Anjumane Al Islah*

#### Guest Speakers :

**Dr. Musharraf Hussain OBE**

*CEO Karimia Institute*

**Shaykh Muhammad Gamal Abdel Nour**

*Lecturer, Al Azhar University, Cairo*

#### Presided By:

**Hadrat Hafiz Maulana Abdul Jalil**

*President, Anjumane Al Islah UK*

মুহব্বতে রাসূল সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম 6

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## Secretary General's Foreword

Assalamu Alaikum

Alhamdullillah, the blessed month of Rabi-ul-Awal is upon us. The month of 'Miladunnabi (SAW)' or the blessed birth of our noble prophet Mohammad (SAW) is not just something for Muslims to celebrate, but it also serves as a reminder for all Muslims of the message of peace and hope that he (SAW) brought for the entire creation.

"Verily, we have not sent you but as a mercy to the entire universe." (al-Qur'an)  
He (SAW) brought the message of peace and harmony when they were almost non-existent. His mission was to rescue humanity from the depth of ignorance and prejudice.

Today, the world needs the revival of this message of peace and harmony. We, as Muslims, need to study the life and teachings of our beloved Prophet (SAW) and take inspiration from his teachings and practices by contributing to building a society united in its pursuance of peace and harmony and rejection of hatred and bigotry.

We are grateful to all our guests and speakers especially those from abroad for taking the time out of their busy schedule to participate in our event this year.

We are grateful to our brothers and sisters who took part in our campaign to recite the Durud Shareef during this blessed month. We pray that Allah (SWT) accept all our efforts and reward us handsomely in this world and the hereafter.

We are grateful to all the Central Council members of Anjumane Al Islah UK for all their support and contributions to making this event successful.

We would also like to express our gratitude to all our volunteers, organisers especially the small businesses who contributed so generously to make these activities especially this publication possible. May Allah grant them the best of rewards both in this world and the hereafter.



**Muhammad Hasan Chowdhury**  
Secretary General



## রাহনুমায়ে শরীআত ও তরীকত, উস্তাযুল মোহাদিসীন, মুশীদে বরহক হযরত আল্লামা ইমাদ উদ্দিন চৌধুরী বড় ছাহেব কিবলাহ ফুলতলীর দোয়া

الحمد لله رب العلمين والصلاة والسلام على سيد المرسلين وعلى اله واصحابه اجمعين.

আমাদের পীর ও মুরশিদ ওয়ালিদ মহতরম হযরত আল্লামা ফুলতলী ছাহেব কিবলাহ (র.)-এর প্রতিষ্ঠিত আনজুমানে আল ইসলাহ ইউকে পবিত্র ঈদে মীলাদুননবী সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম উপলক্ষে বিবিধ কর্মসূচীর মাধ্যমে মুমিনগণের হৃদয়কে রাহমাতুল্লিল আলামিনের মহব্বতে সঞ্জিবীত করেছে। এই কর্মসূচীর মধ্যে রয়েছে স্মারক প্রকাশ।

আল্লাহ তায়ালার দরবারে দোয়া করি যেন আমাদের জীবনের সবকর্ম আল্লাহর ওয়াস্তে খালিছ নিয়তে আনজাম দিতে পারি। আমাদের জীবনের নগণ্য প্রচেষ্টা যেন রাতমাতুল্লিল আলামিনের উছিলায় রাব্বের করিমের দরবারে মকবুল হয়।

রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম সবচেয়ে বড় নিয়ামত; তিনি কুল আলমের জন্য রহমত।

যারা কলম ও যবান দ্বারা এ অতুলনীয় নিয়ামতের শুকরিয়া আদায় করছেন ইনশাআল্লাহ আল্লাহ তায়ালা তাদের জন্য সব নিয়ামতের দোয়ার খুলে দিবেন।

امام

মোঃ ইমাদ উদ্দিন চৌধুরী ফুলতলী

ফুলতলী, জকিগঞ্জ, সিলেট



**Hadrat Allamah Husam Uddin Chowdhury Fultali**  
President, Bangladesh Anjumane Al Islah



## MESSAGE

Assalamu Alaikum

We are pleased to learn that Anjumane Al Islah UK is once again organising a 'Grand Miladunnabi (SAW) Mahfil' to celebrate the noble birth of Hadrath Muhammad (SAW).

Every Muslim man and woman is duty bound to learn about the Milad of Rasulullah (SAW), his teachings and practices and practice them in their lives.

His mission was to bring peace and harmony where there was hatred and bigotry. He was the one who proclaimed the universally cherished values of equality and human rights, His mission was to stand up for the minority and the persecuted.

Today, the whole of humanity is aggrieved and crying out for peace and harmony. Muslims across the world need to study the Qur'an and the Sunnah of Rasulullah (SAW) and seek guidance in this hour of need for the whole of humanity.

We commend Anjumane Al Islah UK for organising this event and publication on this blessed occasion. May Allah (SWT) accept all our efforts as righteous deeds and reward us handsomely in the hereafter.

**Maulana Husam Uddin Chowdhury Fultali**  
President, Bangladesh Anjumane Al Islah

# Hadrat Hafiz Allama Abdul Jalil

President, Anjumane Al Islah UK



## MESSAGE

Assalamu Alaikum

Alhamdulillah, we are pleased that by the grace of Allah (SWT), Anjumane Al Islah UK is publishing this brochure celebrating the Mawlid of our beloved prophet Hazrat Muhammad Mustafa (SAW).

This is indeed a noble deed. Every Muslim should endeavour to learn more about the life of our beloved Prophet (SAW) and practice his Sunnah in every aspect of their lives. It is only through the practice of his Sunnah that we can bring peace and harmony to prevail over the killings and destructions.

We pray that all everyone's efforts in making this publication successful are greatly rewarded by Allah (SWT) in this world and the hereafter.

**Hafiz Maulana Abdul Jalil**

President, Anjumane Al Islah UK





## মুহব্বতে রাসূল সাল্লাল্লাহু আলাইহি ওয়াসাল্লাম

হযরত আল্লামা ফুলতলী ছাহেব কিবলাহ (র.)

ইহকাল ও পরকালে লাভবান হওয়ার একমাত্র অবলম্বনই হচ্ছে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের সাথে ভালোবাসা ও সৌহার্দপূর্ণ সম্পর্ক স্থাপন করা। মানুষের মর্যাদা বৃদ্ধিও নির্ভর করে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের মুহব্বতের (পরিমাণের) উপর। নবীগণ, সাহাবায়ে কিরাম ও সাধারণ মুসলমান সবার ক্ষেত্রেও তাই। উদাহরণরূপে নবীগণের মধ্যে ইবরাহীম (আ.)-এর কথা পেশ করা যায়। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের জন্য ইবরাহীম (আ.) যে ত্যাগ স্বীকার করেছিলেন, আল্লাহ তাআলা তার প্রতিফল তাঁকে দান করেছেন। যেমন- ইবরাহীম (আ.) তদীয় পুত্র ইসমাইল (আ.)-কে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের জন্মভূমিতে নিরাশ্রয় অবস্থায় ফেলে গিয়েছিলেন। বিশেষত: রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের শুভাগমণের প্রত্যাশা করে খোদার কাছে বিশেষ মুনাজাত করেছিলেন। তা ছাড়া ইসমাইল (আ.) ও তাঁর পরবর্তী বংশধর এবং উম্মতে মুহাম্মদীর রিয়কের জন্য দু'আ করেছিলেন। যে দু'আর বদৌলতে আসহাবে সারীমের উদ্যানকে উৎপাটিত করে তাইফে স্থানান্তরিত করা হয়েছিল। ত্যাগ স্বীকার করার ফলে আল্লাহপাক ইবরাহীম (আ.)-এর স্মরণ ও দু'আ বিশ্ব মুমিনের ভাষায় জারি রাখলেন, যেমন দুরূদ শরীফে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের নামের সাথে ইবরাহীম (আ.)-এর নাম সংযুক্ত করে দেয়া হয়েছে। এমন কি নামাযেও দুরূদের মধ্যে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের সাথে ইবরাহীম (আ.)-এর নাম সংযুক্ত রয়েছে।

হিজরতের সঙ্গী হযরত আবুবকর সিদ্দীক (রা.)-কে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের 'ছাহেব ফিল গার' অর্থাৎ গুহার সঙ্গীরূপে আখ্যায়িত করেছেন। রওদা মুবারকেও তাঁকে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের সঙ্গী করে রাখা আল্লাহরই ইচ্ছা। ঘটনাটি নিম্নরূপ :

হযরত আবুবকর সিদ্দীক (রা.) মৃত্যুকালে ওসীয়াত করেছিলেন আমি রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের পাশে সমাহিত হবার আকাঙ্ক্ষা পোষণ করি; যদি রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম অনুমতি দেন। অন্যথায় আমাকে যেন জান্নাতুল বাকীতে দাফন করা হয়। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের অনুমতি লাভের পন্থা হল এই, মৃত্যুর পর আমাকে গোসল দিয়ে, কাফনে আবৃত করে, জানাযার নামায শেষ করে রওদা পাকের দরজায় (আমার লাশ) যেন রাখা হয়। তারপর আমার লাশের পাশে এক ব্যক্তি রওদামুখী দাঁড়িয়ে যেন নিবেদন করে, ‘হে আল্লাহর রাসূল! আপনার আবুবকর আপনার সামনে হাযির। আপনার খিদমতে আবুবকরের সালাম, যদি রওদা শরীফ থেকে আমার সালামের উত্তর আসে তবে আমাকে রওদা শরীফের পাশে দাফন করবেন নতুবা জান্নাতুল বাকীতেই দাফন করবে। যেহেতু আমি রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের মুহব্বত লাভের আশায় তাঁর পাশেই সমাহিত হতে চাই, সেহেতু অনুমতি ব্যতীত প্রবেশ করলে মুহব্বত থেকে বঞ্চিত হয়ে যাব।

হযরত আবুবকর সিদ্দীক (রা.)-এর ওসীয়াত অনুসারে কার্য সমাপনের পর রওদা শরীফে (তাঁর) সালাম পেশ করার পর উত্তর আসল এবং তালা খুলে গেল। তারপর রওদা মোবারক থেকে আওয়াজ আসল, বন্ধুকে বন্ধুর কাছে পৌঁছে দাও’ প্রেমের প্রতিদান আবুবকর সিদ্দীক (রা.) যথার্থই পেয়েছিলেন।

