

# *He Kalam-e-Ilahi Me Shams Udduha*

Explanation of each couplet

## **Couplet 1:**

*He Kalaam e Ilahi Me Shams Udduha, Tere Chehra-e Noor Faza Ki Qasam  
Qasam-e Shab-e Taar Me Raaz Ye Ta, Ke Habeeb Ki Zulfe Dota Ki Qasam*

Praising your face the Qur'an swears by the Sun and by lights,  
Meaning your two tresses it swears by the darkness of the night.

### **Glossary of Terms:**

**Kalam-e-Ilahi** = The Qur'an.

**Shams-ud-Duha** = Verse of Qur'an.

**Noor Faza Ki Qasam** = Oath upon the illuminated blessed face.

**Shabe Taar** = Two tresses (hair).

**Raaz** = Secret

**Zulfe Dota** = Blessed long hair.

**Explanation:** Allah (The Exalted) has taken an oath in the Qur'an about the blessed face and the blessed hair of the Prophet (May Allah bless him and grant him peace).

In Tafsir Azizi<sup>1</sup> under *Surah Wash-Shams Waduhaha*, it states this means the blessed face of the Prophet (may Allah bless him and grant him peace).<sup>2</sup>

### *Blessed Face*

To say '*Noor faza*' is not an exaggeration but reality. In the hadith the blessed face has been interpreted as the sun.

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.*"<sup>3</sup>

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.*"<sup>4</sup>

Sayyidina Ibn 'Abbas (may Allah be pleased with him) says: "*The blessed front teeth of the Messenger of Allah (may Allah bless him and grant him peace) were a bit wide. They were spaced and were not close together. When the Messenger of Allah (may Allah bless him and grant him peace) talked, a light emitting from his blessed teeth could be seen.*"<sup>5</sup>

### *Blessed Hair*

In the next couplet, it addresses about where Allah (The Exalted) has mentioned '*Wallayli*, this is an oath', regarding this it states in Tafsir Ruh Al Bayan and Tafsir Azizi that this refers to the blessed hair of the Prophet (may Allah bless him and grant him peace). This is the reason the companions would sacrifice everything for one strand of the blessed hair.

Sayyidina Anas bin Maalik (may Allah be pleased with him) says that the Messenger of Allah (may Allah bless him and grant him peace) came (from Muzdalifah) to Mina and pelted

<sup>1</sup> In Chapter thirty p.188. Also, in Ruhul Bayan, vol: 6, p. 713. Tafsir-e-Azizi, part 30, p. 217. Tafsir-e-Kabir, vol: 8, p. 596.

<sup>2</sup> Ruh Al-Bayan. Vol:6. p.713. Tafsir Kabir. Vol: 8. P. 596

<sup>3</sup> Mishkat

<sup>4</sup> Shamail-e-Tirmidhi. p.16

<sup>5</sup> ibid p. 18

stones on '*Jamarah tul Uqba*' and then gave the sacrifice and then went to his house, then he called the barber and got the hair from the right side of his blessed head removed and gifted them to Sayyidina Abu Talha Ansaari (may Allah be pleased with him) he then got the hair from the other right<sup>6</sup> of his blessed head removed and gave that to Sayyidina Abu Talha Ansaari (may Allah be pleased with him) and said, "*Distribute these hair amongst the companions.*"<sup>7</sup>

*Allahu Akbar!* Why did the Messenger of Allah (may Allah bless him and grant him peace) do this? So that the Ummah who were going to come after him could at least see part of him.

According to '*Mawwahib*', Sayyidina Anas (may Allah be pleased with him) narrates that the companions assembled around the Messenger of Allah (may Allah bless him and grant him peace) while he was having his hair removed. They seized the opportunity to take possession of his hair the moment it was removed without allowing it to descend upon the ground.<sup>8</sup>

*Subhanallah!* This was the love of the companions of the Messenger of Allah (may Allah bless him and grant him peace), they did not want the hair to descend upon the ground due to respect. They cherished it more than their lives and passed it down generation after generation. They took the blessed hair with them when they left the blessed lands for spreading the religion of Islam and all praise to Allah (The Exalted) it has reached us.

