

**MEMOIRS
OF THE
BELOVEDS LAND
Translation**

by

A - IRFAN

**SHAIKH M. AKRAM AWAN'S TREATISE
"Diyar-E-HABIB MAIN CHAND ROZ"**

IDARAH-E-NAQSHBANDIAH OWAISIAH
DAR- 'ul- 'Irfan
Munara, District Chakwal - Pakistan

MEMOIRS OF THE BELOVED'S LAND

CHAPTER ONE

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It is past 'Asr ṣalāh and here I am, sitting in Masjid al-Ḥarām, writing down these lines. Although unacquainted with the art of writing, ignorant and worthless, I have only taken up the pen, hoping for help from the All-Knowing, the All-Aware, the Almighty and the All-Wise, keeping in mind the verse from the Holy Qur-ān,

Who teaches by the Pen. (96:4).

I hope, these few lines will help in reviving the memories of the Beloved (SAW) and his blessed land.

In the Name of ALLAH, write Open!

The steed of memory, has galloped back into the era of the fiery youth, the period of indifference to the problems of life. As I recollect, my priorities in life were revolving around the colourfulness of this world, company of friends, laughter and idle talk. Youth, strength, pride and alienation to ALLAH, had together instilled Pharaohic qualities in me. Who was ever interested in visiting the Holy Mosque or was ever aware of the greatness of ALLAH? All I knew was that the centre of all activity in this world was none other than myself.

Once I had the chance of attending a religious meeting. Of all the places, a religious sermon! Why I went there, is a long and personal story. All I would like to say is that, I had directed all my efforts, time, youth, energy and capabilities to worldly affairs, but when I was deceived by this treacherous world, when friends became foes. I fell flat, on my face! The structure of arrogance and pride fabricated by me was torn-apart. My gun, which had accompanied me on dark and

lonely nights, slipped from my hands. My ego received a heavy blow and it was smashed, and I found my self standing on a cross road. At this point, one of the paths led back to the beauties and love of this world, which had already proven to be unfaithful in spite of the fact that I had sacrificed so much for it. I knew I couldn't expect much any longer, therefore, I opted for the other path, the path of Islām. I came across worldly people disguised as saints; and amongst their followers were some truly sincere ones who were there, basically because of their simplicity.

Today I can recollect vividly how empty I had felt in those days. I had lost interest in food, I wore rags and had lost all desire for fine clothing. I could not sleep, all relations with friends had severed. In short, I was no more than a living corpse! Yet one thing was remarkable, this treatment I had received from fellow beings made me remember **ALLAH!** Disappointments from all around, led me straight to the path of **ALLAH**, and I began to spend my night hours in prayers. I hoped that *His* unlimited Grace and Mercy would hold me, and so it did. This hope for salvation, drove me to attend sermons, lectures and visit mosques. but I could not satisfy myself.

But then one day, **ALLAH** was extremely Gracious and I was blessed with guidance. While attending a religious congregation at village Padhrar. I saw Hadhrat Maulāna Allah Yār. He was living Hem I still cherish those moments as the most valuable of my life. In a simple mud house, lying on an uncovered bed, clad in homespun cotton, I saw a noble man, whose illuminated face was altogether different from his contemporary preachers. His life style depicted shades of colours from the noble life of the Holy Prophet (SAW); his voice had the pitch of the thunderous tone of Hadhrat 'Umar Farooq (RAU). I had found, what I had been searching for so desperately. **ALLAH** had been very Generous. I got attached to this noble person and by **ALLAH**'s Grace, I am still in his service. May **ALLAH** grant me the opportunity to remain in his blessed company for all times to come. (Āmīn).

This noble saint put together my shattered soul, trained and adorned my inner self, revolutionised me to such an extent that, sometimes I wonder, what has he transformed me into, that today people wish to visit a person like me, so eagerly. I guess it is because of the companionship of such a noble personality. Thanks to the sun of the skies of sainthood, here I am, sitting in the Holy Mosque writing down these lines. A few year back, in 1973-74, I had the opportunity of performing Haj, with the entourage of Hadhrat Allah Yār Khan, and today, with *His* blessings I am here for 'Umra'.

CHAPTER TWO

The Exhilarating Passion of Fondness

In the early precious hours of dawn, the aircraft touched the sacred land of Arabia where the atmosphere was scented with the fragrance of the Beloved! We offered the Fajr prayers at Jeddah airport. Many students of the Shaikh live in Jeddah. Colonel Matloob went to look for Zahid Amīn and after having breakfast with him, we all set off for Makkah Mukarammah.

The Walled Gardens of Hudaibiyah

From Jeddah, on our way to Makkah, when we reach the limits of the Haram, there are white minarets on either sides of the road, indicating a small field with clusters of bushes. This field is known as Ḥadaiq al-Ḥudaibiyah. This is the place which witnessed, fourteen centuries ago, the detention of the Holy Prophet (SAW) and his fourteen hundred faithful Companions from visiting Makkah for the performance of ‘Umra. Time witnessed that K‘aba was open for idol worshippers, Jews and Christians, but admission was denied to the noblest of all, for whom this entire world, rather the whole universe was created. The doors of K‘aba were closed unto Ḥadhrat Abu Bakr, ‘Umar, ‘Uthmān and ‘Ali (RAU)! O ALLAH! I fail to understand this!

Behold! O inner sight, see! The Holy Prophet (SAW) is seated under a thorny tree, surrounded by his loyal followers, and negotiations are being held with the Quraish of Makkah. The Quraish are seized by malice and sectarianism. They are truly blind, according to the Qur-ānic words, meaning: ‘They have eyes but do not see’. Even to-date, the people blinded by power, act the same way. Such people neither accept guidance, nor try to mend their ways. Yet it was these leaders

of Quraish, who, after being toppled from power, were questioned by Prophet Muhammad (SAW) at the gates of the H̄aram, as to what was their opinion about him? All of them had unanimously declared that he was noble and son of a noble; see how clearly 'they could visualise'! The only cure for such blindness to truth is to follow the path enlightened by the Sun of Prophethood, our Holy Prophet (SAW); or else power and tyranny may lead to adverse circumstances. (May **ALLAH** save Muslims from such fate. *Āmīn*)

The Muslims sent their envoy H̄adhrat 'Uthmān (RAU) to hold talks with the Quraish, so as to permit the Holy Prophet (SAW) and his noble Companions to enter Makkah. The Quraish, however refused but did offer one concession to H̄adhrat 'Uthmān (RAU) that he could perform Tawāf of the K'aba, since he was there. But he refused, saying it was impossible that 'Uthmān performed Tawāf, while Muhammad (SAW) the Messenger of **ALLAH** sat in H̄udaibiyah. Praise be to **ALLAH**! This is the acme of love, and a clear rule of thumb that, faith denotes total obedience of **ALLAH**'s Prophet (SAW). O Muslims of today! Learn your Dīn from these great people, whose competition is a guarantee to success as indicated in the following verse:

*And the first to lead the way, of the Muhājirīn and the Ansār,
and those who followed them in goodness, **ALLAH** is well
pleased with them. (9:100).*

This verse highlights the importance of following in the footsteps of these chosen people.

The Quraish sent their ambassador 'Arwa Bin Masood Saqfi to H̄udaibiyah. He was an extremely shrewd and wise person. He observed the noble Companions very closely and went back to Quraish to narrate his findings. His observations have been recorded by 'Allāma Bāzil of Iran in his book *H̄amla-e H̄aidri*: "O Quraish! I have visited

the courts of many emperors, from Rome to Zanzibar but, I have not seen anything like this before. The Companions of Muhammad (SAW) are ready to sacrifice their lives for him. When he spits, they run to receive the saliva. They rub it on their eyes and faces and feel proud of it." He said: "O Quraish! To fight such people is humanly impossible." The Quraish agreed to this logic, thus fighting was averted and the Truce of Hudaibiyah was signed. But the Quraish forgot 'Arwa's advice at Badr, then again at Uhad and finally on the day the Battle of the Trench, and they were consequently destroyed. Only those amongst them were successful, who embraced Islām at the hands of ALLAH's Prophet Muhammad (SAW). The rest of them have been condemned to a horrifying fate. This field of Hudaibiyah, is a trustee to the events that took place. Look closely with your heart and see how luminous are the specks and the particles lying here, no less bright are they than the sun and the moon. It is the light emitted from these molecules which is illuminating the entire universe; the sun is getting credit for nothing.

I wouldn't hesitate to say that the sun rises daily, only to pay homage to these luminous particles at Hudaibiyah. This is the place where the Prophet (SAW) and his Companions shaved their heads, sacrificed animals, and returned Abu Jandal (RAU), in chains, to the non-believers of Makkah. In this very field, a thorny tree received the honour of being mentioned in the Holy verses of the Qur-ān:

ALLAH was well pleased with the believers when they swore allegiance unto you beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and has rewarded them with a near victory. (48:18).

