

Jubnu Par He Bahare Chaman Aarai Dost

Explanation of Each couplet

Couplet 1:

*Jubanu Par He Bahare Chaman Aaraie Dost
Khuld Ka Naam Na Le Bulbule Shaidaie Dost*

O friend, how glourious is the garden in spring!
The nightingale should not of the Heavenly garden sing

Glossory of terms:

Jubanu = Plural of Youth.

Bahar-e-Chaman = The blooming spring garden of the Messenger of Allah (may Allah bless him and grant him peace).

Khuld = Paradise.

Bul Bul = Nightingale, although in this context it means one who loves the Prophet (may Allah bless him and grant him peace).

Shedai = A lover.

Explanation: The spring garden (the universe) is blooming because of the Messenger of Allah (may Allah bless him and grant him peace), if a seeker/lover of the Prophet (may Allah bless him and grant him peace) takes a look into the elgant garden he will forget paradise.

Virtues of Madinah

Madinah became so blessed since the Prophet (may Allah bless him and gran thim peace) entered it, as narrated in Bukhari by Sayyidina Anas that he ordered the trees not to be cut, no sins to be committed or else such a person will incur the curse of Allah (The Exalted), the angles and the people.

Sayyidina Abu Huraira narrates the Prophet (may Allah bless him and grant him peace) said, "I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Madinah, and it turns out (bad) persons as a furnace removes the impurities of iron."¹

Sayyidina Abu Huraira narrates the Prophet (may Allah bless him and grant him peace) said, "There are angels guarding the entrances (or roads) of Madinah, neither plague nor Ad-Dajjal will be able to enter it."²

Sayyidina Anas narrates the Prophet (may Allah bless him and grant him peace) said, "O Allah! Bestow on Madinah twice the blessings You bestowed on Makkah."³

Sayyidina Anas states, Whenever the Prophet (may Allah bless him and grant him peace) returned from a journey and observed the walls of Madinah, he would make his Mount go fast, and if he was on an animal (i.e. a horse), he would make it gallop because of his love for Madinah.⁴

Sayyidina Abu Huraira narrates the Prophet (may Allah bless him and grant him peace) said, "There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is on my Lake Fount (Al-Kauthar)."⁵

¹ Bukhari, Virtues of Madinah.

² ibid

³ ibid

⁴ ibid

⁵ ibid

When the Prophet (may Allah bless him and grant him peace) stepped on the earth Allah (The Exalted) made the whole earth worthy of worship. With the blessings Masajids began to be built and people started placing their foreheads on the earth.

*Jubanu Par He Bahare Chaman Aaraie Dost
Khuld Ka Naam Na Le Bulbule Shaidaie Dost*

O friend, how glorious is the garden in spring!
The nightingale should not of the Heavenly garden sing

Couplet 2:

*Tahk Ke Betho To Dare Dil Pe Tamanaie Dost
Kown Se Ghar Ka Ujala Nahi Zebaie Dost*

Let the tired seeker see with his heart's sight;
He will find in every house the same light

Glossory of terms:

Tahk = Tired

Dare Dil = Doorstep of the heart

Tamanaie Dost = Seeking Friend

Zebai = Beauty of the Prophet (may Allah bless him and grant him peace).

Explanation: O seeker of the beloved! When you are tired of finding the beloved, rest at the doorstep of your heart. You will see the beauty of the Prophet (may Allah bless him and grant him peace) as there is no place empty of the light of the Prophet (may Allah bless him and grant him peace).

Allah (The Exalted) states in the Qur'an;

فَاذْكُرُونِي أَذْكُرْكُمْ

“Therefore remember Me...⁶

The righteous state that the rule that Allah (The Exalted) has taught is also for the creation, meaning when one remembers someone they remember you too. A lover or one seeking the love of the Prophet (may Allah bless him and grant him peace) is in the remembrance of him. The heart needs to be occupied in his remembrance as much as possible; this does not mean to celebrate the Milad or marching once a year, monthly or on Fridays' as this is not true love. The remembrance should be daily carrying out our duties in the way he (may Allah bless him and grant him peace) did it, following in his Sunnah, keeping the tongue busy in reciting Durood, learning about his life and character etc.

Sayyidina 'Abdul Wahid bin Ismail (May Allah have mercy upon him) narrates that a great lover of the Messenger of Allah (May Allah bless him and grant him peace) lived in Egypt. He used to celebrate the birth of the Messenger of Allah (May Allah bless him and grant him peace) with full happiness and joy. During these days he would give a lot towards charity. A Jewish family lived next door. One day, during the month of Rabi-ul-Awwal, the Jewish woman asked her husband; “Why does our Muslim neighbour hold such a big feast during this month?”

Her husband replied; “During this month, their Messenger of Allah (May Allah bless him and grant him peace) was born, therefore he does acts like this throughout this month to show his happiness and Muslims show great respect to this month.”

Upon hearing this, the wife said; “The Muslims do such a nice thing by celebrating the birth of their Messenger of Allah (May Allah bless him and grant him peace) every year.” When the Jewish woman went to sleep that night, she had a dream in which she saw a beautiful elegant man, a divine light was shining from his blessed face and a crowd of people surrounded him. She walked forward and asked someone as to whom this noble person was. The man replied; “He is the First and Last, most beloved Messenger of Allah (May Allah bless him and grant him peace).”

He has come so that he can bless your neighbour for celebrating the blessed birth and to meet your neighbour and show his joy.” The Jewish woman then asked; “Will he talk to me” The man replied, “Yes”. The woman then called out to the beloved Messenger of Allah (May Allah bless him and grant him peace). The beloved Messenger of Allah (May Allah bless him and grant him peace) replied, “*Lab'baik*” (I am here). She was so impressed by this and said; “I am not a Muslim, but you the Messenger of Allah (May Allah bless him and grant him peace) still replied to me.” Our beloved

⁶ Surah Baqarah. Surah No: 2. Verse: 152

Messenger of Allah (May Allah bless him and grant him peace) said; “Almighty Allah has told me that very soon you will convert to Islam”.

