

طوبے میں جو سب ادنیٰ نازک سپدی نکلی شاخ  
مانگوں نعتِ نبی لکھنے کو روحِ قدس سے ایسی شاخ  
مولیٰ گلبنِ رحمت زہرا بطین اس کی کلیاں پھول  
صدیق و فاروق و عثمان اجدد ہر اک اُس کی شاخ  
شاخِ قامتِ شہ میں زلف و چشم و رخسار و لب ہیں  
سنبلِ زگرس گل پکھڑیاں قدرت کی کیا پھولی شاخ  
اپنے ان باغوں کا صفتِ دوہِ رحمت کا پانی دے  
جس سے نخلِ دل میں اچھیدا پیارے تیری ولا کی شاخ  
یادِ رخ میں آہیں کر کے بن میں میں روپا آئی بہار  
جھو میں نسہیں نیساں برسا کلیاں چٹکیں مہکی شاخ  
ظاہر و باطن اول و آخر زیبِ فروع و زینِ اصول  
باغِ رسالت میں ہے تو ہی گلِ غنچہ جسے طپتی شاخ  
آلِ احمد خدیجی یا سید حمزہ کن مددی  
وقتِ خزانِ عمرِ رضا ہو بگٹِ ہدی سے عاری شاخ

## EXPLANATION OF EACH COUPLET

### Couplet 1:

طوبے میں جو سب سے ادنیٰ نازک سیدھی نکلی شاخ مانگوں نعت نبی لکھنے کو روحِ قدس سے ایسی شاخ

Tuba Me Jo Sab Se Uchi Nazukh Sidhi Nikli Shakh  
Manghu Naat Nabi Likne Ko Ruh Quds Se Esi Shakh

*The best branch from Heaven through Gabriel I shall get,  
To make a pen for writing my poems in praise of the Prophet.*

### Glossary of Terms:

**Tuba** = A tree in Paradise that bears different fruits and fragrances.

**Nazukh** = Delicate.

**Shaak** = Branch.

**Ruh Qudus** = Sayyidina Jibreel.

### Explanation:

I ask Sayyidina Jibreel for a branch from a tree in Paradise that is delicate, high that went straight up to write in praise of the Prophet (may Allah bless him and grant him peace) so that I may write a praise that is fragrant and of utmost highest degree.

### Couplet 2:

مولیٰ گلبنِ رحمت زہرا سبتین اس کی کلیاں پھول صدیق و فاروق و عثمان! جدر ہر اک اُس کی شاخ

Mowla Ghulbun Rahmat Zahra Sibtain Us Ki Kalya Phool  
Siddique Wa Farouq Wa Uthman, Haidar Ik Us Ki Shakh

*The Prophet is the root and Zahra fruit; flowers are her progeny,  
Siddique, Farooque, Usman and Haider are branches of this tree.*

### Glossary of Terms:

**Mowla** = Leader.

**Ghulbun** = Rose plant.

**Zahra** = Sayyida Fatima.

**Sibtayn** = Imam Hasan and Imam Hussain.

**Explanation:** The Prophet (may Allah bless him and grant him peace) is likened to a rose plant and Sayyida Fatima, Imam Hasan and Imam Hussain are flowers and blossom of this plant. Sayyidina Abu Bakr, Sayyidina Umar, Sayyida Uthman and Sayyidina Ali are the branches. The couplet praises the Prophet, his family and the Khulafa.

## Virtues of Sayyida Fatima

Sayyida Fatima has many names. According to Imam Jaafar as-Sadiq (may Allah be pleased with him): "Fatima has nine names with Allah. They are: Fatima, as-Siddiqah (the Champion of the Truth), al-Mubarakah (the Blessed), at-Tahirah (the Pure), az-Zakiyyah (the Unblemished), ar-Radiyah (the one content with Allah's pleasure), al-Mardiyyah (the one pleasing to Allah), al-Muhaddathah (the one spoken to by angels) and az-Zahirah (the Luminous).