### সর্বোত্তম তাবিঈ

রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের সাথে মুহব্বত রাখলে যে উচ্চ মর্যাদা লাভ করা যায় তার ভুরি ভুরি প্রমাণ রয়েছে। দৃষ্টান্ত স্বরূপ হযরত ওয়ায়েস করণী (রা.) কথা উল্লেখ করা যায়। যদিও ঐ যুগে উচ্চ মর্যাদা সম্পন্ন আলিম ও সালিহগণ বিদ্যমান ছিলেন তথাপি ওয়ায়েস করণী (রা.)-কে সর্বোত্তম তাবেয়ী বলে আখ্যায়িত করা হয়েছে। কারণ যে ব্যক্তির অন্তরে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের মুহব্বত ও আসক্তি বেশি থাকবে তিনি ততটুকু উন্নত মর্যাদা লাভ করবেন। কিয়ামত পর্যন্ত এ নিয়ম প্রচলিত থাকবে। হযরত ওয়ায়েস করণী (রা.) এ পরীক্ষায় যথার্থই উত্তীর্ণ হয়েছিলেন।

### দৈহিক সম্পর্কের দ্বারা উপকার লাভ

দৈহিক সম্পর্ক ইতর প্রাণীকেও উপকৃত করে। যেমন- আসহাবে কাহফের কুকুরটি মহব্বতের দ্বারা বেহেশতের সনদ (প্রবেশাধিকার) লাভ করেছিল। হযরত সালাহ (আ.)-এর উস্ত্রী ও ঙসা (আ.)-এর গাধা অনুরূপভাবে উপকৃত হয়েছিল। এমনকি জড় পদার্থসমূহেরও রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের মুহব্বত দ্বারা উপকৃত হওয়ার দৃষ্টান্ত রয়েছে। যেমন- “উসতুনে হান্নানা” (যার আলোচনা বুখারী শরীফে আছে), ওহুদ পাহাড় (উজু পাহাড়ের কথাও হাদীস শরীফে উল্লেখ আছে)। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের মুহব্বতের জন্যই ঐ সমস্ত জিনিস বেহেশতের সনদ লাভ করল। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের সাথে দৈহিক সম্পর্ক স্থাপনকারী ও তাঁর পবিত্র শরীর স্পর্শকারীকে দোষখের আগুন স্পর্শ করতে পারে না। এটাই নিয়ম। এর সমর্থনে প্রমাণ স্বরূপ দু’টি ঘটনা উল্লেখ করা হল।

এক.

বদর যুদ্ধ। সাহাবাগণ শত্রুর মুখোমুখি সারিবদ্ধভাবে দাঁড়িয়ে পরবর্তী নির্দেশের অপেক্ষা করছেন।

সাওয়াদ বিন আ'মর আনসারী (রা.) নামক এক সাহাবী শাহাদতের নেশায় অথবা ঈমানী উদ্যমে সারি থেকে খানিক এগিয়ে গেলেন। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম তাকে এক টুকরা লাকড়ি দ্বারা ধাক্কা দিয়ে পিছনে সরিয়ে দিলেন। ধাক্কা খেয়ে উক্ত সাহাবী বারবার বলতে লাগলেন, “ইয়া রাসূলুল্লাহ! আমি খুব আঘাত পেয়েছি।” তখন রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বললেন, “তুমি কি চাও?” সাহাবী জবাব দিলেন, “ইয়া রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম! আমি তার বদলা চাই।” যেহেতু উক্ত সাহাবীর পিঠে আঘাত লেগেছিল, তাই রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম স্বীয় পিঠ মোবারক এগিয়ে দিয়ে বললেন, “এস! প্রতিশোধ লও।” তখন সাহাবী নিবেদন করলেন, “হে আল্লাহর রাসূল, ধাক্কা দেয়ার সময় আমার পৃষ্ঠদেশ অনাবৃত ছিল কিন্তু আপনার পৃষ্ঠদেশ এখন জামা দ্বারা আবৃত।” তখন রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম পৃষ্ঠদেশ উন্মোচন করত: অগ্রসর হয়ে বললেন, “এখন তোমার প্রতিশোধ লও। উক্ত সাহাবী তৎক্ষণাৎ রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের পবিত্র পিঠে হাত রাখলেন এবং চুম্বন করে কাঁদতে লাগলেন। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম জিজ্ঞাসা করলেন, “তুমি কেনই বা চুমু দিচ্ছ আর কেনই বা কাঁদছ?” সাহাবী তখন নিবেদন করলেন, ইয়া রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম, আমি প্রতিশোধ গ্রহণ করিনি এবং আমি মুনাফিকও নই। আপনার পবিত্র শরীর স্পর্শ করার জন্য এটা একটা কৌশল মাত্র। কেননা আমি স্বচক্ষে আমার মৃত্যুকে দেখছি, উপরন্তু আমি অবগত আছি এবং তার সপক্ষে দলীলও আছে যে, যে ব্যক্তি আপনার পবিত্র শরীর স্পর্শ করবে অথবা যার সাথে আপনার শরীর মোবারক লাগবে, নরকাগ্নি তার জন্য হারাম হয়ে যাবে। ইয়া রাসূলুল্লাহ! আমি এটাই কামনা করেছি; মৃত্যুর আগে যে ভাবেই হোক আপনার পবিত্র শরীর স্পর্শ করে নেই, যাতে দোযখের আগুন আমার জন্য চিরতরে নিষিদ্ধ হয়ে যায়।

দুই.

দ্বিতীয় ঘটনাটি আবু তালিবের। যিনি মৃত্যু পর্যন্ত ইসলাম গ্রহণ করেননি, তবুও দোযখবাসীদের মধ্যে তিনিই সর্বাপেক্ষ হালকা শাস্তিপ্রাপ্ত। কেবল তার পদদ্বয়ে অগ্নিনির্মিত পাদুকা পরানো হবে এবং অবশিষ্ট শরীর দোযখের আগুন থেকে রেহাই পাবে (উক্ত রেওয়াজত মুসলিম শরীফে আছে)। আবু তালিবের শরীর অগ্নিমুক্ত থাকার কারণ হল তার পা দুটি ব্যতীত সমস্ত শরীরে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের পরশ লেগেছে। স্বতসিদ্ধ নিয়ম হলো এই— যে বস্তুই রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের পবিত্র শরীরের স্পর্শে এসেছে তার জন্য নরকাগ্নি হারাম হয়ে গেছে। তাই আবু তালিবের শরীর দোযখের আগুন হতে মুক্ত। তিনি নিজ সন্তানের মত রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লামকে স্নেহ করতেন, কখনও পিঠে, কখনও কাঁধে, আবার কখনও কোলে নিয়ে আদর করতেন।

### ইবরাহীম (আ.) অগ্নি দক্ষ না হওয়া

ইবরামীম (আ.)-কে অগ্নিতে নিক্ষেপ করার পূর্বে তাঁকে মজবুত রশি দ্বারা শক্ত করে বাঁধা হয়েছিল। আগুনে পরা মাত্র তাঁর সর্বাঙ্গ পুড়ে ছাই হয়ে যাবার কথা, কিন্তু তা হয়নি। ইবরাহীম (আ.)-কে অগ্নিকুণ্ডে নিক্ষেপ করার পর বলা হলো, হে আগুন! তুমি ইবরাহীমের জন্য, শীতল ও শান্তিদায়ক হয়ে যাও। ইত্যবসরে ইবরাহীমের (আ.) একটি লোমকেও অগ্নি স্পর্শ না করার কারণ কি? আগুনকে নির্দেশ না দিয়েও দীর্ঘকাল পর্যন্ত ইবরাহীম (আ.)-কে এমতাবস্থায় অগ্নিকুণ্ডে রেখে দিলেও অগ্নি তাঁকে

স্পর্শ করতো না। কেননা ইবরাহীম (আ.)-এর মধ্যে তখন নূরে মোহাম্মদী সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বিদ্যমান ছিল এবং নূরে মোহাম্মদী সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম অগ্নির প্রভাব থেকে মুক্ত।

দ্বিতীয়ত: হযরত ইবরাহীম (আ.) স্বপ্ন দেখার পর ইসমাঈল (আ.)-কে সঙ্গে নিয়ে যখন মিনা প্রান্তরে উপস্থিত হন তখন তিনবার শয়তান প্ররোচনা দেয় এবং তিনি তার উপর তিনবার প্রস্তর নিক্ষেপ করেন। ইবরাহীম (আ.) যখন তার ছেলেকে স্বপ্ন সম্পর্কে অবহিত করলেন তখন ইসমাঈল (আ.) সানন্দে সম্মত হলেন। পিতাকে সম্বোধন করে পাঁচটি কথা ওসীয়াত করলেন।

- ১। পিতা! যদি আমাকে কুরবানী করতে হয় তবে আপনার ছুরিখানা ধারালো করে নিন যেন শীঘ্রই আল্লাহর নির্দেশ পালন করতে পারেন। যদি কুরবানী করতে দেরি হয় তবে হয়তো পিতৃস্নেহ এতে প্রতিবন্ধকতা সৃষ্টি করতে পারে।
- ২। পিতা! যেহেতু আল্লাহর সন্তুষ্টি লাভের জন্য আপনি আমাকে কুরবানী করতে চান তাই মজবুত রশি দ্বারা আমাকে শক্ত করে বেঁধে নিন যেন কুরবানীর পর আমার শরীর কোন প্রকার নড়াচড়া করতে না পারে। অন্যথায় প্রমাণিত হবে যে আমি স্বেচ্ছায় স্বীয় গর্দান আল্লাহর পথে কুরবান করতে দেইনি।
- ৩। পিতা! আমাকে উপুড় করে শোয়াবেন। যদি চিত করে শোয়ান তবে পিতৃস্নেহ খোদার নির্দেশ পালনে অন্তরায় সৃষ্টি করতে পারে।
- ৪। পিতা! কুরবানী করার সময় আপনার পরিধেয় বস্ত্র গুটিয়ে নিবেন যাতে রক্ত কণিকা আপনার কাপড়ে পতিত না হয়। কেননা, রক্ত চিহ্ন নিয়ে যদি আপনি ঘরে ফিরেন তবে জননীর হৃদয় পুত্র শোকে বিদীর্ণ হয়ে যাবে।
- ৫। পিতা! আমার জননীকে কখনও কুরবানীর সংবাদটি বলবেন না। কেননা তিনি ধৈর্যহারা হয়ে পড়তে পারেন।