Subhan-Allah! Upon hearing this she read the *Kalima Shahada*. She awoke from her dream and accepted Islam from the heart. She decided that in the morning she would gather all her wealth and celebrate the Blessed birth of the Most beloved Messenger of Allah (May Allah bless him and grant him peace) and give it all towards charity. When she awoke in the morning she saw that her husband was preparing a feast. She asked him in astonishment, “What are you doing?” He replied, “I am preparing an invitation because you have accepted Islam” she asked, “How do you know”? He replied; “I saw the most beloved Messenger of Allah (May Allah bless him and grant him peace) last night, in my dream too, and I have also accepted Islam.”⁷

Once Shaykh Sayyad Didar ‘Ali Shah was reciting the Milad, also present was Haji Imdadullah Muhajir Makki. Haji Imdadullah all of sudden stood and all became very spiritual. Later people asked the reason for standing all of a sudden as the standing part in the reciting did not come. He said did you not see; my eyes saw the Prophet (may Allah bless him and grant him peace). My love and longing for the Prophet (may Allah bless him and grant him peace) made me stand and recite Durood and Salam.⁸

*Tahk Ke Betho To Dare Dil Pe Tamanaie Dost
Kohn Se Ghar Ka Ujala Nahi Zebaie Dost*

Let the tired seeker see with his heart’s sight;
He will find in every house the same light

⁷ Tazkira-tul-was’izeen, p.598

⁸ Monthly Rizwan, Lahore. 7/14 April 1952.

Couplet 3:

*Arsa Hashar Kuja Mowqufe Mahmood Kuja
Saaz Hangama Se Rakti Nahi Yaktai Dost*

Here on judgement Day, there is an honoured place;
This unity is above the limits of time and space

Glossory of terms:

Arsa Hashar = Day of gathering.

Kuja = Where.

Mowquf = Place of standing.

Mahmood = Praised One. Meaning Maqam-e-Mahmood.

Saaz = Connection.

Hangama = Rush.

Yaktai = Singular, here meaning only for the day of judgement.

Explanation: The intercession of the Prophet (may Allah bless him and grant him peace) is not singled out to the day of judgement when he will be on the station of praise nor is it restricted to it, but continues to intercede for his sinful Ummah and the universe as a whole including Allah's creation.

Allah (The Exalted) has gifted the Prophet (may Allah bless him and grant him peace) intercession from the very beginning. Allah (The Exalted) state;

اسْتَغْفِرْ لَهُمْ

“Whether you (O beloved) ask forgiveness for them...”⁹

Allah (The Exalted) has requested for forgiveness for the normal and special Muslims to the Messenger of Allah (may Allah bless him and grant him peace). Allah (The Exalted) state;

وَاسْتَغْفِرْ لِدُنْيَاكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

“...And seek the forgiveness of sins of your close ones and for the common believing men and women...”¹⁰

Allah (The Exalted) has asked the Muslims to go and seek forgiveness in the court of the Prophet (may Allah bless him and grant him peace)

Allah (The Exalted) state;

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۗ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

“And if they, when they, have wronged their own souls, come humbly to you, (O beloved) and seek forgiveness from Allah, and the Messenger intercedes for them, they will find Allah as the Most Acceptor Of Repentance, the Most Merciful”¹¹

When one looks closely in these verses one will find that forgiveness is sought, another name for this is intercession, it will be the same on the day of judgement. If for arguments sake one believes that this is only for the day of judgement then why is the order of forgiveness being sought and there is no end to the

⁹ Surah Tawba. Surah No: 9. Verse: 80

¹⁰ Surah Muhammad. Surah No: 47. Verse: 19.

¹¹ Surah Nisa. Surah No: 4. Verse: 64

words of Allah (The Exalted) but they are from the beginning, hence one must believe the intercession is also from the beginning and not only reserved for the day of judgement.

The Prophets (upon them peace) were sent to seek forgiveness and take people out of disbelief, if this was not the case what was the point of them. Many people asked their Prophet (upon them be peace) for supplication and when they made it on behalf of the people it was always accepted, if this is not intercession then what can it be? Sayyidina 'Umar and Sayyidina Abu Hurairah who are amongst the famous companions entered into Islam with the supplication of the Prophet (may Allah bless him and bless him peace).

*Arsa Hashar Kuja Mowqufe Mahmood Kuja
Saaz Hangama Se Rakti Nahi Yaktaie Dost*

Here on judgement Day, there is an honoured place;
This unity is above the limits of time and space

Couplet 4:

*Mehar Kis Muh Se Jaludari Jana Karta
Saye Ke Naam Se Bezar He Yaktaie Dost*

How could the sun move before Allah's Beloved Messenger
When his shadow was not created by the Creator.

Glossory of terms:

Mehar = Sun.

Kis = Who.

Se Muh Se Jaludari = Face to face.

Jana = Beloved.

Saya Ke Naam Se Bezar He = To sign of even a shadow .

Explanation: The unique Prophet (may Allah bless him and grant him peace) is free from even a shadow. He is Noor, how can the sun be compared to the light of the Prophet (may Allah bless him and bless him peace) when it decreases in its brightness during the day and when it sets.

Sayyidina 'Uthman states in praise of the Prophet (may Allah bless him and grant him peace) O Sun of Prophethood and Messengership, your state in the court of Allah (The Exalted) is such that He did not let your shadow fall on the floor so that no one steps on your shadow.¹²

Sayyidia A'isha states: One is our sun and one in the sky, however, our sun is higher and better than the one in the sky as the sun in the sky only shines when the sunrises and our sun after 'Isha, meaning it shines even in the night.¹³

Allah (The Exalted) has addressed the Prophet (may Allah bless him and grant him peace) as Sirajan Muneera and the sun as Sirajan Wahhaja. There is major difference for instance the light of the world reduces as well as extinguished, hence the need for light is only when dark, therefore Allah (The Exalted) has not only addressed the Prophet (may Allah bless him and grant him peace) as just light but Sirajan Munira and rid of any doubts proving that the Prophet (may Allah bless him and grant him peace) is a permanent light, Allah (The Exalted) states

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

"And indeed, the latter is better for you than the former."¹⁴

Imam Shahabuddeen Khafaji writes in the explanation of Qadhi 'Iyadh's Al-Shifa similar that Sirajan Muneera refers to the Zaat (self) and Siffat (attributes) of the Prophet (may Allah bless him and grant him peace) and that this light does not disappear.¹⁵

Other great scholars the likes of Imam Fakhrudden Raazi in Tafsir-e-Kabir, In Tafsir-e-Khazin, Imam Ahmad Qastanlani in the explanation of Bukhari, Allama Zarqani in Zarqani vol: 4, p. 171, Shaykh Abdul Haq Muhhadith Dihlawi in Madarij An Nabuwwah, Vol: 1, p. 106 have written similar.

