

Lam Yaati Nadhiru Ka Fi Nadharin

لَوِيَّاتٍ نَّظِيرُكَ فِي نَظِيرٍ مِثْلٍ تَوْنُهُ شَدِيدًا جَانَا
جگ راج کوتاج توے سر سوجے تجھ کو شہ دوسرا جانا
الْبَحْرُ عَلَا وَالْمَوْجُ كَطَغْمِنٍ بَكِيْسٍ وَطُوفَانٍ هُوَ شَرِبَا
منجھار میں ہوں بگڑی ہے ہو اموری نیا پار لگا جانا
يَا شَمْسُ نَظَرْتُ إِلَى لَيْلِي حَيْثُ طَبِيرِي سِي عَرْضِي كَبْنِي
توری جوت کی جھلمجھل جگانے رچی مری شب نے دن بنانا
لَاكَ بَدْرٌ فِي الْوَجْهِ الْأَجْمَلِ خَطَاهُ مَزْزَلْفٍ اِبْرَاهِلَ
توے چندن چندر پر وکن ٹل رحمت کی بھرن بر جانا
أَنَا فِي عَطَشٍ وَسَخَاكَ أَمَّمْ أَيْ كَيْسُوكَ اِئْتِ اِيَّيْكَ
برن ہاے رم جھم رم جھم دو بوند ادھر بھی گرا جانا
يَا قَافِلَتِي زَيْدِي أَجَلُكَ رَحْمَةً تَشْتَبِكُ
مورا جیرا رجبے درک درک طیرے سے ابھی نہ سنا جانا
وَأَهْلُ السُّوَيْعَاتِ ذَهَبَتْ أَلْ عَهْدِ حَضْرٍ بَارِ كَهْت
جب یاد آوت مجھے کہ نہ پرت دردا وہ مدینہ کا جانا
الْقَلْبُ شَجَّ وَالْهَمُّ شَجُّونَ دَلَّ زَارِ حِيَا حَلَّ زِيْرِي حِيَا
پت اپنی بیت میں کا سے کہوں مورا کون ہے تیر سکا جانا
الرُّوحُ فِدَاكَ فَزِدْ حَرَقًا يَكُ شَعْلُهُ دُكْرُ بَرَزَنَ عَشَقَا
مورا تن من دھن سب پھونک یا یہ جان بھی پیار سجا جانا
بِسْ خَامَةٍ خَامٍ نَوَايَ رَضَانَهُ يَطْرُزْ مِي نِي رَنُگْ مِرَا
ارشاد اجبانا طق نتھانا چار اس راہ پڑا جانا

Explanation of each couplet

Couplet 1:

لَوِيَّاتِ نَظِيرِكَ فِي نَظَرٍ مِثْلِ تَوْنٍ شَدِيدٍ جَانَا
جَا رَا جَا كَو تَا جَا تُو رَا سَرْ سُو هِي تُو جَا كُو شَا هِي دُ سَا رَا جَانَا

Lam Yaati Nadhiruka Fi Nadharin Misle Tuna Shud Peda Jana
Jag Raaj Ko Taaj To Re Sar So He Tuj Ko Shahe Dusara Jana

*None like you was ever seen or created
Authority stands in your person consummated*

Glossary of Terms:

Arabic: **Lam Yaati** = Not to come. **Nadhiruka** = Like you.
Fi Nadharin = In any eye.

Persian: **Misle** = Like you. **Na Shud** = Not done.

Hindi: **Jag** = World. **Raaj** = Kingdom and authority. **Ko** = Of.
Taaj = Crown. **To Re** = Yours. **Sar** = Blessed head.
Sarso He = Fits.

Urdu: **Tujko** = You/Yours. **Shahe** = King of both worlds.
Jana = To be informed.

Explanation of the Couplet: O Prophet (may Allah bless him and grant him peace)! No one has been seen like you, just as O Prophet of authority, Allah (The Exalted) has not created anyone like you. The crown of ruling the universe is on your blessed head and you are the owner of the crown of both worlds therefore you are accepted as the King of both worlds.

A'la Hadrat is following the belief of the companions, Sayyidina Hassan bin Thabit said;

*My eyes have never seen anyone more handsome than you.
No woman has ever given birth to anyone more beautiful than you.
You have been created free from all faults,
As if you have been created in accordance with your own wishes.*

Authority

It has been narrated from Sayyidina Harith bin Usama bin Nu'man bin Basheer (may Allah be pleased with him) that the Prophet (may Allah bless him and grant him peace) bought a horse from a Bedouin. Later, the Bedouin denied that he sold the horse and demanded witnesses. Whomsoever came would rebuke the Bedouin saying how bad he was. The Prophet (may Allah bless him and grant him peace) would not say anything except the truth. (However, no one could be a witness, as they were not present at the time of the incident). Then Sayyidina Khuzaima (may Allah be pleased with him) came and said, "I bear witness to the fact that you (Bedouin) have sold to the Prophet (may Allah bless him and grant him peace)". The Prophet (may Allah bless him and grant him peace) asked, "How can you give witness when you were

not present?” He replied, “I bear witness because of your truthfulness.”¹ In another narration, “I have brought faith on your religion and I am certain to the fact that you have said the truth.”² The third narration, “If I would have faith on you when you bring the news from above the heavens then wouldn’t I bear witness on behalf of you against this Bedouin?”³ As for the reward, the Prophet (may Allah bless him and grant him peace) regarded his witness equal to the witnesses of two men and said, “To whomsoever Khuzaima bears witness for or against, then his witness will be sufficient.”⁴

