

محمدؐ منظرِ کامل ہے حق کی شانِ عزت کا
نظر آتا ہے اس کثرت میں کچھ اندازِ وحدت کا
یہی ہے اصل عالم مادہ ایجادِ خلقت کا
یہاں وحدت میں برپا ہے عجب نگامہ کثرت کا
گدا بھی منتظر ہے خلد میں نیکوں کی دعوت کا
خدا دن خیر سے لائے سخی کے گھر ضیافت کا
گنہ مغفور، دل روشن، خنک آنکھیں، جگر ٹھنڈا
تعالی اللہ ماہِ طیبہ عالم تیری طلعت کا
نہ رکھی گل کے جوشِ حسن نے گلشن میں جا باقی
چٹکتا پھر کہاں غنچہ کوئی باغِ رسالت کا
بڑھایا یہ سلسلہ رحمت کا دورِ زلفِ والا میں
تسلسل کالے کوسوں رہ گیا بھیاں کی ظلمت کا
صفِ ماتم اٹھے خالی ہوزنداں ٹوٹیں زنجیریں
گنہگارو! چلو مولیٰ نے در کھولا ہے جنت کا
سکھایا ہے یہ کس گستاخ نے آئینہ کو یارب
نظارہ روئے جاناں کا بہانہ کر کے حیرت کا
ادھر امت کی حسرت پر ادھر خالق کی رحمت پر
نرالا طور ہوگا گردشِ چشم شفاعت کا
بڑھیں اس درجہ میں کثرتِ افضال والا کی
کنارہ مل گیا اس نہر سے دریائے وحدت کا
خمِ زلفِ نبی ساجد ہے محرابِ دو ابرو میں
کہ یارب تو ہی والی ہے یہ کارانِ امت کا
مدد لے جوشش گر یہ بہا دے کوہ اور صحرا
نظر آجائے جلوہ بے حجاب اس پاک تربت کا

ہوئے کمنوابی، بھراں میں ساتوں پر دے کمنوابی
 تصور خوب باندھا آنکھوں نے استار تربت کا
 یقین ہے وقت جلوہ لغزشیں پائے نگہ پائے
 ملے جوشِ صفائے جسم سے پابوس حضرت کا
 یہاں چھڑکا نمک واں ہر مہم کا فور ہاتھ آیا
 دل زخمی نمک پروردہ ہے کس کی ملاحت کا
 الہی منتظر ہوں وہ خرام ناز سراما میں
 بچھا رکھا ہے فرش آنکھوں نے کمنو ابھارت کا
 نہ ہوا قاقا کو سجدہ آدم و یوسف کو سجدہ ہو
 مگر سد ذرائع داب ہے اپنی شریعت کا
 زبان خار کس کس درد سے اُن کو سناتی ہے
 تڑپنا دشتِ طیبہ میں جسگراں فکرِ فرقت کا
 سرہانے ان کے سبل کے یہ بتیابی کا ماتم ہے
 شہ کوثر ترجمہ تشنہ جاتا ہے زیارت کا
 جنہیں مرقد میں تاحشر آتی کہہ کر پکارو گے
 ہمیں بھی یاد کرو اُن میں صدقہ اپنی رحمت کا
 وہ چمکیں بجلیاں یارب تجلیہائے جانا سے
 کہ چشمِ طور کا سرمہ ہو دل مشتاقِ رُویت کا
 رضائے خستہ جوشِ بحرِ عصیاں سے نہ گھبرانا
 کبھی تو ہاتھ آجائے گا دامن اُن کی رحمت کا

Explanation of each couplet

Couplet 1:

محمد منظر کامل ہے حق کی شان عزت کا
نظر آتا ہے اس کثرت میں کچھ انداز وحدت کا

Muhammad (upon him peace) Mazhare Kamil He Haq Ki Shan Izzat Ka
Nazar Aata He Is Kasrat Me Kuch Andaz Wahdat Ka

*Muhammad (upon him peace) is the symbol/fixation of God's Dignity
His visible diversity has an invisible unity*

Glossary of Terms:

Mazhare = Symbol/Fixation.

Kamil = Complete.

Haq = Allah.

Shan Izzat = Symbol of dignity.

Kasrat = Highest Degree.

Andaz = Way.

Wahdat = Unity.

Explanation of the Couplet: The Prophet (may Allah bless him and grant him peace) is the complete symbol/fixation of the Dignity of Allah (The Exalted), to the highest degree can be seen in the way of Unity.

This Kalam is very reflective and contains many secrets. It may be difficult to understand, and one must control one's thoughts and desires that go against the beliefs of the Ahle Sunnah. The reason some disagree with the Aqida of Ahle Sunnah is i) they can not comprehend-they use their "intellects" to understand, ii) when they can not understand they try to understand by asking for evidence-when evidence is presented they make excuses like its not authentic etc. iii) we take our Aqida from the Awliya and Sufiya – the likes of Imam ibn Arabi, Imam Suyuti who saw the Prophet (may Allah bless him and grant him peace) no less than 70 times in the state of wakefulness. He would ask the Prophet (may Allah bless him and grant him peace) if a certain hadith was his saying if there was a doubt. Imam Suyuti would get a direct certification (sanad) of that hadith.

The brilliance of the secret of the hidden treasure opened when the first creation came into existence, the name of this first creation is the light of the Prophet (may Allah bless him and grant him peace), the light of Ahmad and he is the complete symbol of the Dignity of Allah (The Exalted).

In a Hadith-e-Qudsi the Messenger says that, "Allah says, 'I was a hidden treasure, and I wished to be known, so I created a creation (mankind), then made Myself known to them, and they recognised Me'."¹

The first creation was the light of the Prophet (may Allah bless him and grant him peace), before this nothing existed. Allah (The Exalted) created His beloved, created His Love, this light was from the light of Allah² (The Exalted) and at that time there was only Allah (The Exalted) and His love, the light of Ahmad (may Allah bless him and grant him peace). No-one knows what happened between them and what Allah (The Exalted) put into this light and gave this light. The Messenger of Allah (may Allah bless him and grant him peace) is the first fixation of His manifestation.

In the hadith of Bukhari and Muslim it is reported the Messenger of Allah (may Allah bless him and grant him peace) said, "Man Ra'ani Faqad Ra'al Haqqa" (If you have seen Me, you have seen Haq [Allah].)

¹ Authenticated via kashf by Shaykh Ibn Arabi.

² This is not a physical light or a part of Allah (The Exalted). This was according to His dignity.

This is very profound which knowers of Allah (Arif Billahs) have explained, this relationship of Allah (The Exalted) and His Beloved (may Allah bless him and grant him peace) is unique, the relationship between a child and its parents where the child possesses some characteristics of the parents, however, this is just an example and not to be compared with Allah (The Exalted) nor the Prophet (may Allah bless him and grant him peace).

The rest of the creation was then created from this light then placed into Sayyidina Adam and the model became alive. This light was then passed on from generation to generation till Sayyidina ‘Abdullah and born was the light of Ahmad covered in human robe, the Prophet Muhammad (may Allah bless him and grant him peace). The reality of Muhammad (may Allah bless him and grant him peace) is Ahmad and the reality of Ahmad is Allah (The Exalted). The Arif-Billah can comprehend this as they have been revealed many secrets, hence we will only know the true reality of the Prophet (may Allah bless him and grant him peace) in the hereafter.

The Prophet (may Allah bless him and grant him peace) is complete in both his perfection and excellence in the robe of a human. When Allah (The Exalted) created mankind, to keep a link with the creation, He (The Exalted) created such a being that is a symbol of His light, His Self (Zaat) and Qualities (Siffat) that are Eternal (Qadeem) to create that link which did not exist with the creation.

This complete, perfect and excellent being is the Prophet (may Allah bless him and grant him peace), hence, to benefit from the Favours of Allah (The Exalted) it cannot be gained except through the Prophet (may Allah bless him and grant him peace). Hence, in the book Ash-Shifa it states, Sayyidina Ja’far ibn Muhammad as Sadiq said, “Allah (The Exalted) knew that His creatures would not be capable of pure obedience to Him, so He told them this in order that they would realise that they would never be able to achieve absolute purity in serving Him. Between Himself and them, He placed one of their own species, clothing him in His own attributes of compassion and mercy. He brought him out as a truthful ambassador to creation and made it such that when someone obeys him, they are obeying Allah (The Exalted), and when someone agrees with him, they are agreeing with Allah (The Exalted). Allah (The Exalted) says;

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

“Whoever obeys the Noble Messenger has indeed obeyed Allah; and for those who turn away - We have not sent you as their saviour.”³

If you love Allah (The Exalted) follow the Prophet (may Allah bless him and grant him peace) as stated in the Qur’an,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“O beloved, you say, “If you love Allah, you should follow me. (Only then) Allah will love you and will forgive your sins. And Allah is The Forgiver and the Merciful.”⁴

Allah (The Exalted) said, “I have given you seven qualities (Siffat) of mine, 1. Hearing, 2. Seeing⁵, 3. Speech, 4. Life, 5. Knowledge⁶, 6. Intention⁷, 7. Power⁸.”⁹

These qualities have been given to humans from the Siffat of Allah i.e. some cannot see or hear at all, the sight and hearing of some people is weak, the Awliya have been gifted with strength in their sight and hearing etc. however, the Messenger of Allah (may Allah bless him and grant him peace) received these

³ Surah Nisa. Surah No:4. Verse: 80

⁴ Surah Ale Imran, Surah No: 3, Verse: 31

⁵ Qur’an-4:58

⁶ Qur’an-3:29

⁷ Qur’an-16:40. 22:14

⁸ Qur’an-2:20.

⁹ Al Haqaiq fil Hadaiq, Vol: 2. Page: 54

seven qualities directly from the Zaat of Allah (The Exalted). This relationship can only be understood by the Awliya and Sufiya. It is unique which we will explain as we go along.

*Muhammed (upon him peace) Mazhare Kamil He Haq Ki Shan Izzat Ka
Nazar Aata He Is Kasrat Me Kuch Andaz Wahdat Ka*

*Muhammad (upon him peace) is the symbol/fixation of God's Dignity
His visible diversity has an invisible unity*

Couplet 2:

یہی ہے اصل عالم مادہ ایجا و خلقت کا
یہاں وحدت میں برپا ہے عجب نغمہ کثرت کا

Yahi He Asal Aalam Maddah Ijad Khalkat Ka
Yaha Wahdat Me Barpa He Ajab Hangama Kasrat Ka

*He is the essence and cause of this creation
Wide variety has in him a unique summation*

Glossary of Terms:

Asal Aalam = Essence of Universe.

Maddah = Root or foundation.

Ijad = Cause.

Khalkat = Creation.

Wahdat = Unique.

Barpa = Always.

Ajab = Astonishing, extraordinary.

Hangama = Uproar.

Explanation of the Couplet: This couplet is the explanation of the first, meaning the Prophet (may Allah bless him and grant him peace) is the root and origin of all creation, he is the symbol of the Unity of Allah (The Exalted), therefore there is astonishing uproar from you; this is an indication towards the hadith “*Awwal Ma Qalaq-Allah Noori*” which is a rigorously authentic (Sahih) Hadith.¹⁰

The hadith states, ‘*Oh Jabir! Verily the very first thing Almighty Allah (The Exalted) created was the Nur (light) of your Nabi from His Nur.*’

It is related that Sayyidina Jabir ibn `Abd Allah said to the Prophet (may Allah bless him and grant him peace): “O Messenger of Allah, may my father and mother be sacrificed for you, tell me of the first thing Allah created before all things.” He said: “O Jabir, the first thing Allah created was the light of your Prophet from His light, and that light remained during His Power for as long as He wished, and there was not, at that time, a Tablet or a Pen or a Paradise or a Fire or an angel or a heaven or an earth. And when Allah wished to create creation, he divided that Light into four parts and from the first made the Pen, from the second the Tablet, from the third the Throne, [and from the fourth everything else].”

