

Ne'mate Baata-ta Jis Simt Woh Zishan Gaya

Explanation of each couplet

Couplet 1:

Ne'mate Baat-ta Jis Simt Wo Zishan Gaya
Sath Hi Munshiy-e Rahmat Ka Qalam Daan Gaya

*When the merciful Prophet went in any direction
He was accompanied then by the Angels of Compassion*

Glossary of Terms:

Ne'mate = Favours and forgiveness.

Baat-ta = Distributor.

Simt = Direction.

Zishan = Magnificent status.

Munshi-e Rahmat = Angels of mercy.

Qalam Daan = Carrying case for pens.

Explanation of the Couplet: Wherever the merciful Prophet (may Allah bless him and grant him peace) went the angles of mercy come with their books and pens writing favours and forgiveness which are granted straight away.

This is one of the excellences of the Prophet (may Allah bless him and grant him peace) as he distributes the sustenance from Allah (The Exalted).

The Messenger of Allah (May Allah bless him and grant him peace) said, "I am the one who distributes and Allah (The Exalted) is the One who gives."¹

Ashrah Mubasharah

(The ten given the glad tidings of Jannah while they were alive)

Narrated by Sayyidina Saeed bin Zayd (may Allah be pleased with him):

Abdur-Rahman bin Al-Akhnas said that when he was in the mosque, a man abused Sayyidina 'Ali. So Sayyidina Saeed bin Zayd got up and said, "I bear witness to the Messenger of Allah (may Allah bless him and grant him peace) that I heard him say, 'Ten persons will go to Paradise. 'Abu Bakr will go to Paradise, 'Umar will go to Paradise, 'Uthman will go to Paradise, 'Ali will go to Paradise, Talha will go to Paradise, Zubair bin Al-Awwam will go to Paradise, Sa'd bin Abi Waqqas will go to Paradise, Abdur-Rahman bin Awf will go to Paradise and Abu Ubaidah bin Al-Jarrah. If I wish, I can mention the tenth."

The People asked, "Who is he?" so he kept silent. They again asked, "Who is he?"

He replied, "He is Saeed ibn Zayd." He then said, "The company of one man whose face has been covered with dust by the Messenger of Allah (may Allah bless him and grant him peace) is better than the actions of one of you for a whole life time even if he is granted the life-span of Noah."²

These Ten Companions are listed below, together with the dates of when they lived and passed away:

1. Abu Bakr As-Siddiq (51 B.H-13 A.H; 573-634 C.E)
2. Umar bin Al-Khattab Al-Farooq (40 B.H-23 A.H; 584-644 C.E)
3. Uthman bin Affan Ghani Dhun-Nurayn (47 B.H- 35 A.H; 577-656 C.E)
4. Ali bin Abi Talib (23 B.H- 40 A.H; 600-661 C.E)
5. Talha bin Ubaidullah (28 B.H-36 A.H; 596-656 C.E)

¹ Bukhari; Umdatul Qari

² Abu Dawud

6. Zubair bin Al-Awwaam (28 B.H-36 A.H; 596-656 C.E)
7. Sa'd bin Abi Waqqas (23 B.H-55 A.H; 600-675 C.E)
8. Abdur-Rahman bin Awf (passed away 31 A.H/654 C.E)
9. Abu Ubaidah Aamir bin Abdullah bin Al-Jarrah.
10. Saeed ibn Zayd (passed away 51 A.H)

The Messenger of Allah (may Allah bless him and grant him peace) gave the glad tidings of these ten companions in this world proving the authority. When the revelation of the changing of the direction of prayer was revealed it was these very companions who changed their direction with the Prophet (May Allah bless him and grant him peace) without any hesitation.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَاكُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

“We observe you turning your face, several times towards heaven; so We will definitely make you turn (for prayer) towards a qiblah which pleases you; therefore now turn your face towards the Sacred Mosque (in Makkah); and O Muslims, wherever you may be, turn your faces (for prayer) towards it only; and those who have received the Book surely know that this is the truth from their Lord; and Allah is not unaware of their deeds.”³

Allah seeks to please the Prophet (may Allah bless him and grant him peace).

Ne'mate Baat-ta Jis Simt Wo Zishan Gaya
Sath Hi Munshiy-e Rahmat Ka Qalam Daan Gaya

*When the merciful Prophet went in any direction
He was accompanied then by the Angels of Compassion*

³ Surah Baqarah. Surah No:2. Verse: 144

Couplet 2:

Le Khabar Jald Ke Ghayro Ki Taraf Dhiyan Gaya
Mere Mowla Mere Aqa Tere Qurban Gaya

*Save me from the evil snares of the temper
I want to live or die for you, dear master*

Glossary of Terms:

Le Khabar = Come to assist.

Ghayro = Misguided sects.

Dhiyan = Attention.

Mowla = One who helps.

Aqa = Mastr/Owner.

Explanation of the Couplet: O Prophet (may Allah bless him and grant him peace) come quickly to my assistance as my thoughts are going towards the misguided, may I be sacrifice for you, help me quickly.