Every piece of land, ever inhabited by the noble Companions of the Holy Prophet (SAW), also received its share of the reassuring peace. The parts of the world which received the words of ALLAH, through the Companions, have to-date not been deprived of guidance and faith.

The soil graced by the prints of your feet, بہ زمینے کہ نشان کف پائے تو بود
For ages bowed down the men of vision, سالہا سجدہ کہ صاحب نظراں خواہد بود
In adoration and memories sweet

To bow down in adoration and rejoice!

Rest of the regions of the world accepted Islām at one time, and forsook it at the other. History itself has testified the sincerity, true love and the strength of faith of the Companions of the Holy Prophet (SAW). Praise be to ALLAH worthy of all Praise and Praise be to ALLAH the Greatest.

Inscribed forever, on the leaflets of time,
Remain, our names, wishing all the time
Allah grant us this blessing every time

ثبت است بر جریده عالم دوام ما
خدایا این کرم بارگرم کن

On arrival at Makkah Mukarramah, although a period of two and half years lapsing between my last visit, I couldn't help noticing the development that had taken place in the city. Beautiful sky scrapers encircle the Haram, as if guarding it. The highways are spacious and clean, and the movement of the best cars of the world on them may be well compared with the colourful butterflies in a garden. It is because of the invocation of Prophet Ibrāhīm (AS) that the best of everything, from all over the world is available in this Holy land. In the centre of the city, stands gracefully, with all its grandeur and might, the Holy K'aba, inviting people to behold its grace. This is the starting point of the universe, the beloved place of all Prophets (AS), the site for the descent of ALLAH's blessing and manifestations, the direction to be turned to. The existence of this universe is directly related to the existence of the K'aba. The day the stones and the bricks of this cubical building shatter, the entire universe shall disintegrate; the day people stop going around it, offering prayers in it, that will be the Day of Judgement. The sun shall lose its light, the stars will be torn apart, the planets shall be dispersed, the ocean let loose, and the mountains shall float around as carded wool. The Tawāf of the Holy K'aba, is like the heart beat which when ceases terminates life. Similarly, the existence of this universe is directly related to the Tawāf of the K'aba.

The distinction of this Holy place may be understood by the fact that, all those who visit it are blessed with ALLAH's Grace and Mercy.

This is the furnace which transforms sinful beings into pure gold. But be very careful, it is a pre-requisite to follow the Sunnah here. If **ALLAH** forbid, any action is taken against the Sunnah here, it is equivalent to the violation of at least one million orders issued by the Holy Prophet (SAW). 'O **ALLAH!** We ask for *Your* protection against the evil of ourselves and the evil of our deeds'.

We were lodged in Hotel Zam Zam adjacent to the H̄aram. I had the fortune of visiting the Cave of H̄ira, with the entourage of our Shaikh Allah Yār Khan. We visited the Mountain of Light (Jabl-e Noor), which is a lofty, barren, awesome and majestic mountain, raised on the face of this earth. At the apex is a small cavern which only allows one person to sit in it, at a time. A narrow alley leads to the cavern: the place from which rose the sun of prophethood and illuminated the entire universe for all times to come. The rocks of this cavern once hosted and served the Holy Prophet (SAW). This is the place, where Jibrīl (AS) had the exalted audience. While climbing up the mountain, the fragrance of love for the Holy Prophet (SAW) can be experienced at each and every step; in fact it is the driving force of love, which carries the visitor to the top.

'Passion finds its way, without the help of reason'.

The few moments spent here are the most treasured moments of my life, a provision for my Hereafter.

No matter if only a moment we get,
and if accompanying the beloved tis' spent
That moment alone is our wealth,
In this earthly life and after death

اگر ہر وہ جہاں ایک نفس زخم بدست
۱۰ زہر دوجہاں حاصل آن نفس ہش

O **ALLAH!** *Your* Magnificence is reflected in strange ways! H̄adhrat Ādam (AS) was exiled from the heavens, H̄adhrat Nūḥ (AS) witnessed the heartbreaking sight of the drowning of his son, H̄adhrat Mūsa (AS) was driven out of the Royal Palace, and was compelled to be a shepherd, H̄adhrat Yousaf (AS) was deprived of parental love and placed in Kan'aān and the Holy Prophet (SAW) was given place in this cav-

ern at the apex of this lofty mountain! Only ALLAH knows of *His* plans. One might think it is only coincidental, but nothing happens accidentally in this world. Ḥāfiz ‘Abdul Razzaq requested one of the companions to recite the verses from Sūrah ‘Alaq.

Read! In the name of Rabb Lord Who creates. Creates man from a clot. Read: and Your Rabb is the most Bounteous, Who teaches by the Pen. Teaches man which he knew not. (96:1-5).

Praise to ALLAH! These are the same rocks, the same mountain and location, and the same verses which were the very first to be revealed.. The more I heard those verses the more I realised that all affairs had been decided in this Sūrah and the remaining revelations therein are a bonus of the blessings from ALLAH. The words: *Read; In the name of Your Rabb*, have taught the recitation of the Qur-ān, and the words: *Who creates man from a clot*, revealed the Divine Attributes to the Holy Prophet (SAW), and the words: *Who teaches by the Pen*, enlightened the noble heart filling it with knowledge and wisdom. The verse: *A slave when he prays*, reveals the qualities of the Holy Prophet (SAW), a blessing for the slaves of the Prophethood; and when the thunderous announcement is made, the rebels are condemned to ALLAH's wrath: *We will seize him by the forelock*, and furthermore the qualities of the wrongdoer are mentioned: *The lying, sinful forelock*. Suddenly, the memory of the Battle of Badr is flashed upon the inward eye, when Ḥadh̄rat Ibn Masood (RAU) is seen dragging the head of the cursed Abu Jahal, portraying the practical demonstration of the verse: *Then let him call upon his henchmen We will call the guards of hell*. It is exhilarating to comprehend these verses as they describe the entire faith; and what is faith? The total submission to the Holy Prophet (SAW) is faith, and a source of knowledge and cognition; and his (SAW) disobedience results in loss. May ALLAH grant us a clear thought and the capability to act accordingly.

Since our group comprised of many men of vision and insight, I with much regard, enquired of them, if the rocks in the cavern of Ḥira were the very same, which had once witnessed the revelations of Qur-ān or

had the original ones been lost with the passage of time? My worthy companions told me that, these rocks are the very same, the trustees to the brilliance of Prophethood!

Fragrance of thy love, once scattered
By the zephyr, centuries away,
Can be experienced and gathered,
Cherished and valued even today.

زمن کہ نسیمے ز عشق او بوزر
از سرآن بوئے انس می آید

From here we left for Masjid-e-Khaif, where Shaikh Maulāna Allāhī Yār Khan indicated the tombs of Ḥadhrat Ādam (AS) and Ḥadhrat Nūḥ (AS), he also enlightened us on the fact, that there were eleven more tombs of Prophets in this mosque. We then passed by Muzdalifa and then through the valley of Maḥsar, where once the elephants were defeated by swallows sent by ALLAH. Praise be to ALLAH! We then went through ‘Arafāt and saw the Mountain of Mercy (Jabl-e Raḥmat). This is the place which reunites, those who have been lost. It is here, that Ḥadhrat Ādam and Ḥadhrat Ḥawwa met, and this is the spot where mankind seeks the audience of their ALLAH. The importance of Jabl-e Raḥmat may be comprehended by the fact that it has witnessed the august presence of many Prophets of ALLAH, it is also believed that one of the Prophets of ALLAH is buried by its side. This piece of land is, in reality a quarry of jewels and treasures. It has witnessed the sacrifice of Ḥadhrat Ismāīl (AS), and also the Oath of Allegiance at ‘Aqba’ taken by Prophet Muhammad (SAW) from his followers. This place heard the noble words and clauses of the Last Sermon, delivered by the Holy Prophet (SAW). Yes! It is ‘Mina’ and ‘Arafāt’ the holy places, which have, witnessed, recorded and guarded the most valuable events of time. The dawn of Islām, the light of righteousness, which broke at Ḥira, attained to its climax here at ‘Arafāt. The holy verses announced by the Holy Prophet (SAW):

This day have I perfected your religion for you and completed My favour unto you and have chosen for you as religion AL-ISLAM. (5:3).

Praise be to **ALLAH!** What farsightedness! How did these eyes get the power to foresee future events?