From the above Ahadith, the Prophet (may Allah bless him and grant him peace) has exempted Sayyidina Khuzaima (may Allah be pleased with him) from the general rule mentioned in the Qur’an,

وَأَشْهَدُوا ذَوِي عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ

“and take for witness two persons from among you endued with justice.”⁵

Imam Ahmad Bin Hajar Makki writes; “He (may Allah bless him and grant him peace) is such a great vicegerent of Allah that Allah Almighty has given him the authority over the treasures of His generosity and His bounties and he (may Allah bless him and grant him peace) may grant from them to whomsoever he desires and may not give them from them to whomsoever he displeases”.⁶

On the authority of Sahihain that Barra Bin ‘Azib narrates that, his uncle called Abu Burda Bin Nayyar, slaughtered his sacrifice before the 'Eid prayer. When he found out that it was enough, he asked, “O Allah’s Prophet! I have a young she-goat which is better than an older sheep.” The Prophet said, “Sacrifice it in place of the first, but it will be not sufficient (as a sacrifice) for anybody else after you.”⁷ The book *Irshad al-Sari Sharh Sahih al-Bukhari* comments under this Hadith, “Meaning the Prophet (may Allah bless him and grant him peace) granted Sayyidina Abu Hurairah with one speciality which others don’t have any part of. This was because the Prophet (may Allah bless him and grant him peace) had the authority that he can exempt whom he wants from any *Hukm*, ruling.”⁸

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¹ Sunan Abi Da’ud, the book on al-Qadaa, the chapter on Idha ‘Alima al-Haakim Sidqa..., (Aaftaab ‘Alam press, Lahore), Vol: 2. Page:152. Sharh Ma’ani al-Aathaar, the book on al-Qadaa wa al-Shahadaat, the hadith Kifayat Shahadat Khuzaima, (H. M. Sa’eed company, Karachi). Vol:2. Page:310.

² Kanz al-Ammal, Hadith No:37038. (Muassas al-Risala, Beirut). Vol:13. Page:379. Al-Mu’jam al-Kabeer, Hadith No: 3730. (Al-Maktaba al-Faisaliyya, Beirut), Vol:4. Page:87. Asad al-Ghaaba, biography of Khuzaima Bin Thabit 1446, (Dar al-Fikr, Beirut). Vol:1. Page:697.

³ Kanz al-Ammal, Hadith No:37039, (Muassas al-Risala, Beirut). Vol:13. Page:380.

⁴ Al-Mu’jam al-Kabeer, narrating from Khuzaima, Hadith No:3730. (Al-Maktababa al-Faisaliyya, Beirut). Vol:4. Page:87.

Kanz al-Ammal, with reference to Abu Ya’la and others, Hadith# 37038, (Muassas al-Risala, Beirut), vol. 13, p. 380. Al Tareekh al-Kabeer, Hadith No:238. (Dar al-Baaz li al-Nashr wa al-Tawzee’, Makka al-Mukarrama). Vol: 1. Page:87.

⁵ Surah Talaq. Surah No:65. Verse:2.

⁶ al-Jowhar al-Munazzam, chapter six, (Al-Maktabat al-Qadiriyya, Jami’a Nizamiyya Razawiyya, Lahore), p. 42.

⁷ Sahih al-Bukhari, the book on al-‘Eidain, the chapter on al-Khutba Ba’a al-‘Eid, (Qadimi Kutub Khana, Karachi), vol. 1, p. 132.

Sahih Muslim, the book on al-Adaahi, the chapter on Waqtiha, (Qadimi Kutub Khana, Karachi), vol. 1, p. 154.

⁸ Irshad al-Saari Sharh Sahih al-Bukhari, the book on al-‘Eidain, Hadith# 965, (Dar al-Kutub al-‘Ilmiyya, Beirut), vol. 2, p. 657.

Couplet 2:

الْبَحْرُ عَلَا وَالْمَوْجُ كَطَغْمِنِ بَيْكِسٍ وَطُوفَانٍ هُوَ شَرِبَا
منجھار میں ہوں بگڑی ہے ہوا موری نیآ پار لگبنا

Al Bahru 'Ala Wal Mawju Tagaa
Manjdhar Me Hu Bhigri He Hawa

Man Bekasu Tufa Hosh Ruba
Mori Nayya Par Laga Jana

*Waves of stormy seas flout every rule
Please rescue my boat from the whirlpool*

Glossary of Terms:

Arabic: **Al Bahru** = Sea. **'Ala** = Height. **Mawju** = Waves. **Tagaa** = Stubborn.

Persian: **Man** = Me. **Be Kasu** = Dependant. **Tufan** = Whirlpool. **Hosh Ruba** = Something that brings mind to attention, giving peace.

Urdu: **Manjdhar** = Centre of sea. **Bhigri He Hawa** = Storm comparing it to bad times.

Hindi: **Mori** = Mine. **Nayya** = Boat. **Laga Jana** = Reach safely to the other side.

Explanation of the Couplet: The violent ocean has raised, and the waves are very strong. I am without friends or helpers, I have fallen into the mind-blowing whirlpool and my boat is trapped in the sea. The storm and the times of this era are bad, for the sake of Allah (The Exalted) steer my boat to shore, in other words, take me out from the sea of the disbelief of this time and steer me to safety of Islam, worship and following.