Madad

Abul Hasan ‘Ali bin Mustafa Asqalani states that we set of to Jiddah in a ship when there was a flood, we threw our luggage into the sea and when we started to sink we started *Istigatha* upon the Prophet (may Allah bless him and grant him peace) saying *Ya Muhammadah Ya Muhammadah!* Amongst us there was a knower of Allah (Arif Billah) from Morocco who said; “O Hajis! Do not worry you will be saved as I was just blessed with the vision of the Prophet (may Allah bless him and grant him peace) and asked O Prophet (may Allah bless him and grant him peace) your Ummah is asking for your help. The Prophet (may Allah bless him and grant him peace) asked Sayyidina ‘Abu Bakr to assist.” The person from Morocco states he saw Sayyidina ‘Abu Bakr dive in the sea pulling till the ship was safe and we were all safe after that we did not see anything.⁴

Imam Buseri states about Qasida Burda, I wrote many Qasidas in the praise of the Prophet (may Allah bless him and grant him peace), some of which were requested by King Zain ud Deen Ya’kub bin Zubair. It happened once I was paralysed on one side. I had a thought of writing one more Qasida which I prepared called Qasida Burda asking the Prophet (may Allah bless him and grant him peace) assistance and supplication to Allah (The Exalted), I prayed this Qasida few times and went to sleep. I saw the Prophet (may Allah bless him and grant him peace) in my dream and he passed his bless hand over my paralysed body and placed his bless shawl on me. When my eyes opened I was cured and healthy once again. I did not mention this Qasida to anyone but when I left my house in the morning, I met a darwesh (sufi) who ask me for the Qasida. I said which Qasida do you mean? He said the one you wrote when you were ill and even prayed the first couplet and said I swear by Allah (The Exalted) in the night this is the same Qasida I heard in the court of the Prophet (may Allah bless him and grant him peace). When being prayed the Prophet (may Allah bless him and grant him peace) whilst listening was swaying, the Prophet (may Allah bless him and grant him peace) liked it and placed a scarf on the one praying it, hearing this I explained my dream and gave this Darwesh the Qasida, he mentioned this to others and this dream became well known.⁵

Le Khabar Jald Ke Ghayro Ki Taraf Dhiyan Gaya
Mere Mowla Mere Aqa Tere Qurban Gaya

*Save me from the evil snares of the temper
I want to live or die for you, dear master*

⁴ Hujjatullah p. 787

⁵ Explanation of Qasida Burda

Couplet 3:

Ah Woh Ankh Ke Na Kame Tammanna Hi Rahi
Haiy Woh Dil Jo Tere Dar Se Pur Arman Gaya

*Woe to the eye that could not see the view!
Unlucky the heart that could not respond to you!*

Glossary of Terms:

Ah = Word of sorrow i.e. Oh!

Na Kame = Useless.

Tamanna = Desire.

Pur Arman = Full of desire.

Explanation of the Couplet: Shame on these eyes that have been unsuccessful in seeing the Prophet (may Allah bless him and grant him peace), shame on that heart that longed for kissing your feet at your door but was not fulfilled but the heart returned full of desires.

This is for one who although being present in the court of the Prophet (may Allah bless him and grant him peace) but did not see him.

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 Prophet's (may Allah bless him and grant him peace) name four times, in anger he deleted the blessed names. 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 Sayyiduna '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. Sayyiduna 'Ali bathed, shrouded and buried him in cemetery of Madinah Jannat al Baqi.⁶

The Noor from the blessed clothing changed his state further becoming a true lover and dying with Iman. He became from amongst the Tabieen, did not offer any salaah, nor did he fast, nor offered pilgrimage or any other good deed. Became a person who will enter paradise due to love, *SubhanAllah!*

Ah Woh Ankh Ke Na Kame Tammanna Hi Rahi
Haiy Woh Dil Jo Tere Dar Se Pur Arman Gaya

*Woe to the eye that could not see the view!
Unlucky the heart that could not respond to you!*

⁶ Nuzhatul Majalis. Vol: 6. P. 144

Couplet 4:

Dil He Woh Dil Jo Teri Yaad Se Ma'moor Raha
Sar He Wo Sar Jo Tere Qadmo Pe Qurban Gaya

*Happy the heart which loved you ever-more!
Wise the head which rested at your door!*

Glossary of Terms:

Ma'moor = Flourish.

Qurban = Sacrifice.

Explanation of the Couplet: In reality a true heart is that which is always flourished in your remembrance or else it is just piece of flesh and a head is a head that is sacrificed at your feet.

Camel's Obedience

A rampaging camel once ran into a garden belonging to the Bani Najar and attempted to bite anyone who tried to enter it. Not knowing what to do, the people presented themselves before the Messenger of Allah (may Allah bless him and grant him peace) and informed him of this uncontrollable animal. He replied, "Come. Let's go to it."

The Messenger of Allah (may Allah bless him and grant him peace) then made his way to the garden and said to the camel upon his arrival, "Come here."

As soon as it saw the Messenger of Allah (may Allah bless him and grant him peace), the camel made its way towards him and placed its head on his blessed feet. The Messenger of Allah (may Allah bless him and grant him peace) then requested its bridle, fastened it on and returned the camel back to its owner. He then said to his companions, "Besides non-Muslims, every inhabitant of the Heavens and the Earth accepts that I am the Messenger of Allah (may Allah bless him and grant him peace).⁷ *SubhanAllah!*

We find from the Qur'an and hadith one who does not love the Prophet (may Allah bless him and grant him peace) is the worst of creation, even worse than animals.