Sayyidina Muhammad bin Sireen narrates: "I informed Sayyidina 'Ubaidah (may Allah be pleased with him) that I have in my possession few strands of the Messenger of Allah's (may Allah bless him and grant him peace) hair which was acquired through the good offices of Sayyidina Anas (may Allah be pleased with him)." Upon this Sayyidina 'Ubaidah (may Allah be pleased with him) declared: "Even if I possess a single strand of his holy hair, I will cherish it as more beloved and precious than the whole world and whatever it contains."<sup>9</sup> *Allahu Akbar!*

*He Kalaam e Ilahi Me Shams Udduha, Tere Chehra-e Noor Faza Ki Qasam  
Qasam-e Shab-e Taar Me Raaz Ye Ta, Ke Habeeb Ki Zulfe Dota Ki Qasam*

Praising your face the Qur'an swears by the Sun and by lights,  
Meaning your two tresses it swears by the darkness of the night.

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<sup>6</sup> This term is used in respect.

<sup>7</sup> Bukhari, Muslim & Mishkat

<sup>8</sup> Muslim

<sup>9</sup> Faizan-e-Sunnah, p. 519

## Couplet 2:

*Tere Khulq Ko Haq Ne Azeem Kaha, Teri Khalq Ko Haq Ne Jameel Kiya  
Koyi Tujh Sa Huwa He Na Hoga Shaha, Tere Khaaliqe Husn o Adaa Ki Qasam*

Allah describes your morality and your birth as the climax of His creation  
None was ever like you; in the future also like you there will be none.

### Glossary of Terms:

**Khulq** = Favours. Character. Morality.

**Haq** = Allah.

**Azeem** = Beyond Excellent.

**Khalq** = Creation.

**Jameel** = Beautiful.

**Husn o Adaa** = The likes of.

**Explanation:** The first couplet it is referring to the character and beauty of the Prophet (may Allah bless him and grant him peace). Allah mentions in the Qur'an: وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنٍ <sup>10</sup> *“And indeed you possess an exemplary character”* and <sup>11</sup> *“We have indeed created man in the best shape.”* Majority of the explanations of this verse are unanimous that this is speaking about the Prophet (may Allah bless him and grant him peace) and is only for him.

In Muslim narrated by Sayyiduna Sa'ad bin Hisham bin Aamir that when ask about the character Prophet (may Allah bless him and grant him peace), Sayyiduna A'isha (May Allah be pleased with her) said it is the Qur'an.

When Sayyidina Sa'ad bin Hashim bin 'Amir Yazid ibn Bayunus went to the mother of the faithful, Sayyida 'A'isha and said, 'O mother of the faithful! What were the manners of the Prophet of Allah (may Allah bless him and grant him peace) like?' She replied, 'his manners were the Qur'an.'<sup>12</sup>

The Qur'an states:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

*“And indeed you possess an exemplary character.”*<sup>13</sup>

All the excellent characters in the Qur'an are in the Prophet (may Allah bless him and grant him peace). In one place it states; قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ *“Qul Mata 'uddunya Qaleel”* *“... Say (O beloved) the usage of this world is mearge..”*<sup>14</sup> The world is only little in the court of Allah (The Exalted), however, about the Prophet (may Allah bless him and grant him peace) it states *“And indeed you possess an exemplary character”*<sup>15</sup>, where does it end?

Imam Buseri in Qasida Burda writes;

*“Faqaṅ Nabīyyeena Fi Khalqin Wa Fi Khuluqin, Walam YudaNuhu Fi 'Imin Wala Karami”*<sup>16</sup>

He transcends the Prophets, physically and in noble character

<sup>10</sup> Surah Qalam. Surah No: 68. Verse: 4

<sup>11</sup> Surah Teen. Surah No: 95. Verse: 4

<sup>12</sup> Muslim.

<sup>13</sup> Surah Qalam. Surah No:68. Verse:4

<sup>14</sup> Surah Nisa. Surah No:4. Verse: 77

<sup>15</sup> Surah Qalam. Surah No: 68. Verse: 4

<sup>16</sup> Chapter three. Verse: 10.

And the other Prophets cannot come near him in knowledge and noble nature kindness.

What can be greater than Allah (The Exalted) Himself mentioning everything of the Prophet (may Allah bless him and grant him peace) this shows the love of Allah (The Exalted). This has not been mentioned about any Prophet.

How great is the Prophet (may Allah bless him and grant him peace) that Allah (The Exalted) has mentioned different parts of the Prophet (may Allah bless him and grant him peace).