*Mehar Kis Muh Se Jaludari Jana Karta
Saye Ke Naam Se Bezar He Yaktaie Dost*

How could the sun move before Allah's Beloved Messenger
When his shadow was not created by the Creator.

¹² Imdarik. Vol: 2. p. 103.

¹³ Sharah Hadaiq-e-Bakhahish. Vol:3. P.13

¹⁴ Surah Duha. Surah No: 93. Verse: 4

¹⁵ Nasseem ur Riyaz. Vol: 2. p. 396

Couplet 5:

*Marne Walo Ko Yaha Milti He Umar Jawaaid
Zindah Chore Ghi Kisi Ko Na Masihaie Dost*

Those who die here get a reward of Eternal life;
This incentive will put an end to this temporal life;

Glossory of terms:

Umar Jawaaid = Eternal life.

Masihayi = Blessed with Life.

Explanation: The sanctity of the beloved Prophet (may Allah bless him and grant him peace) is such that it blesses with eternal life, it will not let anyone live in this temporary life and after death they will receive eternal life. This is the reason the Prophet (may Allah bless him and grant him peace) loved Madinah and he advised the lovers to love Madinah by making them aware of the virtues of visiting and dying etc.

It is the belief of the Ahle Sunnah that the blessed soil that is surrounding the Prophet (may Allah bless him and grant him peace) is better than the 'Arsh and Kursi. If this is the state of the soil around him what will be the state of the cloth that is touching his blessed body? Then what will the state of Sayyida Fatima, Imam Hassan and Imam Hussain about whom the Prophet (may Allah bless him and grant him peace) said, Sayyida Fatima, Imam Hassan and Imam Hussain are from me!

Imam Tabarani in Majma' Kabir narrates from Rafi' bin Khadeej that the Messenger of Allah (The Exalted) said, "Madinah is better than Makkah."

The son of Sayyidina 'Umar narrated that the Messenger of Allah (May Allah bless him and grant him peace) said: "Whoever is able to die in Madinah, then let him die there, for indeed, I will intercede for the one who dies there."¹⁶

This is also why the second Caliph of Islam, Sayyidina 'Umar ibn al-Khattab (May Allah be pleased with him), is reported by *al-Bukhari* to have made a supplication (*du'a*) that encompassed both of those virtues when he said: "O Allah, make me a martyr in your path, and grant me a death in the city of your Messenger of Allah (May Allah bless him and grant him peace)."¹⁷

It was narrated that Sayyidina Ibn 'Umar said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Whoever can manage to die in Madinah, let him die there, for I will intercede for whoever dies there."¹⁸

Sayyidina Zaid bin Aslam narrates from his father: Sayyidina Umar said, "O Allah! Grant me martyrdom in Your cause, and let my death be in the city of Your Prophet."¹⁹

It was narrated that Sayyidina 'Umar said: "O Allah, grant me martyrdom for Your sake and make my death in the land of Your Messenger (blessings and peace of Allah be upon him)."²⁰

*Marne Walo Ko Yaha Milti He Umar Jawaaid
Zindah Chore Ghi Kisi Ko Na Masihaie Dost*

¹⁶ Ahmad, Musnad; Tirmidhi, Sunan.

¹⁷ al-Bukhari, Sahih

¹⁸ Narrated by al-Tirmidhi, no. 3917. He said: (It is) hasan Sahih ghareeb. It was classed as Sahih by al-Nasaa'i in al-Sunan al-Kubra, 1/602; by Ibn 'Abd al-Hadi in al-Saarim al-Makki, p. 96.

¹⁹ ibid

²⁰ Narrated by al-Bukhari, no. 1890

Those who die here get a reward of Eternal life;
This incentive will put an end to this temporal life;

Couplet 6:

*Unko Yakta Kiya Aur Khalq Banai Yani
Anjuman Kar Ke Tamasha Kare Tanhaie Dost*

After making him Unique, Allah created Mankind,
To show that this equal one can never find

Glossory of terms:

Unko Yakta Kiya = The uniqueness of the Prophet (may Allah bless him and grant him peace).

Khalq Banai = Created creation.

Anjuman = Gathering.

Tamasha = Seeing.

Tanhayi = No one the like of.

Explanation: Firstly Allah (The Exalted) made the Prophet (may Allah bless him and grant him peace) then created the rest of creation so they can see the uniqueness of the Prophet (may Allah bless him and grant him peace).

Allah (The Exalted) states:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

“He only is the First and He only the Last, and He only is the Evident and He only the Concealed; and it is He who knows all things.”²¹

This is explained brilliantly in Madarij an Nabbawwah. And the following verse also proves this according to Tafsir-e-Ruhul Bayan and Tafsir-e-Kabir etc. “And I am the first Muslim.”²²

This couplet is indicating towards the hadith “*Awwal Ma Khalaq-Allah Noori*” which is a rigourously authentic (Sahih) Hadith.²³

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.*

In a Hadith-e-Qudsi the hadith of the Messenger that he said, “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.’”²⁴

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, this light was from the light of Allah²⁵ (The Exalted) and at that time there was only Allah (The Exalted) and His love, the light of Ahmad (may

²¹ Surah Hadeed. Surah No: 57. Verse: 3

²² Surah An-aam. Surah No: 6. Verse:163

²³ 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 Amrstad in Akhbar Ahle Hadith p.16 April 1909. Rashid Ahmad Gangohi in Fatwa Rashidiya, p. 9. Zulfiqar 'Ali in Asar Al Wirda, p. 24.

²⁴ Authenticated via kashf as Shaykh Ibn Arabi.

²⁵ This is not a physical light or a part of Allah (The Exalted). This was according to His dignity.