Kid Goat

Sayyida A'isha states we had a kid goat when the Prophet (may Allah bless him and grant him peace) would enter it would not jump but stand still in the respect and honour of the Prophet (may Allah bless him and grant him peace).⁸

Servant of the Prophet (may Allah bless him and grant him peace)

Imam Abu Na'eem and Baihaqi narrate of Sayyidina Safina that, I travelled in a boat, it broke so I came to a shore floating on a low seat and I was confronted by a lion, I said, "O Abul Harith! I am the servant of Muhammad Messenger of Allah (may Allah bless him and grant him peace)."⁹ Hearing this, the lion wagged its tail and came with me and guided me outside Makkah. When I left, it roared as if bidding farewell.¹⁰

In the hadith of Mishkat it states Sayyidina Safina Aslami was separated from the army; the non-believers arrested him and imprisoned. When he escaped he was confronted with a lion. It could be that he was encountered by a lion on two occasions.¹¹

⁷ Hujjatullah, p. 458

⁸ Ash Shifa, miracles of animals. Al Haqaiq Fil Hadaiq Sharah Hadaiq-e-Bakhshish. Vol: 2. p. 336

⁹ Khasais. Vol: 2. P.65

¹⁰ Al Haqaiq Fil Hadaiq Sharah Hadaiq-e-Bakhshish. Vol: 2. p. 337

¹¹ ibid

Sayyidina Safina showed his identification card which was the slave of the Prophet (may Allah bless him and grant him peace). *SubhanAllah!*

In those days when the Prophet (may Allah bless him and grant him peace) was busy in battle with the people of Khaybar a person accepted Islam and would graze the goats of the people of Khaybar, he asked, “O Messenger of Allah (may Allah bless him and grant him peace) what shall I do with these goats?” He replied, “Place stones upon their mouth Allah (The Exalted) will fulfil your trust and they will all return to their homes.” The person did just that and they all went to their homes. ¹² *Allahu Akbar!*

These stones had the gazes of the Prophet (may Allah bless him and grant him peace), when the stones touched the goats they went to their homes without fear. Sincerity, humbleness, love guides one towards the Prophet (may Allah bless him and grant him peace).

Birds Complained

In Baihaqi Sayyidina ibn Mas’ud narrates we were with the Prophet (may Allah bless him and grant him peace) on travels. When we passed a tree in which had chicks of birds, we picked up the chicks. We saw the birds circling the Prophet (may Allah bless him and grant him peace) (as if complaining). The Prophet (may Allah bless him and grant him peace) said who has given the birds difficulty, we said we did, the Prophet (may Allah bless him and grant him peace) said return them. ¹³

Ibn Wahab narrates the Prophet (may Allah bless him and grant him peace) entered Makkah in victory, so the birds sheltered the Prophet (may Allah bless him and grant him peace) and he made supplication of blessings for them. ¹⁴

Wolves

Imam Ahmad and Imam Abu Nu’aim narrates from Sayyiduna Abu Hurayrah once the Prophet (may Allah bless him and grant him peace), Sayyiduna Abu Bakr and Sayyiduna ‘Umar were together when they entered a garden belonging to an Ansari, in this garden were wolves, they all upon seeing the Prophet (may Allah bless him and grant him peace) prostrated. ¹⁵

The Blessed Four-legged¹⁶ animal

After the Conquest of Khaibar, as the Messenger of Allah (may Allah bless him and grant him peace) was making his way back home, a four-legged animal presented itself and said, “O Prophet (may Allah bless him and grant him peace), hear my plea.”

How could the Mercy unto the Worlds not accept its request?
For this reason, the Prophet (may Allah bless him and grant him peace) stopped in his tracks and asked, “What do you wish for?”

The four-legged animal replied, “My name is Yazid ibn Shihaab. Allah (The Exalted) placed me in the 60th generation of my family’s lineage, and all my ancestors had a prophet travel upon them except me. O Messenger of Allah (may Allah bless him and grant him peace), I too desire having you ride on me. You may even say I’m deserving of this, since just as how I’m the last of my family, so too are you the last of the Prophets.”

Hearing this, the Messenger of Allah (may Allah bless him and grant him peace) accepted the four-legged animal’s wish, rode on it, and changed its name to Ya’fur. ¹⁷

So, the Prophet (may Allah bless him and grant him peace) used to ride the four-legged animal to complete his business and if the Prophet (may Allah bless him and grant him peace) dismounted from him he

¹² Baihaqi in Dalail an Nabuwwah. P.150

¹³ Al Haqaiq Fil Hadaiq Sharah Hadaiq-e-Bakhshish. Vol: 2. p. 339

¹⁴ ibid

¹⁵ Khasais. Vol:2. P 59

¹⁶ We will use four-legged animal instead of donkey out of respect.

¹⁷ Hujjatullah alal Alameen. P. 460

would send the four-legged animal to the house of the person he wanted to visit and Ya'fur would knock at the door with his head. When the owner of the house would answer the door, the four-legged animal would signal to that person to go see the Prophet (may Allah bless him and grant him peace).