¹⁰ This hadith has been quoted in Tafsir Nishapuri, Vol: 8, p.55, Tafsir Arais al-Bayan, Vol: 1, p. 238, Tafsir Ruhul Bayan, Vol: 1, p. 548, Zarqani, Vol: 1, p. 37, Madarij An-Nabuwah, Vol: 2, p. 2, Johar Al-Bahar etc. Others have also accepted this hadith like Sanaullah Amrastad in Akhbar Ahle Hadith p.16 April 1909. Rashid Ahmad Gangohi in Fatwa Rashidiya, p. 9. Zulfiqar `Ali in Asar Al Wirda, p. 24.

The judgments on this narration vary greatly among the scholars.¹¹ Imam Qastalani in Mawhib La Dunya Vol: 1, p. 27 writes about the light being the first creation. In the explanation by Imam Zarqani in Vol: 1, p. 27 he also writes similar.

In the commentary of Sahih Bukhari, Imam Qastalani in narrating the Noor Hadith says that when Allah created the Noor-e-Muhammadi (may Allah bless him and grant him peace), time did not exist, nor did the Lawh (tablet) or Qalam (pen) the Arsh (Throne) or Kursi (chair) nor Jannat or Jahannam. There was absolutely nothing but Allah (The Exalted) and the Noor-e-Muhammadi (may Allah bless him and grant him peace). When Allah (The Exalted) intended to create the rest of creation He divided the Noor into four parts: and the following was made 1. The Pen, 2. Preserved Tablet, 3. 'Arsh, 4. This part was distributed into further four parts...¹²

In Tafsir Ruhul Bayan, Imam Ismail Haqqi under the verse;

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Allah states; "...Indeed towards you has come a light from Allah, and a clear Book."¹³ Allah created the light of the Prophet (may Allah bless him and grant him peace) from His light, this light was praising The Light of Allah (The Exalted) for 14,000 years before the creation of Sayyidina Adam.

Jibreel's Age

The Prophet (may Allah bless him and grant him peace) once asked Sayyidina Jibreel about his age. Sayyidina Jibreel replied; "O Prophet! I don't know my exact age, but I can tell you that there is a star in the fourth heaven which appears after every seventy thousand years. I have seen that star shine seventy thousand times." The Prophet (may Allah bless him and grant him peace) said: "I swear by the honour of my Lord, I am that star."¹⁴

Therefore Ala Hadhrat says:

Yahi He Asal Aalam Maddah Ijad Khalkat Ka
Yaha Wahdat Me Barpa He Ajab Hangama Kasrat Ka

*He is the essence and cause of this creation
Wide variety has in him a unique summation*

¹¹ `Abd al-Haq al-Dihlawi (d. 1052) the Indian hadith scholar cites it as evidence in Madarij al-nubuwwa (in Persian, 2:2 of the Maktaba al-nuriyya edition in Sakhore) and says it is sahih (sound and authentic).

`Abd al-Hayy al-Lucknawi (d. 1304) the Indian hadith scholar cites it in his al-Athar al-marfu`a fi al-akhbar al-mawdu`a (p. 33-34 of the Lahore edition) and says: "the primacy (awwaliyya) of the Muhammadan light (al-nur al-muhammadi) is established from the narration of `Abd al-Razzaq, as well as its definite priority over all created things."

`Abd al-Razzaq (d. 211) narrates it in his Musannaf according to Qastallani in al-Mawahib al-laduniyya (1:55) and Zarqani in his Sharh al-mawahib (1:56 of the Matba`a al-`amira edition in Cairo). There is no doubt as to the reliability of `Abd al-Razzaq as a narrator. Bukhari took 120 narrations from him, Muslim 400.

`Abidin (Ahmad al-Shami d. 1320), the son of the Hanafi scholar Ibn `Abidin, cites the hadith as evidence in his commentary on Ibn Hajar al-Haytami's poem al-Ni`mat al-kubra `ala al-`alamin. Nabahani cites it in his Jawahir al-bihar (3:354).

`Ajluni (Isma`il ibn Muhammad d. 1162) in his Kashf al-khafa' (1:265 of the Maktabat al-Ghazali edition in Beirut) narrates the hadith in its entirety from Qastallani in his Mawahib.

¹² Al Mawahib Al Laduniyya. Jibreel Stories. Page:23

¹³ Surah Ma`ida. Surah No:5. Verse: 15

¹⁴ Tafsir Ruhul Bayan. Vol: 1

Couplet 3:

گدا بھی منتظر ہے خلد میں نیکیوں کی دعوت کا
خدا دن خیر سے لائے سخی کے گھر ضیافت کا

Ghada Bhi Muntazir He Khuld Me Naikiyo Ki Dawat Ka
Khuda Din Khayr Say Layai Sakhi Kai Ghar Ziyafat Ka

*Even a beggar looks forward to your invitation
To enjoy your hospitality in Heaven up a satiation*

Glossary of Terms:

Ghada = Beggar.

Muntazir = Await.

Khuld = Paradise.

Ziyafat = Invitation.

Explanation of the Couplet: Ala Hadhrat has called himself a beggar awaiting paradise as Ala Hadhrat has a connection with the Prophet (may Allah bless him and grant him peace) and may Allah (The Exalted) give me a place in paradise with the great personality.

Ala Hadhrat has indicated that entrance into paradise is not dependent on good deeds but only with the Favour of Allah (The Exalted) as the deeds are only a means and dependence.

Gift of Paradise

Sayyidina Rabe'e'ah (May Allah be pleased with him) said, "I was with the Messenger of Allah (may Allah bless him and grant him peace) and when I bought him his water for ablution and what else he required, he asked me to make a request. I said; "I ask to accompany you in paradise." He asked if I had any other requests to make. I replied, "That was all."¹⁵

The Prophet (may Allah bless him and grant him peace) was pleased with Sayyidina Rabe'e'ah and asked him what he desired, because Allah (The Exalted) has given the keys to all the worlds to His beloved. The Prophet (may Allah bless him and grant him peace) did not place any conditions. Sayyidina Rabe'e'ah asked for something amazing, he loved the Prophet (may Allah bless him and grant him peace) and he wanted to be with him (may Allah bless him and grant him peace) in Paradise because this is the eternal goal. Everything is because of the Prophet (may Allah bless him and grant him peace), how can one ask for paradise and not desire to be with the one whom will get us paradise?

My Deeds!

Imam Abul Layth Samarqandi states, 'A person will be bought on the Day of judgement who had worshipped for thirty years on a mountain. Allah (The Exalted) will ask, will you enter paradise with My Favour or rely upon your deeds? He will say upon my deeds, so Allah (The Exalted) will say to the Angels take him where there is no water, when he asks to give him in return for his deeds. When this happened, the Angles bought him back Allah (The Exalted) said throw him in Hell, he will say O Allah (The Exalted) grant me paradise with Your Favour.'¹⁶

Allah (The Exalted) has given the keys of paradise to the Prophet (may Allah bless him and grant him peace). The Messenger of Allah (may Allah bless him and grant him peace) foretold the murder of Sayyidina

¹⁵ Muslim. Vol:1. Mishkat.

¹⁶ Al Haqaiq Fil Hadaiq. Vol:2. P. 63

‘Ali and said that the most wretched of people would be his killer, and that Sayyidina ‘Ali, would be the decider of the Fire – his friends would enter the Garden and his enemies the Fire.¹⁷ Proving that deeds are not to be relied upon, but favour of those beloved to Allah (The Exalted). If this is the status of Sayyidina ‘Ali, then what is the position of the Prophet (may Allah bless him and peace).

Who killed Imam Ali?

On Friday, 19th Ramadan, Imam Ali entered Kufa mosque to perform the morning prayer. Ibn Muljam wounded Imam Ali on the “crown of his head” by a poisoned sword after Imam Ali had recited verses from the Surah al-Anbiya as part of the Salah. Ibn Muljam was a hypocrite, a [Kharijite](#) from [Egypt](#). Muslims from the outside and hater of the family of the Prophet (may Allah bless him and grant him peace) from the inside.

Authority

Narrated by Sayyidina Anas bin Malik, While I was with the Prophet (may Allah bless him and grant him peace) a man came and said, “O Messenger of Allah’s (may Allah bless him and grant him peace)! I have committed a legally punishable sin; please inflict the legal punishment on me”. The Prophet (may Allah bless him and grant him peace) did not ask him what he had done. Then the time for the prayer became due and the man offered prayer along with the Prophet (may Allah bless him and grant him peace), and when the Prophet (may Allah bless him and grant him peace) had finished his prayer, the man again got up and said, “O Messenger of Allah (may Allah bless him and grant him peace)! I have committed a legally punishable sin; please inflict the punishment on me according to Allah’s Laws.” The Prophet (may Allah bless him and grant him peace) said, “Haven’t you prayed with us?” He said, “Yes.” The Prophet (may Allah bless him and grant him peace) said, “Allah has forgiven your sin.” or said, “... your legally punishable sin.”¹⁸

Allahu Akbar! All it takes is the glance of the Prophet (may Allah bless him and grant him peace), the condition is love, those who loved the Prophet (may Allah bless him and grant him peace) without any motive but love, all will be dealt with. Proving that we do not depend on the actions as our actions are not worthy, if there is anything that will save us, it is without doubt love of the Messenger of Allah (may Allah bless him and grant him peace). The companions would be teased by the non-believers, as they would stay hungry and wear simple plain clothes. The *Ahle Sunnah* also are teased by the corrupt sects regarding deeds (*amal*), masjids being empty and not having done a lot of work etc. However, the *Ahle Sunnah* have everything, as this is inheritance.

Ghada Bhi Muntazir He Khuld Me Naikiyo Ki Dawat Ka
Khuda Din Khayr Say Layai Sakhi Kai Ghar Ziyafat Ka

*Even a beggar looks forward to your invitation
To enjoy your hospitality in Heaven up a satiation*

¹⁷ Ash Shifa. Chapter four, section 24, p.188

¹⁸ Bukhari,

Couplet 4:

گنہ مغفور، دل روشن، خنک آنکھیں، جگر ٹھنڈا
تعالی اللہ ماہ طیبہ عالم تیری طلعت کا

Ghuna Maghfur Dil Roshan Khanak Aakhe Jighar Thanda
Ta'ala Lillah Mahe Taiba Alam Teri Tal'at Ka

*Souls and hearts attain peace and solace
On seeing your moon-like radiant face*

Glossary of Terms:

Ghuna = Sins.

Maghfur = Forgiven.

Dil Roshan = Heart Flourishes.

Khanak = Coolness meaning peace.

Ta'ala illah = Great Is Allah (The Exalted)! it is said in praise and astonishment.

Mahe Taiba = Moon of Madinah referring to the Prophet (may Allah bless him and grant him peace).

Aalam = Victory in Islam and universe.

Tal'at = Appearance.

Explanation of the Couplet: O the moon of Madinah, Allah (The Exalted) is Pure, your appearance is so beautiful and fascinating from which sins are forgiven, the heart flourishes, light is created and life gains peace, happiness, joy and tranquillity.

Ansari's Love

Ibn Ishaq (may Allah be pleased with him) said that the father, brother and husband of one of the women of the Ansar were killed in the Battle of 'Uhud fighting for the Messenger of Allah (may Allah bless him and grant him peace). She asked, "What has happened to the Messenger of Allah (may Allah bless him and grant him peace)?" They said, "He is as well as you would like, praise be to Allah (The Exalted)!" She said, "Show him to me so I can look at him." When she saw him, she said, "Every affliction is as nothing now that you are safe."¹⁹

She was Fanna Fil Rasool, *SubhanAllah!*

In a hadith we find, 'A man was with the Messenger of Allah (may Allah bless him and grant him peace), staring at him. The Messenger of Allah (may Allah bless him and grant him peace) asked, "What is wrong with you?" He replied, "My father and mother be your ransom! I enjoy looking at you. On the Day of Rising, Allah (The Exalted) will raise you up because of His high estimation of you!"²⁰

The companions would receive blessings, peace and comfort by being in the company of and by looking at the blessed face of the Prophet (may Allah bless him and grant him peace). They sacrificed everything just for a glance at him (may Allah bless him and grant him peace).