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 Tafsir Ruhul Bayan, Imam Ismail Haqqi under the verse: قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ "...indeed towards you has come a light from Allah, and a clear Book." Meaning Allah (The Exalted) 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 Sayyiduna Adam.

Therefore, A'la Hadhrat says *Yahi He Asl Aalam Maddah Ijad Khalqat Ka.*

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.

*Unko Yakta Kiya Aur Khalq Banai Yani
Anjuman Kar Ke Tamasha Kare Tanhaie Dost*

After making him Unique, Allah created Mankind,
To show that this equal one can never find

Couplet 7:

*Kaba Wa Arsh Me Kehram He Na Kami Ka
Ah Kis Bazam Me He Jalwah Yaktaie Dost*

The seekers in the Ka'bah and the Heavenly are in agony;
Alas where can we catch a glimpse of his beauty?

Glossory of terms:

Kehram = Lamentation.

Nakami = Disappointment.

Bazam = Assembly.

Jalwa = Light.

Explanation: When the Prophet (may Allah bless him and grant him peace) travelled from the Ka'ba to the 'Arsh and beyond, the angels of the Ka'ba and Arsh were disappointed and there was an uproar due to not seeing his extraordinary beauty.

Every part of this creation loves the Prophet (may Allah bless him and grant him peace) even the 'Arsh. Shah Abdul Haq Muhaddith Dihlawi in Madarij an Nabbuwwah that; When the Prophet (may Allah bless him and grant him peace) reached the Arsh, it held him and said Your blessed name is the reason for my tranquillity and peace of my heart, what will be my state when this is the state of your name, only if I get a glance.²⁶

The Yearning of the Palm-trunk (Sutoon-e-Hanana)

Sayyidina Jabir ibn 'Abdullah said: "The Masjid was constructed of the trunks of palm-trees with a roof laid on top of them. When the Prophet (May Allah bless him and grant him peace) addressed the people, he would lean against one of the trunks. When the mimbar was built for him, we heard that a trunk making a sound like a camel."²⁷

In Sayyidina Anas's version, "Until the Masjid was shaken by its moaning."

In the version of al-Muttalib and Ubayy, "Until it nearly split and burst apart, at which the Prophet (May Allah bless him and grant him peace) came to it and placed his hand on it. Then it was still."

There are many other narrations in this regard.

Sayyidina 'Ali said, we were with the Messenger of Allah (may Allah bless him and grant him peace) in Makkah, he went in some directions, there was not a tree, nor a mountain that greeted him but that it said, 'Peace be upon you O Messenger of Allah.'²⁸

Sayyidina Anas bin Malik narrated the Prophet (May Allah bless him and grant him peace) said, "Uhud is a mountain which loves us and which we love, it is on one of the gates of paradise."²⁹

Sayyidina Jibreel's Observation

Once the Prophet (may Allah bless him and grant him peace) asked Sayyidina Jibreel whether he saw a being like him? Sayyidina Jibreel replied; "O Prophet! I have seen the East and the West and I have not seen a being better or like you. O Prophet of Allah! Your Lord says that I made Sayyidina Ibrahim my friend (Khaleel) then I have made you My Beloved (Habeeb) and that He has made the world and its

²⁶ Vol: 1. p. 170

²⁷ Bukhari. Al-Shifa by Qadi Iyas p. 168

²⁸ Darmi & Tirmidhi. Vol: 2. Page: 203.

²⁹ Ibn Majah in Kitab Al Manasib, part of virtues of Madinah. Vol:3, page:95.

inhabitants for the sole purpose of knowing your high rank and My closeness to you which is my honour (Izzat). Allah (The Exalted) says: “O Beloved! If I did not make you I would not have made the world.”³⁰

*Kaba Wa Arsh Me Kehram He Na Kami Ka
Ah Kis Bazam Me He Jalwah Yaktaie Dost*

The seekers in the Ka’bah and the Heavenly are in agony;
Alas where can we catch a glimpse of his beauty?

Couplet 8:

*Husn Be Parda Ke Parde Ne Mita Rakha He
Dhunte Jaye Kaha Jalwah Har Jaie Dost*

Though Omnipresent, His beauty is under a veil;
Our attempts to point a finger at Him often fail

Glossory of terms:

Husne Be Parda = Unveiled beauty.

Parde = Veils.

Mita Rahe He = Forgotten.

Jalwa Har Jaan = Seeing the beloved everywhere.

Explanation: The unveiled beauty of the Prophet (may Allah bless him and grant him peace) has made us headless. If we were to seek the beauty of the Prophet (may Allah bless him and grant him peace) then where would we search, for it is everywhere.

The Messenger of Allah (May Allah bless him and grant him peace) has stated: “I hear with my own ears the *Durood* of those who love me, and I also recognise them.”³¹ Meaning the Prophet’s (May Allah bless him and grant him peace) hearing is not like ours but unique without complaisant.

Sayyidina Abu Hurayrah (May Allah be pleased with him) narrates: “We were in the presence of the Messenger of Allah (May Allah bless him and grant him peace) and suddenly he heard a sound. He asked the companions regarding the nature of the sound. The companions replied, ‘Allah and His Messenger know best.’ The Messenger of Allah (May Allah bless him and grant him peace) said: “This is the sound of a stone that had been thrown into Hell, seventy years ago, and now it has reached the bottom.”³²

Not only did the Messenger of Allah (May Allah bless him and grant him peace) hear the sound but knew the reason and much more which he did not reveal. The Messenger of Allah (May Allah bless him and grant him peace) had observed everything because the first creation was the light of the Messenger (May Allah bless him and grant him peace).

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 grant him peace) come. This incident took place after the physical demise of the Prophet (may Allah bless him and grant him peace).³³

³⁰ Jibreel Stories. P.115

³¹ Dala’ile Khairaat

³² Muslim. Vol. 2. p. 381.

³³ Al Haqaiq Fil Hadaiq. Vol: 2. p.94

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 followers: 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.