The creation of the Prophet (may Allah bless him and grant him peace) is made beautiful, when he was in the womb of his blessed mother she did not have any difficulty which is felt by all mothers to be. He was born without the umbilical cord, without the umbilical code the foetus (baby) can not survive. Unlike others he was feed with the Noor of Allah (The Exalted). When he was born he was born clean without the need of bathing, light emitted to the extent the palaces of Syria could be seen by his blessed mother, with the Noor of the Prophet (May Allah bless him and grant him peace) his blessed mother was able to see so far. The idols fell face down and the Ka'bah was in the state of spiritual ecstasy (Wajd).<sup>17</sup>

This is why Sayiduna Hassan ibn Thabit states;

*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.*

Allah (The Exalted) mentions is other verses;

*The Blessed Heart*

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ

*"The heart did not deny, what is saw."<sup>18</sup>*

*The Blessed Tongue*

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ

*"And he does not say anything by his own desire."<sup>19</sup>*

*The Blessed Eyes*

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ

*"The sight did not shift, nor did it cross the limits."<sup>20</sup>*

*The Blessed Face*

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

*"We observe you turning your face, several times towards heaven."<sup>21</sup>*

*The Blessed Hand and Blessed Neck*

وَلَا يَجْعَلُ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطُهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

<sup>17</sup> Sharah Hadaiq-e-Bakhshish. Vol: 3. P. 468

<sup>18</sup> Surah Najam. Surah No: 53. Verse: 11.

<sup>19</sup> Surah Najam. Surah No: 53. Verse: 3.

<sup>20</sup> Surah Najam. Surah No: 53. Verse: 17.

<sup>21</sup> Surah Baqarah. Surah No: 2. Verse: 144.

*“And do not keep your hand tied to your neck open it completely.”<sup>22</sup>*

*Blessed Chest and Blessed Back*

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

*“Did We not widen your bosom for you?”<sup>23</sup>*

Imam Buseri states: *A'yal Wara Fahum Ma'nahu Falaysa Yura, Lil Qurbi Wal Bu'di Fihi Ghayru Mun Fakhim*<sup>24</sup>

*His perfect inner nature made people helpless from comprehending, so it was not understood, Those near and far, except according to their imperfect understanding.*

Mulla 'Ali Qari in *Jam'i al-Wasail* and Imam Qurtubi in the book of Salaah have mentioned a statement of an Arif (knower) that the Prophet's (may Allah bless him and grant him peace) complete beauty has not been made apparent to us, if it did then we would not be able to see him.<sup>25</sup>

All who have praised the Prophet (may Allah bless him and grant him peace) have done so according to their own capacity. The Prophet's (may Allah bless him and grant him peace) status is so great that no one can praise him. How can anyone praise when Allah (The Exalted) has praised him. The praise of the Prophet (may Allah bless him and grant him peace) is similar without comparison to an endless ocean.

*Tere Khulq Ko Haq Ne Azeem Kaha, Teri Khalq Ko Haq Ne Jameel Kiya  
Koyi Tujh Sa Huwa He Na Hoga Shaha, Tere Khaaliqe Husn o Adaa Ki Qasam*

Allah describes your morality and your birth as the climax of His creation  
None was ever like you; in the future also like you there will be none.

<sup>22</sup> Surah Bani Israeel. Surah No: 17. Verse: 29.

<sup>23</sup> Surah Alam Nashrah. Surah No: 94. Verse: 1-3.

<sup>24</sup> Qasia Burda. Chapter: 3. Verse:19.

<sup>25</sup> The same can be found in Jawahir al-Bihar, Vol: 2. Page: 5.

### Couplet 3:

*Woh Khuda Ne He Martaba Tujh Ko Diya, Na Kisi Ko Mile Na Kisi Ko Mila  
Ke Kalaam e Majeed Ne khaa-ee Shahaa, Tere Shehro Kalaam o Baqa Ki Qasam*

Allah has given you a unique position from Eternity to Eternity;  
The Qur'an takes an Oath to protect the honour of your name, word and city.

#### Glossary of Terms:

**Khuda** (Persian) = Allah.

**Martaba** = Rank.

**Kalam-e-Majeed** = The Qur'an.

**Shehro Kalam o Baqa** = city, speech and life.

**Explanation:** Allah (The Exalted) has given you such a status not given to anyone before or after, the Qur'an takes oath on your city, speech and life.