Come, accompany me to the **Haram** in Makkah. This is the House of **ALLAH**. Ignore the grandeur and glory it displays today, but try to visualise the K'aba, as it was fourteen centuries ago. See! It is a simple city, with no concrete roads and no elaborate mosques. Who are these people sitting in a group, gossiping and chatting? Oh, they are the infidels, the polytheists of Makkah, and who is that blasphemer? He is Abu Jahal. Suddenly the group is silent, all eyes focused in one direction, their eyebrows raised in anger; what is the matter? Let us follow the track of their eyes. They are looking at someone who has just entered the K'aba. But the newcomer is not even looking at them, and is too busy with his own thoughts. He is approaching the East corner of K'aba, stops between the Back Stone and the East corner or the Rukn-e Yamāni. He is too engrossed in his conversation with his Creator. Suddenly the non-believers in great fury run up to him. Behold O Heaven! These contemptible non-believers are trying to strangle him-the Holy Prophet (SAW)! No thunderbolt is heard, no flash in the sky, but a thin and weak person, like flash of lightning, has come to the rescue of the Holy Prophet (SAW), pulling away the cloth, and has come to grab with the attackers. Now all the assailants have diverted their attack on this weak person; see how cruelly they are beating him! O heaven why aren't you torn apart? When will your stars fall and disperse? When will the sun lose its light? What more do you wish to witness O *Rabb*? Yes! Now someone has rescued him but he is severely hurt, lying unconscious with a swollen face, maybe he has lost his sight. But it is here whence he acquired such enlightened vision to see the future. He is **Hadhrat Abu Bakr (RAU)**! All these treasures are held dearly by the grains of the soil, the mountains and valleys of this land. In fact this land is the custodian of history. For this reason people undertake tedious journeys, leaving behind all worldly attractions and affairs, to bow down in adoration in this holy land.

From here we returned to the **Haram** and were dropped exactly at the spot where the house of Abu Jahal once existed, in front of the K'aba, and the noble corner from where once rose the sun of guidance. This is

the place where lived that disgraced person, who exerted all his efforts in suppressing the slogan *Lā Ilāha Ill ALLAH!* But what was the result? He himself got erased from history, and also rendered this piece of land unfortunate. Toilets for the pilgrims have been constructed on the place of his residence. Today, thousands from all over the world adorn the Holy K'aba with their prayers and thousands of people around the clock use these toilets. The effect created by the kind and tender words echoing from the lofty minarets of the Ḥaram to heavens, cannot be captured in words, but only felt.

Ash-hadu Un La Ilāha Ill ALLAH

Ash-hadu Unna Muhammad ar-Rasool ALLAH.

CHAPTER THREE

Hotel Zam Zam -16 March 77

Couldn't write down anything yesterday. By the grace of ALLAH, I had the opportunity to visit the Cave of Thaur along with friends. When our honourable Shaikh returned from the foot of the hill, others decided to climb up to the top. 'Allāma Bāzil Irani, wrote certain stanzas pertaining to the events of the migration in his book *Ḥamla-e Ḥaidari*, which I read sometime ago. He says:

And the Commander of the Faith
under Divine Protection, went past his wily enemy
To Abu Bakr's abode straight

نہیں گفت راوی کہ سلاز دین
وہ سالم بحفظ جہاں آفرین
نزدیک آل قوم پر مگر رفت
دئے سرائے ابو بکر رفت

Books of Ahādīth are a witness to the fact that when the Holy Prophet (SAW) migrated from Makkah, the circumstances were extremely hostile towards the Muslims. They were subjected to horrifying atrocities. History of the world relates events from the lives of the great conquerors of the world. There is one factor commonly found in all of them, that they united their own nations and then with might and force conquered other countries. but here the story is totally different. A poet has so rightfully expressed that, it is indeed very easy to make people stagger, and fall, by intoxicating them, but true greatness is when one reaches out to hold all those who are falling.

History cannot produce a parallel to the immeasurable intensity with which the followers of the Holy Prophet (SAW) loved him. Without even receiving a verbal order from the Prophet (SAW), just at a gesture, willingly withstand bashing and torture. Some are lying on the burning sand tied down with heavy slabs of stones on the chests, whilst others are being scarred with hot iron. Are all these people crazy, that they bear all hardships and yet tremble at the thought of annoying their beloved? Their sole aim and desire in life is to seek the pleasure of the beloved.

O ALLAH! I ask of *You*, the Holy Prophet (SAW).

Wasn't this enough of trouble! Despite the fact that life is extremely difficult in the homeland, orders are given to migrate. Some leave for Abbysina and others later on will leave for Madinah Munawwarah. The enemies again come to the forefront, they neither let the believers live in peace nor allow them to leave! Migration involves the forsaking of native land, home and relatives and this is not an easy task. It involves a lot of courage and strength. What strange people! When stabbed in the heart, in agony and pain cry out till the last breath, that they believe in the *Rabb* of the K'aba! *Hadhrat* Abu Bakr (RAU) was detained by the Holy Prophet (SAW) in Makkah. He obeyed the orders, in fact his aim was neither to stay, nor to migrate, neither the riches and wealth nor any worldly gains. He was a symbol of total obedience to the Holy Prophet (SAW). A poet has rightly expressed:

The fact about Abu Bakr is so true, صدق کے لئے ہے خدا کا رسول بس
For him, the Holy Prophet is of the greatest value.

At last the moment has come, the non-believers unanimously decide, and select men from each tribe, and move on to surround the noble home. *Hadhrat* Jibril (AS) at that very moment, delivers the orders of migration, to the Holy Prophet (SAW). In other words, ALLAH is saying: 'O unfortunate people! You have no power to stop this flood of light, your blinded eyes can not even see him!' But the question arises: when the enemies cannot harm him (SAW) then what is his reason to leave? What I understand is that when the Makkans failed to value the pious company of the Holy Prophet (SAW), ALLAH got angry and deprived the Makkans of his holy presence. See that Makkah is now miles away from the Green Dome! Another important aspect is that, 'the Mentor of the Universe' (SAW), was to be kept in the hiding to concentrate on only one student! When the Holy Prophet (SAW) left his home, he headed for the Holy K'aba and bade farewell to it. K'aba is not a mere structure of stones and cement, but these stones represent the location of real K'aba. The deeper reality of K'aba is totally different. Hadn't this been true, then these stones could have been shifted somewhere to construct another K'aba. But, this is

not possible! These stones and bricks are important that they form and guard the boundaries of K'aba and they have witnessed the Holy Prophet (SAW).

From K'aba the Holy Prophet (SAW) headed for the residence of Hadhrat Abu Bakr (RAU). Although it was part of his daily routine to visit Hadhrat Abu Bakr (RAU) twice, but it was strange that he (SAW) was visiting him at midnight. Now the Holy Prophet (SAW) is returning and someone is accompanying him with bags full of provisions. They are not following the usual track but treading through the rocky mountains, away from Makkah. With what great zeal must have the rocks kissed the noble feet, that the feet started to bleed. 'Allāma Bāzil Irani says:

Treading together in the night,
Moving on with all their might,
With pain, anguish and fright,
Alas! Its' such a sorry sight,
Seeing the Prophet so weary,
Abu Bakr decides to carry,
How come upon shoulders so old,
The exalted burden of Prophethood!

چوں رفتند چہیں برانں دشت
قدم لک سلیہ مجروح گشت
ابوبکر آنکہ بدوش گرفت
ولے این حدیث است جائے شکفت
کہ در کس چنل قوت آمد پدید
کہ بار نبوت تواند کشید

In the darkness of the night, the fear of being followed by enemies, the burden of responsibility of the safety of the beloved and the passion of love, together gave Hadhrat Abu Bakr (RAU) the energy to not only walk for miles carrying the Holy Prophet on his shoulders, but also to climb to the apex of the mountain of Thaur. A young man like myself, finds it extremely difficult to take my ownself to the top. I can still feel the pain in my knees, although I took the route which is in common usage, and slowly covered the distance, frequently taking some rest. But the place from which Hadhrat Abu Bakr (RAU) climbed is a perpendicular slope. Look at this! These rocks constitute the cave of Thaur. This is the institution which transformed Hadhrat Abu Bakr into SIDDIQ. This is the school which taught Hadhrat Abu Bakr (RAU) the knowledge of prophethood. Glory be to **ALLAH**, *Who secluded His Holy Prophet for three days and nights and granted*

his undivided attention to his noble Companion. My accompanying people were men of greater vision and insight, they said that the rocks and the grains of the Cave are still illuminated and the spot where the Holy Prophet (SAW) once sat is as bright as the sun. This illumination is the result of the few moments or hours which the Holy Prophet (SAW) had spent here. Imagine the greatness and nobility of the person who was always, and will always remain in the company of the Holy Prophet (SAW). Today we are asked to prove that was Şiddiq a believer!

Behold the divergency in approach.
Instead of cherishing, they reproach.

بیس نقوت را از کجا است تا کجا

Open up O inward eye and see, Abu Bakr (RAU) has managed to climb up and in spite of the tedious journey, darkness of the night and the fear of the enemies, hear what he is saying: "O beloved please wait here. let me go inside and clean the place." But why is he tearing his robe? He is trying to block all sorts of holes in the cave, so as to avoid the entry of any poisonous creature (insect or creeper) into the cave, that it may cause any harm to the Holy Prophet (SAW). The entire robe has been consumed and yet one hole is left unblocked. 'Allāma Bāzil says:

The Prophet has laid down, and he has fallen asleep. His sacred head resting in Ḥadhrat Abu Bakr's lap. The brilliance of his shining face is very difficult to withstand. Ḥadhrat Abu Bakr (RAU) is in great agony because he is being bitten by a snake but he is not making a move as it might disturb the sleep of his beloved. And see, the Holy Prophet (SAW) is applying his saliva to the foot of Ḥadhrat Abu Bakr (RAU) at the spot of the bite.