Before Sayyidina Hassan bin Thabit embraced Islam, he was paid by the non-believers to write a poem disrespecting the Messenger of Allah (may Allah bless him and grant him peace). He came back to the non-believers and wrote:

¹⁹ Ash-Shifa: Part Two, Chapter one, Section three, On what is related from the Salaf... p. 223.

²⁰ Ash-Shifa, Part Two, Chapter Two, Section: 2, Page: 224.

*When I looked at his lights which rose
I placed my palm over my eyes in fear
Fearing for my sight from the beauty of his form
So I did not look at him except in accordance to my strength
I have drowned in the lights from his light
For his face is like the rising sun and moon
A spirit from a light in a body from the moon
Like a garment woven from the brightest star.²¹*

Ghuna Maghfur Dil Roshan Khanak Aakhe Jighar Thanda
Ta'ala Lillah Mahe Taiba Alam Teri Tal'at Ka

*Souls and hearts attain peace and solace
On seeing your moon-like radiant face*

²¹ Al Haqa'iq An Qadri Sayyida al-Khala'iq by Shaykh Fawzi Muhammad Abu Yazid.

Couplet 5:

نہ رکھی گل کے جوشِ حسن نے گلشن میں جا باقی
چلتا پھر کہاں غنچہ کوئی باغِ رسالت کا

Na Rakhi Ghul Kai Josh Husn Nai Ghulshan Me Ja Baqi
Chatakta Phir Kaha Ghuncha Koyi Baghe Risalat Ka

*What a splendour you displayed as the final rose!
Prophethood's rose-garden has come to close*

Glossary of Terms:

Ghul = Rose.

Josh Husn = Enthusiasm or passion of beauty.

Ghulshan = Flower.

Ja = Place.

Chatakta Phir Kaha Ghuncha = How can the bud open, the garden of Prophethood.

Explanation of the Couplet: Approximately 124,000 Prophets came and flourished in their time, however, amongst these flowers such a flower flourished with sweet, beautiful fragrance such that it decorated the entire universe till the Day of Judgment leaving no room for the need for another Prophet. Hence, after this flower there is no room in the garden of Prophethood that another bud can flourish hence the Prophet (may Allah bless him and grant him peace) is the final flourished flower.

This is pointing towards the verse;

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

“Muhammad (may Allah bless him and grant him peace) is not the father of any man among you – but he is the Noble Messenger of Allah and the Last of the Prophets; and Allah knows all things.”²²

The Prophet of Allah (may Allah bless him and grant him peace) said, “My position in relation to the Prophets who came before me, can be explained by the following example:

A man raised a building and adorned it with great beauty, but he left an empty place, in the corner where just one brick was missing. People looked around the building and marvelled at its beauty, but wondered why a brick was missing from that place? I am like unto that one missing brick and I am the last in the line of the Prophets.”²³

Narrated Sayyidina Abu Hurairah that the Prophet (may Allah bless him and grant him peace) said, “The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number.” The people asked, “O Allah’s Apostle! What do you order us (to do)?” He said, “Obey the one who will be given the pledge of allegiance first. Fulfil their (i.e. the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship.”²⁴

Na Rakhi Ghul Kai Josh Husn Nai Ghulshan Me Ja Baqi
Chatakta Phir Kaha Ghuncha Koyi Baghe Risalat Ka

*What a splendour you displayed as the final rose!
Prophethood's rose-garden has come to close*

²² Surah Ahzab. Surah No: 33. Verse: 40.

²³ Bukhari, Kitab-ul-Manaqib

²⁴ Sahih al-Bukhari

Couplet 6:

بڑھایہ سلسلہ رحمت کا دورِ زلفِ والائیں
تسلسلِ کالے کوسوں رہ گیا عھیاں کی ظلمت کا

Barha Ye Silsila Rahmat Ka Dore Zulfe Wala He
Tasalsul Kale Kosora Ghaya Isya Ki Zulmat Ka

*Your merciful tresses are so long and bright
The darkness of our sins is out of sight*

Glossary of Terms:

Barha = Long.

Ye = Like this.

Silsila = Chain.

Dore = Misfortune.

Zulf = Part of night, meaning the blessed Her that come to the ears, it's high status.

Tasalsul = Continuation.

Kale Kosora = Left.

Ghaya = Left very far.

Isya = Sin.

Zulmat = Darkness.

Explanation of the Couplet: The mercy of the Prophet's (may Allah bless him and grant him peace) blessed curled Hair is so great that the kindness has overcome the Ummahs darkness of sins that the continuation of sins and darkness do not have any stance compared to the darkness of the Prophet's (may Allah bless him and grant him peace) curled Hair, it hides it.

The state of the blessed Hair of the Prophet (may Allah bless him and grant him peace) is such that even the Qur'an takes oath by them in Surah Duha:

وَاللَّيْلِ إِذَا يَغْشَىٰ . وَالنَّهَارِ إِذَا تَجَلَّىٰ

*"By oath of the late morning, And by oath of the night when it covers."*²⁵

In the explanation of this verse²⁶ the meaning of this verse it states; "...the bright and charming countenance of the Messenger of Allah (may Allah bless him and grant him peace), which sparkled the hearts of people and by night, is meant his blessed jet black, sweet fragranced hair, through whose blessings the faults of the sinful believers would be covered...."

Barha Ye Silsila Rahmat Ka Dore Zulfe Wala He
Tasalsul Kale Kosora Ghaya Isya Ki Zulmat Ka

*Your merciful tresses are so long and bright
The darkness of our sins is out of sight*

²⁵ Surah Duha. Surah No: 92. Verses: 1-2

²⁶ Noor-ul-Irfan. Vol:2. p. 976. Under Surah Duha.

Couplet 7:

صفِ ماتم اٹھے خالی ہوزنداں ٹوٹیں زنجیریں
گنہگارو! چلو مولیٰ نے در کھولا ہے جنت کا

Safe Matam Ute Khali Ho Zinda Tuti Zanjire
Ghunah Gharo! Chalo Mowla Ne Dar Khola He Jannat Ka

*Mourn no more! Sinners, come out of prison
Bright chances of your entering Heaven have arisen*

Glossary of Terms:

Safe Matam Ute = When grieving is over, and happiness is received.

Khali Ho Zinda = Darkness is removed.

Tuti Zanjire = Broken chains.

Zindana = Prison.

Dar = Door.

Explanation of the Couplet: O Sinners! Do not mourn as Allah (The Exalted) has opened the doors of paradise in this world and that is the court of the Prophet (may Allah bless him and grant him peace) and O those in difficulty, congratulations, the darkness will be broken, and all will be freed.

Ala Hadhrat is pointing towards intercession; go to the court of the Prophet (may Allah bless him and grant him peace). It is very evident in the Ahadith, that discuss the issue of Shafa'at-e-Kubra (The Highest Station of Intercession), that on the day of reckoning, it will be a very lengthy day such that it will not seem to end, the sun will be just above our heads, Hell will be close by, the heat equivalent to that of ten years will be gathered in the sun at this time and the heat will be so intense that we pray that Allah (The Exalted) will protect us from this. The ground will seep with the perspiration of the people, causing the perspiration to come up so high that it will cover our throats. People will be drowning in their own perspiration, choking so much so, as if their hearts will be in their throats. Every person will be drenched and so exhausted by the intensity of this heat, which they will go out in search of an intercessor. They will go to Nabi Adam, Nabi Nooh, Nabi Ibrahim, Nabi Moosa, Nabi Esa (upon whom be peace). Every Nabi will answer in the negative, by saying that the station of intercession is beyond them. Each one will send the people to the next, until we all go to Shafi-ul-Mudh'nibeen, Rahmatul lil Aalameen (upon him peace) whom on hearing their pleas will say, "I am here to intercede", I am here to intercede. The Prophet (upon him peace) will then go into prostration and intercede. Allah (The Exalted) will then say, "O Muhammad (upon him peace) raise your head, and ask, your words will be heard and ask, so that your request may be fulfilled, and intercede, so that your intercession may be accepted."²⁷

It states in the Qur'an:

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

*"And if when they do injustice unto their souls, then O beloved! They should come to you and then beg forgiveness of Allah and the Messenger should intercede for them, then surely, they would find Allah Most Relenting, Merciful."*²⁸

We find that the entire universe is based around the Prophet (may Allah bless him and grant him peace), the above verse guides us to go to the Prophet (may Allah bless him and grant him peace) and those are the fortunate who believe in this, on the day of judgment even those who did not believe will see with their own eyes the importance of the Prophet (may Allah bless him and grant him peace).

²⁷ Sahih Bukhari, Vol 2, p. 1119. Ibn Maja p. 320. Majmau Zawaid. Vol: 10, p. 373.

²⁸ Surah Nisa. Surah No: 4. Verse: 64

Safe Matam Ute Khali Ho Zinda Tuti Zanjire
Ghunah Gharo! Chalo Mowla Ne Dar Khola He Jannat Ka

*Mourn no more! Sinners, come out of prison
Bright chances of your entering Heaven have arisen*

Couplet 8:

سکھایا ہے یہ کس گستاخ نے آئینہ کو یارب
نظارہ روئے جاناں کا بہانہ کر کے حیرت کا

Sikhaya He Kis Ghustakh Ne Aina Ko Ya Rab
Nazarah Ru-e Jana Ka Bahana Kar Ke Hayrat Ka

*Who taught the mirror a trick so clever
To look amazed and stare at the beloved forever!*

Glossary of Terms:

Ghustakh = Mischievous.

Nazarah = A Sight.

Ru-e Jana = Prophet's (may Allah bless him and grant him peace) blessed face.

Bahana = Excuse.

Hayrat = In shock, awe.

Explanation of the Couplet: The poets regard the mirror as an amazement (a wondrous thing), such that when one investigates it he stops and stares for a moment due to its ability of reflecting. Ala Hadhrat uses this to portray a wonderful thought which is that the mirror is doing the Ziyarah of the Prophet (may Allah bless him and grant him peace) by using the excuse of wonder and amazement. This although is mischievous but it is love, and this should exist in love. In this love one will be thanked in return and will be rewarded.

Love in Disobedience

For instance, in the treaty of Hudaibiyyah, the Messenger of Allah (may Allah bless him and grant him peace) and the non-believers agreed to draw up an agreement, so he sought Sayyidina 'Ali to write it. Sayyidina 'Ali was asked by the Messenger of Allah (may Allah bless him and grant him peace) to write the following, *these are the conditions of a truce agreed upon by the Quraish and Muhammad, the Messenger of Allah*. Suhail angrily replied, "Oath on Allah! If we had accepted you as the Prophet of Allah, neither would we have prohibited you to visit the Ka'ba nor have fought with you. So, instead of writing 'Prophet of Allah', you should write 'Muhammad, the son of Abdullah' (may Allah bless him and grant him peace). The Messenger of Allah answered, "Oath on Allah, I am both Muhammad the Messenger of Allah, and Muhammad the son of Abdullah. You people have however contradicted me in being Allah's Messenger." He then asked Sayyidina 'Ali to erase 'Muhammadur RasoolAllah' and in its place, write 'Muhammad ibn Abdullah' (may Allah bless him and grant him peace).