Istighatha

This is *Istighatha* also taught by the Prophet (may Allah bless him and grant him peace) in the form of *Durood Tunajeena*. Ibn Faqahani writes in *Fajar Muneer* a pious person who was called Shaykh Saalih Musa who was blind. He narrated his story to me that he was in a plane that started to fall. At that time, he fell asleep when the Messenger of Allah (may Allah bless him and grant him peace) taught him a Durood and said all the people in the plane recite a thousand times. They had not yet reached three hundred; the plane stopped falling and reached the destination.⁹

Durood-e-Tunajeena is usually found in books of Panj Surah.

Sayyidina 'Ali (may Allah be pleased with him) relates that three days after the Messenger of Allah's (may Allah bless him and grant him peace) physical passing, a villager came to the Messenger of Allah's (may Allah bless him and grant him peace) tomb and wept a great deal because of the Messenger of Allah's (may Allah bless him and grant him peace) passing. Clinging to the Messenger of Allah's (may Allah bless him and grant him peace) grave, in his grief, he started putting dust around the grave upon his head, saying, 'Ya RasoolAllah! We heard everything you said! Allah (The Exalted) revealed the Qur'an to you in which He has stated:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۗ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ

تَوَّابًا رَحِيمًا

⁹ Rowadhat ul Habab, Tafsir Ruhul Bayan and Munahaj Al Hasanaat the explanation of Dalalil ul Khayrat.

“And We have not sent any messenger, but that he should be obeyed by Allah’s will. 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.”¹⁰

Ya RasoolAllah! I have wronged myself greatly, by the numerous sins I have committed! I present myself before you! Please pray for my forgiveness!’ Sayyidina ‘Ali (may Allah be pleased with him) says, ‘A voice from the Messenger of Allah’s (may Allah bless him and grant him peace) tomb said, “(Go!) You have been forgiven.”¹¹ Allahu Akbar!

Al Bahru ‘Ala Wal Mawju Tagaa
Manjdhar Me Hu Bhigri He Hawa

Man Bekasu Tufa Hosh Ruba
Mori Nayya Par Laga Jana

*Waves of stormy seas flout every rule
Please rescue my boat from the whirlpool*

¹⁰ Surah Nisa. Surah 4: Verse: 64.

¹¹ Tafseer Ibn-e-Katheer and Tafseer-e-Qurtubi.

Couplet 3:

يَا شَمْسُ نَظَرْتُ إِلَى لَيْلِي چو بطیبہ رسی عرضے مکنی
توری جوت کی جھل جھل جگہں رچی مری شب نے نہ دن ہونا جانا

Ya Shamsu Nadharti Ilaa Laylee Choo Ba-Taiba Rasi Arze Bakuni
Tori Jowt Ki Jhal Jhal Jagh Me Rachi Mori Shab Ne Na Din Hona Jana

*On reaching Taiba, O Sun, you should pray
That this light may change my night into day*

Glossary of Terms:

Arabic: **Shams** = Sun. **Nadharti** = You see. **Ila Layli** = My nights.

Persian: **Choo** = When. **Ba-Taiba** = Madinah. **Rasi** = You reach. **Arze** =
One request. **Bakuni** = You do it.

Hindi: **Tori** = Yours. **Jowt** = Light. **Jhal Jhal** = Shining.
Jagh = World. **Rachi** = Brightness.

Urdu: **Shab** = Night, however, here meaning separation from beloved.
Na Din Hona Jana = Neither day, however, here meaning Meeting the beloved.

Explanation of the Couplet: O sun! You have seen my night and day. My day and night are in separation from the beloved. When you look at the green dome then request the one resting in it, O Prophet of light (may Allah bless him and grant him peace), your light has enlightened the world; however, my night is still dark and cannot be enlightened due to separation from you.

Hatred to Love

A Jew was reading the Torah, he saw on a page the name of our Prophet (may Allah bless him and grant him peace). Due to hatred he deleted the blessed name. The following day he opened the Torah and on the same page the blessed name appeared four times, in anger he deleted the blessed name. The third day he opened the Torah and saw on the same page the name of our Prophet (may Allah bless him and grant him peace) written 8 times and again he deleted them. On the fourth day, to his surprise, he saw the blessed name 12 times, now his state changed, the love for the Prophet (may Allah bless him and grant him peace) grew in his heart and he set off from Syria to see the Prophet (may Allah bless him and grant him peace). So, he travelled to Madinah however, when he arrived he met Sayyiduna 'Ali who told him that the Prophet (may Allah bless him and grant him peace) had passed away. Now he became restless and said, "I want to see any clothing the Prophet (may Allah bless him and grant him peace) wore." He inhaled the fragrance from the clothing, 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 straightaway. Sayyiduna 'Ali bathed, shrouded and buried him in cemetery of Madinah Jannat al Baqi.¹²

Ya Shamsu Nadharti Ilaa Laylee Choo Ba-Taiba Rasi Arze Bakuni
Tori Jowt Ki Jhal Jhal Jagh Me Rachi Mori Shab Ne Na Din Hona Jana

*On reaching Taiba, O Sun, you should pray
That this light may change my night into day*

¹² Nuzhatul Majalis. Vol:6. Page:144.

Couplet 4:

لَكَ بَدْرٌ فِي الْوَجْهِ الْأَجْمَلِ خَطْبَاهُ مَزْلِفِ أَيْرَاجِلِ
تَوَسَّعَتْ فِي رُؤْسِهِ رِجْدَانُ رَحْمَتِ كِي بَهْرِنِ بَرِجَانِ

Laka Badrun Fil Wajhil Ajmal
Tore Chandan Chandar Paru Kandal

Khat Hala Ma Zulf Abre Ajal
Rahmat Ki Bharan Barsa Jana

*Your face is like as bright as the full moon
Let your grace and light fall on me soon*

Glossary of Terms:

Arabic: **Laka** = For you. **Badrun** = Moon on the 14th night.

