

PREFACE

Praise be to Allah (The Exalted) the Creator of the Universe and the Sustainer of all the worlds. Who inspired His beloved, Sayyidina Muhammad (may Allah bless him and grant him peace) the Qur'an and wisdom, as a mercy unto the worlds.

Countless blessings and bounties of Almighty Allah be upon the beloved Prophet (may Allah bless him and grant him peace) the seal of all Prophets, the crown of the Universe and Mercy for all the worlds and to his family and his companions.

Imam Ahmad Raza Khan has always been a great inspiration in my life. When one studies his life, one will find that he sacrificed his life for the service of Islam. However, from all his services what influences me was his poetry in the praise of the Prophet (may Allah bless him and grant him peace) called Hadaiq-e-Bakhshish but the problem I found was that the language used was difficult to understand until I came across a book written on the explanation of Hadaiq-e-Bakhshish by Allama Faiz Ahmad Uwaisi. I enquired through a respected friend and All praise be to Allah I received 12 volumes in Urdu which has most of the explanation that covers the first part out of the two of Hadaiq-e-Bakhshish.

You have in your hands the first volume which consists of seven naats with the explanation. I have used simple language to cater for all and kept it brief so the reader gets an understanding of the couplet.

The purpose of this book is to increase the love of the Prophet (may Allah bless him and grant him peace) through the works of a lover of the Prophet (may Allah bless him and grant him peace). The Awliya state that the books not only contain the work but also the state (Haal) of the author. We are hopeful in receiving the love of the Prophet (may Allah bless him and grant him peace) through the poetry of Ala Hadhrat Imam Ahmad Raza Khan.

Alhamdulillah, I also would like to mention that whilst meeting and sitting in the company of some true lovers of the Prophet (may Allah bless him and grant him peace), this sinner has received some love too. My teachers namely Shaykh Muhammad Sadiq Alawi, Lancashire, UK and Sayyad Umar bin Hamid Al-Haddad, Madinah/Jiddah. Shaykh Muhammad Sadiq is the Khalifa of the Ghous of the time, Habib Ahmad Mashoor Al Haddad and Sayyad Umar bin Hamid Al-Haddad is the grandson of Habib Ahmad Mashoor Al-Haddad. They have truly changed my life and gifted this sinner their company. May Allah (The Exalted) give me the ability to receive more from them.

Hadaiq-e-Bakhshish is a very popular Urdu Naat book and widely used by the Scholars of Islam as well as public who recite the praise of the Messenger of Allah (may Allah bless him and grant him peace) all around the world. Hadaiq-e-Bakhshish has also been popular in the Arab world and has been translated into Arabic from Egypt.

Hadaiq-e-Bakhshish is such poetry that it is difficult to understand even by some scholars. However, the praise of the Messenger of Allah (may Allah bless him and grant him peace) that has been written has mostly been taken from the verses of the Qur'an and saying of the Prophet (may Allah bless him and grant him peace). It will be difficult for the public to understand this compilation especially for the English speakers. This is the reason why I have attempted to explain some of the praises (Naats) for the English speakers who have enthusiasm and keen interest in praising the Prophet (may Allah bless him and grant him peace).

His Naats were written within the boundaries of the Shariah. Every couplet is filled with pearls of 'Ilhaam' (divine inspiration). Ilhaam is that which is inspired by Allah (The Exalted) into the hearts of the Awliyah Allah. Just as the Ambiya receive Wahi or Revelation, so do the Awliyah receive Ilhaam. Each verse and stanza of his Poetry is the Commentary of the Qur'an and the Hadith of the Messenger of Allah (may Allah bless him and grant him peace). His Poetry was mainly in the Arabic, Urdu, and Persian languages.

Ala Hadhrat's (may Allah have mercy on him) Poetry was compiled to form the famous, Hidaiq-e-Bakhshish, (Gardens of Forgiveness). This famous Naat book is used throughout the world. A'la Hadhrat's (may Allah have mercy on him) humble compilations are read by all who wish to express and increase their love for the Messenger of Allah (may Allah bless him and grant him peace).

He was known as Imam-ul-Kalaam, Kalaam-ul-Imam (leader of poetry), Hassaan Al-Hind, Imam Ahmad Rida Khan. The true meaning of the naats that A'la Hadhrat wrote can only be understood by him and those who he explained them to.

I used "Al-Haqaiq Fil Hadaiq" the Sharah (explanation) of Hadaiq-e-Bakhshish by Allama Faiz Ahmad Uwaisi saab as a guide. A beautiful explanation, however, I found that in today's day and age the work lacked referencing. Hence, I used other sources to make this up and reference as much as possible. As well as revising the explanation some ahadith and references have been replaced which have been completed with various extracts taken from many books which puts across the same meaning and message. I am confident that the authentic teachings of Ahle Sunnah have been conveyed.

As far as I am aware there is not much work done on the explanation of Hadaiq-e-Bakhshish in English. In Shaa Allah I will be starting the next volume and do as much as I can.

I request all that you study this work and spread the love within the family, friends and the Ummah.

I ask Allah (The Exalted) that he accept this work from me and my friends who helped me complete this book and we pray that this work becomes a cause to save the Ummah from hardship and the Hell fire. All the beauty in this book is from Allah (The Exalted) and shortcomings are due to my ignorance. May Allah (The Exalted) accept this humble effort and grant me the ability to serve Islam and forgive my shortcomings. Ameen!