The Qur'an takes oath about many things, however, Ala Hadhrat has mentioned only three in the couplet.

لَا أَقْسِمُ بِهَذَا الْبَلَدِ - وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

*"I swear by this city. For you (O beloved) are in this city."*<sup>26</sup>

وَقِيلَهُ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ

*"And by oath of the saying My Prophet "O my Lord! These people do not accept faith!"*<sup>27</sup>

لَعَذْرِكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

*"By your life O beloved.."*<sup>28</sup>

وَالْعَصْرِ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

*"By oath of this era of yours (O beloved)."*<sup>29</sup>

In these verses Allah (The Exalted) has taken oath by those things that have connection with the Prophet's (may Allah bless him and grant him peace) self (Zaat). The scholars states that Allah (The Exalted) has taken oath by His own Self (Zaat) for instance

فَاذْكُرْكَ "So O beloved, by oath of your Lord."<sup>30</sup> Imam Zarqani states that Allah (The Exalted)

in the Qur'an has taken oath by His Lordship in seven places. Out of the seven, the Prophet (may Allah bless him and grant him peace) has been added in five specifically and other two also in connection with the Prophet (may Allah bless him and grant him peace) this is also highlights the greatness of the Prophet (may Allah bless him and grant him peace).<sup>31</sup>

Shah Abdul Haq in Madarij an Nabuwwah<sup>32</sup> "*Fawa Rabbika*" (Oath of your Lord) is used in love and it is the oath of the Prophet (may Allah bless him and grant him peace).

<sup>26</sup> Surah Balad. Surah No: 90. Verse: 1-2

<sup>27</sup> Surah Zookhruf. Surah No: 43. Verse: 88.

<sup>28</sup> Surah Hijr. Surah No:15. Verse: 72

<sup>29</sup> Surah 'Asr. Surah No: 103. Verse: 1

<sup>30</sup> Surah Nisa. Surah 4. Verse: 65

<sup>31</sup> Sharah Hadaiq-e-Bakhshish. Vol:3. P.475

<sup>32</sup> Vol: 1, p. 65.

It is noteworthy that due to the strength of the purity of Allah (The Exalted) we would not receive Him directly, hence Allah (The Exalted) put His representative who is from His Light robed in the form of a human so that we can get some understanding of Allah (The Exalted) through the Prophet (may Allah bless him and grant him peace). Also, Allah (The Exalted) is the Lord of all the worlds, however, He specifically pays attention towards His beloved (may Allah bless him and grant him peace).

All the explainers of this verse are unanimous that لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ *“By your life O beloved...”*<sup>33</sup>

that Allah (The Exalted) has taken oath on the life of the Prophet (may Allah bless him and grant him peace).

Allah (The Exalted) has never taken oath on anybody else’s life, *“La’amruka”*. There are different interpretations of this, however, in *Ruhul Bayan* it states Allah (The Exalted) has taken oath by the life of Mustafa (may Allah bless him and grant him peace).

*Woh Khuda Ne He Martaba Tujh Ko Diya, Na Kisi Ko Mile Na Kisi Ko Mila  
Ke Kalaam e Majeed Ne khaa-ee Shahaa, Tere Shehro Kalaam o Baqa Ki Qasam*

Allah has given you a unique position from Eternity to Eternity;  
The Qur’an takes an Oath to protect the honour of your name, word and city.

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<sup>33</sup> Surah Hijr. Surah No: 15. Verse:72

**Couplet 4:**

*Tera Masnade Naaz He Arshe Baree, Tera Mehrame Raaz He Rooh e Ameen  
Tu Hi Sarware Har Do Jahaan He Shaha, Tera Misl Nahi He Khuda Ki Qasam*

Your seat is in Heaven; your trusted friend Gibreel;  
By Allah! In authority and in status you have absolutely no equal.

**Glossary of Terms:**

**Masnad Naaz** = Sitting in a Exalted place with majesty.

**Arsh Bari** = The Arsh.

**Mehram-e-Raaz** = Knower of secrets.

**Rooh Ameen** = Sayyiduna Gibreel.

**Sarware Do Jahaan** = King of both aboard.

**Misal Nahi** = No one like you.

**Explanation:** Your place is in the Heaven, your friend and the knower of secrets is Sayyiduna Gibreel, you are the King of both a-boards. By Allah! There is no one equal to you.