Fil = In. **Wajhil Ajmal** = Beautiful face of the Prophet (may Allah bless him and grant him peace).

Persian: **Khat** = Blessed beard. **Hala** = Halo. **Ma** = Light of the moon. **Zulf** = First part of the night. Metaphorically referred to as long hair. **Abre** = Cloud. **Ajal** = Fate.

Hindi: **Tore** = Yours. **Chandan** = Fragrance of sandal wood indicating the blessed face. **Chandar** = Moon. **Kandal** = Moon's circle.

Urdu: **Bharan** = Heavy showers.

Explanation of the Couplet: In beauty, the beautiful, handsome, fragranced blessed face is like the moon on the 14th night, your blessed ambergris hair is like clouds that shower the fate to the universe and your blessed forehead is like the moon that, has a halo with your beautiful beard, O mercy to the universe, blessed light, shower your blessings upon us with your mercy.

When the moon has a halo it rains heavily, hence *A'la Hadrat* is saying that around your illuminated face is the blessed beard, and blessed hair has a halo, hence shower your mercy. It is important to understand that when the companions and the Awliya tried to explain the Prophet (may Allah bless him and grant him peace) it was according to what they understood and received from the Prophet (may Allah bless him and grant him peace). Nothing can be compared to the Prophet (may Allah bless him and grant him peace) as everything was created with the Sadaqa and the light of the Prophet (may Allah bless him and grant him peace). Hence, our limited minds and the level of purity in the hearts can only understand by giving examples of things we can understand. The Prophet (may Allah bless him and grant him peace) is unique without any comparison.

Blessed Face

Sayyidina Abu Hurayrah (may Allah be pleased with him) states, "I have not seen anyone more beautiful than the Messenger of Allah (may Allah bless him and grant him peace) and on whose blessed face, it seemed as if the sun was moving."¹³

Sayyidina Abu Ish-haq (may Allah be pleased with him) says, "A person once asked Baraa bin 'Aazib (may Allah be pleased with him), "Was the blessed face of the Messenger of Allah (may Allah bless him and grant him peace) shining like a sword?" He replied: "No, but like a full-moon with its roundness."¹⁴

¹³ Mishkat.

¹⁴ Shama'il-e-Tirmidhi. Page:16.

This could mean, not shining like a sword as the sword shines from a secondary source and not heavy and firm like steel, however, more like the brightness of the moon on the 14th night with its light being original and perfectly round shaped. *SubhanAllah!*

Mercy and Grace

Are you not pleased that *Sayyidina* Ibrahim and *Sayyidina* 'Isa on the Day of Judgement will be amongst you, then he said both will be from my nation *Sayyidina* Ibrahim will say you are my supplication; my progeny, make me amongst your nation."¹⁵

In Sahih Muslim it is narrated that when it will be *Qiyamah*, all of the creation will be towards me, even *Sayyidina* Ibrahim. The Messenger of Allah (may Allah bless him and grant him peace) was granted three du'as which will certainly be accepted. The Messenger of Allah (may Allah bless him and grant him peace) said: "(1) Oh Allah! Forgive my ummah, (2) Oh Allah! Forgive my ummah and the third du'a I have saved for that day when the entire creation and even *Sayyidina* Ibrahim will turn towards me."¹⁶

It is evident in the Ahadith about *Shafa'at-e-Kubra* (The Highest Station of Intercession) that on the Day of Reckoning, it will be a very lengthy day that will not seem like its ending, the Sun will be just above our heads. Hell will be close by, the heat equivalent to that of ten years will be gathered in the Sun at this time and the heat will be so intense that we pray to Allah (The Exalted) to protect us from this. The ground will seep from the perspiration of the people, causing the perspiration to come up so high that it will cover up to the throats. People will be drowning in their own perspiration, choking so much so, as if their hearts will be in their throats. Every person will be drenched and so exhausted by the intensity of this heat that they will go out in search of an intercessor.

They will go to Prophet Adam, Prophet Nooh, Prophet Ibrahim, Prophet Musa, and Prophet 'Isa (upon whom be peace). Every Prophet will answer in the negative, by saying that the station of intercession is beyond them. Each one will send the people to the next, until we all go to *Shafi-ul-Muznibeen, Rahmatul lil Aalameen* (may Allah bless him and grant him peace) whom on hearing their pleas will say, "I am here to intercede, I am here to intercede." The Prophet (may Allah bless him and grant him peace) will then go into prostration and intercede. Allah (The Exalted) will then say, "O Muhammad (upon him peace) raise your head, and ask, your words will be heard and ask, so that your request may be fulfilled, and intercede, so that your intercession may be accepted."¹⁷

From this we find those who believed the Prophet (may Allah bless him and grant him peace) as both human and light will see the light on the Day of Judgement, they will be granted with the gathering of the Prophet (may Allah bless him and grant him peace) and will encounter such fragrance which they have never experienced.

Laka Badrun Fil Wajhil Ajmal
Tore Chandan Chandar Paru Kandal

Khat Hala Ma Zulf Abre Ajal
Rahmat Ki Bharan Barsa Jana

*Your face is like as bright as the full moon
Let your grace and light fall on me soon*

¹⁵ Al Haqaiq Fil Hadaiq. Vol: 2. Page:168 with reference to Ash-Shifa by Qadi Iyad.

¹⁶ Sahih Muslim. Vol:1. Page:273.