Who can be more obedient to the Messenger of Allah than Sayyidina 'Ali? Yet in love, a level is reached when the true lover out of love rejects the order of his beloved. Sayyidina 'Ali submitted, "O

Messenger of Allah I shall never erase your name.” He then asked to be shown where his name had been written and the Prophet (may Allah bless him and grant him peace) himself erased it.²⁹

Dream to Reality

Sayyidina ibn ‘Abbas once saw the Prophet (may Allah bless him and grant him peace) in a dream, and heard the Hadith, whosoever saw me in a dream will soon see me whilst awake.³⁰ He became sorrowful whether he will see or not, he went to Sayyida Maymuna and explained, she took out the mirror of the Prophet (may Allah bless him and grant him peace). Sayyidina ibn ‘Abbas said I looked in the mirror and saw the Prophet (may Allah bless him and grant him peace) instead of myself.³¹

Sultan of Lovers

Once the Messenger of Allah (may Allah bless him and grant him peace) gave Sayyidina Abu Bakr his ring and asked him to get ‘La ilaha Illah’ engraved on it. He went and asked the engraver to engrave ‘La ilaha Illallahu Muhammadur Rasool-Allah’ and presented it in the court of the Prophet (may Allah bless him and grant him peace). When the Prophet (may Allah bless him and grant him peace) received it, it read ‘La ilaha Illallahu Muhammadur Rasool-Allah Abu Bakr Siquique.’ The Messenger of Allah (may Allah bless him and grant him peace) said I only asked you get ‘La ilaha Illallah’ engraved why did you get this extra done? Sayyidina Abu Bakr replied I could not bear your name to be separated from that of Allah (The Exalted) and I did not ask for my name to be engraved. Sayyidina Jibreel came in the court of the Prophet (may Allah bless him and grant him peace) and said ‘O Messenger of Allah (may Allah bless him and grant him peace)! When Sayyidina Abu Bakr could not bear to separate the names of Allah (The Exalted) and his Messenger (may Allah bless him and grant him peace), Allah (The Exalted) did not like the name of Sayyidina Abu Bakr separated from His beloved (may Allah bless him and grant him peace). Hence, with the order of Allah (The Exalted) I engraved his name.³²

This is the stamp of approval from Allah (The Exalted), that you love My beloved, I will love you. One cannot reach Allah (The Exalted), it is only possible through the doors of the Prophet (may Allah bless him and grant him peace).

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Proclaim, (O Prophet), “O mankind! If you love Allah, follow me - Allah will love you and forgive you your sins”; and Allah is Oft Forgiving, Most Merciful.”³³

Sikhaya He Kis Ghustakh Ne Aina Ko Ya Rab
Nazarah Ru-e Jana Ka Bahana Kar Ke Hayrat Ka

*Who taught the mirror a trick so clever
To look amazed and stare at the beloved forever!*

²⁹ Muhammad (may Allah bless him and grant him peace) the Prophet of Islam. p. 186

³⁰ Sayyidina Abu Hurayrah narrated the Messenger of Allah (may Allah bless him and grant him peace) said, “Whoever sees me in a dream will see me in his wakefulness and Shaytan cannot imitate me in shape.” (Bukhari. The book of dream interpretations.)

³¹ Al Hadi Lil Fatawa. Vol: 2. P. 449. Published Egypt.

³² Tafsir-e-Kabir. Vol:1. Page:91.

³³ Surah Ale Imran. Surah No:3. Verse:31

Couplet 9:

ادھرامت کی حسرت پر ادھر خالق کی رحمت پر
نرالا طور ہوگا گردش چشم شفاعت کا

Idhar Ummat Ki Hasrat Par Udhar Khaliq Ki Rahmat Par
Nirala Tor Hoga Ghardish Chasm Shafa'at Ka

*Here the Ummah's plight, there Allah's Compassion
Subtly, softly will move the eye of Intercession*

Glossary of Terms:

Hasrat = Desire.

Khaliq = Creator.

Nirala = Extraordinary/unique.

Tor = Way/manner.

Ghardish = Move/round.

Explanation of the Couplet: On the Day of Judgement the Prophet's (may Allah bless him and grant him peace) sight of intercession will be moving astonishingly. He will be looking at those in the Ummah longing for him and at times at the mercy of Allah (The Exalted). At the end the mercy of Allah (The Exalted), with the intercession there will be help and forgiveness.

The mercy of Allah (The Exalted) has already been given so we should have firm belief. It states;

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

*"And indeed, your Lord will soon give you so much that you will be pleased."*³⁴

Dailimi has reported from Sayyidina 'Ali, the Commander of the Faithful, that when this verse was revealed, the Intercessor of the sinners said, "When Allah, the Supreme, has promised that he will make me pleased, I shall not be pleased even if just one of my followers remains in Hell."³⁵ (O Allah – Blessings & peace and abundance be upon him).

On the authority of Sayyidina Ali in Tabrani, Mu'jim and Musnadul Firdaus etc. that the Prophet (may Allah bless him and grant him peace) said, 'I will intercede for my Ummah until my Creator summons me (saying), 'O Muhammad (may Allah bless him and grant him peace)! Are you pleased?' then I will answer by saying, O My Creator! I am pleased'³⁶

A Hadith in which the Prophet (may Allah bless him and grant him peace) said, 'I have been appointed as the Intercessor, intercession has been bestowed specifically to me, and except me none has been given this position.'³⁷

Those close to the Awliya will be fortunate; as they are closely connected to the Prophet (may Allah bless him and grant him peace). When his blessed sight falls upon the Awliya they will be with the Prophet (may Allah bless him and grant him peace) and those who are with the Awliya will be forgiven In sha Allah.

³⁴ Surah Duha. Surah No:93. Verse: 5

³⁵ Dailimi in Musnad al Firdous. Tafsiir-e-Kabir.

³⁶ Ad Dur rul Manthoor fi Tafseeril Ma'thoor By Abdur Rahman Suyuti Page 361 vol 2

³⁷ Bukhari, Muslim and Nasa'i narrate on the authority of Sayyidina Jaabir bin Abdullah, Imam Ahmad with the sanad of Hassan, Bukhari, Bazzaz, Tabraani, Baihaqi and Abu Naem narrate on the authority of Sayyidina Abdullah bin Abbas and Ahmad, Bazzaz, Daarmi, Ibn Shaiba, Abu Ya'laa, Abu Naem and Baihaqi narrate on the authority of Sayyidina Abu Dhar and Tabraani, Mu'jim Awsat narrate from Sayyidina Abu Saed Khudri and Kabeer narrates on the authority of Sayyidina Saa'ib ibn Yazeed and Ahmad, ibn Abi Shaiba and Tabraani also narrate on the authority of Sayyidina Abu Musa Ash'ari

Idhar Ummat Ki Hasrat Par Udhar Khaliq Ki Rahmat Par
Nirala Tor Hoga Ghardish Chasm Shafa'at Ka

*Here the Ummah's plight, there Allah's Compassion
Subtly, softly will move the eye of Intercession*

Couplet 10:

بڑھیں اس درجہ موجیں کثرتِ افضال والا کی
کنارہ مل گیا اس نہر سے دریائے وحدت کا

Barhe Is Darja Moje Kasrate Afzal Wala Ki
Kinarah Mil Ghaya Us Nahar Se Darya-e Wahdat Ka

*The diverse waves of your canal have led us hither
We can see the bank of Unity's river*

Glossary of Terms:

Barhe = Increase.

Is Darjah = Such status.

Moje = Waves.

Afzaal = Plural of excellence, forgiver.

Wala = High.

Nahar = Stream but meaning river here.

Darya-e Wahdat = River of Unity.

Explanation of the Couplet: A lot has been bestowed upon the Prophet (may Allah bless him and grant him peace) to the extent he became the symbol/fixation of the Dignity of Allah (The Exalted), as a stream meets a river becoming part of something greater. The stream of the Prophet (may Allah bless him and grant him peace) is joined with the mercy and generosity of Allah (The Exalted) becoming unlimited.

Unity

This is an indication towards a hadith-e-Qudsi, narrated by Sayyidina Abu Hurairah that, 'Allah said, "I will declare war against him who shows hostility to a pious worshipper (wali) of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing voluntary till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."³⁸

Sayyidina Shah 'Abdul Haq Muhaddith Dihlawi in Lam'aat and Imam Suyuti in Al-Hawi state; In one narration it is stated, Listens with Me, holds and walks and from the narration of Sayyida A'isha, Imam Ahmad mentions I am his heart which he understands and become his tongue which he speaks.³⁹

³⁸ Bukhari

³⁹ Footnotes of Bukhari. Vol: 2, p. 963

This does not by any means, mean that one becomes Allah (The Exalted) but becomes the symbol of the Dignity of Allah (The Exalted).

To understand this further i.e. a child has the traits of his/her parents, in looks, speech, character etc. This does not mean he/she has become their parents, but they reflect the characteristics of their parents.

Imam Fakhruddin Razi states in the explanation of this hadith, 'When a person is steadfast on goodness, one reaches such, that the light of Jalal of Allah (The Exalted) becomes his (a Wali's) ears, he hears from far and near, and when this becomes his (a Wali's) eyes he sees far and near and when this light of Jalal becomes his (a Wali's) hand then this Wali has power over difficulty and ease and bringing things close.⁴⁰

Once a woman falsely accused Sayyidina Sa'eed ibn Zayd of seizing a piece of land belonging to her. At this, he raised his hands and supplicated to Allah The Almighty saying, "O Allah, if she is lying, then blind her and kill her in her land." Indeed, the woman became blind, and she fell into a well while she was walking one day in her land and died.

If this is the state of the Awliya then what will be the state and closeness of the Prophet (may Allah bless him and grant him peace).

Barhe Is Darja Moje Kasrate Afzal Wala Ki
Kinarah Mil Ghaya Us Nahar Se Darya-e Wahdat Ka

*The diverse waves of your canal have led us hither
We can see the bank of Unity's river*

Couplet 11:

خم زلفِ نبی ساجد ہے محرابِ دو ابروئیں
کہ یارب تو ہی والی ہے سیہ کارانِ امت کا

Khame Zulfe Nabi Sajid He Mehrabe Do Abru He
Ke Ya Rab Tuhi Wali He Siya KaraneUmmat Ka

*In his niche of eyebrows the Prophet's tress prays
To save sinners from Allah, to whom be Praise*

Glossary of Terms:

Khame = Curl.

Zulfe = Prophet (may Allah bless him and grant him peace) blessed Hair.

Sajid = One in prostration.

Mehrab = Place an Imam stands to lead.

Do Abru = Both eyes brows.

Wali = Owner.

Siyah Karan Ummat = Sinful in the Ummah.

Explanation of the Couplet: The Prophet's (may Allah bless him and grant him peace) blessed Hair was curly and when he would prostrate they would come near his blessed eye brows and he (may Allah bless him

⁴⁰ Tafsiir Kabir. Vol:5, p.688/9. Under the verse in Surah Kahf. Surah No:18. Verse:9. "Did you know that the People of the Cave and People close to the Woods, were Our exceptional signs?"

and grant him peace) would ask for forgiveness for his Ummah, therefore his blessed Hair was asking for forgiveness for the Ummah, that O Allah (The Exalted)! You are the owner of this Ummah, so forgive them. This is not an exaggeration but reality as Allah (The Exalted) states;

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ خَلِيمًا غَفُورًا

“The seven heavens and the earth and all those in them say His Purity; and there is not a thing that does not proclaim His purity with praise, but you do not understand their proclamation of purity; indeed He is Most Forbearing, Oft Forgiving.”⁴¹

This is the reason all Hairs of the body are in the remembrance of Allah (The Exalted) but because it is constraint there is no reward. Those who are close to Allah (The Exalted) every part besides the hearts and tongue has the choice of the Dhikr this is the difference between the common people and the chosen ones. All the parts including the blessed hair make remembrance of Allah (The Exalted), why shouldn't they when his blessed heart and soul never leaves the court of Allah (The Exalted)! The Prophet (may Allah bless him and grant him peace) is always in the state of annihilation and is the Tawheed of Allah (The Exalted), without the Prophet (may Allah bless him and grant him peace) one's belief in Allah (The Exalted) is incomplete. He (may Allah bless him and grant him peace) is Tawheed and not as some claim.