অতঃপর ইবরাহীম (আ.) সানন্দে কুরবানী করতে উদ্যত হলেন এবং ইসমাঈল (আ.) প্রফুল্লচিত্তে স্বীয় গর্দান পেশ করলেন। ইবরাহীম (আ.) সর্বশক্তি নিয়োগ করে ছুরি চালালেন কিন্তু তাঁর চেষ্টা সফল হল না। ক্রোধ ভরে পাথরে ছুরিকাঘাত করলেন। পাথর কেটে গেল তথাপি ইসমাঈলের (আ.) গর্দান কাটল না। তার কারণ বর্ণনা হয় যে। তখন নূরে মোহাম্মদী সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম ইসমাঈলের (আ.)-মধ্যে স্থানান্তরিত হয়ে গিয়েছিল। এই নূরের কারণেই দোষখ উন্মতে মোহাম্মদী সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম থেকে নিষ্কৃতি লাভের জন্য প্রার্থনা করবে এবং বলবে, হে মুমিন! তুমি তাড়াতাড়ি চল, কারণ তোমার নূর আমার অগ্নিস্কুলিঙ্গকে নির্বাপিত করে ফেলবে। মোট কথা—রাসূলে পাক সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের সাথে মুহব্বত বা শারীরিক সম্পর্ক দ্বারা দুনিয়ায় মানুষ ছাড়া আরো অনেক কিছুই মর্যাদাবান হয়েছে। উন্মতে মুহাম্মদীর জন্য রাসূলে পাক সাল্লাল্লাহু আলাইহি ওয়া সাল্লামের মুহব্বত নাযাতের অন্যতম উপায়।

[মাসিক পরওয়ানা]

# سیدنا محمد ﷺ

## মীলাদের বরকতময় রাত

আল্লামা মোঃ ইমাদ উদ্দিন চৌধুরী ফুলতলী

রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়াসাল্লাম-এর পবিত্র জীবনী লেখকগণ মিলাদ বা পবিত্র জন্মরজনীতে সংগঠিত অনেক অলৌকিক ঘটনা বর্ণনা করেছেন।

যেমন :

- (১) কাবায় যে সকল ভূত-মূর্তি রাখা ছিল তারা মাথা নত করে সিজদায় পড়ে যায়, কেননা ঐ রাত ছিল মূর্তি ধ্বংসকারীর আগমনের রাত।
- (২) জন্মের সময় এমন একটি নূর প্রকাশিত হয়, যার আলোকে হযরত আমিনা শামের প্রাসাদসমূহ দেখতে পান।
- (৩) ইরানে কেন্দ্রীয় অগ্নিকুন্ড যা এক হাজার বছর থেকে প্রজ্জ্বলিত ছিল, তা হঠাৎ নিভে যায়।
- (৪) ইরান অধিপতি কিসরার প্রাসাদ প্রকম্পিত হয় এবং ১৪টি গম্বুজ ধ্বংসে পড়ে।
- (৫) ইমাম ইবনে ইসহাক তৎপ্রণীত সীরাত গ্রন্থে হিশাম বিন উরুয়া থেকে বর্ণনা করেছেন যে, তাঁর পিতা হযরত আয়শা সিদ্দীকা (রা.)-কে বর্ণনা করতে শুনেছেন : একজন ইয়াহুদী ব্যবসা উপলক্ষে মক্কায় অবস্থান করতেন। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়াসাল্লাম-এর জন্মের

রাতে কুরাইশদের এক মাহ্‌ফিলে এসে ইয়াহুদী ব্যক্তি জিজ্ঞেস করেন, “আপনাদের ঘরে কারও কোন সন্তান জন্মগ্রহণ করেছে কি না?” তারা উত্তর দিলেন, “খোদার কসম! আমরা জানি না।” তাদের উত্তর শুনে ঐ ব্যক্তি আশ্চর্যান্বিত হয়ে বললেন, “আল্লাহ্‌ আকবার! আপনারা যেভাবে হোক আপনাদের ঘরগুলিতে জিজ্ঞেস করুন। আমার কথাটি অবহেলা করবেন না। আজ রাতে এই উম্মতের নবী জন্মগ্রহণ করেছেন, তাঁর উভয় স্কন্ধের মধ্যস্থলে একটি গুচ্ছ পরিদৃষ্ট হবে।” ইয়াহুদীর

কথা শুনে তারা মজলিশ ত্যাগ করে নিজ নিজ ঘরে গিয়ে জিজ্ঞেস করল, “কুরাইশ বংশের কোন ঘরে কি কোন সন্তান জন্মগ্রহণ করেছে?” অবশেষে তারা জানতে পারল যে, আব্দুল্লাহ বিন আব্দুল মুত্তালিবের ঘরে এক সন্তান জন্মগ্রহণ করেছেন, যাঁর নাম মুহাম্মদ। লোকেরা ঐ ইয়াহুদীর নিকট গিয়ে সংবাদ দিলেন। ইয়াহুদী লোকটি বললেন, “আমি এই ছেলেকে দেখব।” লোকেরা ঐ ব্যক্তিকে নিয়ে হযরত আমিনার ঘরে গেলেন। ঐ ব্যক্তি হযরত আমিনার ঘরে উপস্থিত হয়ে বললেন, “আপনার সন্তান আমাকে দেখান।” হযরত আমিনা তাঁর নয়নের মণি শিশুসন্তানকে দেখার অনুমতি দিলেন। ইয়াহুদী তাঁর পিঠ থেকে কাপড় সরিয়ে গুচ্ছ (মোহরে নবুওত) দেখে সংজ্ঞাহীন হয়ে পড়ে গেলেন। ইহুদী স্বাভাবিক অবস্থায় ফিরে আসলে লোকেরা তাকে প্রশ্ন করল, “তোমার এমন অবস্থা কেন হল?” সে অনুতাপ করে বলল, “আজ থেকে বনী ইসরাইলের বংশে নবুওতের দিন শেষ হয়ে গেল। হে কুরাইশ বংশের লোকেরা! তোমরা সুসংবাদ গ্রহণ কর। এই নবজাতক শিশু তোমাদেরকে উন্নতির পথে নিয়ে যাবেন। প্রাচ্য ও পাশ্চাত্যে তোমাদের সুনাম ছড়িয়ে পড়বে।”

রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়াসাল্লাম-এর পয়দাইশের বরকতময় মুহূর্তে বহু অলৌকিক ঘটনা সংঘটিত হয়। অনেক আধুনিক সীরাতে প্রণেতা (রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম-এর জীবনী লেখক) সেগুলিকে অস্বীকার করতে চান। ইমাম মুহাম্মদ আবু জুহরা তাঁর রচিত খাতামুন্নাবীঈন কিতাবে এ সকল ঘটনা বর্ণনা করার পর যারা অস্বীকার করেন তাদের উক্তিকে শক্তভাবে খন্ডন করেছেন। তিনি বলেন, “বর্ণনা শুদ্ধ কি অশুদ্ধ, তা ঠিক করার জন্য যা দেখা জরুরী, তা হলো, সনদের দিক দিয়ে উক্ত বর্ণনা কোন স্তরের, যদি সনদ সঠিক হয় এবং বর্ণনাকারী সঠিক হন, তবে রেওয়াজত গ্রহণযোগ্য হবে। আর যদি মুহাদ্দিসীনে কেবল সনদ ব্যপারে সন্দেহ প্রকাশ করেন, তবে তা গ্রহণযোগ্য নয়। এই মাপকাঠিতে সত্য-মিথ্যা যাচাই না করে কেবলমাত্র ‘বর্ণনা ঠিক নয়’ এ ধরনের মন্তব্য করা অজ্ঞতার পরিচায়ক।

আল্লামা শেখ মুহাম্মদ আবু জুহরা বলেন, “ইমাম ইবনে কাছির এ সকল ঘটনা তাঁর কিতাবে লিপিবদ্ধ করেছেন। কোন কোনটি সম্পর্কে তিনি সন্দেহ প্রকাশ করেন এবং কোন কোনটি সম্পর্কে মন্তব্য করা থেকে বিরত রয়েছেন।”

ইমাম ইবনে কাছির যে সব বর্ণনা সম্পর্কে দ্বিমত পোষণ করেছেন সেগুলিকে আমরাও গ্রহণযোগ্য মনে করি না। কিন্তু যে সকল বর্ণনা সম্পর্কে ইবনে কাছিরের মত পর্যবেক্ষক ব্যক্তি কোন আপত্তি করেননি; বরং নীরব, আমরাও সেগুলিকে সত্য মনে করি এতে আমাদের কোন সন্দেহ নেই।

[জাস্টিস আল্লামা পীর মুহাম্মদ করমশাহ আল আজহারী (রা.) রচিত দ্বিয়াউন্নবী (সাঃ) গ্রন্থ থেকে অনুদিত]



## The Hand of the Prophet (SAW)

By Dr. Mostafa al-Badawi

The impulse for writing this article came from a conversation with a colleague who told me that while sitting with other colleagues, he had heard one of them repeat the statement that the Prophet, may Allah's blessings and peace be upon him, was an ordinary human being like the rest of us, except that Allah had given him the Qur'ān. My friend knew very well that this kind of statement had been deliberately circulated among Muslims to detach them from their Prophet, thus cutting them off from the mercy of Allah that descends upon them through their love for him and close adherence to his teachings. This is part of an overall plan to destroy Islam from within, a plan that, we regret to say, is carried out by ignorant Muslims, misled by crude suggestions of the Devil that to love the Prophet and revere him is to worship him beside Allah. My friend told me he became quite angry and challenged our colleagues to take anything of the Prophet at random and compare it with themselves. He found himself saying, "Take his hand for instance!" Then he started discoursing about the special distinctions of the Prophet's hand, talking for about twenty minutes, all the time aware that he had never spoken like that before. His colleagues listened silently, then when he was finished, begged him to carry on. These were educated people who already had much of this knowledge in their minds, but who had been too busy with worldly things to assemble and envisage their knowledge from that angle before, or to make the necessary effort in understanding how and why they had previously been misinformed.