¹⁷ Sahih Bukhari. Vol:2. Page:1119. Ibn Maja. Page:320. Majmau Zawaid. Vol:10. Page:373.

Couplet 5:

أَنَا وَغَطِيشٍ وَسَخَاكَ أَمَّمْ أَيْ كَيْسُو پَاكِ أَيْ اِبْرَكِيمِ
بَرْسَانَ هَارِ رَحِيمِ جِيمِ رَحِيمِ جِيمِ دُو بَهْنِدِ اِدْهَرِ بِي كَرَا جَانَا

Ana Fi 'Atash-iw Wa Sakhaka Atam Ay Ghaysue Paak Ay Abre Karam
Barsan Hare Rhim Jhim Rhim Jhim Do Bhund Idhar Bhi Ghira Jana

*I am thirsty; you are a symbol of generosity
Not a shower, but a drop will satisfy me*

Glossary of Terms:

Arabic: Ana = Me. 'Atash = Thirst. Sakhaka = Your generosity.
Atam = Complete in all ways.

Persian: Ay Gaysue Paak = O blessed hair. Abre Karam = O cloud of generosity.

Hindi: Barsan Hare = One that rains. Rhim Jhim = Drizzle.

Urdu: Do Bhund = Two drops. Idhar = Towards me.
Ghira Jana = Keep giving.

Explanation of the Couplet: A'la Hadrat has imagined the blessed hair of the Prophet (may Allah bless him and grant him peace) as clouds of rain of generosity and that he is thirsty. O generous you are complete in forgiveness, O blessed hair. O clouds of generosity! Your rain of goodness is continuously falling on the earth, for the sake of Allah (The Exalted) grant us a couple of drops of mercy, these will be sufficient.

The thirst on the Day of Judgement will only be quenched by the *Houdhe Kowthar's* sweet water which has been granted to the Prophet (may Allah bless him and grant him peace), whomever he wants to give, is his choice. It is also because of the Prophet (may Allah bless him and grant him peace) the thirst will be quenched.

The Qur'an states;

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

*"We have indeed bestowed the Kawthar upon you."*¹⁸

When the tribe of Sayyidina Abdul Muttalib met together, there being forty in number, Sayyidina Ali Sayyidina Abu Talib's son tells us the Prophet (may Allah bless him and grant him peace) placed a small measure of food before them from which they all ate until they were full. The food that remained was equal to that at the beginning of the meal. Then, the Prophet (may Allah bless him and grant him peace) asked for a cup and they all drank from it until their thirst was quenched, and the same amount remained in the cup just as if none had drunk from it.

There is no end to the bounties and gifts from Allah to His Beloved Prophet (may Allah bless him and grant him peace) The amount of food and water was only minimal; however, it was sufficient for forty men. These incidents were building the love of the Prophet (may Allah bless him and grant him peace) into the companions.

¹⁸ Surah Kawthar, Surah No: 108. Verse:1.

Generosity

Sayyidina Abu Hurayrah (may Allah be pleased with him) reported, "While we were sitting with the Messenger of Allah (may Allah be pleased with him), a man came to him and said, "O Messenger of Allah (may Allah be pleased with him), I am undone." The Messenger of Allah (may Allah be pleased with him) asked him, "What has happened to you?" He said, "I had sexual intercourse with my wife while I was fasting." The Messenger of Allah (may Allah be pleased with him) then asked him, "Will you get a slave to free?" He said, "No." The Messenger of Allah (may Allah be pleased with him) asked, "Can you fast two consecutive months?" He said, "No." The Messenger of Allah (may Allah be pleased with him) said, "Have you means to provide food for sixty people?" He said, "No." He said, "Sit down." The Messenger of Allah (may Allah be pleased with him) then waited for a while, and meanwhile an 'Araq containing dates was brought to him, an 'Araq being a huge basket. He asked, "Where is the man who had questioned me?" He said, "(Here) I am." He said, "Take this and give it as charity." The man said, "Am I to give it to one who is poorer than I am, O Messenger of Allah (may Allah be pleased with him)? By Allah, there is no poorer family than mine between the two lava plains of *Madinah*." i.e. the two *Harras*. The Messenger of Allah (may Allah be pleased with him) then smiled so much so, that his eye-teeth became visible and said, "Give it to your family to eat."¹⁹

Subhan-Allah! The companion breaks *fardh* action, which is for Allah (The Exalted), but presents himself in the court of the Prophet (may Allah bless him and grant him peace). The companion is given three things to do to compensate for his breaking the fast, but he is unable to. He is then given another option, which he was worthier of, which the Prophet (may Allah bless him and grant him peace) gave him and that compensated for his breaking the fast. This is the authority given to the Prophet (may Allah bless him and grant him peace) by Allah (The Exalted). The message is clear; love the Prophet (may Allah bless him and grant him peace) and leave the rest to him.

Ana Fi 'Atash-iw Wa Sakhaka Atam Ay Ghaysue Paak Ay Abre Karam
Barsan Hare Rhim Jhim Rhim Jhim Do Bhund Idhar Bhi Ghira Jana

*I am thirsty; you are a symbol of generosity
Not a shower, but a drop will satisfy me*

¹⁹ Bukhari (Book of fasting) Vol:1. Page:733. Muslim. Vol:6. Hadith No:1907 and Mishkat (Book of fasting).