This is the status of Şiddiq (RAU) and this cave of Thaur is a witness to it. If only **ALLAH** grants us vision of the heart we can easily visualise the following events.

To our Holy Prophet,
He was the most gracious,
For the nation he was,

آں امن الناس یرمولائے ما
آں کلیم وادی سینائے ما

Indeed very precious,
He did for us, all that,
Rainfall to crops, can do,
Second amongst the two!
In Cave, at Badr and in grave, too.

دولت اوکشت ملت راجوں ابر
جانی اشین و غار و بدر و قبر

It is time for the morning prayers and I leave for the Haram.

CHAPTER FOUR

16 March 77 - 11:45 AM

After the Fajr prayers, we left for Tan‘īm along with Shaikh Allah Yār Khan. We offered prayers at the mosque of Ḥadh̄rat ‘Āyeshah Ṣiddīqa and returned to the Ḥaram. Most of the friends had the opportunity to see the Holy K‘aba from inside, but I had never seen it for myself. Today when we arrived at Ḥaram, the door of the K‘aba was open. Some repair work was going on; masons, architects, engineers and labourers were all there, along with the stern and alert Saudi policemen. The policemen do not allow people to go into the K‘aba. However, people head straight for it, regardless of possible physical assault by the police and of the harsh remarks they hear. I feel, that by fighting one can find his way into the cubicle. but it would be disrespectful to this Inviolable Place of Worship. Today our biggest tragedy is that worship has been replaced by rituals. But thanks to **ALLAH** people from our group, who got the opportunity to enter the K‘aba, did not employ any physical force to do so: this was probably due to the reason that Holy Prophet (SAW) had summoned us to the Holy land. This is a world of cause and effect, and the tradition of **ALLAH** is that *He* does everything *Himself*, but for the viewer, *He* creates circumstances which outwardly appear to be responsible for that incident. When Prophet Esā (AS) was born, a fatherless child, it was a symbol of the Divine Powers, yet an obvious reason in the form of angel Jibrīl (AS)‘s puff was adopted. Ḥadh̄rat Yousaf (AS) was sent to Egypt by Divine Will, but the caravan was made the means of transportation. Similarly Ḥadh̄rat Mūsa (AS) was summoned for a dialogue, and the search for fire was made to be the apparent reason. In short, in this world of cause and effect, the employment of means and resources for the execution of *His* Commands, has never been ignored by **ALLAH**! Glory be to *Him*!

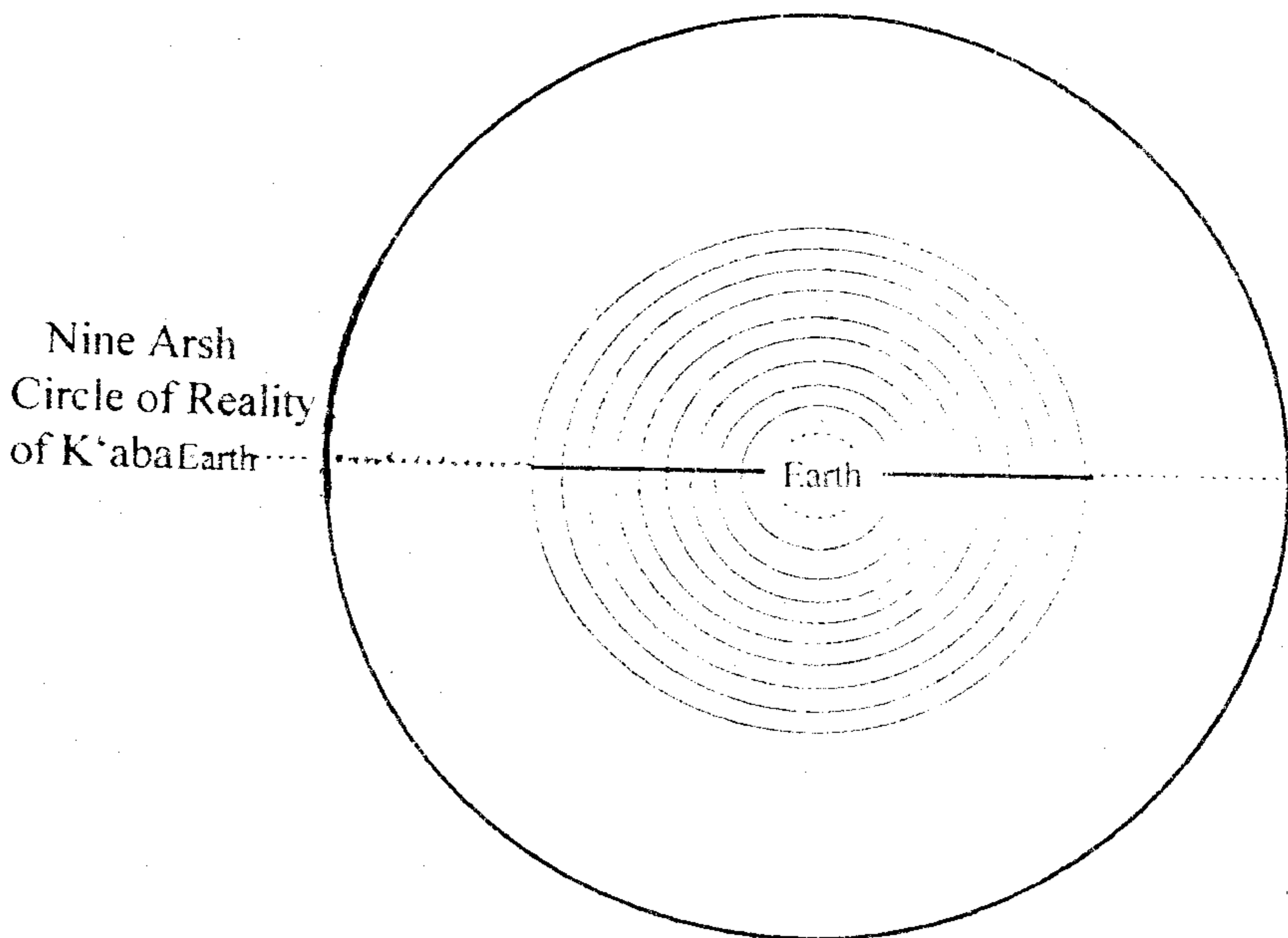
Today was our last day in Makkah, and luckily for a wrongdoer like myself, that I too got a chance to enter the K‘aba. The door was open.

the policemen were not allowing anyone through it, although like always people were forcing their way through the door but I felt it was not according to the etiquette which must be observed here. Suddenly the Almighty created a situation which offered an excuse for me to enter the K'aba. Many labourers were carrying a huge iron grill, to be hauled into the K'aba. I too joined them and helped them in holding up the grill. The door of the K'aba is eight feet above the ground. Workers inside the K'aba had held on to the grill and the policemen told us all to keep away, and the job was done. I was wistfully looking at the K'aba when suddenly the grill got stuck in the curtain of the door, and it just couldn't come off, no matter how hard the men inside tried. It so appeared as if it had decided, to be carried by me. I suddenly went forward and standing on tip toes, held on to it. My height proved to be a blessing at that moment. The grill was released, it slid smoothly in and so did I. I looked at the internal chamber wistfully! So many scenes flashed upon my inward eye. There was a time when the keys to the place were denied to the Holy Prophet (SAW), and then when the Holy Prophet (SAW) had stood at the door and announced: "There is no blame on you, you are all free to go." The inside of K'aba is also decorated with white marble slabs, as the exterior. I wish, the authorities hadn't altered the inside. If only they had preserved it in its original condition, it would have been possible to pay homage to the grains of stones which had once kissed the feet of the Holy Prophet (SAW). But I guess all the relics and remains of that noble period wish to disappear from the sight of today's materialistic people.

In the K'aba, there are three pillars. I offered some voluntary prayers near the central pillar, and later on near the others. I just couldn't help clinging to the central pillar. Hadh^hrat Maulāna Allah Yār Khan had told me that there was something extremely special about this pillar. It left an unusual impression on people, maybe it was once touched by the Holy Prophet (SAW); that could be the reason for its speciality. The pillar from its base up to four feet has been covered with panels of wood. I stood on my tip toes and embraced the pillar, so as to make my heart touch the unpanelled part of the column, in an earnest desire: 'O ALLAH! Because of this encounter remove the darkness from my heart'. ALLAH created yet another situation; there was a mob of

people outside the door trying to rush their way in. Therefore, the policemen closed the door and a worthless person like me got the time for meditation. inside the K'aba. I sat near the central pillar and meditated; what shall I say?