Imam Aazam Abu Hanifa in his qasida writes; And when I listen it is your words I hear and when I see I see you.³⁴

Imam Abul Hasan Shadhli states; If the Prophet (may Allah bless him and grant him peace) was to be veiled from my sight for a blink of an eye I would not count myself a Muslim.³⁵ *Allahu Akbar!*

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.³⁶ *Allahu Akbar!*

Shaykh Abdul Haq Muhaddith Dilawi states in his book *Aqrabut Tawwasuli Bittawajjuhi Illa Sayyidil Rusuli* page 150 although there are differences in the scholars of the Ummah and many sects, there is no differences of opinion that the Messenger of Allah (may Allah bless him and grant him peace) in his real life without interpretation, without doubt or metaphorically living and present and seeing the actions of the Ummah.

Shaykh Abdul Aziz Dabbagh in his famous work *Al Abraiz* p. 46 writes; the greatest in souls and biggest is the blessed soul of the Prophet (may Allah bless him and grant him peace) as the earth's and the heavens are in his grasp.

Allama Yusuf Nabhani in *Hawahir al Bihar* states; without doubt there is no time that is free from the body of the Prophet (may Allah bless him and grant him peace) nor any house, place, Arsh, Kursi, Pen, Jungle, sea, soft or hard earth, Barzakh, grave meaning the Prophet (may Allah bless him and grant him peace) is Present and seeing (Hadhira & Nadhira) everything.

Imam Ghazzali writes; "When you sit up to make the testimony (tashahud), sit appropriately. Declare that all the prayers and good works you perform are for the sake of Allah, and that everything belongs to Him. Such is the meaning of al-tahiyyat....Be inwardly aware of the Prophet, on him be peace, and of his noble person, as you say: 'Peace be upon you, O Prophet, as well as Allah's mercy and blessings.' (Salamu 'Alayka Ayyuhan Nabiyyu Warah Matullahi Wabarakayuh). Be sure that your salutation will reach him, and that he will return an even more perfect greeting to you...."³⁷

Questioning of the grave

Two angels called *Munkar* and *Nakeer* come ripping through the earth, their faces look very fearful and scary. Their bodies are black, eyes green and black and very large in size popping out like the Jinn's eyes and made of fire. Their hair is very scary and long from head to toe, their teeth are very long with which they rip through the earth.

³⁴ Al Haqaiq fil Hadaiq. Vol: 3. p. 26-7

³⁵ In Qasida Hamza. Sharah Hadaiq-e-Bkshish. vol:3. P. 27.

³⁶ Tafsir Ruh ul Ma'ani, Volume No. 22. Page No. 51-52

³⁷ Inner Dimensions of Islamic Worship. Page:48

They wake up the dead shaking and shocking them. They ask with great strength with a deep voice these three questions;

1. “*MAN RABBUKA*” meaning ‘Who is your lord’?
2. “*MAA DEENUKA*” meaning ‘what is your religion’?
3. “*MAA KUNTA TAQUL FEE HADHAR RAJUL*” meaning ‘What did you used to say about this person’?

If the dead is a Muslim, he will reply as follows;

1. “*RABBIYALLAH*” my Lord is Allah (The Exalted),
2. “*DEENIL ISLAM*” my religion is Islam,
3. “*HUWA RASOOLULLAHI SALLALHU ALAIHI WASSALLAM*” This is Allah’s Messenger (may Allah bless him and grant him peace), He has been embraced with Allah (The Exalted’s) mercy, greeting to Him.

Now a voice from the skies will be heard saying “My servant has said the truth, lay the tablecloth of paradise for him, give him clothes from paradise to wear and open the doors of paradise (Jannah) for him.”

The cool air and the sweet fragrance of Jannah will continue to come and wherever the eyesight can reach the grave will be made wide and large.

Angels will say “sleep like a groom sleep”. All this will be for the good pious Muslims.

For the sinful, there will be punishment according to their sins. This punishment will continue for a time then from the prayers of the pious or from ‘*Isal-e-Sawaab*’ (good acts performed by people for the dead’s forgiveness) or from prayers for their forgiveness or simply from the mercy of Allah (The Exalted) this punishment will stop. Then there will be relaxation.

If the dead is an infidel/Kafir, then he will not be able to answer the questions and will say “*HAA HAA LADRI*” meaning ‘Shame for I know nothing’. Now a caller will shout “He is a liar, lay the table cloth of fire for him, and give him clothes of fire to wear and open the doors of hell (*Dozakh*) for him, from which the heat of hell will reach him.

There will be two angels allocated to him to give him punishment and will hit him with great big hammers.

He will also be bitten by big scorpions and snakes.

All different kinds of punishment will continue until the day of resurrection.³⁸

Punished For Splashes And Backbiting

Ibn ‘Abbas (may Allah be pleased with him) states that, “Once the Messenger of Allah (may Allah bless him and grant him peace) while passing through a graveyard heard the voices of two persons who were being punished in their graves. The Messenger of Allah (may Allah bless him and grant him peace) said, ‘These two persons are being punished not for something major (it is not difficult to be save from it).’ The Prophet (may Allah bless him and grant him peace) then added, “Yes! (They are being tortured for a major sin) Indeed, one of them never saved himself from being soiled with his urine while the other would go about with backbiting (to make enmity between friends).” The Messenger of Allah (may Allah bless him and grant him peace) then asked for a branch of a date-palm tree, broke it into two pieces, and put one on each grave. On being asked why he had done so, he replied, “I hope that their torture might be lessened, until these get dried.”³⁹

³⁸ Rules of Islamic Law. (Qanoon-e-Shariat). P.25

³⁹ Bukhari, Janaiz..Muslim, Tahrah, Tirmidhi, Taharah. Abu Dawud, Tahrah. Ibn Majah, Tahrah. Fatawa-e-Razwiyya, Vol: 2, p. 146. Jam’i-ul Hadith, Vol: 1, p. 232.

There are many quotes, but these should suffice.

*Husn Be Parda Ke Parde Ne Mita Rakha He
Dhunte Jaye Kaha Jalwah Har Jaie Dost*

Though Omnipresent, His beauty is under a veil;
Our attempts to point a finger at Him often fail

Couplet 9:

*Showq Roke Na Ruke Paw Utae Na Ute
Kaysi Mushkil Me He Allah Tamannaie Dost*

As seekers we can neither move on nor give in,
What a terrible situation we find ourselves in.

Glossory of terms:

Showq = Love.