It is for people like these, people whose hearts contain much love for Allah and His Prophet and who are honest enough to recognize the truth when they see it, that this article is written. My hope is that it will encourage them to find out more about their leader, teacher, good example, and intercessor. It

is certainly not written for the narrow minded followers of the believers in a limited God, a God which they situate in space, located exclusively above the Throne. For such people, the absolute difference between Creator and created is blurred, for they mentally impose limits upon that which is beyond limits. This puts them in the false position of having to belittle the Best of Creation in order to keep Allah in His place as God.

We, the vast majority of Muslims, the Ahl al-Sunna wal-Jamā'a, know that it is impossible for a Muslim to confuse the Creator with the created, however great the latter may be. We are therefore quite comfortable in our love for the Prophet and our extreme respect and veneration for him.

The Prophet himself has repeatedly said that those who do not love him more than their fathers, mothers, children, wealth, and their own selves, their faith is defective and their works in danger of being rejected by Allah.

It is deceitful to claim to love the Prophet but seek to deprive him of the sublime attributes that Allah bestowed upon him, prior to making him the Master of all Creation.

It is to be hoped that those who read this article will be spurred on to increase and complete their knowledge of our beloved Prophet from the sources, for such knowledge is an obligation upon each Muslim capable of acquiring it.

To begin, Allah, Exalted is He, says: "Those who swear allegiance to you are but swearing allegiance to Allah. The hand of Allah is over their hands." [48:10]

Were those who insist on accepting nothing but the literal meaning of the Qur'ān and refuse all figurative interpretation to take this verse at face value, it would have to mean that the hand that gave allegiance to the Companions was that of Allah not that of the Prophet, may Allah's blessings and peace be upon him. Those endowed with reason, however, will readily understand that because the Prophet is Allah's representative on earth, swearing allegiance to him is in reality swearing allegiance to Allah, and the Prophet's hand represents Allah's Hand, just as the Black Stone represents it, but, in the Prophet's case, eminently more deservedly.

The result of taking the Prophet's hand and swearing allegiance to him—for they swore it to him—was that Allah was satisfied with them: "Allah was satisfied with the believers when they swore allegiance to you under the tree." [48:18]

Allah's satisfaction is in seeing that His slaves are obeying His injunctions, avoiding what He has forbidden them, and being satisfied with His decrees. This was the state of the Companions surrounding the Prophet under the tree in Hudaibiya. Their satisfaction with Allah's decisions, their extinction of their individual wills in the Divine will made them as Allah says: "Allah was satisfied

with them and they were satisfied with Him.” [58:22] It was to the Prophet’s everlasting honour and glory that his hand represented Allah’s on this and all other such occasions.

Another such occasion was recounted by Abdal-Rahmān ibn ‘Awf, “We were at the Messenger of Allah’s; nine, eight, or seven of us. He said, ‘Will you not swear allegiance?’ We had sworn allegiance only recently, so we said, ‘We have sworn allegiance to you, O Messenger of Allah!’ He said, ‘Will you not swear allegiance to the Messenger of Allah?’ So we extended our hands saying, ‘To what shall we swear allegiance to you?’ He said, ‘To worship Allah and associate nothing with Him, perform the five prayers, obey,’ then he said something we did not hear, then continued, ‘and ask nothing of others!’

Physically, the hands of the Prophet, may Allah’s blessing and peace be upon him, were as beautiful and pleasing to gaze upon as everything else about him. They were white and fleshy, with slightly tapering fingers. His boy-servant, Anas ibn Mālik, said on more than one occasion, “I have never touched any silk or brocade that is softer than the palm of the Messenger of Allah, may Allah’s blessings and peace be upon him, nor have I ever smelled musk or scent more fragrant than the fragrance of the Messenger of Allah, may Allah’s blessings and peace be upon him.”

Wā’il ibn Hajar said, “Whenever I shook hands with the Prophet, may Allah’s blessings and peace be upon him, or my skin touched his skin, I smelled the scent of musk on my hand for three days.”

Another Companion, ‘Umayra daughter of Sahl, also a child at the time, recounted how her father once took her to the Prophet, may Allah’s blessings and peace be upon him, asking him to touch her head and pray for both of them for baraka, since she was his only child. “The Messenger of Allah, may Allah’s blessings and peace be upon him, placed his hands on my head. I swear by Allah that I could feel the coolness of the hand of the Messenger of Allah, may Allah’s blessings and peace be upon him, in my liver!”

Jābir ibn Samura said, “I prayed with the Messenger of Allah, may Allah’s blessings and peace be upon him, the first prayer, then he went out and I went out with him. He was met by some children and rubbed their cheeks one by one. As for myself, he rubbed my cheek and I found that his hand was cool and fragrant, as if he had just taken it out of a perfume vendor’s bag.”

The Prophet, may Allah’s blessings and peace be upon him, used his right hand for his ritual purification, food, and beverage, and his left hand for less clean things. “He never touched the hand of a woman,” said the lady ‘Ā’isha, “when he accepted their allegiance, he accepted it verbally.”

In these hands of the Prophet, may Allah's blessings and peace be upon him, were placed the keys of the treasures of the earth. Abū Hurayra said that he had heard the Messenger of Allah say, "I was sent with comprehensive speech, I was supported with terror, and, while I was asleep, I was brought the keys to the treasures of the earth and they were placed in my hand."

Having given him the keys, Allah left it to him to divide things among the people as he pleased. This is why he said, "Allah gives and I am the Divider!"

Allah had said to Sulaymān, may peace be upon him: "This is Our gift, so bestow or withhold without reckoning!" [38:39] And if Sulaymān had freedom to give or withhold at will, then how much more freedom did the Master of all Prophets have?

The baraka of the Prophet, may Allah's blessings and peace be upon him, radiated powerfully from his hand, so that when he placed it on the sick and the injured they were cured, when he touched food it increased manifold, when he placed it on someone's chest he removed doubts and disbelief, when he gave his Companions dry, wooden sticks they turned into swords, when he threw gravel or dust at the face of the enemy, it separated into guided missiles striking their targets in the eyes.

When Qatāda ibn al-Nu'mān was wounded in the eye by an arrow on the day of Uhud, his eyeball was dislodged and hung on his cheek. His companions wanted to cut it off, but decided to consult the Prophet first. He said, "No!" then ordered Qatāda brought to him, pushed his eyeball back into place with his hand, blowing some of his spittle on it then said, "O Allah, give him beauty!" It became Qatāda's best eye and when the other eye suffered from infection, that one never did.

Abayd ibn Hammāl suffered from an illness that ate at his face. The Prophet passed his hand over his face and it disappeared without leaving a trace.

Shurahbīl al-Ju'fī said, "I came to the Messenger of Allah, may Allah's blessings and peace be upon him, with a swelling on my palm and said, 'O Messenger of Allah! This swelling has tormented me and it prevents me from holding my sword or the reins of my mount!' He blew on my palm, then put his palm on the swelling and went on grinding it until it disappeared."

'Abdallah ibn 'Atīk went to Khaybar to kill the infamous Jew, Abū Rāfi', in the latter's house. As he was leaving the house he fell and broke his ankle. He bandaged it and hobbled to his companions, then they rode back together to Madina. The Prophet said, "Stretch your leg!" He passed his hand over the broken bones and they mended there and then.

'Alī ibn al-Hakam jumped his horse over a ditch during an expedition with the

Prophet. The horse failed to cross the trench and 'Alī's leg was crushed between the horse and the side of the trench. He went to the Prophet who said, "In the Name of Allah!" and passed his hand over it, curing it.

'Abdallah ibn Rawāha went to the Prophet saying, "O Messenger of Allah, I suffer from a molar tooth that pains me greatly!" The Prophet put his hand on his cheek saying, "O Allah, remove from him the pain he suffers and the distress, by the prayer of Your Blessed Prophet, whose rank is high with You!" He repeated this prayer seven times. Ibn Rawāha left the Prophet's presence completely cured.

Asmā, daughter of Abū Bakr, complained one day that her head and face were swollen. The Prophet put his hand on her head then her face, above her veil, repeating three times, "In the Name of Allah! Remove from her the pain she suffers and the distress, by the prayer of Your Blessed Prophet, whose rank is high with You!" The swelling subsided.

'Amr ibn Hurayth said, "My mother took me to the Messenger of Allah, he passed his hand over my head and prayed for me to remain [well] provisioned."

'Amr ibn Tha'laba said, "I met the Messenger of Allah at Sāla and became a Muslim. He passed his hand over my head." Ibn Tha'laba lived to be a hundred years old but the place that the Prophet had touched never turned grey.

Al-Sā'ib ibn Yazīd was asked by his servant, 'Atā, why his beard and part of his head were white. The latter replied, "Shall I tell you my son?" "Indeed!" he replied. "I was playing with other boys," he said, "When the Messenger of Allah passed by. I walked up to him and greeted him, he returned my salām then said, 'Who are you?' I said, 'I am al-Sā'ib ibn Yazīd, son of al-Nimr ibn Qāsīt's sister.' The Messenger of Allah passed his hand over my head saying, 'May Allah bless you!' By Allah! It will never go white and will remain like this perpetually!"

Muhammad ibn Fudāla al-Zafarī said, "The Messenger of Allah came when I was two weeks old. I was brought to him, he passed his hand over my head saying, 'Call him by my name, but do not call him by my kunya!' I was taken along to perform the Farewell Pilgrimage with him when I was ten years old." Muhammad ibn Fudāla's life was long, his hair turned white, but not where the hand of the Prophet had touched it.

Mālik ibn 'Umayr was present at the conquest of Macca, then at the campaigns of Hunayn and Tā'if. He was a poet. He asked the Messenger of Allah about poetry and was told, "For you to be filled with pus from your throat to your pubis is better than to be filled by poetry!" He said, "O

Messenger of Allah, pass your hand over my head!" He did and Mālik never said a verse after this. He lived long, his head and beard turned white, except the place touched by the Prophet.