Please keep the following diagram in mind as it will facilitate the understanding.



The earth is surrounded by the seven heavens. Then, from the station of *Aḥadiyyat* the first empyrean ('Arsh) begins, which is fifty thousand years distant from the earth. Within the first empyrean there are approximate one hundred twenty thousand stages or stations. If one stands at one station and looks at the next higher station, it would appear to be as big as the star we see from earth. One can imagine the vastness of this Arsh or empyrean. The next empyrean is even vaster than the first. There is space between the empyreans and there are nine empyreans in all. After the last empyrean, begin the Circles which envelop whatever is below them. If by **ALLAH**'s grace, someone is lucky enough to enter these Circles, he will come across the eighteenth Circle which is the Circle of the Reality of K'aba. This Circle surrounds and envelops all the empyreans, heavens and earths below it. This Circle radiates light which pierces through all the Circles and empyreans, and rejoins it on the other end. The special feature of this Circle is that one becomes oblivious of everything except **ALLAH** Almighty. When someone gets enveloped in the lights of K'aba, he becomes oblivious of his surroundings, everything else diminishes for him. If your inner eyes are open, see that *Ḥatīm* too is a part of the Ancient House (K'aba). Today I have understood why the Holy Prophet (SAW) spent most of his time in *Ḥatīm*, near the House and why was he anxious to enter the K'aba. A petty person like me has learned so much and understood the reality, whereas our Holy Prophet (SAW) was given a very vast knowledge about everything. He (SAW) knew a lot and that is why he highly valued this Holy place.

The feelings I experienced past the 'Circle of the Reality of K'aba' are unique and special. After being satiated, I left the K'aba. As I came out *Ḥadhrat Maulāna Allah Yār Khan* was standing outside. I felt a deep sense of gratitude for my noble mentor. Inside the K'abā I prayed for my Shaikh with all my heart: as if every cell of the body prayed for him. He, who pulled a sinner like me, out of the ditches of darkness and brought me here. When I narrated my experiences and feelings to my honourable Shaikh, he explained: "Up to the Circle of K'aba, are all creations and are symbols of Divine Attributes, but the Circle of the Reality of Qur-ān is above this and is not related to creations. This

is why the state above that is different from the world below it. All the empyreans and Circles are demarcated hypothetically, just to facilitate recognition. In fact they have no bounds or limits.”

It is only because of my noble Shaikh, that today I am writing and explaining the exalted topic of ‘The Reality of K‘aba’. It is in fact such a high level and station that many seekers have left this world coveting it, and after *Khair ul-Quroon* (approximately the first three hundred years of Islām - the best period in the human history), very few may have been lucky enough to behold the grace and beauty at this level. It amazes me how some people believe in the levels of *Fana-o Baqa* to be the ultimate in the Tasawwuf, whereas these are just the alphabets. It is true that for the attainment of any skill one must know the basics. The basics of Tasawwuf are, undoubtedly, *Fana fi-ALLAH* and *Baqa bi-ALLAH*; the attainment of the Reality of *Fana-o Baqa* is, in fact a high level of Sulūk. Above the Circle of the Reality of K‘aba, is the Circle of the Reality of Qur-ān, *Qayyumiyyat*, *Ifrādiyyat*, *Qutub Waḥdat*, and then the sixth Circle is of *Maqam-e-Ṣiddiqiyat*, which is the highest office of *wilāyat*. Beyond this, there is no level for any *wali* ALLAH. Above these begin the stations and levels of Prophets, which can only be visited by those believers, who are granted special favours and are taken along by the Holy Prophet (SAW), just like the attendant or servant who enters the royal palace along with the Emperor. There are forty two such Circles. Beyond these are the Divine Veils and only the lucky ones, who are chosen by ALLAH can go past these.

Apart from the Prophets (AS), the office of *Ṣiddiqiyat* is held by Ḥadhrat Abu Bakr (RAU) amongst all human beings. Rest everyone benefits from him. Amongst all spiritual orders of the world, the Naqshbandiah Owaisiah Order is the only one which receives beneficence directly from Ḥadhrat Abu Bakr Ṣiddiq (RAU), therefore a seeker attains progress and excellence very quickly in this Order.

Thursday 17 March 77 - After Fajr Prayers

At dawn we performed the farewell Tawāf. Friends have started to pack and prepare, for today we plan to leave for Madinah Munawwarah. I had been very disturbed since last evening; the thought of separating from the K'aba overwhelmed me. Now I am relaxed and refreshed by the forthcoming visit to the Holy Prophet's (SAW) Mosque. May **ALLAH** grant all of us the realization to observe the proper code of behaviour there.

Beneath the heavens, is a place more delicate,

Than all the Emphyreans put together,

ادب گاهیت زیر آسمان از عرش نازک تر

The honourable Shaikh wanted to stop over for a little while at Badr. I shall resume to write after reaching Madinah Munawwarah, as right now I am too overwhelmed by the joy of visiting the Holy Prophet (SAW). May **ALLAH** bless us with the opportunities to visit both the Holy Mosques every year twice or thrice, as *He* is in control of everything, and may *He His* blessings on the Holy Prophet (SAW) and his noble Companions. *Āmīn*.

CHAPTER FIVE

Friday-18 March 77

Yesterday we departed from Makkah Mukarramah and arrived at Madinah Munawwarah at 'Asr. There were four cars in all, one was Zahid's which seated the honourable Shaikh, Hāfīz Abdur Razzaq, Maulāna Muhammad Sulaimān and myself; Zahid was at the wheel. When we crossed Mastura, a place enroute, the car broke down. It took a bit of fixing up before we restarted and reached the city of Badr, which is now a small stop-over station for visitors. The field of Badr is a little distant. At Badr, we had lunch and offered Zuhr prayers; the men at the wheels dropped the idea of visiting the field of Badr. I too, had to depart, hoping to pay a visit, on our way back to the piece of land which once was the arena of the decisive battle between Islām and *Kufr*. It was here that the Holy Prophet (SAW) had said, "O **ALLAH**. I have brought the entire Islām here. If these believers are slain today, none on this earth will ever worship *You*. This was the place where angels came down, to fight for the Muslims, and here the Satan deserted his troops of non-believers. This was the sight where Abu Jahal and his selected chiefs were condemned to hell. This field of Badr is 150 kilometres from Madinah Munawwarah, on the confluence of the mountains and the desert.

Coming from Makkah al-Mukarramah, we see a range of black gigantic barren mountains. At the end of the range, there is a small desert across which we see a far off view of mountains and yonder lies the Red Sea, along which the Holy Prophet (SAW) travelled between the Holy Mosques frequently. This coastline is witness to the scene when the traveller (SAW) to Madinah gifted the bracelets of Chose-roes to one of his Companions Hādhrat Saraqah (RAU). He (SAW), who at that time was a person without any worldly power, yet was so powerful as to grant awards as valuable as the emperors bracelets of the then greatest empires. He (SAW) was a noble servant of his Creator and a ruler of all the creations! This is the real *Fana-o Baqa*, which is bestowed on all the Prophets commensurate with their status, and is

granted to their followers in accordance with their capacities. The real meaning of *Fana-o Baqa* is to surrender one's own choice and desires unto those of the beloved and revolutionise the world at the signal or order of the beloved.

After Maghrib salah, we visited the Holy Mosque (Masjid-e Nabwi). Can't describe anything! I stood behind my friends trying to hide my face. After offering salutations to the Holy Prophet (SAW), I paid homage to Hadhrat Abu Bakr and Hadhrat 'Umar Farooq (RAU). After salutations, my friends seated themselves aside. I sat down too, resting my back against a pillar and a chain of events started to flash upon my mind.

This is the sacred spot where the dromedary of the Holy Prophet (SAW) once stood. Just open the eyes of your heart and see along with me, how the Ansār are inviting the Holy Prophet (SAW) to be their guest; each one of them is fervently anxious to host him. But the dromedary has already been commanded by **ALLAH** to stop at a particular place. Then other events flash before the eye, when the foundations of the Mosque are being laid, the Holy Prophet (SAW) along with his noble Companions took part in its construction. This is the Mosque, whose roof leaked when it rained, and the Holy Prophet (SAW) prostrated with his forehead getting wet in the slime. Next to this area see the apartments of the Noble Mothers of the Believers. These are the sacred residences, where months went by without food and provisions. These sacred quarters hosted the Holy Prophet (SAW), who did not possess any worldly luxuries. All he owned were ordinary items of daily use and that too only to the extent that when he left this mortal world for the eternal abode, all were given away in charity. True! The love of this world is not worthy of being cultivated by the Holy Prophet (SAW). This world with its attractions is a slave of Pharaoh and Qārūn and it brought them nothing but destruction. It even tried to attract Prophet Sulaimān (AS), but the Holy Prophet (SAW) did not allow it to get close to him. The Imām of this mosque, was also the Imām of all the Prophets, and his followers were the noble Companions. Although at that time the mosque was not made of concrete, but the men who prayed here were solid in their faith;

whereas today the mosque is very beautiful and grand but the people who pray here are incapable and unworthy like myself.