Explanation: When one visits the Prophet (may Allah bless him and grant him peace) falls into a dielema, the desire of seeing the Prophet (may Allah bless him and grant him peace) is at its peak, due to the desire I step forward but due to fear and respect my foot dosenot rise, i try to stop my desire but it dosenot stop, i try to remove the fear but the aw of the Prophet (may Allah bless him and grant him peace) is so great that i cannot, O Allah (The Exalted) such a dielema i am in yet so hopeful of visiting and seeing the Prophet (may Allah bless him and grant him peace).

Sacrifice

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!”⁴⁰

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:

*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.⁴¹*

⁴⁰ Ash-Shifa, Part Two, Chapter Two, Section: 2, Page: 224.

⁴¹ Al Haqa'iq An Qadri Sayyida al-Khala'iq by Shaykh Fawzi Muhammad Abu Yazid.

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).

*Showq Roke Na Ruke Paw Utae Na Ute
Kaysi Mushkil Me He Allah Tamannaie Dost*

As seekers we can neither move on nor give in,
What a terrible situation we find ourselves in.

Couplet 10:

*Sharm Se Juktihe Mehrab Ke Sajid He Huzoor
Sajda Karwati He Kaba Se Jabi Sayie Dost*

When the Prophet bows, the niche tries to emulate;
Human prostration compels the Ka'bah itself to prostrate

Glossory of terms:

Jabi = Forehead.

Sayi = To meet.

Explanation: When the Prophet (may Allah bless him and grant him peace) was born he went into prostration, out of shame the Ka'ba bowed towards the Prophet (may Allah bless him and grant him peace). If the Ka'ba did not bow today then some day it would have had to.

Sayyidina ibn 'Abbas said that Sayyida Aamina gave birth to the Messenger of Allah (may Allah bless him and grant him peace), then she looked at him and found him prostrating and he raised his fingers to the sky like the entreating supplicant."⁴²

When the Prophet (may Allah bless him and grant him peace) was born he prostrated, many scholars have narrated that when the Prophet (may Allah bless him and grant him peace) was born I saw he was in prostration and both index fingers pointing towards the sky.⁴³

In Nuzhatul Majalis it states that the Ka'ba bowed towards the birth place and prostrated.⁴⁴

Sayyidina Abdul Muttalib said, On the eve of the blessed birth I was at the Ka'ba, when half the night passed I saw the Ka'ba was lowered towards the Station of Ibrahim (maqam-e-Ibrahim) and prostrated and it proclaimed Allah is the Greatest.⁴⁵

*Sharm Se Juktihe Mehrab Ke Sajid He Huzoor
Sajda Karwati He Kaba Se Jabi Sayie Dost*

When the Prophet bows, the niche tries to emulate;
Human prostration compels the Ka'bah itself to prostrate

⁴² Abu Na'im and a similar version in Tirmidhi.

⁴³ Sharah Hadaiq-e-Bakhshish. Vol:3. P.34

⁴⁴ Ibid. P.35

⁴⁵ Ibid. p.36

Couplet 11:

*Taaj Walo Ka Yaha Khakh Pe Mata Deka
Sare Darao Ki Dara Hoi Darai Dost*

At your door the proud king feels ashamed;
All their haughty proudest is suddenly tamed

Glossory of terms:

Taaj Walo Ka = The Kings.

Mata = Head.

Darao = Kings.

Dara = Dara ibn Darab a famous and proud King of Iran.

Dara-i = Kingdom and power.

Explanation: I have seen many Kings bowed their heads in the court of the Prophet (may Allah bless him and grant him peace) proving that the Kingship of the Prophet (may Allah bless him and grant him peace) overrules all rulerships.

Sayyidina Abu Na'eem narrates from ibn Abbas (May Allah be pleased with him) who narrated that Sayyidina Aamin (May Allah be pleased with him) said, "When the Messenger of Allah (May Allah bless him and grant him peace) was born, I saw that a white cloud covered him and he vanished from my sight and when this veil moved I saw he had a green silk cloth wrapped around his fist and a caller was saying "Excellent! Well done! Muhammad (May Allah bless him and grant him peace) has taken the whole world in his control. There is not a creation on earth or in the heavens, which is not in his control."⁴⁶

The Messenger of Allah (May Allah bless him and grant him peace) said, "I have been given the keys to the worlds. Sayyidina Jibreel (upon whom be peace) came on a piebald (horse) to me upon which there was a beautiful saddle." The Messenger of Allah (May Allah bless him and grant him peace) said, "I was asleep when all the keys to the treasures of the earth were placed in my hands."⁴⁷

Hence it is necessary for the kings on earth as well as the heavens to lower their heads in the court of the Prophet (may Allah bless him and grant him peace). When Sayyidina Jibreel came to accompany the Prophet (may Allah bless him and grant him peace) he placed his head upon the blessed feet to attract his attention.

The Arrogance of Khusroo Parweez

As a boundary, the Prophet's Prophethood (May Allah bless him and grant him peace) included the entire world and was not restricted to only the Arabian Peninsula. He had now intended to spread Islam universally, and as a result, sent letters to six kings including the king of Persia (Iran), inviting them towards Islam.

When this letter had reached Khusroo Parweez, the king of Persia (Iran), he became angry and asked, "Why did Muhammad (May Allah bless him and grant him peace) put his name before mine?" He tore the letter into shreds and threw them on the floor. When the Prophet (May Allah bless him and grant him peace) was informed of this, he said, "He had torn my letter into shreds, Allah (The Exalted) shall tear his kingdom into shreds."

After some time Sheerwiyah (the son of Khusroo Parweez) killed his father, by cutting open his stomach whilst he was asleep, which was the beginning of the decline and 'shredding' of his kingdom.

⁴⁶ Dalail

⁴⁷ Imam Ahmad and ibn Habban and Ziyae and Abu Naeem with an Authentic chain of narration narrates from Jabir ibn 'Abdullah (may Allah be pleased with him).

Eventually the Persian Empire was completely defeated during the Khalifat of Sayyidina ‘Umar (May Allah be pleased with him).⁴⁸

Sayyidina Abu Hurayrah narrates the Messenger of Allah (may Allah bless him and grant him peace) said, the keys to the treasures of the earth were bought and placed in my hands.⁴⁹ Besides Allah (The Exalted) everything is the dunya (world) this includes Paradise, Hell, The Preserved Tablet, The Pen, Human, Angels, Jinn etc. and the Messenger has the control over it.