Bashīr ibn 'Aqraba al-Juhanī said, "Aqraba went to the Messenger of Allah, may God's blessings and peace be upon him, who said, 'Who is this with you O 'Aqraba?' 'My son Bahīr,' he replied. He said, 'Come nearer!' I did and sat on his right. He passed his hand over my head. 'What is your name?' he asked. 'Bahīr O Messenger of Allah,' I replied. He said, 'No, but your name is Bashīr!' My tongue was tied, the Prophet blew into my mouth and it was undone. All my hair turned white except where he had put his hand, this part remained black."

The Prophet also passed his hand over 'Ubada ibn Sa'd al-Zurqī's head and prayed for him. He lived to be eighty, but his hair remained black.

Abū Zayd al-Ansārī said, "The Messenger of Allah, may Allah's blessings and peace be upon him, passed his hand over my head, saying, 'O Allah, make him fair looking and preserve the fairness!'" He lived until he was well over a hundred years old without any grey hairs appearing in his beard. His face remained smooth until he died.

Al-Wāzī' took a son of his who had become mad to the Prophet who passed his hand over his face and prayed for him. Thereafter none was more rational than he.

Jābir ibn 'Abdallāh said, "The Messenger of Allah, may blessings and peace be upon him, visited me in Banī Salima and found me semi conscious. He asked for water, made his wudū' then sprinkled some of the water over me and I came to."

The Prophet used to pat children on the head, pray for them, joke with them, and sometimes wind a turban round their heads.

'Abdallāh ibn Bīr said, "My mother sent me to the Prophet with a bunch of grapes. I ate some of them before reaching him. He passed his hand over my head saying, 'Traitor!' "Later on Ibn Bīr used to show them a mark on his forelocks, saying, "This is where the Messenger of Allah put his hand when he said, 'He will reach the century!'"

Hanzala ibn Juzaym al-Tamīmī was brought to the Prophet by his father. The latter said, "O Messenger of Allah, I have sons with beards, this is the youngest, pray Allah for him!" The Prophet passed his hand over his head, then said, "May Allah bless you!" Thereafter whenever a sick man with a swollen face or an animal with a swollen udder were brought to Hanzala, he blew in his hands, saying, "In the Name of Allah!" then placed his hand on his own head where the Prophet's palm had touched it, saying, "Where the hand of the

Messenger of Allah, may Allah's blessings and peace be upon him, was placed," then rubbed the swelling and cured it.

As for Abū Mahdhūra, he had allowed his forelock to grow so long that when he sat down it reached the ground. When they asked him, "Will you not cut it?" He replied, "The Messenger of Allah, may Allah's blessings and peace be upon him, passed his hand over it, I am not one to cut it till I die!"

'Abdallāh ibn Hilāl al-Ansārī said, "My father took me to the Messenger of Allah, may Allah's blessings and peace be upon him, saying, 'O Messenger of Allah, pray Allah for him!' I have not forgotten, the Messenger of Allah placed his hand over my head until I felt its coolness, then he prayed for me and blessed me!" 'Abdallāh lived long, both his head and his beard turned white, he could hardly comb them because of his age, yet he still fasted by day and prayed all night.

Abū Attiya al-Bakrī was taken by his parents to the Prophet. He was a young man at the time. The Prophet passed his hand over his head. When he was a hundred years old his head and beard were still black.

Al-Ā'idh ibn 'Amr al-Muznī said, "An arrow struck my face as I was fighting before the Messenger of Allah, may Allah's blessings and peace be upon him, on the day of Hunayn. Blood flowed over my face, beard, and chest. The Prophet wiped off the blood from my face and chest down to my breast with his hand and prayed for me." When Ā'idh died, those who had heard this from him looked at his chest and found the trace of the Prophet's hand on it. They likened it to the white blaze on a horse's forehead.

Ā'idh's wife also said that he had once gone to the Prophet to ask him to pass his hand over his face and pray for him for baraka. She added that the Prophet did and since then she saw her husband wake up from sleep [fresh] as if he had rubbed his face with oil. She also remarked that he needed no more than a few dates to sustain him.

Abul 'Alā ibn 'Umayr said, "I was visiting Qatāda ibn Milhān when he was ill. A man passed by the far end of the house and I saw him reflected in Qatāda's face [so shiny it was], for the Messenger of Allah, may Allah's blessings and peace be upon him, had passed his hand over his face. Whenever I saw him it was as if he had rubbed his face with oil."

Usayd ibn Abī Unās was one of those whose life the Prophet had declared could be taken with impunity, after the conquest of Macca, when he had accorded immunity to all the Maccans. Usayd came to the Prophet, asking whether he would accept Usayd should he come to him as a Muslim? The Prophet having answered affirmatively, Usayd took his hand saying, "This is

my hand in yours, I testify that you are the Messenger of Allah, and I testify that there is no God other than Allah!" The Prophet immediately ordered a crier to announce that Usayd had accepted Islam and was henceforth immune. Then he passed his hand over his face, then placed it on his chest. From then on, whenever Usayd entered a dark house the light radiating from him illuminated it.

'Utba ibn Farqad had four wives who competed with each other, each seeking to smell better than her companions. One of them said that 'Utba always smelled better than they, even though he never used perfume. Furthermore, people always remarked on his fragrance, so much so that his wives asked him how this had come to be. He replied, "I suffered from an ailment in the days of the Messenger of Allah, may Allah's blessings and peace be upon him. I complained to him about it. He told me to remove my clothes, which I did, sitting before him with my clothes covering my private parts. He blew into his hand then placed it on my back and belly. This fragrance has been there since."

Two tribesmen brought their sons to the Prophet, asking him to bless them by passing his hand over their faces, which he did. The white mark where he had touched them remained on their faces till the end of their lives.

The mosque of the Prophet in Madina had been built with palm trunks. The Prophet used to stand before or lean on one particular trunk when delivering the Friday sermon. When they made the pulpit for him and he climbed on it, the palm trunk whimpered like a pregnant she-camel. All the Companions in the mosque heard it. The Prophet came down from the pulpit and placed his hand on it, or as related in another version, put his arms around it and it calmed down and stopped crying.

Many years earlier, when the elders of Quraysh realized that they were reaching the limits of what was possible to prevent the Prophet from conveying his Lord's message, they sat in council and Satan himself joined them in the form of an old Najdi man. Each suggestion they put forward he rejected, until Abū Jahl suggested that if they wanted to murder Muhammad, but were worried about the revenge sure to be exacted by his clan and their allies, then they should choose forty men, one from each clan, to attack him as one man, so that his clan and their allies would find it impossible to exact revenge from all of them and their allies banded together. This proposition was strongly supported by Satan and adopted unanimously by the elders.

Gabriel came to the Prophet, saying, "Sleep not tonight in the bed in which you usually sleep!"

When the night grew dark the assassins gathered before his house, waiting

for the Prophet to sleep so that they could rush him. The Prophet saw them and said to 'Alī, "Sleep on my bed and cover yourself with this, my green Hadrami cloak. Sleep in it, nothing unpleasant will reach you from them!" The Prophet gave 'Alī the cloak he usually wrapped himself in when he slept.

At the door Abū Jahl was saying, "Muhammad claims that if you follow him you will become the kings of both Arabs and non-Arabs, then you will be resurrected after you die, and gardens will be yours like the gardens of Jordan. But if you do not, he will [one day] cut your throats, then you will be resurrected after your death, then yours will be a fire in which you will burn!" The Prophet came out, took a handful of dust in his blessed hand and said,

"Yes I say this! You are one of them!" Allah took away their eyesight so they did not see him. He sprinkled dust over their heads reciting these verses from sūra Yā-Sīn: "Yā-Sīn, and the Wise Qur'ān, you are truly one of the Messengers, on a straight path, a sending down from the August, the Wise..." till "...and We have covered them so that they do not see." [36:9] By the time the Prophet had recited these verses, every one of them had dust upon his head, then he departed. A man arrived and seeing them standing there asked, "What are you waiting here for?" "Muhammad!" they replied. "May Allah make you fail! By Allah, Muhammad has gone out and he left no man among you but he put dust on his head, then he walked away to his purpose, can you not see what has happened to you?" Each of them put his hand on his head only to find it covered with dust.

As for the effects of the Prophet placing his noble hand on someone's chest, many traditions describe them.

'Alī, may Allah ennoble his countenance, said, "The Messenger of Allah, may Allah's blessings and peace be upon him, sent me to Yemen. I said, 'O Messenger of Allah, you send me, while I am still young, to judge amongst them, and I know not how to judge!' He struck my chest with his hand saying, 'O Allah! Guide his heart and strengthen his tongue!' By He Who split the grain! Thereafter I never doubted how to judge between two people!"

Abū Hurayra said, "I said, 'O Messenger of Allah, I often hear you speak but I forget!' He said, 'Spread out your garment!' I spread it out, he [made as if he] scooped [something] with his hand and poured it in it, then he said, 'fold it up!' I did and thereafter forgot nothing he ever said."

'Uthmān ibn Abul-'Ās said, "I used to forget the Qur'ān, so I said, 'O Messenger of Allah, I forget the Qur'ān!' He struck my chest [with his hand] then said, 'Come out O Shaytān from the chest of 'Uthmān!' Following that I never forgot anything I wished to remember!"

'Uthmān son of Abul-'Ās also said, "The Prophet, may Allah's blessings and peace be upon him, told me to lead my people in prayer. I said, 'O Messenger of Allah, I find in myself something!' [meaning there were things in his heart which prevented him from doing so] He said, 'Come near!' He made me sit before him, placed his hand on my chest, then said, 'Turn around!' then he placed it on my back between my two shoulders, then he said, 'Lead your people in prayer! He who leads people in prayer should lighten [the prayer] for among them will be the elderly, the sick, the weak, and he who has something to attend to. But if one of you is praying alone, let him pray as he wishes.'

After the conquest of Macca, the Prophet was circumambulating the house when Fudāla ibn 'Umayr decided to kill him. He drew near to him. The Prophet said, "Fudāla?" He replied, "Yes! Fudāla, O Messenger of Allah!" He said, "What were you saying to yourself?" "Nothing!" He said, "I was invoking Allah!" The Prophet laughed then said, "Ask Allah for forgiveness!" Then he placed his hand on his chest and there was peace in his heart. Fudāla used to say later on, "By Allah! By the time he took his hand off my chest, none of Allah's creation was dearer to me than him! As I was returning to my family I passed by a woman I used to converse with, she said, 'Come over!' I said, 'No, Allah will not allow it, nor Islam!'"