When the Prophet (may Allah bless him and grant him peace) passed away, the four-legged animal went to a well belonging to Sayyidina Abu Al-Haytham ibn Al-Tahyan and threw himself in the well out of sadness for the Prophet's (may Allah bless him and grant him peace) death, making it his grave."¹⁸ *Allahu Akbar!*

Dil He Woh Dil Jo Teri Yaad Se Ma'moor Raha
Sar He Wo Sar Jo Tere Qadmo Pe Qurban Gaya

*Happy the heart which loved you ever-more!
Wise the head which rested at your door!*

¹⁸ "The Beginning and the End" written by Ibn Kathir, Chapter Six, 'The Conversation of the Four-legged animal': It was narrated by Abu Muhammad Ibn Abdullah Ibn Hamid, narrated by Abu Al-Hussian Ahmad Ibn Hadan Al-Sijisi, narrated by Umar Ibn Muhammad Ibn Bajir, narrated by Abu Jafaar Muhammad Ibn Mazid, narrated by Abu Abdullah Muhammad Ibn Akba Ibn Abu Al-Sahba', narrated by Abu Huthaifa, narrated by Abdullah Ibn Habib Al-Hathli, narrated by Abu Abd Al-Rahman Al-Silmy, narrated by Abu Manthur;

Couplet 5:

Unhe Jana Unhe Mana Na Rakha Ghayr Se Kam
Lillahil Hamd Me Dunya Se Musalman Gaya

*I revered the Prophet and always loved him
Thank Allah! I have died as a true Muslim*

Explanation of the Couplet: I only recognise Allah's (The Exalted) beloved (may Allah bless him and grant him peace) and believe in him as my leader and guide and not have anything to do with anyone else, praise be to Allah (The Exalted) I am leaving this world as a true and honest believer as this is the true Tawheed of Allah (The Exalted) that you know and recognise the Prophet (may Allah bless him and grant him peace).

Those who say you should not recognise anyone except Allah (The Exalted) are headless, one cannot recognise Allah (The Exalted) leaving the Prophet (may Allah bless him and grant him peace), read the Shahadah, look at the Adhan, look in Tashahud in Salaah, look in the Qur'an. Ask the closest companion Sayyidina Abu Bakr, even after the physical demise of the Prophet (may Allah bless him and grant him peace), he could not stay without him, he even asked to be buried with him.

Sultan of The Lovers

Sayyiduna 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 (may Allah bless him and grant him peace) will come. This incident took place after the physical passing of the Prophet (may Allah bless him and grant him peace).¹⁹ *Allahu Akbar!*

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?" He replied, "These are the sighs that comes out due to the separation from the Prophet (may Allah bless him and grant him peace)."²⁰ *Allahu Akbar!*

The reality was that the liver of the Sultan of the lovers was burning in the love of the Prophet (may Allah bless him and grant him peace), difficult to comprehend. Even when the companions would walk past Sayyidina Abu Bakr they were smell burning from his blessed body. *Allah Allah!*

I believe everyone has some sort of flame that burns in the heart in the love of the Prophet (may Allah bless him and grant him peace), let's try and increase this daily In Sha Allah! Let's burn in love in this world rather than burn in the hell in the hereafter!

Allah (The Exalted) states;

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

*"Proclaim, O mankind! If you love Allah, follow me - Allah will love you and forgive you your sins; and Allah is Oft Forgiving, Most Merciful."*²¹

If one wants the love of Allah (The Exalted) follow the Prophet (may Allah bless him and grant him peace) with sincerity and humility, have a good opinion about him and avoid thoughts words that may bring even the slightest disrespect. Its all about respect!

Love of Prophet (may Allah bless him and grant him peace)

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تُرَضُّوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

¹⁹ Al Haqaiq Fil Hadaiq, Vol:2, Page:94.

²⁰ Ibid Page:113.

²¹ Surah Ale Iman. Surah No:3 Verse: 31

“Say, “If your fathers, and your sons, and your brothers, and your wives, and your tribe, and your acquired wealth, and the trade in which you fear a loss, and the houses of your liking - if all these are dearer to you than Allah and His Noble Messenger and fighting in His way, then wait until Allah brings about His command; and Allah does not guide the sinful.””²²

This verse makes it obligatory to love the Prophet (may Allah bless him and grant him peace). The Prophet ﷺ said, “None of you will be a true believer until I am more beloved to you than yourself”.²³ The Prophet ﷺ has a ‘higher claim’ on the believers than they have on themselves. That is, he is more important to them and more loved by them than anyone else, including their own self.

Once Sayyidina Umar was walking with the Prophet ﷺ, and he said “By Allah, I love you O Prophet of Allah”. The Prophet ﷺ asked, “More than your children, O Umar?” Sayyidina Umar replied “Yes, O Prophet of Allah.” The Prophet ﷺ asked, “More than your money, O Umar?” And Sayyidina Umar replied, “Yes, O Prophet of Allah” The Prophet ﷺ then asked him, “More than yourself, O Umar?” Sayyidina Umar replied, “No, O Prophet of Allah” The Prophet ﷺ then told him “O Umar, your faith will never be complete until you love me more than yourself.”

To rectify this, Sayyidina Umar briefly isolated himself. When he returned, he stood in the centre of the Masjid and proclaimed, “O Prophet of Allah, now I love you more than myself.” The Prophet ﷺ replied “Now, O Umar, now, O Umar”. It was at this moment, when he loved the Prophet ﷺ over himself, that his faith became complete.

Later, Sayyidina Umar was asked what he had done to increase his love for the Prophet ﷺ in such a short period of time. He said, “I asked myself who did I need more, myself or the Prophet of Allah? I found that I needed the Prophet more. I will not intercede for myself on the Day of Judgment, but the Prophet of Allah will. My deeds will not place me at the highest of levels, but my love for the Prophet will. I did not take myself from the darkness to the light, but the Prophet of Allah did. Accordingly, the love of the Prophet deepened in my heart as compared to my love for myself.”