Muhammad 'Abd Al-Mannan

10th Shawwal
Sunday 24th June 2018

INTRODUCTION

In present times, some due to misunderstanding consider the immense love for our beloved Prophet (may Allah bless him and grant him peace) equivalent to polytheism (shirk). In spite of the fact that lovers of Prophet (may Allah bless him and grant him peace) consider him to be an “Abd (Slave) of Allah” and they have no intentions of comparing the Prophet (may Allah bless him and grant him peace) to Allah (The Exalted), the comparison only comes due to ill thinking of opponents who look for ways just to accuse Muslims of Shirk and Kufr but what they forget is that their false takfir would return back upon themselves rather than it being applicable on the accused.

Some also claim that we must not over praise the Prophet (may Allah bless him and grant him peace) so I need to ask some questions:

1. A) What is the limit of praise one can and cannot do?
B) What is the evidence from the Qur’an and Sunah?
2. Whatever the claim for the above, one must make sure a limit is not put-upon Allah!

Hence, we find that if you try to put a limit upon the praise of the Prophet (may Allah bless him and grant him peace), one will be putting a limit upon Allah (The Exalted) and this is the opposite of Tawheed.

Although we have the Qur’an and Sunnah as guidance, we forget to understand whose mighty word the Qur’an is and upon whom it was blessed upon. I believe that to understand the Qur’an and Sunnah it must be understood with love and in love of the Prophet (may Allah bless him and grant him peace). When one takes this path, one will never go astray. Hence, we will look at those who spent time with the Prophet (may Allah bless him and grant him peace) and what was their position on the love of the Prophet (may Allah bless him and grant him peace). This will be done throughout this book anyway, but I would like to mention at this point the Qur’an and Sunnah.

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

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. (Surah Tawba. Surah No:9. Verse:24)

This is an Explicit definite proof (Nas) in the Qur’an that Allah (The Exalted) and his Prophet (may Allah bless him and grant him peace) should be dearer to us than everything in the world i.e. our wealth, children, parents etc... Some people use this verse regarding struggle (Jihad) only, but they forget that loving Prophet (Peace be upon him) is mentioned before that, hence even Jihad without the love of Allah and his Prophet (may Allah bless him and grant him peace) would “not be” struggle (Jihad) in cause of Allah, rather it could lead one astray instead.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ
رَفِيقًا

“And whoever obeys Allah and His Noble Messenger, will be with those upon whom Allah has bestowed grace - that is, the Prophets and the truthful and the martyrs and the virtuous; and what excellent companions they are!” (Surah Nisa. Surah No:4. Verse:69)

The Reason Behind Revealing this Honourable Ayah

Hafiz Ibn Kathir: Ibn Jarir recorded that Sayyidina Sa'id bin Jubayr said, "An Ansari man came to the Messenger of Allah (may Allah bless him and grant him peace) while feeling sad. The Prophet (may Allah bless him and grant him peace) said to him, 'Why do I see you sad?' He said, 'O Allah's Prophet (may Allah bless him and grant him peace)! I was contemplating about something.' The Prophet (may Allah bless him and grant him peace) said, 'What is it?' The Ansari said, 'We come to you day and night, looking at your face and sitting by you. Tomorrow, you will be raised with the Prophets, and we will not be able to see you.' The Prophet (may Allah bless him and grant him peace) did not say anything, but later Sayyidina Jibreel came down to him with this Ayah, and the Prophet (may Allah bless him and grant him peace) sent the good news to the Ansari man."¹

Abu Bakr bin Marduwyah recorded it with a different chain from Sayyida 'A'ishah, who said; "A man came to the Prophet (may Allah bless him and grant him peace) and said to him, 'O Messenger of Allah! You are more beloved to me than myself, my family and children. Sometimes, when I am at home, I remember you, and I cannot wait until I come and look at you. When I contemplate about my death and your death, I know that you will be with the Prophets when you enter Paradise. I fear that I might not see you when I enter Paradise.' The Prophet (may Allah bless him and grant him peace) did not answer him until the above Ayah, was revealed to him."²

In the authentic Hadith collected in the Sahih and Musnad compilations, in multiple (Mutawatir) form, narrated by several Companions that the Messenger of Allah (may Allah bless him and grant him peace) was asked about the person who loves a people, but his status is not close to theirs. The Messenger said,

الْمَرْءُ مَعَ مَنْ أَحَبَّ

"One is with those whom he loves."

Sayyidina Anas commented, "Muslims were never happier than with this Hadith."¹ In another narration, Sayyidina Anas said, "I love the Messenger of Allah (may Allah bless him and grant him peace), Abu Bakr and 'Umar, and I hope that Allah will resurrect me with them, even though I did not perform actions similar to theirs."

This was a short taster to what is to come on the book.

¹ This Hadith was narrated in Mursal form from Masruq, 'Ikrimah, 'Amir Ash-Sha'bi, Qatadah and Ar-Rabi' bin Anas. This is the version with the best chain of narrators.

² This was collected by Al-Hafiz Abu 'Abdullah Al-Maqdisi in his book, Sifat Al-Jannah, he then commented, "I do not see problems with this chain."