*Me'raj*

The Me'raj is a great miracle of the Prophet (may Allah bless him and grant him peace) and a great favour of Allah (The Exalted) and from this the closeness is apparent, which has not been granted to anyone in the creation. The Journey from Makkah to Jerusalem in a portion of the night is proven from the Qur'an and travelling through the stages of the heavens was to physically gain the closeness and this is proven from authentic ahadith. It took place with both the physical and soul upon the Buraq with Sayyiduna Jibreel, with honour, leading the Prophets in prayer in Masjid-e-Aqsa, then journeying through the heavens, Sayyiduna Jibreel opened all the doors in the heavens, to see Prophets on each heaven according to their status, travelling where no creation has been, leaving Sayyiduna Jibreel no choice but say I cannot go any further, going into the presence and closeness to Allah (The Exalted) which cannot be comprehended. The Prophet (may Allah bless him and grant him peace) also being blessed with mercy, favour, knowledge, accepting the gift of Salaah, gaining intercession, seeing Hell fire and Paradise, and much more; then coming back giving the news to the non-Muslims who were objecting but the Prophet (may Allah bless him and grant him peace) described the structure and model of Masjid-e-Aqsa, informing them of the caravan who went to Syria and their conditions all proven from ahadith.

This will be discussed in detail in the next volume in Qasida Me'raj In Shaa Allah!

Ghous-e-Azam Shaykh Abdul Qadir Jilani said; "The Ahle Sunnah believe that Allah (The Exalted) will give our Prophet (may Allah bless him and grant him peace) who is the greatest amongst the Prophets on the day of judgement to sit with Allah (The Exalted) upon the Arsh."<sup>34</sup> *Allahu Akbar!*

When Sayyiduna Jibreel would visit the Prophet (may Allah bless him and grant him peace) it was in the form of a companion, Sayyiduna Wahi Qalbi, however, when he would visit other Prophets he would come in the form of one human or another, he never came in his original form nor has any Prophet seen him. This is a speciality for the Prophet (may Allah bless him and grant him peace), he saw Sayyiduna Jibreel in his original form twice and in disguise 24,000 times. Other angels also visited; as Sayyida Halima states that the angles would rock the cradle of the Prophet (may Allah bless him and grant him peace).<sup>35</sup>

<sup>34</sup> Ghunya tut Talibeen. P.174

<sup>35</sup> Jawahir Bihar, Vol:6. p. 11



When the Prophet (may Allah bless him and grant him peace) was looked after by Sayyidina Abu Talib at the age of eight, Allah (The Exalted) ordered Sayyidina Israfil to stay in the company of the Prophet (may Allah bless him and grant him peace) till the age of eleven, however, he did not make himself apparent.<sup>36</sup>

In the hadith it states at one time 17,000 angels would protect the Prophet (may Allah bless him and grant him peace) be in sleep or wakefulness.<sup>37</sup>

Wherever the Prophet (may Allah bless him and grant him peace) went the angles would walk behind and he would instruct his companions do not walk behind me as the angles walk behind me.<sup>38</sup> There are many other ahadith, however, these should suffice.

*Tera Masnade Naaz He Arshe Baree, Tera Mehrame Raaz He Rooh e Ameen  
Tu Hi Sarware Har Do Jahaan He Shaha, Tera Misl Nahi He Khuda Ki Qasam*

Your seat is in Heaven; your trusted friend Gibreel;  
By Allah! In authority and in status you have absolutely no equal.

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<sup>36</sup> Safar As Sa'adat, Vol:1, p. 5

<sup>37</sup> Ibid. Vol:3 p.61

<sup>38</sup> Ibid. Vol:3. p.378

**Couplet 5:**

*Yehi Arz He Khaaliqe Ard o Samaa, Wo Rasool He Teray, Me Bandah Tera  
Mujhe Unki Jawaar Me Day Woh Jagah, Keh He Khuld Ko Jiski Safa Ki Qasam*

O Allah! The place near your Prophet is praised even by Paradise;  
Allow me to move into that place into place so that I may become virtuous and wise.

**Glossary of Terms:**

**Arz** = Request.

**Khaliq Ard o Sama** = Creator of earth and sky.

**Jawaar** = Neighbour.

**Khuld** = Paradise.

**Safa** = Purity.

**Explanation:** O Creator and King of the Heavens and earth, I request a place next to the Prophet (may Allah bless him and grant him peace) as I am Your servant and he is Your Messenger (may Allah bless him and grant him peace) as even Paradise has sworn by its purity.