During the battle of Hunayn two further incidents happened. 'Uthmān ibn Shayba, whose father, uncle, and cousin had been killed in Badr, recounted the first of these thus: "When the Messenger of Allah, may Allah's blessings and peace be upon him, was in Hunayn, I remembered my father and my uncle, and how 'Alī and Hamza had killed them, and I thought, 'Today I will avenge myself from Muhammad!' I approached him from behind till all that remained for me to do was to strike him with the sword, when a flash of fire shot like lightning between me and him, I stepped back, he turned around saying, 'O 'Uthmān, come nearer!' Then he placed his hand on my chest, Allah removed the devil from my heart, I looked up at him and he was dearer to me than my hearing and eyesight!"

Shayba ibn 'Uthmān al-Hajbī recounted the second incident thus: "I went out with the Prophet, may Allah's blessings and peace be upon him, on the day of Hunayn. By Allah! I had not gone out for Islam, but to prevent Hawāzin from gaining the upper hand on Quraysh! By Allah! As I was standing with the Messenger of Allah, may Allah's blessings and peace be upon him, I said, 'O Prophet of Allah, I see piebald horses!' He said, 'O Shayba, only a disbeliever can see them!' Then he struck my chest with his hand saying, 'O Allah, guide Shayba!' This he repeated twice more. No sooner had he taken his hand off my chest the third time that none in Allah's creation was dearer to me than him!"

Jābir ibn 'Abdallāh said, "As the trench was being dug I noticed that the Prophet, may Allah's blessings and peace be upon him, suffered from severe hunger. I returned to my wife saying, 'Do you have anything, for I have noticed that the Messenger of Allah, may Allah's blessings and peace be upon him, suffers severe hunger.' She brought out a bag with some barley in it and we had a small sheep in the house. We slaughtered the animal and ground the barley, then I returned to the Messenger of Allah, may Allah's blessings and peace be upon him, and spoke to him secretly, 'O Messenger of Allah, we have slaughtered an animal we had and have ground a measure of barley. Please

come with a few people!' The Prophet, may Allah's blessings and peace be upon him, raised his voice saying, 'O People of the Trench! Jābir has prepared some food, you are all welcome!' Then he said, 'Do not take the pot off the fire and do not bake your dough until I come!' When he arrived he proceeded to break the bread, and put the meat on it. He took some food out of the pot and served his Companions, keeping both the pot and the oven covered. He went on breaking the bread, putting the meat on top of it and serving his Companions until they were all satiated, then he said, 'Eat and give to other people for they have suffered hunger!'

Wāthila ibn al-Asqā' said that he had been one of Ahl al-Suffa. They were hungry and delegated him to go to the Prophet and inform him about it. This he did and the Prophet turned to 'Ā'isha, "Do you have anything?" he asked. She replied, "O Messenger of Allah, I have nothing but a few crumbs of bread." "Bring them!" he said. He emptied the crumbs into a plate and went on arranging them with his hand while they increased until the plate was full. "O Wāthila!" he said, "Go and fetch ten of my Companions, you being the tenth!" Wāthila called his companions. The Prophet said, "Sit and eat in the Name of Allah. Take from the edges and do not take from the top, for baraka descends on the top!" They ate to satiety, then rose leaving the plate as full as when they sat down. The Prophet kept on handling the food then said, "O Wāthila, go and fetch another ten of your companions!" After these ten ate to satiety the whole sequence was repeated once more, after which the Prophet asked, "Anyone left?" "Yes, ten more," replied Wāthila. "Go fetch them!" he said. When these were finished, the plate was still as full as at the beginning, and the Prophet said, "O Wāthila, take this to 'Ā'isha!"

Abū Talha said, "I once entered the mosque and recognized hunger in the face of the Messenger of Allah, may Allah's blessings and peace be upon him. I left and went to Umm Salīm, Anas ibn Mālik's mother, and said, 'O Umm Salīm, I have recognized hunger in the face of the Messenger of Allah, may Allah's blessings and peace be upon him. Do you have anything?' 'I have something,' she said, showing her palm [meaning that it was only a little]. 'Prepare it and

do it well!' I said. Then I sent Anas to the Messenger of Allah, may Allah's blessings and peace be upon him, saying, 'Speak secretly into his ear and invite him!' As soon as Anas arrived the Messenger of Allah, may Allah's blessings and peace be upon him, said, 'My son, your father has sent you to invite us!' Then he said to his Companions, 'Come in the Name of Allah!' Anas hastened back to Abū Talha saying, 'Here comes the Messenger of Allah, may Allah's blessings and peace be upon him, with the people!' I came out and met the Messenger of Allah, may Allah's blessings and peace be upon him, at the door, on the landing, and said, 'O Messenger of Allah, what have you done to us? It is but that I recognized hunger in your face so we prepared something for you to eat!' He said, 'Go in and be of good cheer!' The Messenger of Allah, may Allah's blessings and peace be upon him, took whatever was there, he gathered it in the plate with his hand, arranged it, then asked, 'Is there any?' meaning fat. We brought him our container, where there may or may not have been something, [meaning that even if there had been something in it, it was insignificant] the Messenger of Allah, may Allah's blessings and peace be upon him, squeezed it with his hand then poured fat from it saying, 'Send in ten after ten!' They all ate to satiety, then the Messenger of Allah, may Allah's blessings and peace be upon him, said about what remained, 'Eat together with your children!' So we ate and were satiated.'

Safiyya, the Prophet's wife, said, "The Messenger of Allah, may Allah's blessings and peace be upon him, came one day and asked, 'O Daughter of Huyay, do you have anything, for I am hungry.' I said, 'No by Allah, O Messenger of Allah, save two measures of flour.' 'Cook it!' he said. I put it in the pot, cooked it, then said, 'It is cooked O Messenger of Allah!' He said, 'Do you know if there is anything in the fat container of the daughter of Abū bakr?' I said, 'I know not O Messenger of Allah!' He went himself to her house and said, 'Anything in your fat container O daughter of Abū Bakr?' 'Nothing but a little,' she said. He brought it back, squeezed it into the pot until I saw something coming out. He put his hand [on it] saying, 'In the Name of Allah, invite your sisters for I know they feel as I do!' I invited them and we ate until satiated. Then Abū Bakr came and entered, then 'Umar came and entered, then a man came. They all ate to satiety and some still remained."

Abū Hurayra said, "One night I missed supper with the Prophet, may Allah's blessings and peace be upon him, and also missed being invited by one of our companions. I prayed 'Ishā' then tried to sleep but could not. Then I tried to pray, but could not. There was a man standing near the apartment of the Prophet, may Allah's blessings and peace be upon him. I walked up to him and it was the Prophet, may Allah's blessings and peace be upon him, praying. He prayed, then, leaning against the palm trunk he had been praying toward,

said, 'Who is this? Abū Hurayra?' I said, 'Yes!' He said, 'You missed supper with us tonight?' I said, 'Yes!' He said, 'Go to the house and say: Bring the food you have!' [I did and] they gave me a plate in which was a paste made with dates. I took it to the Prophet, may Allah's blessings and peace be upon him, and placed it before him. He said, 'Call those in the mosque!' I said to myself, 'Woe to me, for I can see the food is so little, and woe to me from disobedience!' I came to men asleep and awakened them saying, 'Respond!' and I came to men praying and said, 'Respond!' until they all gathered near the Prophet, may Allah's blessings and peace be upon him. He thrust his fingers into it and pressed around the edge, then said, 'Eat in the Name of Allah!' They ate to satiety and I ate to satiety. Then he said, 'Take it Abū Hurayra and return it to the family of Muhammad, for there is no food with the family of Muhammad that one possessed of a liver [meaning a living being] can eat but this. It was offered to us by one of the Helpers.' I took the plate and lifted it up, and it was as it had been when I had placed it there, except for the marks of the fingers of the Prophet, may Allah's blessings and peace be upon him."

Ziyād ibn al-Hārith recounted how, as they were travelling with the Prophet, morning found them without water. "Any water?" the Prophet asked him. "Only a little that will not suffice you, O Messenger of Allah!" he replied. "Put it in a vessel and bring it!" he said. He put his hand in the water and they saw water gushing from between two of his fingers. He said, "Call my Companions, whoever needs water!" He called them and they came and each took what he needed. [Seeing this] they said, "O Messenger of Allah, we have a well that suffices us with water during the winter, and we gather around it. But in the summer the water becomes scarce and we have to scatter to the surroundings wells. However. Now that we are Muslims, everyone around us is an enemy. So pray Allah for our well so that its water may suffice us, so that we remain gathered around it." The Prophet asked for seven pebbles, rubbed them between his fingers, prayed to Allah, then said, "Go with these pebbles, when you reach the well throw them in one by one, invoking the Name of Allah!" They did and the well remained so full of water that they never saw its bottom again.

Anas ibn Mālik said, "I once saw the Messenger of Allah, may Allah's blessings and peace be upon him, when it was time for 'Asr prayer and people looked for water for their ablutions and found none. The Messenger of Allah, may Allah's blessings and peace be upon him, was brought some water, he put his hand in the vessel and told the people to make their ablutions from it. I watched the water gushing from under his fingers while people made their ablutions, till the last one of them had done!"

And in another version of the same incident he said, "I reckoned between sixty and eighty [men], I watched water gushing from between his fingers."

Anas recounted another similar incident thus, "Once when the Prophet of Allah, may Allah's blessings and peace be upon him, and his Companions were at al-Zawrā', and al-Zawrā' is in Madina near the market and the mosque, he called for a cup partly filled with water, put his hand in it and water started gushing from between his fingers so that all his Companions made their ablutions." "How many were they, O Abū Hamza?" he was asked. "They were about three hundred," he replied.