Facing the mosque, is the Mount of Uḥad! This mountain in its very original form, seems to gaze at the 'Green Dome'. The foot of this mountain is witness to the tragic event when the Holy Prophet (SAW) was wounded. There is a cave in this mountain where the Holy Prophet (SAW) rested. The battlefield of Uḥad, which was the arena of the expedition, the battle between right and wrong, truth and falsehood, is very much there! At the foot of the mountain is the grave of Ḥadhḥrat Ḥamza (RAU), next to him rests in peace Ḥadhḥrat 'Umar Bin Jamuh (RAU)! He was a cripple, with a limping leg, but his intense love brought him to the battlefield and elevated him to the high status of martyrdom. Besides these, there are graves of many such lovers of the Holy Prophet (SAW), whom the angels had washed after their martyrdom. I feel very envious of them, what lucky people they were - they who met the beloved of **ALLAH**! Maulāna Sulaimān, told us that the rays of light radiated by Uḥad go to Jabl-e Sale and then to Jannat ul-Baqi'a and return to Jabl-e Uḥad, thus forming a triangle. After some research it was revealed that one of the dedicated Companions of the Holy Prophet (SAW) was injured at Uḥad, was taken to Sale and then buried at Baqi'a. The whole atmosphere is illuminated by Divine Lights. Imagine the blessings at the site where the martyrs are resting along with the Leader of all Martyrs!

The well of Ḥadhḥrat 'Uṭhmān (RAU) reminds us of the time, when there was a shortage of water in Madinah Munawwarah. This was the only well in the city, controlled by the Jews. The Holy Prophet (SAW) announced that whosoever bought that well for the Muslims shall qualify for, and earn his place in Jannah. Ḥadhḥrat 'Uṭhmān (RAU) bought it and dedicated it to the Muslims. Not far from this well, towards the city, is Masjid-e Qiblatain, where the Holy Prophet (SAW) changed his direction from Masjid-e Aqsa (Dome of the Rocks) to the Holy K'aba, as ordered by **ALLAH**, during prayers. A little farther away from here is Jabl-e-Sale, where counselled by Ḥadhḥrat Salmān Farsi (RAU), the Holy Prophet (SAW) had the historical Trench dug.

Imagine on one side is the entire 'Arab polytheist community camped with all their warfare provisions; weapons, horses, tents and food dumps. On the other side is a group of a few hundred, hunger stricken, weak people, but with hearts abrim with the love for the Holy Prophet (SAW). The Holy Prophet (SAW) has himself tied stones on to his stomach. The Jews of Madinah, too, are bent upon treason! But see with your heart that enmity with the Holy Prophet (SAW) is neither tolerated by land, nor does the sky approve of it! On the other side is Masjid-e Quba, whose foundation was laid on the basis of *Taqwa* or God-consciousness, and this was certified by Divine Revelation. The Holy Prophet (SAW) visited this mosque every Saturday and graced it by his presence.

Behold the scene, which in fact is so painful, that one cannot even think of bearing it! Uptil now I had failed to understand why a brave, strong person and a genius like Hadhrat 'Umar (RAU) had drawn his sword out, and announced that whosoever said that the Holy Prophet (SAW) had passed away, shall be done to death! Today I have realised how those deeply devoted Companions must have felt. He was the one for whom they had sacrificed their homeland, families, wealth and honour; for whom they had risked their lives but never left his side. How could they bear his departure! How could they muster the courage to lower the noble body into the holy grave? But then I guess people who have the courage and calibre to luxuriate in the exalted company, also know how to withstand the pangs of departure. Hadhrat Abu Bakr (RAU) restored confidence and support, and revived the spirit in the Companions.

Now take a look at the noble era of the first Caliph Hadhrat Abu Bakr (RAU). See how, with an iron fist, he deals with those who refuse to pay Zakat, and then with Musailma and his forty thousand men. Musailma was an impostor who claimed prophethood and received a crushing defeat at the hands of Muslim Army. But today, when an impostor is pronounced a non-believer by the National Assembly, the government considers it a great achievement on its part. But if you compare it with the early period of Hadhrat Abu Bakr's (RAU) rule; if you consider the serious problems he faced, and how he dealt with

them, only then one realises the true meanings of service to Islām, loyalty, faith, steadfastness and the true spirit of sacrifice, truth and Jihād. Ḥadhrat Abu Bakr (RAU) was the noble being, for whose burial not only the doors of the Holy Tomb of the Holy Prophet (SAW) were opened but was welcomed by the words: ‘Enter O beloved! Come join the loved one’. Listen to the thunderous tone of Ḥadhrat ‘Umar (RAU). Visualise the victory of Persia and Rome. This Holy Mosque was the seat of Caliphate. Although, later on, the capital was shifted, but the childhood of Ḥadhrat Ḥassan and Ḥadhrat Ḥussain (RAU) was spent in these sacred quarters which are today enclosed within the grills.

The history of Islām can never forgive Muslim Bin ‘Uqba. The author of *Wafa al-Wafa* writes that he plundered the city, molested women and killed innocent people. In the last fourteen centuries only those were the three days that the Prophet’s Mosque was silent. No one called out the Azān. Ḥadhrat Sa‘eed Bin Musayyab (RAU) would offer his prayers after hearing the Azān and *Aqamah* from the Holy Prophet’s (SAW) tomb. The grave of this brute Muslim Bin ‘Uqba is near the city of Badr, at the foot of the hill, but is unknown to public. The torment that he is facing cannot be explained in words, only **ALLAH** knows best. To the East of this Holy Mosque is Jannat ul-Baqi‘a, the eternal abode of the lovers and Companions of the Holy Prophet (SAW). This is the graveyard, which was visited by the Holy Prophet (SAW); who would often, in the middle of the night, visit the graves and offer Fātiḥa. How defiant is the man of today that these sacred graves too are being levelled by tractors. All around myself I see the effects of wealth, the impressions and shades of western hues. If only they would also import from the West, the sense to value the historical relics. Such memoirs and relics are heritage of a nation, and bear witness to the glory of its past. Alas! I feel that **ALLAH** is deliberately depriving today’s human being from the blessings of these relics; these will only be witnessed by those who have insight and possess inner vision by the grace of **ALLAH**. The last time I was here, towards the western wing of Jannat ul-Baqi‘a, was the grave of the Holy Prophet’s (SAW) father which was in the middle of a residential compound. The buildings were very ancient and dilapidated, and there

was a common gate which remained locked. Now the entire compound is missing. It also enclosed the grave of Ḥadhrat ‘Āyeshah Ṣiddiqa (RAU). Everything has changed. It is true that the roads have to be laid and the space is required, but certainly not at such a price. It is not proper to level such sacred graves and build on them. The same conditions prevail at Jannat al-Baqi‘a. A few black stones indicate the sacred grave of Ḥadhrat ‘Uthmān (RAU), yet no better is the condition of the sacred abodes of the Mothers of the believers (RAU), and the noble daughters of the Holy Prophet (SAW) including Ḥadhrat Faṭima Zahra (RAU). A few years back Jannat al-Baqi‘a remained open to visitors who wished to offer Fātiḥa, nowadays it is totally closed.

CHAPTER SIX

JABL-E-UHAD

The members of our group wished to visit the mountain and the battlefield of Uḥad. A friend had arranged a car for His Eminence the Shaikh, who alongwith Ḥāfiz ‘Abdul Razzaq and Maulāna Muhammad Sulaimān, boarded the car and I, too, got a chance to avail the opportunity. We first visited Masjid Fataḥ, this is where the Commander of Islām (SAW) offered thanksgiving prayers after the victory of Islām. A little farther away from here is the resting place of the martyrs of Uḥad, which is enclosed by a boundary wall. Inside, a few black stones are inadequately trying to indicate the graves of the valiant horse riders and martyrs of Islām. There are no symbols of any kind, no sign on graves, no epitaphs to identify the deceased! And we hear that all of this is being done in the name of upholding and reviving the Sunnah. It is true that today majority of the Muslim have proved to be ignorant and they do indulge in rituals and superstition, but the best approach to this problem is to educate them about the correct Islāmic beliefs and practices. Levelling the graves of our ancestors is certainly no solution. This is same as someone suffering from a headache, is suggested to chop his head off so that it never aches again.

This is the place, where, during the reign of Ḥadhrat Amīr Mu‘awiyah (RAU), the martyrs of Uḥad were buried, after being removed from their original graves. This shifting took place forty six years after their martyrdom. Could the bodies have remained fresh for so long? Was there anything left in the graves which could have been shifted? Hadn't the bones and flesh been reduced to dust? The answer to all these queries is available in a narration. It is said that while the graves were being dug, the pickaxe hit the Holy foot of Ḥadhrat Ḥamza (RAU) and blood started to flow from it.