Imam Ahmad Raza is giving a lesson on getting close to the Prophet (may Allah bless him and grant him peace). Even though it may not be possible to be buried next to or near him in Jannat al Baqi after one dies our body will be buried in Jannat al Baqi.

Therefore, 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)."<sup>39</sup>

We pray that Allah (The Exalted) grants us to be with the Prophet (may Allah bless him and grant him peace) in paradise, we are not worthy, but we look at their generosity.

*Yehi Arz He Khaaliqe Ard o Samaa, Wo Rasool He Teray, Me Bandah Tera  
Mujhe Unki Jawaar Me Day Woh Jagah, Keh He Khuld Ko Jiski Safa Ki Qasam*

O Allah! The place near your Prophet is praised even by Paradise;  
Allow me to move into that place into place so that I may become virtuous and wise.

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<sup>39</sup>. Bukhari in Sahih.

**Couplet 6:**

*Tu Hee Bando Pe Karta He Lutf o Ata, He Tujhi Pe Bharosa Tujhi Se Dua  
Mujhe Jalwah e Pak Rasool Dikha, Tujhe Apne Hi Izz o Ala Ki Qasam*

O Allah! I pray to you in the Name of Your Generosity and Grace.  
Show me a glimpse of Your Beloved Prophet's bright face.

**Glossary of Terms:**

**Lutf** = Affection.

**Ata** = Forgiveness, generosity.

**Bharosa** = Rely, trust.

**Dua** = Request.

**Jalwa** = Vision.

**Iz o Ala** = Honour and Highness.

**Explanation:** O Allah! You are affectionate, forgiving and generous to Your servants, I rely upon You and pray to You, I take on oath upon Your Honour and Highness to show the blessed Prophet (may Allah bless him and grant him peace) so that I can quench my thirst.

In this couplet Ala Hadhrat has given advice on how to see the vision of the Prophet (may Allah bless him and grant him peace), and that is to live and die for the Messenger of Allah (may Allah bless him and grant him peace).

This is such advice that many have been fortunate to see the Prophet (may Allah bless him and grant him peace) in dreams and some who see in the states of wakefulness, Ala Hadhrat is amongst those who saw in the state of wakefulness. It was during Ala Hadhrat's second visit to the Haramain<sup>40</sup> 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 golden Mesh (Rowza), he felt confident of seeing the Prophet (may Allah bless him and grant him peace).

It was during the second night of his visit to the doorstep of the Messenger of Allah (may Allah bless him and grant him peace) that he was given the opportunity of actually seeing the blessed personality of the Prophet (may Allah bless him and grant him peace). On that night, Ala Hadhrat in a state of total submission, lifted his pen and began writing a Naat. The first line of that Naat is: "*Wo Soo'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 Pooche Teri Baat Raza, Tujh Se Kutte Hazaar Phirte He*"

Here, Ala Hadhrat lowers himself to the extremes and addresses himself as the 'dog' of the Prophet (may Allah bless him and grant him peace) and sees the beloved Prophet (may Allah bless him and grant him peace) removing the veils.

"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 Hamd He Khuda ya, Tuje Hamd He Khuda ya."

*Tu Hee Bando Pe Karta He Lutf o Ata, He Tujhi Pe Bharosa Tujhi Se Dua  
Mujhe Jalwah e Pak Rasool Dikha, Tujhe Apne Hi Izz o Ala Ki Qasam*

O Allah! I pray to you in the Name of Your Generosity and Grace.  
Show me a glimpse of Your Beloved Prophet's bright face.

<sup>40</sup> Blessed Cities of Makkah and Madinah.

### Couplet 7:

*Mere Gar Chay Gunah He Had Se Siwa, Magar Un Se Ummeed He Tujh Se Rajaa  
Tu Raheem He Unka Karam He Gawah Woh Kareem He Teri Ata Ki Qasam*

I seek Your forgiveness for my serious sins, O Allah Almighty!  
For the sake of your Merciful Prophet take pity on me.