*Taaj Walo Ka Yaha Khakh Pe Mata Deka
Sare Daroa Ki Dara Hoi Darai Dost*

At your door the proud king feels ashamed;
All their haughty proudest is suddenly tamed

Couplet 12:

*Toor Pe Koi Charkh Pe Arsh Se Par
Sare Balao Pe Balarahi Balaie Dost*

You went higher than those on Mount Sinai;
Indeed you are the highest among the high

Glossory of terms:

Toor = Mountain in Palastine upon which Sayyidina Musa got the manifestation.

Charkh = Sky indicating the highest of the Prophet (may Allah bless him and grant him peace).

Explanation: The other Prophets (upon them be peace) were also gifted with Me’raj in different ways, Sayyidina Musa was granted it on Mount Toor, Sayyidina ‘Isa was granted it on the second sky and the Prophet (may Allah bless him and grant him peace) was granted it beyond ‘Arsh al-Azam.

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ - فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ - مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ - أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ - وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ - عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ - عِنْدَهَا جَنَّةُ الْمَأْوَىٰ - إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ - مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ - لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ.

“Then the Spectacle became closer, and came down in full view. So the distance between the Spectacle and the beloved was only two arms’ length, or even less. So Allah divinely revealed to His bondsman, whatever He divinely revealed. The heart did not deny what it saw. What! So do you dispute with him regarding what he saw? And indeed he did see the Spectacle again. Near the lote-tree of the last boundary. Close to which is the Everlasting Paradise. When the lote-tree was enveloped, by whatever around it. The sight did not shift, nor did it cross the limits. Indeed he saw the supreme signs of his Lord.”⁵⁰

He saw what he saw and Allah (The Exalted) is free from time and space and this is where the Prophet (may Allah bless him and grant him peace) went, beyond any creation has been, beyond Arsh al Azam and seeing Allah (The Exalted) is evidence of the status of the Prophet (may Allah bless him and grant him peace).

⁴⁸ Bukhari, Vol: 1. p. 411. Madaarij, Vol. 2. p. 225.

⁴⁹ Bukhari & Muslim

⁵⁰ Surah Najm. Surah No: 53. Verse: 8-18

Explanation of verses 8/9

Narrated by Bukhari and Muslim the hadith from Sayyidina Sharik bin Abi Numayr who heard from Sayyidina Anas bin Malik who said: The Irresistible, the Lord of Honour and Majesty approached and came closer till He was about two bow lengths or (even) nearer.⁵¹

It is narrated by Sayyidina Abu Salama from Sayyidina Ibn Abbas that {He approached} refers to Allah coming near, this is adopted by Sayyidina Maqatil who said: Allah came near to the Prophet (may Allah bless him and grant him peace) on the night of Isra And was at a distance of but two bow-lengths or (even) nearer, however It is written in the book Al Mughni that this coming nearer does not refer to coming closer in sense of bodies nor distance as that is the case with bodily creations and Allah is High of such thing being attributed to him.

Explanation of verse 12

Narrated by Sayyidina Abu Dharr: I asked the Messenger of Allah (Peace be upon him): Did you see your Lord? The Prophet (may Allah bless him and grant him peace) replied: He is Nur (نُورٌ) I Saw Him (انى (أَرَاهُ)).⁵²

Sayyidina Ibn Khuazaima narrated with “strong chain” from Sayyidina Anas bin Malik that he said: The Prophet (may Allah bless him and grant him peace) saw his Lord, same is narrated from Sayyidina Ibn Abbas and his disciples like Sayyidina Ka’ab al Ahbar, Sayyidina Zuhiri and Sayyidina Ma’mar, Imam Abdur Razzaq narrates from Sayyidina Ma’mar who quotes Imam Hassan Basri who used to say: I take an oath that the Prophet (may Allah bless him and grant him peace) saw his Lord, Sayyidina Ibn Khuzaima has also proven it (sight of Allah) from Sayyidina Urwa bin Zubayr.⁵³

*Toor Pe Koi Charkh Pe Arsh Se Par
Sare Balao Pe Balarahi Balaie Dost*

You went higher than those on Mount Sinai;
Indeed you are the highest among the high

⁵¹ Sahih Bukhari Hadith # 7518, Sahih Muslim Hadith # 162

⁵² Sahih Muslim, Hadith # 351, Hadith number from Sharh Sahih Muslim by Allama Ghulam Rasool Sa’eedi.

⁵³ Umdat al Qari, Sharah Sahih al Bukhari, Volume No. 19, Page No. 198

Couplet 13:

*Anta Feehim Ne Adu Ko Bhi Liya Daman Me
Aysh Jawaaid Mubarak Tujhe Shedaie Dost*

In your presence to your enemies Allah showed grace:
To your friends He will surely grant a special place.

Glossory of terms:

Anta Feehim = Verse from Qur'an.

Adu = Enemy.

Liya Daman Me = Taken in his protection.

Aysh Jawaaid = Eternal peace.

Shedai Dost = O lovers of the beloved.

Explanation: When the Prophet (may Allah bless him and grant him peace) has taken the non believers in his protection then O lovers of the beloved you are his friend, congratulations as for you there is complete protection and eternal peace.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

“And it is not for Allah to punish them while you O beloved are amongst them; and Allah will not punish them as long as they are seeking forgiveness.”⁵⁴

Al-Mughira (may Allah be pleased with him) states that, *“The Messenger of Allah (may Allah bless him and grant him peace) would stand (in the prayer) or pray till both his feet and legs became swollen. He was asked why (he offered such an unbearable prayer) and he said, “Should I not be a thankful slave.”*”⁵⁵

Should we not be thankful to Allah (The Exalted) and offer at least the five obligatory prayers on time?