To love the Prophet ﷺ deeply, necessitates knowing him deeply. One of the ways in which we can do this is to study his seerah – his biography, study the Sunnah, increase durood etc. Acquiring an understanding of his life and personality will enable us to develop a love based in knowledge and appreciation for his sublime character.

Respect

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزُّوهٗ وَتُوَفِّرُوهُ وَتُشْجِعُوهُ بُكْرَةً وَأَصِيلاً

“In order that you, O people, may accept faith in Allah and His Noble Messenger, and honour and revere the Noble Messenger; and may say the Purity of Allah, morning and evening.”²⁴

Here we are guided to accept faith not only in Allah (The Exalted), but to complete the principles of tawheed one must believe in the Prophet (may Allah bless him and grant him peace) and to also honour and respect the Prophet (may Allah bless him and grant him peace). To understand this, we must follow the Awliya and Sufiyya of the Ummah and learn how they did this.

Dil He Woh Dil Jo Teri Yaad Se Ma'moor Raha
Sar He Wo Sar Jo Tere Qadmo Pe Qurban Gaya

*Happy the heart which loved you ever-more!
Wise the head which rested at your door!*

²² Surah Tawba. Surah No:9. Verse:24

²³ Bukhari

²⁴ Surah Fath. Surah No:48. Verse:9

Couplet 6:

Aur Tum Par Mere Aqa Ki Inayat Na Sahi
Najdiyo! Kalmah Parha Ne Ka Bhi Ihsan Gaya

*Suppose that from the Master's spring you never drank!
O Najdis! Even for his Kalimah will you not give thanks*

Glossary of Terms:

Najdiyo = Plural of Najdi, those who follow the teachings of Muhammad ibn Abdul Wahhab from Najd, are known as Wahabis and Najdis because of the place of his birth, also the scholars from Deoband are referred to as Deobandis as they took many of ibn 'Abdul Wahhab's beliefs on board. They have tried to bury the true Islam by disrespecting Allah (The Exalted), Prophet (upon whom be peace), the Awliya and the pious in their writings.

Inayat Na Sahi = No kindness

Ihsan = Favour

Explanation of the Couplet: O Najdis, Deobandis, Wahabis, Salafis, etc! If you don't believe the favours of the Prophet (may Allah bless him and grant him peace) upon you then don't, listen! put the kindness and generosity on one side a moment, till today the Kalimah you pray and teach, it is the Prophet (may Allah bless him and grant him peace) that taught you, a favour you cannot deny. Do not disrespect the Prophet (may Allah bless him and grant him peace) in the name of 'Tawheed!'

Some of the books containing the disrespect statements are from 1) *Tahzirun Naas* by Mawlana Qasim Nanotwi, 2) *Barahin-ul-Qati'ah* by Mawlana Rashid Ahmad Gangohi and Mowlana Khalil Ahmad Ambetwi, 3) the *Fatawa of Allah lies* by Mawlana Rashid Ahmad Gangohi, 4) *Hifz-ul-Iman* by Mawlana Ashraf 'Ali Thanwi. Some of these books were printed twice.²⁵

Many of the scholars refuted the disrespectful text towards the Messenger of Allah (may Allah bless him and grant him peace) of the four scholars of Deoband mentioned and that of Mirza Gulam Ahmad Qadiani:

THE FIRST FOUNDATION OF DIFFERENCES

Improper decrees issued by the Deobandi/Wahabi school

1. Mowlana Qasim Nanotwi Deobandi in *Tahzir-un-Naas* which states:

*"According to the general public the meaning of the Messenger of Allah (pbuh) being the "Khatam" is that his time is after the time of previous Prophets and that he is the final Prophet, however, it is clear for those with intellect that being before or after in time has no virtue in itself."*²⁶

He has gone to the extent of writing that *"even if it were assumed that a New Prophet can come during or after the era of the Prophet (may Allah bless him and grant him peace), it would not have an effect on the "Finality" (Khatam) of our Prophet (may Allah bless him and grant him peace)."*

Whereas every sane person can easily understand the simple principle that the belief regarding the Finality of the Prophet (may Allah bless him and grant him peace) gets negated upon the arrival of a new Prophet. It is this very book of Mowlana Qasim Nanotwi – i.e. *"Tahzeer-ul-Naas"* which the Qadianis term a forerunner to validate the Prophet hood of Mirza Gulam Ahmed Qadiani (may Allah protect us).

Gulam Ahmad Qadiyani writes in his book *Khatam un Nabiyeen* page.16; *"The 8th proof this era is of Mowlana Molwi Muhammad Qasim Nanotwi the great Muhaddith, Deoband, in his book in many places*

²⁵ Barahin-ul-Qati'ah and Hifz-ul-Iman.

²⁶ Qasim al-Uloom, page 55. First letter

for instance writes on page. 28; “...If for instance after the Era of the Prophet (pbuh) any Prophet is born even then it will not make any difference to the Khatmiyyah of Muhammad whether it be his contemporary in another country or suppose in this very country another Prophet is permitted...”

In *Tablighi Tariqat khatam un Nabuwat.*, published by Qadiyani, page 15 he writes Molwi Qasim Nanotwi in *Tahzir-un- Naas* writes p.28 “Then for the prophet to be the khatam and to be complete in his shariah does not in anyway close the doors of prophet hood but it opens it completely.”