Mu'ādh ibn Jabal said, "We went out with the Messenger of Allah, may Allah's blessings and peace be upon him, the year of the Tabūk expedition. He joined his prayers so that he prayed Zuhr and 'Asr together and Maghrib and 'Ishā' together. One day when he had thus delayed the prayer he came out, prayed Zuhr and 'Asr together, then went in, then came out again, prayed Maghrib and 'Ishā' together, then said, 'Tomorrow, Allah willing, you will come upon the spring of Tabūk. You will reach it only by mid-morning. He who reaches it let him not touch any of its water until I arrive.' When we reached it two men were already there and in the spring there was little water. The Messenger of Allah asked them, 'Have you touched any of its water?' 'Yes!' they said. He rebuked them and spoke to them as Allah willed him to speak, then we scooped out little water by little in our palms until some was collected in something [a vessel or a cup] then the Messenger of Allah, may Allah's blessings and peace be upon him, washed his hands and face in it, then returned it into the spring, at which it gushed forth with profuse water, so that the people all took their fill. 'O Mu'ādh,' he said, 'if your life be prolonged, you will see this place full of gardens!'

Ibn 'Abbās said, "Morning came upon the Messenger of Allah, may Allah's blessings and peace be upon him, and there was no water. 'Is there any water?' he asked. They said, 'No!' 'Is there a waterskin?' he asked, so they brought one and placed it before the Messenger of Allah, may Allah's blessings and peace be upon him. He placed both hands on it, then spread his fingers and water gushed, as with Moses' staff, from the fingers of the Messenger of Allah, may Allah's blessings and peace be upon him. He said, 'O Bilāl! Call the people to their ablutions!' They came and did their ablutions from between the fingers of the Messenger of Allah, may Allah's blessings and peace be upon him, except ibn Mas'ūd who was more intent on drinking. Having made their ablutions, they prayed Subh, then he sat for the people and said, 'O people, whose faith is the most wondrous?' 'The angels,' they replied. 'How can the angels not believe, when they can witness the matter?' he said. 'The Prophets, O Messenger of Allah!' they said. 'How can the Prophets not believe,' he said, 'when revelation alights upon them from heaven?' 'Your Companions then, O Messenger of Allah!' 'How can my Companions not believe,' he said, 'when they are witnessing what they are witnessing? But the most wondrous in faith are people who will

come after me, who have faith in me even though they have not seen me, who believe me even though they have not seen me. They are my brothers!”

Al-Barā’ ibn ‘Āzib said, “We were on an expedition with the Messenger of Allah, may Allah’s blessings and peace be upon him. We came upon a well where the water was scarce. Six of us descended into it. A bucket was sent down to us, while the Messenger of Allah, may Allah’s blessings and peace be upon him, stood at the rim of the well. We filled half or two thirds of it, then it was pulled up to the Messenger of Allah, may Allah’s blessings and peace be upon him. He put his hand into it saying whatever Allah willed him to say, then the bucket was sent back to us with the water in it. [They poured the water in the well and the water began rising.] I saw the last one of us being dragged out in a hurry for fear of him drowning. Then it flowed [over the ground like] a river.”

Anas ibn Mālik said that the Messenger of Allah, may Allah’s blessings and peace be upon him, sent a force against the pagans which included Abū Bakr, ‘Umar and many other people. He said to them, “March diligently, for between you and the pagans is water, if they outstrip you to this water people will suffer hardship, you will be severely thirsty and so will your animals.” The Messenger of Allah, together with eight men, remained behind. He said to his Companions, “Shall we sleep part of the night then rejoin the people?” “Yes, O Messenger of Allah!” they replied. They laid down and were awakened only by the heat of the Sun. He said to them, “Rise and attend to your needs!” When they returned he said, “Does any of you have water?” One of them said, “A small skin with a little water O Messenger of Allah.” “Bring it!” He said. He brought it and the Prophet passed both his palms over it, prayed for baraka, then said to his Companions, “Come here and make your ablutions!” He poured water for them until they had done, then one of them gave the Ādhān, then the Iqāma, and the Prophet led them in prayer. Then he said to the owner of the skin, “Look after your skin, it will be of consequence!” He climbed on his mount then said, “How do you think they have fared?” “Allah and His Messenger know best,” they replied, “but they have Abū Bakr and ‘Umar with them and they will counsel them.” The pagans, however, reached the water before the Muslims and the latter became extremely thirsty, so did their animals. When the Prophet arrived he said, “Where is the owner of the skin?” “Here he is O Messenger of Allah!” they replied. He took the skin in which a little water had remained and said, “Come here and drink!” He went on pouring water for them until they all drank, gave their animals, and filled every skin and cup they had.

*[Renowned Islamic Scholar, Author]*



## The Unique Particulars of **Rasulullah Sallallahu alaihi wasallam**

**Maulana Muhammad Abdul Qahhar**

To describe and praise Rasulallah sallallahu alaihi wasallam, whom Allah Ta'ala has chosen above the entire creation is indeed beyond human capacity. How can we do justice to him when Allah Ta'ala Himself says: 'We have raised up your mentioning and remembrance'. Ibn Abbas (RA) and other prominent Companions said, Allah Ta'ala has raised up his remembrance such that whenever Allah Ta'ala is mentioned, Rasulallah (SM) is mentioned right after that. Even in our shahadah, in the azan, in the Qalah that we pray, in the Qur'an itself and in every khutbah that is delivered where we praise Allah Ta'ala and we send greetings and salutations upon the blessed Prophet Muhammad (SM).

As for his unique particulars, what is called in Arabic "**al-Khasaais**" something that only he was blessed with. Some scholars have listed up to fifty specific and unique characteristics and blessings that only he was given.

Some of these unique specialities are briefly mentioned below...

1. **Khatamun Nabiyyeen:** He is the final prophet of Allah Ta'ala. There is only one prophet that can be the final and Allah Ta'al chose him to be the final prophet and this is explicitly mentioned in the Qurʾān.
2. **The first of the Prophets to be created:** The prophethood of our Beloved Prophet (SM) had been decreed by Allah Ta'ala even before Adam (AS) was created. Even before Adam (AS) was a living soul and intermingled as water and clay. Allah Ta'ala had decreed the prophethood of our Beloved Prophet Muhammad (SM) even before the **Rooh** was blown into Adam (AS).
3. **Prophet for the Mankind and Jinn:** Rasulullah (SM) is the only prophet to have been sent for all of Mankind. In fact the only prophet to have been sent even to the **jinn**. No prophet before our beloved Prophet (SM) was sent to all of humanity. Every single prophet was sent to a specific nation.
4. **Ru'ub:** Of the unique particulars of our beloved Prophet (SM) that no other prophet has been given, our beloved Prophet (SM) said, **"Allah Ta'ala has helped me with Ru'ub. Ru'ub means a type of fear that Allah Ta'ala will inflict into my enemies even before I reach them, even one month's journey before I come to them, they will become terrified of me."** (Bukhari)
5. **The Largest Ummah:** Of the unique specialties that he has been given was that he has been given the largest **ummah** out of all of the prophets. It is mentioned in a hadith in Sahih Bukhari, that he said that **'Allah Ta'ala showed me the ummats and I saw an ummah as large as the eye could see, and I said maybe this is my ummah, and I was told "No, this is the ummah of Musa (AS)" and then I saw an ummah even larger than that, and it was larger than the horizon. It blocked my vision. And I was told, "This is your ummah."**
6. **The Greatest Miracle:** Of his specialties that no other prophet has been given, is that he has been given the most powerful miracle, and that is the miracle of the Qurʾān. There is no miracle that compares to the Qurʾān. All of the miracles from previous prophets, have ceased to exist after their times, we have no access to them but we believe in them. But the Qurʾān is a miracle that will continue until the Day of Judgement. It's a living miracle that all of mankind has access to and there is no miracle that compares to the miracle of the Qurʾān in many different ways.
7. **Al Isra wal Mi'raaj:** Of the specialties that our Prophet has been given, and no other prophet has been given, is the night journey of **Al Isra wal Mi'raaj**. No other prophet has had the privilege of undertaking this journey. Even when Allah Ta'ala spoke directly with Musa (AS), it was the divine speech that was given to Musa (AS) while he was on earth. Musa (AS) was on Mount

Sinai and Allah Ta'al spoke with him. As for our Beloved Prophet (SM), he was called up to the presence of Allah Ta'ala in person. And he went up to a station that Jibreel (AS) told him, "My permission stops here, you must go alone." And so our beloved Prophet (SM) went up to the station of '**The Meeting of the Two Bows**' (**Qaba Qawsayn**).

8. **Master of Bani Adam and all the prophets:** Of his specialties that he was given is that he is the leader of all of humanity and the prophets and he himself told us this in a hadith in Bukhari and Muslim, "**ana sayyidu waladee Adama.**" The sayyid here means the one who is in charge. The one who is the representative, the one who is the leader. Meaning he is the perfection of Mankind. And he deserves to be the leader of mankind and he will be the leader of mankind on the Day of Judgement.
9. **The first to be Resurrected:** Of the blessings that are unique to him is that the blessed Prophet (SM) will be the very first to be resurrected on the Day of Judgement. Hadith in Sahih Bukhari tells us that when the graves are opening up, the blessed Prophet (SM) said, "**The first grave that will crack open will be mine.**" This also explains his name **Al Haashir**. And he will also be the first to be clothed on the Day of Judgement.
10. **The Hawd and the Kawthar:** Of the specialties that he has been given is that he will be given the largest **Hawd**, and hawd is a pool that our Prophet (SM) has been promised. He has told us it is square in shape. And it is so large that one side of it is as if it is from Makkah Mukarramah to San'aa in Yemen. Also he will be gifted with the **kawthar**. He has been given the main tributary, the main river of jannah, and all the rivers of Jannah is split from that. It is as if the people of jannah will drink water from the gift of the beloved Prophet (SM).

To conclude I would like to mention the magnificent **Maqaam al Mahmoud** on the Day of Judgement. All of humanity will be praising him and will be sending their salah and salam upon him, even those who rejected him in this world, even those who cursed him and ridiculed him and mocked him and wrote against him. It is because they have to as they will be in great need for the Judgement to commence. Therefore all of mankind will be praising him on the Day of Judgement, on **Maqaam al Mahmoud**, and in the **akhirah** he will be given **al waseelah** and **al fadheelah** and that is why we make dua to Allah Ta'ala to grant him all of these levels and characteristics.

These are simply some of the specialities of our beloved Prophet sallallahu alaihi wa alihi wasallam.