Khame Zulfe Nabi Sajid He Mehrabe Do Abru He
Ke Ya Rab Tuhi Wali He Siya KaraneUmmat Ka

*In his niche of eyebrows the Prophet's tress prays
To save sinners from Allah, to whom be Praise*

Couplet 12:

مدد اے جوشش گریہ بہادے کوہ اور سہرا
نظر آجائے جلوہ بے حجاب اس پاک تربت کا

Madad Ai Joshish Ghiryah Bahade Kowh Aur Sehra
Nazar Aaja-e Jalwah Be Hijab Is Paak Turbat Ka

*O my tears! Wash away the obstacles in your wave
I want to see directly our Prophet's Holy grave*

Glossary of Terms:

Joshish = Zeal of love for the Prophet (may Allah bless him and grant him peace).

Ghiryah Bahade = Flowing tears.

Kowh = Mountain.

Sehra = Jungle.

Jalwah Be Hijab = To see without veils.

Turbat = Grave.

⁴¹ Surah Bani Israel. Surah No: 17. Verse:44

Explanation of the Couplet: O Zeal of the love of the Prophet (may Allah bless him and grant him peace), O tears help me, cry so much that any obstacles in between me and Madinah are washed away. That the blessed grave of the Prophet (may Allah bless him grant him peace) can be seen without veils.

Ala Hadhrat has taught us an action that gets us closer to the Prophet (may Allah bless him and grant him peace) i.e. cry in his love, also the recitation of durood in abundance. To mention an incident regarding Mowlana Muhammad bin Sa'eed (may Allah have mercy on him) said, 'I have been praying durood for a long time, one night I saw the Prophet (may Allah bless him and grant him peace) in my dream and he said, "Come closer so that I may kiss you as you recite durood abundantly." I became shy and at unease. When I awoke, my house was beautifully fragrant.'⁴²

*In The Presence of The Prophet
(may Allah bless him and grant him peace)*

It was during Imam Ahmad Raza's second visit to the blessed cities that his aspiration to see the Prophet (may Allah bless him and grant him peace) became very great. Continuously reciting the Durood with great veneration and humbleness in front of the Rauza Sharif he felt confident of seeing the Prophet (may Allah bless him and grant him peace).

It was during the second night of his visit to the doorstep of the Messenger (may Allah bless him and grant him peace) that he was given the opportunity of seeing the blessed personality of the Prophet (may Allah bless him and grant him peace). On that night, Ala Hadhrat in a state of total submission, lifted his pen and began writing a Naat of which the first line is: "Wo Soo'e Lala Zaar Phirte he ..."

The beautiful Naat continues praising the beloved of Allah and ends with the following verse: "Koyi Kyu Pooch teri baat Raza, Tujh se kutte hazaar phirte he"

Here, Ala Hadhrat humbles himself to the extremes and addresses himself as the "dog" of the Prophet (may Allah bless him and grant him peace). It was at this point he was given the opportunity of seeing with his naked eyes in the wakeful state, the beloved personality of the Prophet (may Allah bless him and grant him peace) standing besides the Rauza Sharif.

*"Ar're Ai Raza tere dil ka pata chala ba mushkil
Darre Roza Ke Muqaabil wo hume Nazar to Aaya
Ye na pooch kaisa paaya, Ye Na pooch kaisa paaya
Tuje humd he khuda ya, Tuje humd he khuda ya"*

There are almost 3,000 veils before one can see the Prophet (may Allah bless him and grant him peace). Each veil is removed as one gets closer to the Prophet (may Allah bless him and grant him peace). May Allah (The Exalted) purify our hearts and remove these veils, without test, trials, efforts, with goodness and with generosity Ameen!

Madad Ai Joshish Ghiryah Bahade Kowh Aur Sehra
Nazar Aaja-e Jalwah Be Hejab Is Paak Turbat Ka

*O my tears! Wash away the obstacles in your wave
I want to see directly our Prophet's Holy grave*

⁴² Al Qowlul Badee' by Imam Al Sakhawi.

Couplet 13:

ہوئے کمخوابی ہجرا میں ساتوں پردے کمخوابی
تصور خوب باندھا آنکھوں نے استار تربت کا

Huwe Kam Khawabi Hijra Me Sato Parde Kam Khwabi
Tasawwur Khoob Bhandha Aakho Ne Istar Turbat Ka

*Seven layers of insomnia dazzled my vision
When I reflected on the layers of his grave with precision*

Glossary of Terms:

Kam Khawabi = Sleepless night.

Hijra = Separation from the beloved.

Sato Parde = Seven veils of the eyes.

Kam Khawabi = Expensive cloth made from gold thread.

Tasawwur = Thoughts.

Khoob Bhandha = Reflected.

Istar = Plural of satar, meaning veiling.

Turbat = Blessed grave.

Explanation of the Couplet: In separation of the Prophet (may Allah bless him and grant him peace) the eyes have got a good image of the grave of the Prophet (may Allah bless him and grant him peace) that all seven veils have this image, therefore the seven veils of my eyes are expensive as the veils of the grave have been lifted which I am very pleased.

In this couplet Ala Hadhrat has mentioned how far separation can be and no matter how little connection one has with the Prophet (may Allah bless him and grant him peace) gains elevation, respect and greatness. To understand this, Mowlana Rumi states; a cat desires a bird, however, the cat is on the ground and the bird high in the tree. The cat did not move its sight without blinking; the bird was struck by the sight that it fell into the cat's mouth. Addressing one who seeks the path of love, Mowlana Rumi states; a cat having a firm and strong image of its desire gains it; can a human not achieve its desire when tried?

Bareilly to Madinah

Ala Hadhrat would see the blessed Rowdah without physically being present. For him to be physically present in Madinah from his room was not unheard of either. Maulana Hameed-ur-Rahman said: In those days. One Thursday, I was present in the blessed house of A'la Hadhrat in Bareilly. Meanwhile, somebody came to meet him, but it was not the time when A'la Hadhrat met people. Since he was insistent on meeting, I went to the private room of A'la Hadhrat to inform him of the visitor, but I did not find him anywhere in the entire home. We were surprised at it, thinking where he had gone. We all were standing in complete astonishment when, suddenly, A'la Hadhrat emerged from the very same room of his! We asked the secret of his sudden emergence from the room even though we looked for him throughout the home including that room. When we insisted, A'la Hadhrat explained, 'I humbly visit Madinah Munawwarah from my room (i.e. from Bareilly) every Thursday at the very same time.'⁴³

⁴³ Bareilly to Madinah. Pages: 2-4

Confirmation through Qutb-e-Madinah

Al-Haaj Muhammad ‘Arif Ziyae who was a resident of Madinah Munawwarah said: Once, my Murshid Sayyidi Qutb-e-Madinah, Maulana Ziyauddin Ahmad Qadiri Razavi said to me: In those days, A’la Hadhrat was alive. Once I humbly visited the sacred Rowdah (grave) of the Prophet (may Allah bless him and grant him peace). After reciting Salat and Salam, I came to ‘Bab-us-Salam’ where I glanced towards the Golden Gates. To my surprise, I saw that A’la Hadhrat was standing in humble posture in front of the sacred Muwajah. I was amazed to see that A’la Hadhrat has come to Madinah Munawwarah but I am unaware of it. Hence, I moved towards the Muwajahah but A’la Hadhrat was no longer there! I then went back towards Bab-us-Salam and glanced towards the Golden Gates; I saw A’la Hadhrat again in front of Muwajahah! I moved towards Muwajahah for the second time, but he was not there again! This happened even for the third time. I realised that it was something special between the Beloved Prophet (may Allah bless him and grant him peace) and his beloved devotee and that I should not interfere in it.⁴⁴

Lesson of Love

Once someone came to Sayyidina Jahanghir Ashraf Simnani and said, ‘I cannot find any scholar who can bring me close to Allah (The Exalted).’ He asked him to stay over and sent someone to feed him, fish was specially prepared for him and the servant was asked not to give any water no matter how great he demands. After he finishes eating close the door and lock him in it. No matter how great his demand, do not open the door. It happened that he became very thirsty, but the door was not opened. In the morning the door was opened, and he ran straight to the water. Sayyidina Jahanghir Ashraf asked him how he spent the night. He said, ‘I only thought about water even after I fell asleep.’ Sayyidina Jahanghir said, ‘That is the answer to your question, if you desire to get close to Allah (The Exalted) take a lesson from this incident as did you neither sleep properly nor let anyone else sleep. You should have the longing for Allah (The Exalted) more than you did for water.’⁴⁵

Huwe Kam Khawabi Hijra Me Sato Parde Kam Khwabi
Tasawwur Khoob Bhandra Aakho Ne Istar Turbat Ka

*Seven layers of insomnia dazzled my vision
When I reflected on the layers of his grave with precision*

⁴⁴ Ibid.

⁴⁵ Al Haqaiq fil Hadaiq. Vol: 2. Page:90

Couplet 14:

یقین ہے وقت جلوہ لغزشیں پائے نگر پائے
ملے جوشِ صفا سے جسم سے پابوس حضرت کا

Yaqi He Waqt Jalwa Laghzishe Paye Nigha Paye
Mile Joshe Safa-e Jism Se Pabus Hazrat Ka

*By God's Grace I shall neither stumble nor miss
If I get a chance those Holy shoes to kiss*

Glossary of Terms:

Jalwa = To make oneself seen.

Laghzishe = Slip.

Joshe = Strength/ability.

Safa = Radiance.

Pabus = Kissing the feet.

Explanation of the Couplet: When one see's the Prophet (may Allah bless him and grant him peace) at this time, due to the radiance, the eyes will blink in startle and may my feet slip to get the opportunity to kiss the blessed feet of the Prophet (may Allah bless him and grant him peace).

While straightening the battle lines with his walking stick, the Messenger of Allah poked the stomach of Sayyidina Sawad Ansaari and said, "Sawad stand straight." He replied, "O Messenger of Allah I seek recompense for poking me with a stick", upon which the Messenger of Allah immediately lifted his garment and said, "My back is present – you may pick up my stick and poke me in compensation." The companion rushed and kissed his blessed body and embraced it.⁴⁶ *SubhanAllah!*

This was because death was close and one of the last things this companion wanted to do was to touch the blessed body of the Prophet (may Allah bless him and grant him peace). This was true love.

When the Makkans drove Sayyidina Zayd ibn Dathima out of the Haram to kill him, Abu Sufyan ibn Harb said to him, "I ask you by Allah (The Exalted), Zayd, don't you wish that Muhammad (may Allah bless him and grant him peace) were with us now to take your place so that we could cut his head, and you were with your family?" Sayyidina Zayd said, "By Allah (The Exalted), I would not wish Muhammad (may Allah bless him and grant him peace) to be now in my place where even a thorn could hurt him if that was the condition for my being with my family!" Abu Sufyan remarked, "I have not seen any people who love anyone the way the Companions of Muhammad (may Allah bless him and grant him peace) love him."⁴⁷

If one dies with the love of the Messenger of Allah (may Allah bless him and grant him peace) then this is the greatest gift for a believer, as already mentioned in previous Couplet.

Imam Tabarani has recorded on the authority of Sayyidina 'Abdullah ibn 'Amr that the Prophet (may Allah bless him and grant him peace) said: "Death is a gift for a Believer."⁴⁸

⁴⁶ Seerat ibn Hishaam. Vol: 1. p. 626. Battle of Badr.

⁴⁷ Shifa by Qadi Iyad. Chapter two, On the necessity of Loving the Prophet. Section three, p. 226.

⁴⁸ Al Mu'jamul Kabir; Refer: Targhib, vol. 4 pg. 335 and Majma'uz Zawaid, vol. 2 pg. 320

Sayyidina Bilal

When Sayyidina Bilal was upon his deathbed, his wife being emotionally moved, would cry out: “woe, woe, how wretched this is!” But Sayyidina Bilal, completely oblivious to her, would call: “how beautiful this is, how ecstatic I am!” Initially his wife accepted what he was saying as something normal, but when he continued to repeat it, she questioned him. He replied, explaining his desire for death: “tomorrow I meet my beloved Muhammad (may Allah bless him and grant him peace) and his people!”