It should be clear that our dispute with Deobandi scholars on the issue of Khatm-e Nubuwaat (The Finality of Prophet hood) is not a secondary one but is regarding Islamic principles and is fundamental. It is not concerned just with the permissibility (*hillat*) or prohibition (*hurmat*), but with infidelity and Islam.

2. & 3. The text of Mawlana Khalil Ahmad Anbetwi Saharanpuri Deobandi in *Baraheen-ul-Qati’ah* which was endorsed by Mawlana Rasheed Ahmad Gangohi Deobandi which states:

“The end result: One should ponder that by looking at the state of Shaytan and the Angel of death, and proving [similar] knowledge that encompasses the earth to the Pride of the world Sallallahu ‘alaihi wasallam without any documentary evidence and merely by wrong analogy – if this is not polytheism, then which part of belief is this? Because such extensive [knowledge] for the Angel of death and Shaytan is proved from absolute evidence [Nusus e Qati’ah]. Where is any such absolute evidence to prove the extensiveness of the knowledge of the Pride of the world, sallallahu ‘alaihi wasallam which refutes all absolute documents in order to prove one polytheistic belief?”²⁷

In the above-mentioned case, there are no two opinions that assessing the knowledge of the Prophet (may Allah bless him and grant him peace) to be inferior to that of Shaytan is a blatant blasphemy and insolence towards the Prophet (may Allah bless him and grant him peace).

Similarly, it is blatant insolence and a blasphemy to say that in contrast to Shaytan, anyone who believes in the vast extent of the knowledge of the Prophet (may Allah bless him and grant him peace) is a “polytheist” (Mushrik) but having the same belief about Shaytan is not polytheism!

Likewise, it is also a clear disrespect towards our Prophet (may Allah bless him and grant him peace) to say that there is no clear proof in the Qur’an on the vast extent of his knowledge, but there is proof in Qur’an as well as Hadith regarding the vast knowledge of Satan! *La Howla Wala Quwwata Illabillahil ‘Aliyyil Adheem! Astaghfirullah!*

4. The text of Mowlana Ashraf ‘Ali Thanwi Deobandi which states:

“And then, if it is correct to attribute the knowledge of the unseen (ilm ghayb) to be possessed by the Prophet (may Allah bless him and grant him peace), as Zayd says, then it remains to be asked, which one he refers to. Is it only a ‘part’ of it (baaz) or ‘complete’; if he refers to ‘part’, then what is extraordinary about the Prophet (may Allah bless him and grant him peace) in possessing it? Such knowledge of unseen is also possessed by all and sundry (Zayd, Amr); even infants, lunatics and all the animals and quadrupeds.”²⁸

Learned people know that if anything is compared with a respectable thing, it implies respect - whereas on the contrary, if anything is compared with a disgraceful and shameful thing, it implies defamation and disrespect. This principle is so well known and widely accepted in the Urdu language, that no learned person can deny the authenticity of this interpretation.

On this basis we claim that, beyond doubt, Mowlana Ashraf ‘Ali Thanvi is guilty of insolence towards the Prophet (may Allah bless him and grant him peace). By comparing the knowledge of the Prophet (may Allah

²⁷ Barahin-ul-Qati’ah, by Mawlana Rashid Ahmad Anbetwi. p.122. Published by Darul Kitab, Deoband, Uttar Pradesh, India.

²⁸ Hifzul Imaan, by Mawlana Ashraf ‘Ali Thanwi pg. 15. Published by Darul Kitab Deoband, Uttar Pradesh, India

bless him and grant him peace) with that of animals and lowly creatures, he has committed the shocking crime of insulting the Prophet (may Allah bless him and grant him peace).

The first basic cause of our differences with the Deobandi scholars, is their disrespect of the Prophet (may Allah bless him and grant him peace), and their denial of the basic tenets of Islam. For further details and the history of these incidents read Hussam al-Haramain etc.

Aur Tum Par Mere Aqa Ki Inayat Na Sahi
Najdiyo! Kalmah Parha Ne Ka Bhi Ihsan Gaya

*Suppose that from the Master's spring you never drank!
O Najdis! Even for his Kalimah will you not give thanks*

Couplet 7:

Aaj Le Unki Pana Aaj Madad Mang Unse
Phir Na Manege Qayamat Me Agar Man Gaya

*Seek his helps today; request his to concede
On judgement Day he alone can intercede*

Glossary of Terms:

Le Unki Pana = Take his support and get salvation.

Agar Maan Gaya = If you believe/accept.

Explanation of the Couplet: O those who do not believe in the virtuous Prophet (may Allah bless him and grant him peace), he has come as a support for all mankind, human, jinn, animals on land, sea and air, he is the Mercy to all mankind (*Rahmatul-Lil- 'Aalameen*). Even after his leaving this world he is a means of support as he was during his physical life. If you believe him as an intercessor and who can benefit then without doubt he will help you, so ask by proclaiming Ya RasoolAllah! from your hearts and he will assist. After death and on the day of judgement you will have to believe as you will see with your own eyes, however, it will be too late and will have no support.

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.” ²⁹

If you don't have the opportunity to visit Madinah Munawwarah then make a habit of reciting Salat and Salam from where ever you are.

Abu Dawood, Bayhaqi and Mishkat on p.86 states; Sayyidina Abu Hurayrah said the Prophet (may Allah bless him and grant him peace) said; “No one sends Salaam upon me but Allah (The Exalted) returns my soul to the extent I reply.”