#### Glossary of Terms:

**Mera Gar Chay Gunah** = Although my sins.

**Had Se Siwa** = To much/over limit.

**Ummeed He Tujh Se Rajaa** = Having faith in something.

**Explanation:** Although my sins are limitless, yet I have hope in the Prophet (may Allah bless him and grant him peace) and O Lord of all the worlds! I have faith in You because You are *Ar Hamar Rahimeen* and the Prophet (may Allah bless him and grant him peace) is a witness to that and O Messenger of Allah (may Allah bless him and grant him peace) you are most kind and generous and Allah is the witness to that.

Ala Hadhrat in this couplet has given advice of salvation in the hereafter. In Bukhari there is a hadith al Qudsi Narrated Sayyidina Abu Hurayra that the Prophet (may Allah bless him and grant him peace) said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him).'"<sup>41</sup>

In the Qur'an it states;

يَا بَنِي آدْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْئَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْكَافِرُونَ

*"O my sons, go and search for Yusuf and his brother, and do not lose hope in the mercy of Allah; indeed none lose in the mercy of Allah except the disbelieving people."*<sup>42</sup>

One of the men of knowledge, Al-Husayn ibn al-Fadl said: "He honoured him with two of His own names: the "compassionate" and the "merciful" (Ra'uf, Rahim)." The same point is made in another verse:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ

*"Allah has indeed bestowed a great favour upon the Muslims, in that He sent to them a Noble Messenger from among them..."*<sup>43</sup>

Sayyidina Jafar ibn Muhammad [as-Sadiq] said, "Allah knew that His creatures would not be capable of pure obedience to Him, so He told them this in order that they would realise that they would never be able to achieve absolute purity in serving Him. Between Himself and them He placed one of their own species, clothing him in His own attributes of compassion and mercy. He brought him out as a truthful ambassador to creation and made it such that when someone obeys him, they are obeying Allah, and when someone agrees with him, they are agreeing with Allah." Allah says: "Whoever obeys the Noble Messenger has indeed obeyed Allah."<sup>44</sup>

<sup>41</sup> In Chapter of Tawheed.

<sup>42</sup> Surah Yusuf. Surah No: 12. Verse: 87.

<sup>43</sup> Surah Ale Imran. Surah No:3. Verse: 164.

<sup>44</sup> Surah Nisa. Surah No:4. Verse:80

Allah says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We did not send you except as a mercy for the entire world.”<sup>45</sup>

Sayyidina Abu Bakr Muhammad ibn Tahir said in explanation of this verse, “Allah infused Muhammad (may Allah bless him and grant him peace) with mercy, so that his very being was mercy and all his qualities and attributes were mercy to all creatures. Whoever is touched by any aspect of his mercy is saved in both worlds from every hateful thing and obtains everything he loves. Do you not see that Allah says, “We did not send you except as a mercy to all the worlds.?”

Allah states:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

“Proclaim: “O my slaves who have wronged themselves, do not lose hope in Allah’s mercy; indeed Allah forgives all sins; indeed only is the Oft Forgiving, the Most Merciful.”<sup>46</sup>

Narrated by Sayyidina Anas bin Malik, While I was with the Prophet (May Allah bless him and grant him peace) a man came and said, “O Messenger of Allah’s (May Allah bless him and grant him peace)! I have committed a legally punishable sin; please inflict the legal punishment on me”. The Prophet (May Allah bless him and grant him peace) did not ask him what he had done. Then the time for the prayer became due and the man offered prayer along with the Prophet (May Allah bless him and grant him peace), and when the Prophet (May Allah bless him and grant him peace) had finished his prayer, the man again got up and said, “O Messenger of Allah (May Allah bless him and grant him peace)! I have committed a legally punishable sin; please inflict the punishment on me according to Allah’s Laws.” The Prophet (May Allah bless him and grant him peace) said, “Haven’t you prayed with us?” He said, “Yes.” The Prophet (May Allah bless him and grant him peace) said, “Allah has forgiven your sin.” or said, “....your legally punishable sin.”<sup>47</sup>

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

*Mere Gar Chay Gunah He Had Se Siwa, Magar Un Se Ummeed He Tujh Se Rajaa  
Tu Raheem He Unka Karam He Gawah Woh Kareem He Teri Ata Ki Qasam*

I seek Your forgiveness for my serious sins, O Allah Almighty!  
For the sake of your Merciful Prophet take pity on me.

<sup>45</sup> Surah Anbiya. Surah No:21. Verse: 107.

<sup>46</sup> Surah Zumar. Surah No: 39. Verse: 53.