Couplet 6:

يَا قَافِلَاتِي زَيْدِي أَجَلَكُ رَحْمَةً بِرَحْمَتِ تَشْنِئَتِكَ
مُورَا جِيرَ الرَّجْمَةِ دَرَكُ دَرَكٍ طَيْرٌ سَابِحٌ سَابِحَانَا

Ya Qodfilati Zidi Ajalak
Mora Jira Larje Darak Darak

Rahme Bar Hasrate Tishna Labak
Taiba Se Abhi Na Suna Jana

*O pilgrims! In Taiba prolong your stay
My heart sinks at the thought of our going away*

Glossary of Terms:

Arabic: **Ya Qodfilati** = O travelling companions.

Zidi = Extend the stay. **Ajal** = Time of stay.

Persian: **Rahme** = Some mercy and generosity.

Bar Hasrate Tishna Labak = Small request upon the tongue of grief.

Hindi: **Mora Jira** = Native.

Larje = Dying for.

Darak = Throbbing for Taiba, Madinah.

Urdu: **Taiba Se Abhi Na Suna Jana** = Do not mention departing from Madinah just yet.

Explanation of the Couplet: O companions! Now that you have come to Madinah, extend the stay because the thirst of seeing the blessed tomb has still not quenched, my heart is continuously throbbing hence, do not mention departing now.

Those who love Madinah know that once one is there, he does not desire anything else; this is no exaggeration. However, with the hypocrites it is the opposite as they cannot wait to leave. The Qur'an mentions;

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ ۗ إِنَّا نُرِيدُونَ إِلَّا فِرَارًا

“And when a group among them said, “O people of Madinah! This is no place of stay for you, therefore go back to your homes”; and a group among them sought exemption from the Prophet by saying, “Our homes are unprotected” whereas their homes were not unprotected; they willed nothing except to flee.”²⁰

Sayyidina Abu Hurayra related, “The Messenger of Allah, (may Allah bless him and grant him peace) said, “Belief is attracted to Madinah as a snake is attracted to its hole.”²¹

Sayyidina Jabir said, “A Bedouin came to the Prophet (may Allah bless him and grant him peace) and gave allegiance to him in Islam. He came the next day with a fever and said, “Release me” three times. He said, “Madinah is like a furnace - it expels its impurities and purifies its good.”²²

Separation From The Beloved

²⁰ Surah Ahzab. Surah No:33. Verse:13.

²¹ Bukhari, Virtues of Madinah.

²² Ibid.

When the Messenger of Allah (may Allah bless him and grant him peace) passed away, it was as if Sayyidina Bilal had lost his voice, unable to speak. He could not stay in Madinah any longer.

Sayyidina Abu Bakr the Caliph pleaded with him to call the prayer once more, but Sayyidina Bilal's answer was: 'Ya Abu Bakr! Ask me what I wish, for I do not have the strength to call the prayer after the passing of the Messenger of Allah (may Allah bless him and grant him peace). Do not force me. Please let me be...' But Sayyidina Abu Bakr wanted to hear once more the beautiful Adhan which rung out in the days of old; he continued pleading with Sayyidina Bilal finally saying, 'After being deprived of their Messenger, should the nation be deprived of the Messenger's muezzin too?' Sayyidina Bilal finally gave in and went up the minaret, trying his utmost to hold back his tears, to make the call for the morning prayer. He could not contain himself, however, and began to weep. Sayyidina Bilal, unable to bring himself to make the call, despite all efforts, was pressed no further by Sayyidina Abu Bakr in this regard.

Sayyidina Bilal could not stay in Madinah any longer and the same morning he immediately left for the city of Damascus. He participated in battles on the frontiers so that he would become a martyr and be with the Messenger of Allah (may Allah bless him and grant him peace); but as a matter of Divine predestination, he returned alive after each battle. Years passed in such a state.

One night, he saw the Messenger in his dream. The Messenger said to him, "O Bilal! What is this pain? Is it not time for you to visit me?"

Sayyidina Bilal woke up in haste and immediately set off into the desert on his camel. After traveling for many days, he at last reached the radiant city of Madinah. He ran straight to the grave of the Prophet (may Allah bless him and grant him peace) before anyone could catch sight of him and collapsed on the grave upon reaching it. As he put his head on the grave he started to cry and said, 'I have come, O Messenger, I have come!' Just at that moment, the Prophet's grandsons Imam Hasan and Imam Hussain came. Seeing them, Sayyidina Bilal rose and embraced them tightly saying, 'O the lights of the Prophet's eyes!' Imam Hasan said, 'Bilal, I would like to ask you something, but will you do it for me?' Sayyidina Bilal responded, 'Tell me, my dear child, tell me!' Imam Hasan said, 'We long to hear you make the Adhan as you once did for the Prophet (may Allah bless him and grant him peace) at his masjid. We would like to hear it; will you make it?' 'I will make it for you,' replied Sayyidina Bilal. At noon, Sayyidina Bilal went up to the place where he used to make the call to prayer in the masjid of the Prophet (may Allah bless him and grant him peace). He began 'Allahu Akbar, Allahu Akbar!' in such a way that all of Madinah shook associating this sound with the Messenger of Allah (may Allah bless him and grant him peace). The mountains and rocks wailed with this deep cry. When Sayyidina Bilal reached 'Ashhadu an la ilaha ilallah' the whole city trembled and with 'Ashhadu anna Muhammadan Rasulallah!' everyone poured out onto the streets. People were asking each other if the Messenger had returned to the world; people were crying, wailing...