*[Vice Principal, Darul Hadis Latifah]*



## **Tawassul and Shafa'ah of the Prophet Muhammad (PBUH)**

Maulana Khairul Huda Khan

Tawassul (intermediation) through the Prophet is a way in acknowledgement of his standing as the chief intercessor for the Ummah before Allah (SWT).

Allah has said of His Holy Prophet, Peace be upon him:

'He is anxious about what you do, and merciful with the believers.' (9:128)

In another verse it has been mentioned:

'If they had only, when they were unjust to themselves, come to you and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.' (4:64)

Allah has mentioned all this about His Prophet because it is through His Prophet that He Himself has shown His greatest mercy and most comprehensive forgiveness, and it is by coming to the Prophet that the believers seek to obtain these from Allah. This is clear evidence, both now as it was then, that the mediation of the Prophet (Tawassul) for that is the meaning of intercession (Shafa'ah) can be sought to obtain forgiveness from Allah.

The Mufti of Mecca at the time of the spread of the Wahhabi heresy, al-Sayyid Ahmad Ibn Zayni Dahlan (d. 1304) said in Khulasat al-kalam:

'Tawassul (using means), tashaffu` (using intercession), and istighatha (asking help) all have the same meaning, and the only meaning they have in the hearts of the believers is that of tabarruk (using blessings) with the mention of Allah's beloved ones, since it is established that He grants His mercy to all His servants for the sake of His beloved ones.'

The early and late Imams of the Ummah have said clearly that tawassul through the Prophet is highly desirable and recommended for every person.

Imam Malik was asked the following question by the Caliph Abu Ja'far al-Mansur: "Shall I face the Qiblah with my back towards the grave of the Messenger of Allah when making du'a (after giving salam)?"

He replied: "How could you turn your face away from him when he is the means (wasila) of your and your father Adam's forgiveness to Allah on the Day of Resurrection? Nay, face him and ask for his intercession (istashfi` bihi) so that Allah will grant it to you as He said: "If they had only, when they were

unjust towards themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful (4:64)."

Intercession is the greatest means as it will be only through intercession that the people of the fire will enter Paradise

When the distress becomes too great for the people on the Day of Judgement and they have stood for too long, suffering in the heat and terror and distress, the Prophet (peace and blessings of Allaah be upon him) says, "How will you be when Allah gathers you together like arrows in a quiver, for fifty thousand years, during which Allah will not look at you?"

There follows the lengthy hadeeth about intercession:

It was narrated that Anas ibn Maalik said: Muhammad (peace and blessings of Allaah be upon him) told us: "When the Day of Resurrection comes, the people will surge with each other like waves. They will come to Adam and say, 'Intercede for us with your Lord.' He will say, 'I am not fit for that. Go to Ibraaheem for he is the Close Friend of the Most Merciful.' So they will go to Ibraaheem, but he will say, 'I am not fit for that. Go to Moosa for he is the one to whom Allaah spoke directly.' So they will go to Moosa but he will say, 'I am not fit for that. Go to 'Eesa for he is a soul created by Allaah and His Word.' So they will go to 'Eesa but he will say, 'I am not fit for that. Go to Muhammad (peace and blessings of Allaah be upon him).' So they will come to me and I

will say, I am fit for that.' Then I will ask my Lord for permission and He will give me permission, and He will inspire me with words of praise with which I will praise Him, words that I do not know now. So I will praise Him with those words of praise and I will fall down prostrate before Him. He will say, 'O Muhammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.' I will say, 'O Lord, my ummah, my ummah!' He will say, 'Go and bring forth everyone in whose heart there is faith the weight of a barley-grain.' So I will go and do that. Then I will come back and praise Him with those words of praise and I will fall down prostrate before Him. He will say, 'O Muhammad, raise your

head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.' I will say, 'O Lord, my ummah, my ummah!' He will say, 'Go and bring forth everyone in whose heart there is faith the weight of a small ant or a mustard-seed.' So I will go and do that. Then I will come back and praise Him with those words of praise and I will fall down prostrate before Him. He will say, 'O Muhammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.' I will say, 'O Lord, my

ummah, my ummah!' He will say, 'Go and bring forth from the Fire everyone in whose heart there is faith the weight of the lightest, lightest grain of mustard-seed.' So I will go and bring them forth."

When we left Anas I [the narrator of the hadeeth] said to some of our companions, "Why don't we go to al-Hasan, who is hiding in the house of Abu Khaleefah, and tell him what Anas ibn Maalik has told us?" So we went to him, greeted him with salaam and he gave us permission to enter. Then we said, "O Abu Sa'eed, we have come to you from your brother Anas ibn Maalik, and we have never heard anything like what he narrated to us about intercession." He said, "Tell me." So we narrated the hadeeth to him and we came to this point and he said, "Keep going." We said, "He did not tell us any more." He said, "He told me this hadeeth when he was a young man, twenty years ago. I do not know if he forgot or if he did not want to let you depend on what he might have said. We said, 'O Abu Sa'eed, tell us.' He smiled and said, 'Man was created hasty. I only mentioned that because I wanted to inform you of it. Anas told me the same as he told you, and said that the Prophet (peace and blessings of Allaah be upon him) added: 'Then I will come back a fourth time and praise Him with those words of praise and I will fall down prostrate before Him. He will say, 'O Muhammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.' I will say, 'O Lord, give me permission (to bring forth) all

those who said Laa ilaaha ill-Allaah.' He will say, 'By My Might, My Majesty, My Supremacy and My Greatness, I will most certainly bring forth from it those who said Laa ilaaha ill-Allaah.'" (Narrated by al-Bukhaari, 7510)

From amongst the tremendous favours Allah (swt) has granted our beloved Prophet Muhammad (peace and blessings be upon him) is the Major Intercession on the Day of Judgment. It is one of the blessings of distinction and excellence that is the mark of his excellence over the other Prophets and Messengers (peace be upon them all).

The scholars of Qur'anic Exegeses regard the "praiseworthy station" mentioned in verse 79 of Surah Isra'a to refer to the Major Intercession that has been singularly reserved for al-Habib (peace and blessings be upon him). [Alusi, Ruh al-Ma'ani ; Ibn Ashur, Tahrir wa Tanweer]

The Aqeedah of Ahlus Sunnah wal Jma'ah is that, the way Tawassul (seeking help) and Shafa'ah (intercession) of the Holy Prophet (SAW) continued in his blessed life, in the same way seeking his mediation for forgiveness and expressing one's need at his shrine has also been an established fact in the lives of the Companions, 'Tabeen and Tabe-Tabeen and Jurists on Hadith.

The above-mentioned ayah from surah al-Nisa confirmed that when people become unjust to themselves by doing any act of sins, they should present themselves in the court of the Holy Prophet (SAW) and seek forgiveness from Allah Almighty. If the Prophet (saw) asks forgiveness for them, they would find Allah Almighty as the Merciful and the One who accepts their repentance. This commandment of Allah (SWT) was during the Prophetic period and would continue to hold till the Day of Judgment. Imam Abu Abd al-Rahman al-Sulami and Imam Abu al-Qasim al-Qushayri offered the best interpretation of this verse 1100 years ago. Hafiz Ibn Kathir, the disciple of Allama Ibn Taimiyya, also interpreted this verse. Hafiz Ibn Kathir still holds considerable influence in the Arab world. Interpreting the verse, he has written that Allah Almighty has ordained the sinners from among the Ummah of the Holy Prophet (SAW) that if they committed any sin, they should present themselves in the court of the Prophet (SAW). This commandment of presenting themselves holds till the Day of Judgment.

It has been narrated that Imam Ahmad bin Hanbal narrated, that Marwan bin Hakam once saw a man falling on the grave of the Holy Prophet (SAW) and weeping. He made that person stand up and asked him as to what he was doing as this was the shrine of the Holy Prophet (SAW). When that person turned his face, it was known that the man was Abu Ayyub al-Ansari (RA), Companion of the Holy Prophet (SAW). Abu Ayyub al-Ansari (RA) warned

Marwan to be careful in uttering his words as they were present in the court of the Holy Prophet (SAW) and that he had not come to a stone. This action of Abu Ayyub al-Ansari (RA) establishes the principle of this belief that the Holy Prophet (SAW) is present among us and he who believes to the contrary happens to deviate from the path of the Companions.

Another incident has been narrated regarding intermediation through the Holy Prophet (SAW) after his demise from this world. Once the people of Madinah suffered from the worst drought, they came to Hazrat Ayesha (RA), mother of believers and pleaded their case. She instructed them to go to shrine of the Holy Prophet (SAW) and that there should be nothing between the sky and shrine. The Companions dug up a hole in the shrine. It rained so heavily in Madinah that the entire city became inundated with water. The animals drank to their hearts' fill. It becomes established from this that intermediation at the shrine of the Holy Prophet (SAW) is the order of the mother of the believers and there is consensus within the Companions on it.

From the above-mentioned verses of the Qura'n, authentic narrations of the Hadith and many true incidents from the life of the Shaba, Tabyeen, Tabe Tabyeen and the Mujtahid Imams it has been proved that asking Allah (swt) through the Waseela of Prophet Muhammad (SAW) is permissible, praiseworthy and a strong mean of accepting our Du'as. Aslo it has been proved from the verses of the holy Quran and authentic narrations of the Holy Prophet (SWS) that our beloved Prophet (SWS) will do Shafa'ah (intercession) for his Ummah on the day of Judgment and his Shafa'ah will be accepted. May Allah (swt) grant true love in our hearts for His beloved and may Allah grant us the Shafa'ah of His beloved on the day of judgment, as no one will be able to enter Jannah without the Shafa'ah of His Beloved (SallaAllahu Alaihi Wa Sallam). Ameen!

*[Imam & Khateeb at Shahjalal Mosque & Islamic Centre, Manchester, UK]*



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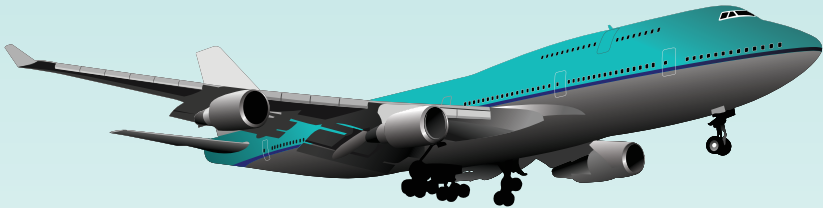
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