Yaqi He Waqt Jalwa Laghishe Paye Nigha Paye
Mile Joshe Safa-e Jism Se Pabus Hazrat Ka

*By God's Grace I shall neither stumble nor miss
If I get a chance those Holy shoes to kiss*

Couplet 15:

یہاں چھپر کا نمک واں مرہم کا فور ہاتھ آیا
دل زخمی نمک پروردہ ہے کس کی ملاحت کا

Yaha Chirka Namak Wa Marham Kafur Haat Aaya
Dil Zakhmi Namak Par Warda He Kis Ki Malahat Ka

*Sounds odd! Salt cures my wounded-heart of affliction
Actually the Prophet of Islam has a salty-complexion*

Glossary of Terms:

Yaha = Indicating towards his heart.

Chirka Namak = Placed small amounts of salt, metaphorically the state of love and desire.

Wa = Opposite of there, metaphorically straight away.

Marham Kafur = When camphor is placed on a wound it gives coolness ease straight away.

Haat Aaya = Felt, gained.

Dil Zakhmi = Heart that is hurt.

Namak Par Warda = Servant.

Explanation of the Couplet: Your beauty has placed salt upon the wounded heart, however, going against nature this salt has become easing camphor as the wounded heart is drowned in love.

Poets at times use language that may go against nature, however, it is used as a metaphor and needs to be understood. As the saying goes love hurts, and salt in its nature is bitter and when added to a wound it stings. However, with the love of the Prophet (may Allah bless him and grant him peace) this salt that is bitter and stings changes its nature and becomes cool and soothing like camphor.

Beauty

The Prophet's (may Allah bless him and grant him peace) beauty cannot be comprehended, it is in approximately 17,000 veils. Being in so many veils it is even more beautiful than Sayyidina Yusuf. The

Messenger of Allah (may Allah bless him and grant him peace) said “Yusuf has been given half of all beauty”.⁴⁹

Lost Needle

Sayyida A’isha states, I was sawing clothes at the time of pre-dawn meal (Suhur) when suddenly, the needle dropped from my hand and the candle went out too. Just then the Messenger of Allah (may Allah bless him and grant him peace) entered and the entire house illuminated from the blessed face of the Prophet (may Allah bless him and grant him peace) and the lost needle was found^{50,51}

Sun and Moon

Abu Hurayrah (may Allah be pleased with him) has related that “I have never seen a more handsome person than the Messenger of Allah (may Allah bless him and grant him peace). It seemed as if his blessed face was shining like the sun. When he smiled the walls seemed to flash.”⁵²

Abu Hurayrah (may Allah be pleased with him) states, “I have not seen anyone more beautiful than the Messenger of Allah (may Allah bless him and grant him peace) and on whose blessed face, it seemed as if the sun was moving.”⁵³

Abu Ish-haq (may Allah be pleased with him) says “A person once asked Baraa bin ‘Aazib (may Allah be pleased with him), ‘Was the blessed face of the Messenger of Allah (may Allah bless him and grant him peace) shining like a sword?’ He replied: ‘No, but like a full-moon with its roundness.’”⁵⁴

This is the Aqida of the companions;

*My eyes have never seen anyone; More handsome than you.
No woman has ever given birth To anyone more beautiful than you.
You have been created free from All faults,
As if, you have been created in accordance With your own wishes.
By Hassan Bin Thabit (may Allah be pleased with him).*

Yaha Chirka Namak Wa Marham Kafur Haat Aaya
Dil Zakhmi Namak Par Warda He Kis Ki Malahat Ka

*Sounds odd! Salt cures my wounded-heart of affliction
Actually the Prophet of Islam has a salty-complexion*

⁴⁹ Muslim

⁵⁰ Al Qowlul Badee’. Page: 302. Published in Beirut.

⁵¹ There are similar narrations related by Imam Ahmad bin Hanbal (2/350), Ibn Hibban in his sahih (14/215), Ibn Asakir, Khasais al-Kubra by Imam Suyuti.

⁵² Madarij-un-Nubuawah

⁵³ Mishkat

⁵⁴ Shamail-e-Tirmidhi. p.16

Couplet 16:

الہی منتظر ہوں وہ حرام ناز فرمائیں
بچھا رکھا ہے فرش آنکھوں نے کھوا بصارت کا

Ilahi Muntazir Hu Wo Kharam Naaz Farma-e
Bicha Raka He Farsh Aankho Ne Kam Khwabe Basarat Ka

*I pray my beloved may come soon and stay
My eyesight has laid a bright carpet in his way*

Glossary of Terms:

Ilahi = O my Lord!

Muntazir = Anticipation.

Kharam Naaz = Walking in Glamour.

Bicha Raka He Farsh Aakho Ne = Have laid my eyes as a carpet waiting for the beloved.

Kam Khawab = Eyes closed in the state of wakefulness.

Basarat = Sight, light of the eyes.

Explanation of the Couplet: O my Lord! I am waiting, when he will come; my eyes have laid the carpet of light for his coming. This is the state of one when in separation from the beloved. To cry waiting for him, to stay awake through many nights.

Welcome to Madinah!

The Banu Najjar armed themselves and prepared two lines extending from Quba to Madinah to welcome the Prophet (may Allah bless him and grant him peace). Greeting each person who had arrived to meet the Prophet (may Allah bless him and grant him peace) and supplicating for their wellbeing. The Prophet (may Allah bless him and grant him peace) then entered the city, whose people began to greet him with the following couplets;

“Tala-Al Badru Alaina, Min Thanayatil Wadai, Wajaba-Shukru Alaina, Ma Da'allaha Da'i”

“The full moon is shining on us from the area of gardens. We must offer thanks (to Allah) so long as anyone prays before Allah.”

“Ayuhul Mab-Uthu Fiina, Je'ta Bil Amril Mutai, Je'ta Shar-Raftal Madina, Marhaban Ya Khaira Dai”

“O' the one sent to us, you have come with commands which we shall obey. You came and graced Madinah, we salute and welcome you, 'O' the best caller (towards Allah).”

He was also welcomed by the youngsters of Madinah who recited the following;

We are the young children of the Najjar, fortunate to have Muhammad (may Allah bless him and grant him peace) as our neighbour.

The Prophet (may Allah bless him and grant him peace) was very impressed with their welcoming and asked, “Children, do you really love me?” they collectively replied, “Indeed, we do!” in extreme happiness the Prophet (may Allah bless him and grant him peace) smiled and said, “Indeed, I love you as well.”⁵⁵

Restlessness

Sayyidina Abu Bakr at times would leave Masjid-e-Nabawi in restlessness standing as if waiting for someone. Upon asked he said I am waiting from where and when the Prophet will (may Allah bless him and

⁵⁵ Zarqani, Vol:1. Page:359-60

grant him peace) come. This incident took place after the physical demise of the Prophet (may Allah bless him and grant him peace).⁵⁶

Sayyidina Abu Bakr is *Afzal Al Bashar Bad Al Anbiya* (the best of mankind after the Prophets), he was *Fana Fil Rasool* (Annihilated in love). This love of Sayyidina Abu Bakr and pure belief that the Prophet (may Allah bless him and grant him peace) is alive; many still see him today and are with him. To name some who have mentioned seeing are as follows: 1) Imam Sha'rani. 2) Imam Suyuti. 3) Imam Abdullah Al-Haddad. 4) Imam Karkhani. 5) Imam Abdul Aziz Dabbagh. 6) Imam Ahmad Raza Khan and 7) Imam Mash-hur Al-Haddad.

Shaykh Taj ud din Ibn Ataullah mentions in *Lataif al-Manan*, that once a person asked Shaykh Abul Abbas al Mursi: O Master kindly shake your hand with me, at this he replied By Allah I do not shake my hand except with the Prophet (may Allah bless him and grant him peace), Shaykh Mursi also said: If I do not see the Prophet (may Allah bless him and grant him peace) in time of twinkling of an eye then I do not consider myself Muslim in that moment. (Allama Alusi said): These incidents are mentioned overwhelming times in books.⁵⁷ *Allahu Akbar!*

Ilahi Muntazir Hu Wo Kharam Naaz Farma-e
Bicha Raka He Farsh Aankho Ne Kam Khwabe Basarat Ka

*I pray my beloved may come soon and stay
My eyesight has laid a bright carpet in his way*

Couplet 17:

نه هو اقا كو سجدو آدم و يوسف كو سجدو هو
مگر سد ذرائع داب ہے اپنی شریعت کا

Naho Aqa Ko Sajda Adam Wa Yusuf Ko Sajda Ho
Maghar Sadde Zara Daab He Apni Shariat Ka

*Why not for the master? Adam and Joseph were bowed to!
No questions; Do what the Shariah commands you to do!*

Glossary of Terms:

Aqa = Owner/King.

Adam Wa Yusuf Ko Sajda = Permissibility of prostration for Sayyidina Adam and Sayyidina Yusuf.

Sad = Arabic for close.

Zara-e = Plural of way.

Explanation of the Couplet: In our Shari'ah to prostrate to the Prophet (may Allah bless him and grant him peace) is impermissible and in the previous Shari'ahs Sayyidina Adam was prostrated by the angels and Sayyidina Yusuf by his brothers, because our Shari'ah stopped and closes the doors to anything that can lead to polytheism (shirk).

⁵⁶ Al Haqaiq Fil Hadaiq, Vol: 2. p.94

⁵⁷ Tafsir Ruh ul Ma'ani, Volume No. 22. Page No. 51-52

It was the angels that prostrated to Sayyidina Adam, however, the whole universe has bowed and prostrated their hearts to the Prophet (may Allah bless him and grant him peace). It is apparent that there it was only the angels and here it is the entire universe and the prostration of the heart.

The prostration of the heart means obedience, how unfortunate the heart that is not obedient to the Prophet (may Allah bless him and grant him peace)!

Animals Prostrated

We were travelling with the Prophet (may Allah bless him and grant him peace) when suddenly a camel came near 'and prostrated to the Prophet (may Allah bless him and grant him peace).' The Prophet (may Allah bless him and grant him peace) asked, "Who is the owner of this camel?" At this point some youngsters from the Ansaar said that it belongs to them. The Prophet (may Allah bless him and grant him peace) asked them, "What have you done with it?" They replied, "We have been putting load (of water) on it since the past 20 years, now when he has become old and gathered excessive mass on itself, so we made up our minds to slaughter him and distribute the meat amongst our friends." The Prophet (may Allah bless him and grant him peace) asked, "Would you sell it to me?" They replied, "Ah! It is yours O dear Prophet (may Allah bless him and grant him peace)." The Prophet said, "Keep it but take good care of it until natural death reaches it." The companions asked, "O Prophet (may Allah bless him and grant him peace), we are more deserving of prostrating to you than the animals. The Prophet (may Allah bless him and grant him peace) replied, "It is not allowed for anyone, if it was allowed I would have asked women to prostrate to their husbands." 58

Hearts in Prostration

We know the state of the companions that in the last days before the physical passing away of the Prophet (may Allah bless him and grant him peace), Sayyidina Abu Bakr led the prayer, however, when the Prophet (may Allah bless him and grant him peace) came, their attention went towards him, we find that the head was in prostration but the hearts were in prostration to the Prophet (may Allah bless him and grant him peace).

Once at the time of Dhuhr Salaah, after feeling an improvement in his health and making ghusl, the Prophet (may Allah bless him and grant him peace) proceeded to the Masjid whilst supported by Sayyidina Abbas And Imam 'Ali. Sayyidina Abu Bakr was leading the prayer and upon hearing the blessed footsteps of the Prophet (may Allah bless him and grant him peace), he began moving back from the leadership. The Prophet (may Allah bless him and grant him peace) stopped this by gesture to him and sat at his side to perform Salaah; Sayyidina Abu Bakr as well as other companions performed Salaah while looking at the Prophet (may Allah bless him and grant him peace).⁵⁹

To move the chest away from the Qibla direction breaks the Salaah, however, in reality they faced the Kaba of the Kaba and continued as their Salaah was now elevated and accepted with the Prophet (may Allah bless him and grant him peace).