Sayyidina Bilal was trying not to choke on his tears to complete the call. But it was not possible... He could not contain himself..."²³ *Allahu Akbar!*

May Allah (The Exalted) give us the ability to have thirst for Madinah. A'la Hadrat's heart did not want to go back home. This was the nature and the thirst of his love, *SubhanAllah!*

Ya Qodfilati Zidi Ajalak
Mora Jira Larje Darak Darak

Rahme Bar Hasrate Tishna Labak
Taiba Se Abhi Na Suna Jana

*O pilgrims! In Taiba prolong your stay
My heart sinks at the thought of our going away*

²³ The Story of the Reed by Sufi scholar Osman Nuri Topbas, (2005) Istanbul: Erkam Publications, 120-121.

Couplet 7:

وَاهَا لِسُوَيْعَاتٍ ذَهَبَتْ أَلْ عَهْدِ حُضُورِ بَارِغَهْتِ
جَب يَادَاوَتِ مُعْجَسِ كَرَنَ پَرْتِ دَرْدَا وَه مَدِينَه كَا جَانَا

Wahan Lisuway'atin Dhahabat Aan Ahad Huzoor Baargahat
Jab Yaad Awat Muhe Karna Parat Darda Woh Madinah Ka Jana

*In Madinah I was always glad
Memory of that time now makes me sad*

Glossary of Terms:

Arabic: **Wahan Lisuway'atin** = Time spent. **Dhahabat** = Gone.

Persian: **Ahad** = To be present in the court of the Prophet (may Allah bless him and grant him peace). **Baargahat** = Gone.

Hindi: **Yaad Awat** = When remembered. **Muhe** = Me. **Karna Parat** = Not getting peace.

Urdu: **Darda** = O pain.

Explanation of the Couplet: How excellent was the short time in the presence of the Prophet (may Allah bless him and grant him peace)! When that time is remembered, my heart gets restless (to go to Madinah) its remembrance is very painful.

This state is granted to and felt only by those desirous of the Prophet (may Allah bless him and grant him peace).

In The Presence of the Prophet

(may Allah bless him and grant him peace)

It was during Ala Hadrat's second visit to the Haramain Sharifain that his aspiration to see the Prophet (may Allah bless him and grant him peace) became very great. Continuously reciting the Durood with great veneration and humbleness in front of the Rauza-e-Shareef of the Prophet (may Allah bless him and grant him peace), he felt confident of seeing the Prophet Muhammad (may Allah bless him and grant him peace).

It was during the second night of his visit to the doorstep of the Messenger of Allah (may Allah bless him and grant him peace) that he was given the opportunity of seeing the Prophet Muhammad (may Allah bless him and grant him peace). On that night, A'la Hadrat, in a state of total submission, lifted his pen and began writing a Naat in praise of the Prophet (may Allah bless him and grant him peace). The first line of that Naat is: "Wo Su'e La'la Zaar Phirte he ..."

The beautiful Naat continues praising the Beloved of Allah (may Allah bless him and grant him peace) and ends with the following verse, "Koyi Kyu Pooch Teri Baat Raza, Tujh Se Kutte Hazaar Phirte He."

Here, A'la Hadrat lowers himself to the extremes and addresses himself as the "dog" of the Prophet (may Allah bless him and grant him peace). At this point, he was given the opportunity of seeing, with his naked eyes, the beloved personality of the Prophet (may Allah bless him and grant him peace) standing beside the Rauza Mubarak, *Allahu Akbar!*

"Ar're Ai Raza Tere Dil Ka Pata Chala Ba Mushkil

Darre Roza Ke Muqaabil Wo Hume Nazar To Aaya

Ye Na Pooch Kaisa Paaya, Ye Na Pooch Kaisa Paaya

Tuje Humd He Khuda Ya, Tuje Humd He Khuda Ya”²⁴

Mowlana Abdur Rahman Jami

When Mowlana Abdur Rahman Jami went for Hajj, he intended to recite this Qasidah at the grave of the Messenger of Allah (may Allah bless him and grant him peace). The ruler of Makkah dreamt of the Messenger of Allah (may Allah bless him and grant him peace), who said to him, “Do not let him (Mowlana Jami) go to Madinah.” The Ruler of Makkah prohibited Mowlana Jami from leaving for Madinah but the Mowlana managed to leave for Madinah secretly. The Messenger of Allah (may Allah bless him and grant him peace) again came in the dream of the ruler of Makkah and said: “He has started for Madinah, do not let him on his way to Madinah.” Upon this, Mowlana Jami was brought back to Makkah, and imprisoned. The Messenger of Allah (may Allah bless him and grant him peace) again came in the dream of the ruler of Makkah, and said, “He is not guilty. He has composed a few couplets for me and wanted to recite them before my grave. If he recites them, I will bring forth my hand to shake with him and that may be a cause of confusion among the people.” *Allahu Akbar!*

Wahan Lisuway’atin Dhahabat Aan Ahad Huzoor Baargahat
Jab Yaad Awat Muhe Karna Parat Darda Woh Madinah Ka Jana

*In Madinah I was always glad
Memory of that time now makes me sad*

²⁴ The Life & Works of Imam Ahmad Raza Khan. Published by Raza Academy, Durban, South Africa.

Couplet 8:

الْقَلْبُ شَجَّ وَالْهَمُّ شَجُّونَ دِلْ زَارِجَانِ حَالِ زِيرِجُونِ
پت اپنی بیت میں کاسے کہوں مورا کون ہے تیرے سوا جانا

Al Qalbu Shajuw Wal Hammu Shujoon
Pat Apni Bapat Me Kase Kahu

Dil Zaar Chuna Jazayr Chunu
Mora Kown He Tere Siwa Jana

*No one will listen to my tale of woe
For help I have nowhere else to go*

Glossary of Terms:

Arabic: **Al Qalb** = The heart. **Shajuw** = Wound.
Wal Hammu and Shajoon = Degraded.