Whether you are in front of the grave or anywhere in the world the Prophet (may Allah bless him and grant him peace) replies. The soul returning here means the attention of the Prophet (may Allah bless him and grant him peace) is towards you. As mentioned in the ahadith that even the Prophets and Messengers will need the Prophet (may Allah bless him and grant him peace) on the day of judgement.

Aaj Le Unki Pana Aaj Madad Mang Unse
Phir Na Manege Qayamat Me Agar Man Gaya

*Seek his helps today; request his to concede
On judgement Day he alone can intercede*

²⁹ Surah Nisa. Surah No: 4. Verse: 64

Couplet 8:

Uf Re Munkir Ye Barha Joshe Ta'asub Aakhir
Bhayr Me Haat Se Kam Bakht Ke Iman Gaya

*O disbeliever! Your prejudice has caused an illusion
You have lost faith in a crowd and confusion*

Glossary of Terms:

Uf = Shame on you!

Munkir = Rejector.

Re = Oi!

Josh Ta'asub = Prejudice.

Bhayr = Crowd.

Kam Bakht = Unfortunate.

Explanation of the Couplet: Shame on you, those who reject the intercession and help of the Prophet (may Allah bless him and grant him peace). Your prejudice has gone as far as some have left this world without Iman. This has happened because of the rejection of the virtues and status and calling it kufr, bidat and shirk.

The first basic cause was quite sufficient for our differences from the Deobandi School, but you will be astonished to know that there are quite a few beliefs upheld by the Deobandi scholars, which are also playing a vital role in widening the gulf between us. I will briefly mention some of their beliefs, with reference to their books:

THE SECOND FOUNDATION OF DIFFERENCES

Improper decrees issued by the Deobandi/Wahabi school

1. A follower (member of the *Ummah*) can surpass the Prophets in deeds. (*Tahzeer-ul-Naas*)
2. It is not necessary for the Prophets to be immune from saying blatant lies. (*Tasfia-ul-Aqaid*)
3. It is wrong to consider that telling lies is against the dignity of Prophet hood. (*Tasfia-ul-Aqaid*)
4. It is wrong to believe that Prophets are innocent of sinning. (*Tasfia-ul-Aqaid*)
5. A person engaged in prayers becomes a polytheist (*mushrik*) upon diverting his thoughts towards the Prophet. (*Siraate-Mustaqeem*).
6. To think about the Prophet whilst one is in prayer is worse than being engrossed in the thoughts of adultery or thinking about a four-legged animal or an ox. (*Siraate-Mustaqeem*)
7. It is possible for Allah to tell lies. (*Yakrozi*)
8. It is a heresy to deem Allah free from time and space. (*Idha-ul-Haq*)
9. The deceptions of magicians are greater than the miracles of the Prophets. (*Mansabe-Imamat*)
10. A person, who labels the Companions of the Prophet (may Allah bless him and grant him peace) as "infidels", is not out of the fold of Jamaat Ahle Sunnah. (*Fatawa-e-Rashidiah*)
11. Whoever is named "Muhammad" or "Ali" does not have authority over anything. (*Taqwiat-ul-Iman*)
12. All creations – whether small (such as common men) or great (such as prophets and saints) – they all are, before Allah's majesty, lowlier than even a shoe maker. (*Taqwiat-ul-Iman*)
13. One who considers the Prophet (may Allah bless him and grant him peace) as his mediator and intercessor on the Day of Resurrection, is equal to Abu Jahal in polytheism. (*Taqwiat-ul-Iman*)

14. It is polytheism to have names such as “Rasool Baksh”, “Nabi Baksh”, “Gulam Mohiuddin” and “Gulam Moeenuddin”. (*Taqwiat-ul-Iman*)
15. To be “A mercy for the entire creation” (*Rehmatul Lil Alameen*) is not an exclusive attribute of our Prophet (may Allah bless him and grant him peace). The followers can also be the “A mercy for the entire creation” (*Rahmatul Lil Alameen*). (*Fatawahe Rashidiah*)
16. Eating from the food prepared for *Fatiha* of the saints, causes the heart to die. (*Taqwiat-ul-Iman*)
17. The Prophet (may Allah bless him and grant him peace) is our elder brother, we are his younger brothers. (*Taqwiat-ul-Iman*)
18. It is polytheism to say, “If Allah and His Prophet will a thing, it will be accomplished”. (*Bahishti Zewar*)
19. To travel for the sake of visiting the mausoleums of any Prophet (peace be upon them) or any saint, or to illuminate their mausoleums, to carpet them, to sweep there, give people water to drink or make arrangements for their ablution and bathing – (all this) is polytheism. (*Taqwiat-ul-Iman*)

Here I will request my readers to reflect upon the above-mentioned beliefs of the Deobandi school with justice and sincerity. Among these beliefs are a few that affect the belief of *Tawheed* (the Oneness of Allah) and a few others which if accepted as true would put the faith of a billion Muslims in danger - and this does not stop here. Billions of our ancestors, who accepted faith contrary to these beliefs as true Islam, will also come within the purview of such beliefs.