And call not those who are slain in the way of ALLAH 'dead'. Nay, they are living, only you perceive not. (2:154).

At the foot of Jabl-e Uhad, towards Madinah Munawwarah were the camps of Muslims. The non-believers had camped directly opposite, to the Muslims, at the corner of another mountain; with the aim that if they fought, this mountain would be a support to them and if they had to retreat there would be no hindrance. At the back of the Muslim camps is the famous pass which separates Uhad from the other mountains. This is the place where the greatest of all Commanders (SAW) had appointed the archers, whose interpretative error led the Muslims into trouble and distress. The location of the two camps depict and interpret the ideologies of the two armies. One side plans on steadfastness. Obverse of the mountain is a rock which resembles a stage set for performance. This is from where the Holy Prophet (SAW) led his army. In front of this rock is the battlefield whose major area is now inhabited and the rest is under the control of 'the Protectors of Sunnah'. There are a few markings left on the field, but it is hoped that soon all this too will be concealed from the eyes. One can hear the thunderous calls by the Companions challenging the infidels, as well as the of morale boosting songs by young ladies for the infidels.

"We are daughters of the Galaxy,
Walking on carpets that are fluffy,
We will embrace you for your bravery,
But if you retreat, we will be angry."

نحن بنات الطارق نمشي على النمارق
ان تقلبوا نعانق- وان تدبروا نفارق

The infidels were being encouraged by such martial songs sung by the most beautiful women of their tribes, and were thus in high spirits. The non believers were well versed with the tactics of war and had therefore been living in freedom. They had not given in to the great empires of Caesar or Chosroes and were leading an independent life just like the people in our tribal areas.

The soldiers of the Last Prophet (SAW) had come to fight with the sole aim of martyrdom and the desire to fight under the command of the most blessed of the Prophets (SAW), whose holy tomb is visited by seventy thousand angels everyday, and none of them shall get a second chance till the Final Day.

O **ALLAH!** Shower *Your* choicest favours and blessings forever on *Your* Beloved Prophet (SAW) who is the best amongst all creations!

The war is being waged with the thunderous calls of **ALLAH-o** Akbar. If you wish to observe the events of this war, first clean the tablet of your heart or visit a clinic for inner purification. Then you may observe those events which are engraved as exemplary, in history, as soon as they occur. On the Day of Judgement all these events will be revealed to all, even the non-believers will be granted vision. The excellence of faith is that such vision be granted here in this temporal life. **Hadh**rat Ali (RAU) once said, "Even if the veils are removed, it does not really matter."

By the grace of **ALLAH**, we saw and observed a lot of events, saw the shining swords, the bleeding chests, the chopped off heads, the armours torn apart, Wahshi throwing a spear at **Hadh**rat Hamza (RAU). I also saw the retreating infidels. I saw the fresh attack by Khalid, the incident which sadly took place. The Holy Prophet (SAW) wearing two armours for protection against an inevitable tragedy! A very important point has been comprehended by me at this juncture. When the strategy for fighting the war was being discussed, the young Muslims wanted to fight outside Madinah City, whereas the Holy Prophet (SAW) was inclined towards fighting from inside the city. However the Holy Prophet (SAW) did not overrule the suggestion by the Companions. When the Holy Prophet (SAW) accepted their view and permitted them, it did not remain a sin on their part, since their suggestion was based on sincerity and their aim was never to go against the wishes of the Holy Prophet (SAW). Since the whole plan

was not exactly according to the inner feelings of the Holy Prophet (SAW), the Muslims did win, but after a fierce battle which claimed the lives of seventy Companions, and for the worst part, resulted in injuries to the Holy Prophet (SAW).

O Muslims of today! If you desire to attain the pleasure of **ALLAH**, learn to understand the temperament of *His* Holy Prophet (SAW), because the crease on his countenance, is reflected on the leaflets of time. If he turns his attention away, it may well upset the very destiny. How can you find satisfaction in anything else but his Sunnah? How can you take poison and demand life? O Muslims of present age! How can you find comfort, while standing amidst the blazing fire of **ALLAH**'s wrath? Yes! Go to the West, become a westerner and attain worldly success. Remember however, that the success achieved by disobeying the Holy Prophet (SAW) or by annoying him, will neither give any satisfaction here nor in the Hereafter. Come back even now, submit yourself and take refuge under the shade of kindness and love of the Holy Prophet (SAW). He is the one who declared unconditional pardon for his worst enemies, the Makkans. He is the one who granted the exalted status of Companionship to the assassin of his dear uncle Hadhrat Hamza (RAU), after he embraced Islām. There are no limits to his generosity and graciousness. He prays for those who throw stones at him. Even todate he is the kindest of all, the most generous. Today you commit a mistake here, he intercedes and prays for your forgiveness under the roof of 'The Green Dome'. He is the one who always prayed for his Ummah. Once Hadhrat Ali (RAU) heard him praying in a low voice, "O my *Rabb!* My Ummah, my Ummah!" On the Day of Judgement when everyone, including the great Friend of **ALLAH** Prophet Ibrāhīm (AS) shall call out, '*Ya Rabbe! Nafsee Nafsee*', (O my *Rabb!* My soul, my soul) for his ownself, only one personality (SAW) shall call and implore, '*Ya Rabbe! Umatee Umatee*' (O my *Rabb!* My Ummah, my Ummah).

O Muslim! Come back to your Prophet (SAW). Haven't you heard the sad calls of the Poet of the East, 'The democratic practices of the West are shameful. Instead of instilling life into the dead, they further bring them doom. Although the lifestyle of the westerns is very col-

ourful but I only deem it a tragedy from which lessons are learnt. O you who are a captive of the western traditions, come to the Qur-ān and learn what true freedom is'. May ALLAH grant us an understanding of Islām and the will and resolve to follow it, and to act in accordance, and to remain steadfast on the path of righteousness. Āmīn

Amongst our delegation were experienced senior army officers such as Colonels Matloob Hussain, and Mahbub Khan and young ones like Major Sarwar. We all inspected the route taken by the contingent of the enemy, to attack the Muslims from the rear. While standing at the pass, one cannot help admiring the farsightedness of the Holy Prophet (SAW), the Unparalleled Mentor, the Exemplary Statesman, the Leader of Prophets, the Chief of Saints and the Unmatched General! Sall ALLAHo Alaihi wa Sallam!

In short, you are, after ALLAH, the noblest. از خدا بزرگ تو ہی قصہ مختصر

In this entire universe, all the creations have been granted and blessed with various qualities. But all the goodness and capabilities which all the creations put together may have received, were showered, entirely upon the Holy Prophet (SAW).

He who visited the empyreans nine,
He who was hosted by Mercy Divine,
Whose love and attention they covet,
Be it only a saint or a Prophet.

سے کہ تم نہ فلک معراج او
انبیاء و اولیاء معراج او

In short we visited the entire field, and also came across the hillock, from where the Satan had called out: "Muhammad (SAW) has been slain." We also saw the spot from where Abu Sufiyan declared: 'Long live Habal', and nearby is the spot from where Ḥadhrat Abu Bakr and Ḥadhrat 'Umar (RAU) raised the slogan of ALLAH's Greatness and said: "ALLAH is our Helper, while you are without any." We also visited the cave where the Holy Prophet (SAW) rested after being hurt. This is where, Ḥadhrat 'Āyeshah Ṣiddiqā and Ḥadhrat Faṭīma Zahra (RAU), the loving daughter of the Holy Prophet (SAW) cleaned

the blessed face and washed off the blood. The front of the cave has eroded and fallen off, and the place where the Holy Prophet (SAW) had rested has now been levelled. The cave is a little farther ahead. Each and every particle of dust here is illuminated like stars, but the particles which actually touched the Holy Prophet's noble feet are brighter than the sun. We just need eyes of the heart to observe this. Lately, the government of Saudi Arabia has allotted this piece of land for the construction of residences. It is as if **ALLAH** has decided to conceal these blessed sights from the unfortunate human beings of today. When his central focal point is London, his heart desires Paris and Los Angeles, his eyes covet the sight of blondes, then why should he be allowed to see the memoirs of the Holy Prophet (SAW)? The careless Muslim of this age rightfully deserves to be deprived of beholding these noble and sacred sights. If only O Muslim, had you loved the Holy Prophet (SAW); had **ALLAH** granted you this wealth of Prophet's love, you would understand what I am trying to explain. These are feelings which cannot be captured in words 'The meanings derived from emotions can never be explained in words'. Come and see; you might be able to visualise the scene: the Holy Prophet (SAW) after the burial of the martyrs of Uḥad is returning to the city, in a military formation with some Companions ahead of him (SAW), some by the side and some following him. A noble lady was waiting anxiously to find out about the welfare of the Holy Prophet (SAW). One of the men returning from the battlefield went up to her and condoled her by saying, "It was **ALLAH**'s Will, that your husband, brother and son have all fallen martyred." She replied, "When did I ask you about them? I just wish to know about Muhammad, the Holy Prophet of **ALLAH** (SAW), the beloved of **ALLAH**." The man told her that the Holy Prophet (SAW) was arriving safely. As soon as she saw the Holy Prophet (SAW) riding in, she ran towards him (SAW), kissed the noble feet and said, "O **ALLAH**'s Messenger! In your presence, the worst calamities seem trivial." Those martyrs were men of such eminence that some of them were given their final wash by the angels. In another incident, the body of a martyred Companion was loaded on a camel by his sons to take it to the city for burial, but the camel did not find the strength to get up. No matter how hard they tried it wouldn't move. When the Holy Prophet (SAW) was informed about the situation, he said that maybe the deceased had left a will. Later on, it was

confirmed that he had prayed to **ALLAH** to be a martyr, and to be buried at the site of his martyrdom, and that his dead body may never return to his native city. O you, lover of this world! How would you comprehend the gestures of those who love to die!