Persian: **Zaar** = Humble, weak. **Chuna** = Like.
Jazayr = Pressed. **Chunu** = Such honour.

Hindi: **Bapat** = Past incident.

Urdu: **Jana** = Recognised the beloved.

Explanation of the Couplet: My heart is becoming unsteady and I am facing difficulty and grief. My heart has become weak and wounded and my life is under great burden. O beloved! Who shall I complain to, who can I turn to?

The lover, Imam Buseri writes;

“Ya Akramal Khalqi Mali Man Aludhu Bi Hi;
Siwaka ‘Inda Hululil Hadithal ‘Amami”

*Oh best of creation, there is no one for me, save you:
Whom I can seek refuge in, at the times of hardship.*

Ya'foor the four-legged²⁵ lover

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 and asked, “What do you wish for?”

The four-legged animal replied, “My name is Yazid ibn Shihaab. Allah (The Exalted) placed me I 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 I am 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.²⁶

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 dismounted from him, he would send the four-legged animal to the house of the person he wanted to visit and Ya’foor would knock at the door with his head. When the owner of the house would answer the door, the

²⁵ We use this instead of donkey out of respect.

²⁶ Hujjatullah alal Alameen. Page: 460.

four-legged animal would signal to that person to go see the Prophet (may Allah bless him and grant him peace).

When the Prophet 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."²⁷

Al Qalbu Shajuw Wal Hammu Shujoon
Pat Apni Bapat Me Kase Kahu

Dil Zaar Chuna Jazayr Chunu
Mora Kown He Tere Siwa Jana

*No one will listen to my tale of woe
For help I have nowhere else to go*

²⁷ "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-Sijsi, 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 9:

الرُّوحُ فِدَاكَ فَزِدْ حَرَقًا يَكْ شَعْلَهُ دُكْرُ بَرَزَنٍ عَشَقًا
مُورَاتِنِ مَنْ دَهْنِ سَبِّ بَهُونِكِ يَا بَرِ جَانِ بِي سَايَرِ جَلَا جَانَا

Aruhu Fidaka Fazid Harqaa Yak Sha'la Dighar Barzan Ishqa
Mora Tan Man Dhan Sab Phunk Diya Ye Jaan Bhi Pyare Jala Jana

*Let my soul burn in your loves flame
To die in your service is my life's aim*

Glossary of Terms:

Arabic: Ar-Ruh = Soul, life. **Fidaka** = Sacrifice. **Fazid** = More.
Harqa = Fire, love.

Persian: **Yak Sha'la Dighar** = An attack of fire.
Barzan = Punishment. **Ishqa** = O desire.

Hindi: **Mora** = Mine. **Tan, Man, Dhan** = Body, Mind and wealth.
Phunk Diya = To blow up into flames.

Urdu: **Pyare** = O beloved. **Jala** = Burn.

Explanation of the Couplet: May my soul be sacrificed for you, make my burning desire increase and O desire of the Prophet (may Allah bless him and grant him peace)! Give me a flame from the fire of desire in my body, nature and in valuable wealth. The fire of desire for the Prophet (may Allah bless him and grant him peace) is raging, O beloved! I only have this one humble self left; you could have done the same with it so that I get eternal life.

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).²⁸ *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)."²⁹ *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), lets try and increase this daily In Sha Allah! Let burn in love in this world rather than burn in the hell in the hereafter!

Aruhu Fidaka Fazid Harqaa Yak Sha'la Dighar Barzan Ishqa
Mora Tan Man Dhan Sab Phunk Diya Ye Jaan Bhi Pyare Jala Jana

²⁸ Al Haqaiq Fil Hadaiq. Vol:2. Page:94.

²⁹ Ibid Page:113.

Let my soul burn in your loves flame
To die in your service is my life's aim

Couplet 10:

بس خامہ خام نوائے رضا نہ یطرز میری نہ یہ رنگ مرا
ارشاد اہبنا ناطق تھا ناچار اس راہ پڑا جانا

Bas Khamae Kham Nawae Raza Na Ye Tarz Meri Na Ye Rang Mera
Irshad Ahibba Natiq Tha Na Chaar Iss Raah Para Jana

*Raza! It is not my style or norm
Because friends wished I adopted this poetic form*

Glossary of Terms:

Urdu: Bas = Only. **Khamae Kham** = Weak, inexperienced writer. **Nawae** = Voice.
Na Ye Tarz Meri = The use of four languages Arabic, Persian, Hindi and Urdu is a
new way, not used before nor did my mind go towards this way. **Irshad** = To request.
Ahibba = Plural of beloved, friends. **Natiq** = One who says. **Na Char** = Forced.
Rah = Way, method in different languages. **Para Jana** = Go ahead.

Explanation of the Couplet: Being humble, A'la Hadrat is saying I have never practised writing in four languages. I have not used this new method before, nor did my mind go this way but what could I do, it was requested by friends. At the end I had no choice to say the praise of the Prophet (may Allah bless him and grant him peace) in this manner.

Friends meaning Hadrat Mowlana Muhibba Bakri Bihari who was a great scholar and *Khalifa* of A'la Hadrat Muhibba Bakrayrwiand Natiq meaning Hadrat Natiq who was a great follower; they requested such a *naat*.

Bas Khamae Kham Nawae Raza Na Ye Tarz Meri Na Ye Rang Mera
Irshad Ahibba Natiq Tha Na Chaar Iss Raah Para Jana

*Raza! It is not my style or norm
Because friends wished I adopted this poetic form*