THE THIRD FOUNDATION OF DIFFERENCES

Improper decrees issued by the Deobandi/Wahabi school

Under this basis of differences are the verdicts and writings of the Deobandi scholars in which the religious traditions of the Muslims masses have been termed as “Forbidden” (*Haram*) and heretic innovations. Read the details below:

1. They term the seeking of mediation (*Tawassul*) from the Prophets and saints as forbidden and a sin.
2. They do not accept the belief that the Prophet (may Allah bless him and grant him peace) had knowledge of the hidden, even if it is given by Allah.
3. According to the explanation of *Taqwiat-ul-Iman*, they believe that the Prophet (may Allah bless him and grant him peace) has mingled with dust.
4. Holding of Meelad (*Mawlid*) gatherings and *Qiyam & Salam* (the prevalent way in which a devotee prays for peace and blessings of Allah upon the beloved Prophet, in a state of standing upright) – all these are forbidden according to them.
5. Holding gatherings to convey the reward of *Fatiha*, recitation of the Qur’an etc, either for saints or for common Muslims – all these are forbidden according to them.
6. They term it forbidden to hold public meetings to narrate the martyrdom of Imam Husain or to commemorate *Gyarhween Shareef* of Shaykh 'Abdul Qadir Jilani and *Chatti* of Shaykh Moeenuddin Chishti.
7. They term the rejoicing, holding of public meetings and taking out of processions on the occasion on the birth of our Prophet (may Allah bless him and grant him peace) as forbidden.
8. According to them, building of domes over the mausoleums of Saints and pious Muslims is forbidden.
9. They term the slogans of “*Ya Rasool Allah*” and “*Ya Nabi Salam Alaika*” as forbidden.

10. According to them, inviting relatives and others on the occasion of *Khatna* (circumcision) and Bismillah (The start of reciting the Quran) and *Aqeeqah* (sacrifice for new-born) is prohibited.
11. *Teejah* (meals for the poor on the third day of passing away of a Muslim), *Daswaan* (meals for the poor on the tenth day of passing away of a Muslim), *Chaleeswan* (meals for the poor on the fortieth day of passing away of a Muslim), preparation of *Halwa* (sweet dish) on the occasion of *Shabe-Bara`at* (15th Night of Shabaan) - all these are not permissible according to them.
12. According to them it is impermissible to invite anyone on the occasion of weddings, engagements etc., nor is it permissible for one to attend such gatherings.
13. They decree the wearing of head-garlands by the grooms (on the day of wedding) as an act of polytheism.
14. Regarding the person who places wreaths on the mausoleums of saints and commemorates the *Urs* of saints - they term the marriage of any Muslim female with the son of such a person as *Haram*. They also forbid participation in the funeral prayers of such a person, inquiring after his health and greeting him.
15. They also term the seeking and obtaining of benefit (*Faiz*) from the souls of saints and seeking their assistance as forbidden.
16. According to them, kissing the thumbs upon hearing the name of the Prophet (may Allah bless him and grant him peace) is forbidden.
17. They also term the *Fateha* of Imam Jafar Sadiq in the month of Rajab, as forbidden.
18. They term the illumination of mosques upon completion of the recitation of Qur'an in the month of Ramadan, as forbidden.
19. They also deem prohibited the placing of epitaphs showing the date of death on the grave of Muslims.
20. To pray for the forgiveness of the deceased after the funeral prayers, is prohibited according to them.
21. They term the act of embracing each other on the Eid days as forbidden.

May Allah (The Exalted) save us from such beliefs without test, trials, efforts and with goodness, affection and protection. Ameen

Uf Re Munkir Ye Barha Joshe Ta'asub Aakhir
Bhayr Me Haat Se Kam Bakht Ke Iman Gaya

*O disbeliever! Your prejudice has caused an illusion
You have lost faith in a crowd and confusion*

Couplet 9:

Jaan O Dil Hosh O Khirad Sab To Madinah Pohnche
Tum Nahi Chalte Raza Sara To Saman Gaya

*The heart and soul are there at this stage!
Arise Raza! Go to Madinah with your luggage!*

Glossary of Terms:

Jan o Dil = Soul and heart.

Hosh o Khirad = Mind and Intellect

Explanation of the Couplet: Imam Ahle Sunnah says that the soul, heart, mind and intellect, everything has reached Madinah, O Raza! Are you not going to Madinah as everything has already reached Madinah.

This is a sign of a Ashiq-e-Rasool, meaning that you always have Madinah in your thoughts, what are you doing here.

Maulān Hamid-ur-Rahman States the following: “In those days I was a child; I have remembered that A’la Hadhrat would always talk to me and every other child respectfully. He did not have the habit of beating, shouting, abusing and treating any one disrespectfully. One Thursday, I was present in the blessed house of A’la Hadhrat. Meanwhile, somebody came to meet him beyond the visiting hours. Since he was insistent on meeting, I went to the room of A’la Hadhrat to inform him of the visitor, but we did not find him anywhere in the home. We were in a state of turmoil, all of a sudden, A’la Hadhrat emerged from the very same blessed room of his! Surprised, 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 pay a visit to Madinah Munawwarah from my room (i.e. from Bareilly) every Thursday at the very same time.”

Imam-e-Ahl-e-Sunnat was a sincere devotee of the Prophet (may Allah bless him and grant him peace). There was special generosity on him by the exalted Prophet (may Allah bless him and grant him peace).³⁰

May Allah (The Exalted) increase our love for the Prophet (may Allah bless him and grant him peace) without test, trials, efforts and with goodness, affection and protection. Ameen

Jaan O Dil Hosh O Khirad Sab To Madinah Pohnche
Tum Nahi Chalte Raza Sara To Saman Gaya

*The heart and soul are there at this stage!
Arise Raza! Go to Madinah with your luggage!*

³⁰ Bareilly to Madinah. Pages:3-4.