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ

“Assuredly there has come to you a Messenger from among yourselves, heavy upon him is your suffering; ardently desirous of your welfare, to Muslims is most Kind and Merciful.”⁵⁶

The explanation of this verse is: “The Messenger of Allah (May Allah bless him and grant him peace) is fully aware of the difficulties and sufferings of his followers because with this knowledge, his blessed heart would not be heavy upon him.”⁵⁷

The Messenger of Allah (May Allah bless him and grant him peace) being concerned for his followers who are in difficulty is not an innovated concept. There are many narrations on this matter; however, it is not only the Muslims but also the non-Muslims about whom he was concerned. It is worth mentioning one such incident:

Captures of Badar

After the prisoners had been captured in the battle of Badar, the Messenger of Allah (May Allah bless him and grant him peace) could not sleep. The companions (May Allah be pleased with them) asked, “What is the matter?” He said, “Can you not hear ‘Abbas (May Allah be pleased with him) in pain?”

⁵⁴ Surah Anfal. Surah No: 8. Verse: 33

⁵⁵ ibid

⁵⁶ Surah Tauba, Surah No: 9. Verse: 128

⁵⁷ Nur-ul-Irfan. Surah Taubah. Verse: 128

He gave a general order that all the captives should be well treated, though clearly, they had to be bound. But the thoughts of his uncle suffering such constraint prevented the Messenger of Allah (May Allah bless him and grant him peace) from sleeping that night. He gave orders that his bonds should be loosened.⁵⁸ So they loosened the bonds and the Messenger of Allah (May Allah bless him and grant him peace) said, "Loosen the rest of the captures too."⁵⁹

The Prophet (May Allah bless him and grant him peace) had great warmth and feeling towards our welfare.

*Anta Feehim Ne Adu Ko Bhi Liya Daman Me
Aysh Jawaaid Mubarak Tujhe Shedaie Dost*

In your presence to your enemies Allah showed grace:
To your friends He will surely grant a special place.

Couplet 14:

*Ranj A'da Ka Raza Charah Hi Kiya He Jab Unhe
Aap Ghustakh Rakhe Hilm Wa Shikabaie Dost*

O Raza! About his critics do not worry so much;
The Prophet's kindness has made them such.

Glossory of terms:

Ranj Ada = The anger of the enemies

Charah = Cure.

Aap Gustakh Rakhe = They became critics because of your kindness and patience.

Explanation: O Raza! There is no cure for the anger of the enemies as it is the Prophet's (may Allah bless him and grant him peace) patience and kindness that has made them disrespectful this is the reason at times he did not say anything to those who threatened, gave abusive or were harsh to the Prophet (may Allah bless him and grant him peace).

When the message of Islam was spreading daily the Quraysh would increase in their oppression. They gave him great difficulties, called him a magician, a liar, insane. The women of Makkah accumulated rubbish and threw it on the Prophet (may Allah bless him and grant him peace) when he walked down the streets of Makkah. They threw smelly stomach contents of dead animals on him when in prostration⁶⁰ etc. However, he did not give in.

Sayyida A'isha said, "...The Messenger of Allah did not take revenge for himself unless the honour of Allah was violated. Then he would take the revenge for the sake of Allah."⁶¹

Mercy Onto The Worlds

When people rejected the Prophet (May Allah bless him and grant him peace), in Taif, Sayyidina Jibreel (upon whom be peace) came to him and said, "Allah (The Exalted) has heard what your people say to you and how they reject you. He has ordered the angels of the mountains to obey whatever you tell them to do."

⁵⁸ Muhammad (May Allah bless him and grant him peace). Page: 151

⁵⁹ Madarij-un-Nabuwa. Vol. Page 164

⁶⁰ The beautiful Life of Muhammad (may Allah bless him and grant him peace).

⁶¹ Bukhari, Muslim & Abu Dawud. Shifa p.55

The angel of the mountains called him, greeted him and said, “Send me to do what you wish. If you wish, I will crush them between the two mountains of Makkah.” The Prophet (May Allah bless him and grant him peace) said, “Rather, I hope that Allah (The Exalted) will bring forth their loins those who will worship Allah (The exalted) alone and not associate anything with Him.”⁶²

This is exactly what happened, *SubhanAllah!*

It is related that when the Prophet had his tooth and blessed face injured on the day of the Battle of Uhud, it was practically unbearable for his companions. They said, “If only you would invoke a curse against them.” He replied, “I was not sent to curse, but I was sent as a summoner and as a mercy. O Allah guide my people for they do not know.”⁶³

It is related that when Sayyidina ‘Umar said to him, “My mother and father be you ransom, O Messenger of Allah! Sayidina Nuh invoked a curse against his people when he said (71:26) had you invoked a curse like that against us, we would have been destroyed to the last man. Your back has been trodden on, your face has been bloodied and your tooth has been injured, and yet you have refused to utter anything but good. You have said, ‘O Allah, forgive my people for they do not know’.”

Look at the perfection of generous, degree of virtue (ihsan), excellent character, generosity and extreme patience and forbearance exemplified by this statement. The Prophet (may Allah bless him and grant him peace) did not restrict himself to silence regarding them, but pardoned them, was compassionate to them, merciful towards them, supplication and interceded for them. He said, ‘Forgive’ or ‘Guide’, then apologised for their ignorance and said, ‘They do not know.’⁶⁴

He did not punish Labid ibn al A’zam when he used magic against him although he was informed about it and it was revealed to him with an explanation of what had happened. He did not even rebuke him, let alone punish him.

Nor did he punish ‘Abdullah ibn Ubay and other hypocrites despite the seriousness of what they had done and said about him. On the contrary, he said to the person who indicated that one of them should be killed, “No, let it not be said that Muhammad (may Allah bless him and grant him peace) kills his companions.”⁶⁵

Ya Ar-Hamar Rahimeen! Ya Ar-Hamar Rahimeen! Ya Ar-Hamar Rahimeen! Forgive us and grant us a drop from the endless oceans of the Prophet (may Allah bless him and grant him peace). Ameen, without test, efforts and with goodness and affection.

*Ranj A'da Ka Raza Charah Hi Kiya He Jab Unhe
Aap Ghustakh Rakhe Hilm Wa Shikabaie Dost*

O Raza! About his critics do not worry so much;
The Prophet’s kindness has made them such.

⁶² Bukhari, Muslim and the Six Books.

⁶³ Shifa. Page:55.

⁶⁴ Ibid.

⁶⁵ Muslim, Bukhari & Shifa p. 56.