On our way back from Madinah Munawwarah we visited Badr. For Muslims the departure from Madinah Munawwarah is the most painful experience. A Muslim, who is inwardly awake, would never even think of leaving the Prophet's Mosque, but he only does this to please his beloved Prophet (SAW), to attend to the duties assigned to him by his Prophet (SAW). This was the motive which took true lovers like **Hadhrat** Abu Ayub Ansāri (RAU), all the way to Constantinople. He was appointed there by the Holy Prophet (SAW), died and was buried there. I have often read the term 'pain' in the writings of authors, poets and literary people. They use the term 'pain in the liver' to signify intense and intrinsic pain. I swear upon **ALLAH**, that I felt severe pangs of pain across my liver, at the time of departure from the Prophet's (SAW) Mosque. Even today I can feel the discomfort which reminds me of those moments; although I am sitting here, thousands of miles away. One has to come back after all, but the scene of bidding farewell at the Holy Prophet's (SAW) Mosque was very moving. Shaikh Allah Yār Khan, too, was very emotional. For the first time, I saw a rock, a symbol of patience, shaking and breaking down. He had the courage to withstand the tremors of earthquakes, the devastation of disasters, the upheavals of time; but here I saw him cry with pain, agony and intensity. When people, who know how to be tolerant and patient, break down, they do that too in a big way.

If at all we decide to cry,
 We let rivers pour down the eye,
 Tis' an art we never knew,
 To weep as the morning dew!

ہم رونے پہ آجائیں تو دریا ہی بہا دیں
 شبنم کی طرح سے ہمیں رونا نہیں آتا۔

These are all but assumptions, who knows the real reason behind crying so painfully by this **Şiddiq** of his time. Maybe it was similar to the reason for which **Hadhrat** Abu Bakr (RAU), the Greatest **Şiddiq** cried, at the announcement of the completion of the Religion by the Holy-Prophet (SAW).

CHAPTER SEVEN

After offering Zuhr prayers, we left Madinah Munawwarah. At 'Asr we were at Badr which is being transformed into a modern city. Beautiful roads and buildings are being constructed. At one side of the city is a plateau of an average mountain height. This plateau is the dividing line between the coastline and the field of Badr. In the middle somewhere, is a small hillock and on the other side is a small valley extending from Madinah Munawwarah's direction, which was the route adopted by the army of three hundred and thirteen to reach Badr. At the time of migration, this was the route followed from Makkah to Madinah Munawwarah. Until recently this route was known as *Tareeq-e Sultani* and often adopted by pilgrims who would travel in groups on foot, just to pay tribute to the footprints of their beloved Prophet (SAW). But lovers of modernisation have deprived us today of our heritage. In the opposite direction is a field which looks like a desert. It is from here, that the army of Quraish had entered. Down the slope was a well, where a tube well is installed now, and then there is a garden.

The apparent cause of this battle was that a trade caravan was sent by the Quraish to Syria. It was like a trading company, jointly owned by the chieftains of Makkah. The Holy Prophet (SAW) ordered that this caravan be harassed on its return journey, so that the Quraish realise that crossing swords with Muslims can be detrimental to their business. But **ALLAH's** Will always prevails. The servants of the Holy Prophet (SAW), who had gone out on a routine patrol, stopped at a spring to get water. After they had left, the same spot was visited by members of the trade caravan for the same purpose. They noticed the droppings of camel, and took some samples to their leader Abu Sufiyan. He broke the droppings and found date seeds in them. He got alarmed and said that those camels were from Madinah since the dwellers of Madinah fed their camels on ground seeds of date. He thus assumed that the Muslim army must be after the caravan. He took his caravan away from its specified route towards the coastline and sent a speedy messenger to Makkah asking for help. As soon as the news arrived Makkah, there was a great uproar. Swiftly, the leaders of Makkah, with one thousand warriors headed for Badr. They reached at the junction of Makkah and Madinah, and seized control of the well. The Muslims were

fasting as it was the month of Ramadhan. They had very little equipment or none for that matter. They found that the well had already been seized by the infidels. The Holy Prophet (SAW) went around the hillock and came to the foot of the hill and sat on the elevated part of the land. At the rear end of this hillock were the camps of the trade caravan. The Muslims were at the centre with the pagans of Makkah on one side and the trade caravan on the other. It is said in the Qur-an:

When you were on the near bank, and they were on the yonder bank and the caravan was below you. (8:42).

The infidels had gathered to annihilate the Muslims, whereas the Muslims had only desired a show of force; but **ALLAH**'s plan was different. *He* made these three hundred and thirteen starving and weak Muslims face the mighty, fierce and trained warriors of Makkah. The soldiers of Islām, although deprived of all equipment, transport and food, had something special in their hearts. That special feeling was the deep rooted love for their Holy Prophet (SAW). Just try to visualise the ill-clad, hunger stricken, unarmed men, who are about to face a powerful enemy, and are most likely to receive heavy casualties, but what are they doing? They are collecting a few sticks, branches and straws; what are they going to do with these? They are stacking the straws and have started to build a hut. What will they do with this hut, when they are about to receive a smashing blow from their enemy, and yet they have the nerve to construct something. Of course I understand! Their primary worry is that, they do not wish their Beloved Prophet (SAW) to stand in the sun. They do not mind being cut into pieces, or being executed but cannot bear to see their Holy Prophet (SAW) stand in the sun. 'O **ALLAH**, bless the noble lovers with *Your* bounties'.

Alas! The westernised Muslims of today might not be able to understand this, and may deem this as a trivial accident. But the Holy Prophet (SAW) said that, if on deciding a matter, the entire Muslim Ummah is on one side and on the other is just one Companion of Badr (RAU), the opinion of that one Companion will outweigh the stance of the whole Ummah.

The infidels had captured the well, but **ALLAH** sent water from the skies. It rained and rained. The Companions made small embankments and stored the water, whereas the low lying areas of the infidels turned

into mud and slush. The aim is not to go in the details of the events but just a few expressions that I wish to write down. The battle started, the swords were drawn, electrifying and thunderous scenes were witnessed, the entire field seemed to tremble, loud cries of **ALLAH-o Akbar** echoed, clouds of dust were formed by the thumping horses and then the atmosphere cleared. The result is surprising; seventy chieftains of the infidels are dead, seventy have been captured and the rest of the enemy has fled. Neither large supply of weapons, majority in number, or abundance of food, nor the well of water could do any good to the infidels, it rather became a lesson for them. **ALLAH** says:

Do not be like those who left their homes, in arrogance and to show to the people, to prevent others from the path of ALLAH. (8:47).

This is a lesson that never should any group rely on its number and try to fight the Companions. If they have any doubt in their minds, they should remember the fate of the pagans from Makkah who fought at Badr, who were deserted even by their best friend Satan. In short one who desires to see, can even today observe all the events of Badr. The Holy Prophet (SAW) and Ḥadhrat Abu Bakr (RAU) standing together in the battle and the Mujāhidīn along with angels beside them, a pinch of dust enough to blind the enemy troops, and then the peaceful abodes of the martyrs of Badr and the bounties being showered upon them. A little away the Qaleeb-e Badr where the infidels remains are, and the blazing fire. May **ALLAH** grant you all the vision to see this.

O ALLAH! Kindly grant the Muslims of today, the greatness of their ancestors, free them of the captivity of European culture and give them sound knowledge and understanding. Please bless them with the love of the Holy Prophet (SAW) and divert their hearts from London and Paris to the direction of Makkah and Madinah. **O ALLAH!** *You* are the Mightiest of all. *Your* Grace is boundless and Mercy abundant. **O ALLAH!** Send *Your* blessings on *Your* Beloved (SAW) who is the best amongst all creations. May **ALLAH** accept these lines and words and make them a provision for my eternal journey. *Āmīn.* (The tale which started in the Ḥaram Sharīf has concluded at Munara).

Muhammad Akram Awān
6 Rabi ul-Thāni 1397 AH
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