<sup>47</sup> Bukhari,

### Couplet 8:

*Yahi Kehti He Bulbule Baagh e Jina, Ke Raza Ki Tarah Koe Sehre Bayaan  
Nahi Hind Me Wasif Shahe Huda, Mujhe Shaukhi Tab'i Raza Ki Qasam*

The nightingale of Paradise expresses this opinion about Raza;  
None can praise the Prophet better than him in India.

#### Glossary of Terms:

**Bulbule** = Nightingale.

**Baghe Jina** = Garden of paradise.

**Sehr Bayan** = Eloquent speaker.

**Wasif** = One who praises.

**Shahe Huda** = One who shows the straight path.

**Showkhi Tab'a'** = Fearless.

**Explanation:** The Nightingales of Paradise are saying that there is no one like Imam Ahmad Raza with eloquent speech who praises the Prophet (may Allah bless him and grant him peace) in India. I swear by the longing, state and lively heart of Imam Ahmad Raza.

This couplet is presented as a challenge and it is true as where Urdu is spoken/understood the Salaam-e-Raza "*Mustafa Jaan-e-Rahmat*" is commonly prayed. As is Qasida Burda well known in the Arab and non-Arab world.

Referring to *Bul Bule Baghe Jinnan*, Ala Hadhrat has dumb struck people, not only here is Ala Hadhrat mentioned but in Paradise too, this is a Basharat (news) of acceptance of Sayyidi Ala Hadhrat and his poetry. Veils are lifted from the Arifbillah, their souls can travel to whatever has been opened up for them. Even the people from the misguided sects had no choice to praise him.

*Abul Ala Maudoodi:* "I have great respect in my heart for the knowledge and status of Imam Ahmad Raza Khan. He has great foresight over the knowledge of Deen and even his opposition are forced to accept this fact."

*Ashraf Ali Thanwi:* "I have great respect in my heart for Ahmed Raza Khan. He calls us Kaafirs, but he says this only on the basis for his love for the Prophet (may Allah bless him and grant him peace) and not out of any other reason."

*Muee'nuddeen Nadwi:* "The late Ahmed Raza Khan in this present time was 'The Person of Knowledge'. His every Fatawa, be it in support or rebuttal of anyone, is worthy of being studied."

Mowlana Abdul Aziz Dabbagh mentions a story in Ibriz that a certain Arif Billah (knower of God) passed by a place and wished for a city to be there in which Allah would be worshipped. Allah then ordered angels to descend in the form of human beings and He said to the city: 'Be!', and it was. The city persisted, and its inhabitants went on worshipping Allah until the Arif Billah passed away. 'Then everything reverted to its origin. The angels returned to their posts and the city returned to pure non-existence.'

Ibn al-'Arabi al-Hatimi says in one of his visions that he beheld Paradise in such and such a place, i.e. somewhere other than its actual place. Al-Dabbagh replied that the Arif Billah there's no more noble place among place and times than the place where that vision occurs. Allah is rewarding him by creating a Paradise in the vicinity of the Arif Billah.<sup>48</sup>

Mowlana Abdul Aziz Dabbagh mentions again that a Friend of Allah (Wali) saw a castle in Paradise for one of the believers who was still alive in the world. It appeared to be about to

<sup>48</sup> Al-Briz. P. 74.

change from one state to another and to increase. 'Like a grape when juice and sweetness are about to occur in it.' He looked at the believer whose castle it was and observed him in his shop selling clothes. His mind was suddenly set in motion. He closed his shop, went home and told his wife: 'Today is a day for charitable gifts. Our neighbour doesn't have anything.' He orders his wife to prepare food for the poverty-stricken mother and her daughters who live nearby, and he buys a bowl of laban to go with the food. The daughters are busy spinning when the man arrives with the food. They're delighted and when he leaves, they beseech Allah to accept his good deed. Meanwhile, the Friend of Allah beholds how delights in Paradise that were set to increase for the charitable man have now done so, though the man himself knows nothing about it.<sup>49</sup> *Allahu Akbar!*

*Yahi Kehti He Bulbule Baagh e Jina, Ke Raza Ki Tarah Koe Sehre Bayaan  
Nahi Hind Me Wasif Shahe Huda, Mujhe Shaukhi Tab'i Raza Ki Qasam*

The nightingale of Paradise expresses this opinion about Raza;  
None can praise the Prophet better than him in India.

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<sup>49</sup> Al-Briz. P. 110.