The Qur'an states:

وَاَعْلَمُوا أَنَّمَا آمَنَ أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

"O People who Believe! Present yourselves upon the command of Allah and His Noble Messenger, when the Noble Messenger calls you towards the matter that will bestow you life; and know that the command of Allah becomes a barrier between a man and his heart's intentions, and that you will all be raised towards Him." 60

⁵⁸ Sunnan Darimi, Volume No. 1, Page No. 10, Sahih Ibn Hibban (4/335), Imam al-Mundhri narrated another variant of camel prostrating to Prophet and he declared the chain as "Jayyid (strong) having famous thiqah narrators" (3/35)

⁵⁹ Madaarij, Vol:2 page:425. Bukhari.

⁶⁰ Surah Anfal. Surah No:8. Verse:24

Under this verse Imam Fakhruddeen Razi and the commentator of Bukhari Imam Qastalani writes, the reason for the angles prostrating to Sayyidina Adam was because in his blessed forehead was the light of the Prophet (may Allah bless him and grant him peace).⁶¹

Imam Hajar al Asqalani writes, the meaning of the creation of Sayyidina Adam was the Prophet (may Allah bless him and grant him peace) this is the reason the prostration in reality was to the light of the Prophet (may Allah bless him and grant him peace).

If one leaves Salaah and goes to the Prophet (may Allah bless him and grant him peace) he is still in Salaah even though he has left the physical Qibla he is facing towards the real Ka'ba.

This narration has been transmitted by several scholars including Imam Ṭahāwī (d. 321/933) in Sharḥ Mushkil al-Āthār (3:92, number 1067). One of the two narrations transmitted by him is as follows: Sayyidina Asmā' bint 'Umays narrates: Revelation was coming to the Messenger of Allah (may Allah bless him and grant him peace) while his head was in the lap of Sayyidina 'Alī. So, he did not perform 'Asr and the sun set. The Messenger of Allah ﷺ said: "Have you prayed O 'Alī?" He said: "No." The Messenger of Allah ﷺ said: "O Allah, indeed he was in your obedience and the obedience of your Messenger, so return the sun on him. Asmā' said: "So, I saw the sun set; then I saw it rise after it had set."⁶² Ḥadīth experts since the early era have held competing views regarding the authenticity of this ḥadīth. Ala Hadhrat says in Al Amn Wal Ula: that Sayyiduna was able to perform his 'Asr prayers which he missed whilst he was in the service of the Prophet (may Allah bless him and grant him peace). Imam Tahawi and other great scholars have authenticated this Hadith.

Imam Fakhruddeen Razi states; When the light of the Prophet (may Allah bless him and grant him peace) was not bearable for the earth, sky, mountains, then the human was honoured with the true treasure which is indicated in the following verse: *'We indeed offered the trust to the heavens and the earth and the mountains, but they refused it and were afraid of it - and man accepted it; indeed he is one who puts himself into hardship, is extremely unwise.'*⁶³

This light of the Prophet (may Allah bless him and grant him peace) was placed in the forehead of Sayyidina Adam and Allah (The Exalted) told the angles to prostrate due to respect; they bowed to the light of the Prophet (may Allah bless him and grant him peace) and it appears that to Sayyidina Adam, hence in reality the prostration was to the Prophet (may Allah bless him and grant him peace).⁶⁴

Naho Aqa Ko Sajda Adam Wa Yusuf Ko Sajda Ho
Maghar Sadde Zara Daab He Apni Shariat Ka

*Why not for the master? Adam and Joseph were bowed to!
No questions; Do what the Shariah commands you to do!*

⁶¹ Tafsir Kabir. Para 4, verse: 1

⁶² (1) Scholars who are inclined to the ḥadīth being established include: Ḥāfiẓ Aḥmad ibn Ṣāliḥ al-Miṣrī (d. 248/862-3), Imam Ṭahāwī (d. 321/933), Ḥāfiẓ Muḥammad ibn al-Ḥusayn al-Azdī (d. 374/984-5), Qāḍī Abū al-Qāsim al-Ḥaskānī al-Ḥanafī (d. ca. 480/1087), Qāḍī 'Iyād (d. 544/1149), Ḥāfiẓ Haythamī (d. 807/1405), Ḥāfiẓ Ibn Ḥajar (d. 852/1149), Ḥāfiẓ Badr al-Dīn al-'Aynī (d. 855/1451), Ḥāfiẓ Sakhāwī (d. 902/1497), Ḥāfiẓ Suyūṭī (d. 911/1505), 'Allāmah Qastalānī (d. 923/1517), 'Allāmah Muḥammad ibn Yūsuf al-Shāmī (d. 942/1536), 'Allāmah Ibn 'Irāq (d. 963/1555-6), 'Allāmah Ibn Ḥajar al-Makkī (d. 974/1567), 'Allāmah Ṭāhir Pattanī (d. 986/1578-9), Mullā 'Alī al-Qārī (d. 1014/1605), Shaykh Zurqānī (d. 1122/1710-1), 'Allāmah 'Ajlūnī (d. 1162/1748) and 'Allāmah Anwar Shāh Kashmīrī (d. 1352/1933).

⁶³ Surah Ahzab. Surah No: 33. Verse:72.

⁶⁴ Al Haqaiq Fil Hadaiq. Vol: 2. p. 99

Couplet 18:

زبانِ خار کس کس درد سے اُن کو سناتی ہے
تڑپنا دشتِ طیہ میں جب گرا فگارِ فرقت کا

Zabane Khaar Kis Kis Dard Se Un Ko Sunati He
Tarapna Dasht Taiba Me Jighar Ifkar Furqat Ka

*How painfully tongues of thorns always assert
Tales of tired travellers in the Taybah desert*

Glossary of Terms:

Zaban Khaar = Tongue that is cut.

Kis Kis Dard Se = In so much pain.

Dasht Taiba = Jungle of Madinah.

Jighar Ifkar = Heart that is hurt.

Furqat = Separation.

Explanation of the Couplet: The sharpness of the tip of a thorn is like the tongue that is in separation of the Prophet (may Allah bless him and grant him peace) and telling the people in the jungle of the pains of the heart from separation.

When Sayyyidina ‘Abdullah bin Zaid Ansari heard about the death of the Messenger of Allah (may Allah bless him and grant him peace), he was very depressed. He lifted his hands and pleaded to Allah (The Exalted), “O Allah! (The Exalted) The sight of your beloved has gone away from my sight, O Allah! (The Exalted) My eyes do not desire the sight of the world, O Allah! (The Exalted) The sight of the Messenger of Allah (may Allah bless him and grant him peace), is no more then take my sight away! At that moment he became blind.⁶⁵ *Allahu Akbar!*

He was annihilated in the love of the Prophet (may Allah bless him and grant him peace) making him Mustajab ad-da’wat (supplications are accepted straight away).

Hatred to Love

A Jew was reading the Torah, he saw on a page the name of our Prophet (may Allah bless him and grant him peace). Due to hatred, he deleted the blessed name. The following day he opened the Torah and on the same page saw the name four times, in anger he deleted the blessed name. The third day he opened the Torah and saw on the same page the name of our Prophet (may Allah bless him and grant him peace) written 8 times and again he deleted them. On the fourth day to his surprise he saw the blessed name 12 times, now his state changed, the love for the Prophet (may Allah bless him and grant him peace) grew in his heart and set off from Syria to see the Prophet (may Allah bless him and grant him peace). When he reached Madinah, he met Sayyyidina ‘Ali from whom he heard that the Prophet (may Allah bless him and grant him peace) had passed away. Now he became restless and said, “Let me see any clothing the Prophet (may Allah bless him and grant him peace) wore.” He inhaled the clothing and went to the blessed grave and recited the Shahada and supplicated, “O Allah (The Exalted) if you have accepted my Islam then call me to my beloved,” he said this and passed away. Sayyyidina ‘Ali bathed, shrouded and buried him in the cemetery of Madinah Jannat al Baqi.⁶⁶

⁶⁵ Madarijun Nabuwwah

⁶⁶ Nuzhatul Majalis. Vol: 6. P. 144

He desired to see the Prophet (may Allah bless him and grant him peace), he asked for something that the Prophet (may Allah bless him and grant him peace) touched, the reaction of the smelling of the robe activated his soul directing him to the grave which made him recite the Shahadah; this was the affect of that which is connected to the Prophet (may Allah bless him and grant him peace); it made him Mustajaab and a Jannati. If this is the affect of touching the relics what is the affect of that which the Prophet (may Allah bless him and grant him peace) touched with his body, the soil, the stones, the trees, the hair of the companion, Allah! Allah!

Zabane Khaar Kis Kis Dard Se Un Ko Sunati He
Tarapna Dasht Taiba Me Jighar Ifkar Furqat Ka

*How painfully tongues of thorns always assert
Tales of tired travellers in the Taybah desert*

Couplet 19:

سرھانے ان کے سبیل کے یہ بیتابی کا ماتم ہے
شہ کوثر ترحم تاشنا جاتا ہے زیارت کا

Sarhane Un-ke Bismil Ke Ye Baitabi Ka Maatam He
Shahe Kowsar Tarham Tashna Jata He Ziyarat Ka

*O Master! Call your servant into your presence
Perhaps he will die before seeing your countenance*

Glossary of Terms:

Sarhane = Towards the head, towards the pillow.

Bismil = When 'Bismillahi Allahu Akbar' is said at the time of sacrifice, unease due to love.

Baitabi = Restlessness.

Maatam = Grief.

Shahe Kowsar = O owner of the river in Jannah.

Tarham = Have mercy.

Tashna = Thirsty, one with a request.

Explanation of the Couplet: Restlessness of your love is in sorrow saying, 'O King of Kowthar have mercy, I am Thirsty of your mercy.'

In this couplet the state of those true devotees of the Prophet (may Allah bless him and grant him peace) when separated is being mentioned.

Umayyah was involved in the pagan religious ceremonies of Makkah, where he distributed perfume in the square of the Ka'ba. After the Messenger of Allah (may Allah bless him and grant him peace) began to preach against idolatry, Umayyah became a staunch opponent of the new teaching. His most notable action in this regard was that he subjected his slave Sayyidina [Bilal ibn Rabbah](#) to torture for having embracing Islam. Sayyidina Bilal was to lie down on hot burning desert sand and had a heavy stone put on his chest which made breathing difficult for him. And since he still refused to denounce Islam, a heavy person was to jump on the stone. Sayyidina Bilal used to repeat Ahad! Ahad! (One God! One God!).

Sayyida A'isha said, "When the companions of the Prophet (may Allah bless him and grant him peace) gathered, and they were thirty-eight men, Sayyidina Abu Bakr pressed upon the Messenger of Allah (may Allah bless him and grant him peace) to be open and public. He said, "Abu Bakr, we are few." Sayyidina Abu Bakr wouldn't stop urging until the Prophet (may Allah bless him and grant him peace) made things public. The Muslims went into every corner of the Masjid (of Makkah), every man amongst his own kinsfolk, and Sayyidina Abu Bakr stood up among the people addressing them, so that he was the first public speaker to invite people to Allah and His Messenger (may Allah bless him and grant him peace). The idolaters leapt upon Sayyidina Abu Bakr and the Muslims, and they beat them, in every corner of the Masjid, very severely."⁶⁷

Mus'ab ibn 'Umair - The First Envoy of Islam

Historians and narrators describe Mus'ab as the most charming of the Makkans, the most handsome and youthful,

The flower of the Quraish! He was born and brought up in wealth, grew up with its luxuries, pampered by his parents,

The talk of the ladies of Makkah, the jewel of its clubs and assemblies.

After the bitter battle (of Uhud), they found the corpse of the upright martyr lying with his face in the dust, as if he feared to look while harm fell to the Prophet (may Allah bless him and grant him peace). So, he hid his face so that he would avoid the scene. Or perhaps, he was shy when he fell as a martyr, before making sure of the safety of the Prophet of Allah (may Allah bless him and grant him peace), and before serving to the very end, guarding and protecting him. The Prophet (may Allah bless him and grant him peace) and his Companions came to inspect the scene of the battle and bid farewell to the martyrs. Pausing at Sayyidina Musab's body, many tears dripped from the Prophet's blessed eyes.

Sayyidina Khabbaab ibn Al-Arat narrates 'We emigrated with the Prophet (may Allah bless him and grant him peace) for Allah's cause, so our reward became due with Allah (The Exalted). Some of us died without enjoying anything in this life of his reward, and of them was Sayyidina Mus'ab ibn 'Umair, who was martyred on the Day of Uhud. He did not leave behind anything except a sheet of shredded woollen cloth. If we covered his feet with it, his head was uncovered, and if we covered his head with it, his feet were uncovered. The Prophet (may Allah bless him and grant him peace) said to us, "Cover his head with it and put lemon grass over his feet."

The Prophet (may Allah bless him and grant him peace) stood at the blessed body of Sayyidina Mus'ab ibn 'Umair saying, while his eyes were flowing with tears, love and loyalty, "*Among the Muslims are the men who have proved true what they had covenanted with Allah...*"⁶⁸ Then he gave a sad look at the garment in which he was shrouded and said, "I saw you at Makkah, and there was not a more precious jewel, nor more distinguished one than you, and here you are bare-headed in a garment!" Then the Prophet (may Allah bless him and grant him peace) looked at all the martyrs in the battlefield and said, "The Prophet of Allah (may Allah bless him and grant him peace) witnesses that you are martyrs to Allah (The Exalted) on the Day of Resurrection." Then he gathered his living Companions around him and said, "O people, visit them, come to them, and salute them. By Allah, no Muslim will salute them but that they will salute him in return."⁶⁹

Peace be on you, O Sayyidina Mus'ab. Peace be on you, O Martyrs. Peace and blessings of Allah be upon you! Their love was unshakable, but it shook others. They had no control of their selves they were annihilated (*fana*), now the love was controlling them. The companions died for the Prophet (may Allah bless him and grant him peace). This was out of love, nothing can be compared to this love. Yes, it's Ajeeb, (shocking) it just cannot be comprehended, and the reality is that the one being loved cannot be comprehended!

⁶⁷ The History of the Khalifas. P. 23

⁶⁸ Surah Ahzab. Surah No:33. Verse:23

⁶⁹ Men around the Messenger by Khalid Muhammad Khalid

Sarhane Un-ke Bismil Ke Ye Baitabi Ka Matam He
Shah Kowsar Tarham Tashna Jata He Ziyarat Ka

*O Master! Call your servant into your presence
Perhaps he will die before seeing your countenance*

Couplet 20:

ہمیں مرقد میں تا حشر امتی کہہ کر پکارو گے
ہمیں بھی یاد کر لو ان میں صدقہ اپنی رحمت کا

Jinhe Marqad Me Ta Hashar Ummati Kehkar Pukaro Ge
Hame Bhi Yad Karlo In Me Sadqa Apni Rahmat Ka

*Some lucky souls are dear to you as followers true
For your Mercy's sake include us among them too*

Glossary of Terms:

Marqad = Grave.

Hashar = Day of Judgement.

Sadqa = Charity.

Explanation of the Couplet: O beloved! Those whom will be said, O Ummati from the grave to the Day of Judgement, O mercy to mankind grant us mercy from your charity and remember us from amongst the fortunate ones.

The Prophet (may Allah bless him and grant him peace) made many sacrifices for the forgiveness of his Ummah. He cried, stayed up at night, his blessed feet swelled whilst standing and even when leaving the world, he remembered us. Sayyidina Qamshah bin Abbas narrates that he was the last person to leave out from the blessed grave, I saw in the grave the Prophet (may Allah bless him and grant him peace) moving his blessed lips so I lowered my ear and heard "Rabb Ummati." (Lord my Followers).⁷⁰

The Messenger of Allah (may Allah bless him and grant him peace) said, "My life is a great good for you in whom you talk (to me) and we talk to you, and my demise is also a great good for you (because) your deeds will be presented to me. If they are good, I will praise Allah, and if they are bad, I will ask Allah's forgiveness for you. 71"

Imam Tabrani in Awsat verified by Imam Hakim in Tasbeeh narrated the Prophet (may Allah bless him and grant him peace) said, "On the day of judgement for all the Prophets' there will be a throne made from real gold but mine will remain empty whilst all the Prophets would be seated, I will stand silently in front of my Lord in the thought that I will enter paradise and where will my Ummah go after me, Allah (The Exalted) will say, "Whatever you desire for your Ummah, I will do just that". I will say, 'O my Lord! Do the accounting quickly,' I will continue to intercede, to the extent a list of my Ummah will be given who have

⁷⁰ Madarij an-Nabuwwah, Vol:3, p. 751

⁷¹ Narrated by Ibn Hajar Asqalani, through Harith in his al-Matalib-ul-aliyah, 4: 22-3 # 3853). Imam Ismail Haqqi in his explanation of the Qur'an Ruh al-Bayan, Shah 'Abd al-'Aziz in his explanation of the Qur'an Tafsir-e-Azizi, Imam Qastalani the commentator of Bukhari, In Mawahib Ladunya Imam Suyuti have all explained similar.

entered the fire, someone will say, ‘O Prophet (may Allah bless him and grant him peace) you have not left anyone in your Ummah that Allah (The Exalted) is displeased with.’”

We should prepare something to show that we are sincere in our allegiance to the Prophet (may Allah bless him and grant him peace). He did not forget us; however, we spend our lives in useless things, away from the remembrance of the Prophet (may Allah bless him and grant him peace), leaving the Sunnah, leaving the Durood etc. Let us take a moment and reflect! What can we present to the Prophet (may Allah bless him and grant him peace) to show our love?

Jinhe Marqad Me Ta Hashar Ummati Kehkar Pukaro Ge
Hame Bhi Yad Karlo In Me Sadqa Apni Rahmat Ka

*Some lucky souls are dear to you as followers true
For your Mercy's sake include us among them too*

Couplet 21:

وہ چمکیں بجلیاں یارب تجلیہائے جانا کے
کہ چشم طور کا سُرمہ ہو دل مشتاق رویت کا

Wo Chamke Bijliya Ya Rab Tajjalli Ha-e Jana Se
Keh Chashame Tur Ka Surma Ho Dil Mushtaq Ruwyat Ka

*Look! There come our Prophet's Divine flashes
I hope my heart burns, like Tur, to ashes*

Glossary of Terms:

Woh Chamke Bijliya = Who gives light.

Tajjalli Ha-e = Splendour/glitter.

Jana = Beloved.

Keh = Because.

Chashame Toor = Eye of the mountain Kohe Toor.

Mushaq Ruwyat = Zeal to see.

Explanation of the Couplet: The mount Toor desired to see the divine flashes but could not bear it but burnt and turned to ashes black like Surma, in the same way my heart cannot bear the most excellent flashes of the Prophet (may Allah bless him and grant him peace) my heart has firm desire for it and is willing to burn and turn into the Surma of Mount Toor.

Qadi Iyad in Shifa writes a sign of true love, and this is that one will desire to see the Rawdah (grave) of the Prophet (may Allah bless him and grant him peace), a desire to visit Madinah. Our intention must be to visit the Prophet (may Allah bless him and grant him peace), many Awliya made this intention. If it wasn't for the Prophet (may Allah bless him and grant him peace) there would be nothing!

Sayyidina Abu Bakr who is the sultan of lovers, once Sayyida A'isha went to his residence and saw signs of smoke everywhere; she asked this is not a kitchen so where has the smoke stains come from, as this is not

where food is prepared. He replied, “These are the stains of sighing that came out due to the separation from the Prophet (may Allah bless him and grant him peace).”⁷² *Allahu Akbar!*

Sayyidina Bilal’s Love

The love of the companions for the Messenger of Allah (may Allah bless him and grant him peace) was not simply a rational love suspended in their intellects, but rather it was real and practical.

After the physical departure of the Messenger of Allah (may Allah bless him and grant him peace) unto his Lord, our master Bilal (Allah be pleased with him) could not remain in Madinah any longer, because all his emotions in that city were attached to the Messenger of Allah (may Allah bless him and grant him peace). So, he himself left for Syria, which is of the most blessed of lands.

Whilst in Shaam (Syria), the Messenger of Allah (may Allah bless him and grant him peace) came to Sayyidina Bilal in a dream, gently asking: “O Bilal, what is all this distance? Why are you so harsh with me?” And so immediately Sayyidina Bilal returned to Madinah, and the companions were ecstatic. They asked him once again to call the adhan, but again Sayyidina Bilal refused. The companions replied, “We once could see the Messenger (may Allah bless him and grant him peace) and hear the adhan – now that the Messenger has left, do not bar us from hearing the adhan also.” But Sayyidina Bilal (Allah be pleased with him) saw it as too great an affair to call the adhan for someone other than the Messenger of Allah (may Allah bless him and grant him peace) and so he had refused the requests of Sayyidina Abu Bakr and Sayyidina ‘Umar.

One day Sayyidina Bilal saw Imam al-Hasan and Imam al-Hussain, and they said to him: “Call the adhan in the same way you used to call the adhan for our grandfather (may Allah bless him and grant him peace).” To them Sayyidina Bilal replied: “As for you, I could never refuse, for you are the pieces of my beloved, (may Allah bless him and grant him peace).”

So, our master Bilal thereby ascended, and began to call the adhan. The people of Madinah gathered, and they began to recollect of the times of the Messenger of Allah, (may Allah bless him and grant him peace). When he reached “*Ash-hadu anna Muhammad ar-rasul Allah*” Sayyidina Bilal broke down into tears and could not complete the adhan.

And so too the people cried; Madinah had not seen as many tears since the very day of the passing of the Messenger of Allah (may Allah bless him and grant him peace).⁷³

Wo Chamke Bijliya Ya Rab Tajjalli Ha-e Jana Se
Keh Chashame Tur Ka Surma Ho Dil Mushtaq Ruwyat Ka

*Look! There come our Prophet’s Divine flashes
I hope my heart burns, like Tur, to ashes*

⁷² Al Haqaiq Fil Hadaiq, Vol:2, p. 113

⁷³ Subki in his book Shifa’ al-Siqam page 52

Couplet 22:

رضائے خستہ جوشِ بحرِ عصیاں سے نہ گھبرانا
کبھی تو ہاتھ آجائے گا دامن اُن کی رحمت کا

Raza-e Khasta Joshe Behre Isya Se Na Khabrana
Kabhi To Haat Aaja-e Ga Daman Unki Rahmat Ka

*Raza! Do not grieve so much for your sins
He who loves Muhammad (upon him peace) always wins*

Glossary of Terms:

Raza = Imam Ahmad Raza.

Khasta = Grieved.

Josh = Hastily.

Behr = Sea.

Isya = Sins.

Explanation of the Couplet: O grieved Raza! Why are you worried about your sins that are Hasting like the sea, if not today then on the Day of Judgement you will be sheltered in the mercy of the Prophet (may Allah bless him and grant him peace).

No one will be able to enter paradise before the Prophet (may Allah bless him and grant him peace). There will be no one in Hell fire as due to the mercy of the Prophet (may Allah bless him and grant him peace) all will go to paradise. This is a level of Hell where only wrong doers will be in and taken out who believed, the other levels containing non-believers etc. will remain forever.

The incident of the companion who was forgiven when he prayed with the Prophet (may Allah bless him and grant him peace) has already been mentioned in the fourth couplet.

There are many companions who had embraced Islam and the time of prayer had not come yet and were martyred. They did not get the opportunity to fast, go for Hajj or practise Islam. However, they were guaranteed paradise not because of their worship but because of the love and belief in the Prophet (may Allah bless him and grant him peace).

Raza-e Khasta Joshe Behre Isya Se Na Khabrana
Kabhi To Haat Aaja-e Ga Daman Unki Rahmat Ka

*Raza! Do not grieve so much for your sins
He who loves Muhammad (upon him peace) always wins*