Imam ar-Rida (may Allah be pleased with him) reports that the Messenger of Allah (may Allah bless him and grant him peace) said: "I named my daughter Fatima (the Weaned One) because Allah weaned her and those who love her from the Fire."

Imam Malik said "As for myself I do not consider anyone superior to Sayyida Fatima, whom he described as a part of him (the Prophet). As for the gnostics (Arifin), they have generally reached the conclusion, by means of mystical revelation, not by means of listening to reports, that Sayyida Fatima attained after her father to the loftiest degree of Poleship (Qutbaniya) and since that is the case, there is no comparability between Sayyida Fatima and anyone else. Allah (The Exalted) has said: "Surely the noblest of you in the sight of Allah is the one of you who is most truly devout". (49:13) And in the whole of Allah's creation, absolutely and without exception there is no one among humankind and the angels after the Prophets, who could possibly attain to as much as one thousandth part of the true devotion of the Pole of the Poles (Qutb al Aqtab), however much he might achieve. He is the most excellent of all the Muslims in every era, apart from any Keys of the Treasures (Mafatih Kunuz, i.e. Afrad) that may exist, for he is superior to them in some respects, and they are superior to him in some respects.

If you have comprehended this fully, you must acknowledge that Sayyida Fatima is absolutely superior. The fact that she attained to Qutbaniya from which all other women are excluded, is due to the fact that she did not menstruate, and to the fact that she received from her father a degree of perfection to which other women could not aspire. That explains why she attained to Poleship.

The Pole (Qutb) is the chieftain of existence in every era, apart from the Keys of the Treasures (Mafatih Kunuz, i.e. Afrad) that may exist.

The Prophet said about her "She is a human houri." Her being a houri was due to the fact that she was not created from the specks of dust transmitted from the body of Sayyidina Adam (peace be upon him) to the rest of his offspring, for the substance of her genital fluid was formed from the mysteries and secrets of the Prophet. This resulted in the perfection of her purity, for she was unsullied by wearing the conditions of human nature that other women wear. She thus became a human houri, and she thereby attained to the highest degree in the presence of the Lord of Truth, above which there is no degree except Prophethood.

The reason why Sayyida Fatima is known as Zahra is that she was free from the monthly cycle and bleeding after birth to the extent she did not miss any Salaah. The Prophet also called her al-Batul (pure virgin) and said to Sayyida 'A'ishah: "O Humayra' (a redish white, a well-known epithet of 'A'ishah), Fatimah is not like the women of human kind, nor does she suffer the illness you (women) suffer!" This is explained in another prophetic tradition which asserts that she never menstruated.

It is likewise reported by on the authority of Sayyidina Anas ibn Malik, who heard Sayyida Umm Salim, the wife of Sayyidina Abu Talhah al-Ansari, say: "Fatima never experienced the blood of menstruation or parturition, for she was created from the waters of Paradise."

To put the matter in a nutshell, his relationship to the whole of existence is that of the spirit to the body. The body has no vitality and no intelligence without the spirit, nor any movement without the spirit, for all the faculties of the physical body, external and internal, are motivated by the animal spirit that is attached to it. If the spirit departs from the physical body, all of its faculties cease to function, and it becomes an extinct corpse. The same applies to all the elements in existence, with regard to their relationship to the Qutb, for he is for them like the spirit for the physical body. If his spirituality departed from them, the whole of existence would become extinct, for he is the spirit for existence and of all the properties of existence in their entirety, responsible for their combination and their separation, their commonality and their peculiarity, their liberation and their confinement. Since the elements of existence cannot survive unless the spirituality of the Qutb exists within them, if the Qutb removed his spirituality from them, the whole of existence would cease, and it would become a useless corpse.

One must realise that women are incapable of bearing the burden of Qutbaniya, because of their frailty, and because of menstruation distracts them from the performance of the Divine duties. If a woman assumed the station of Poleship (Qutbaniya), she would surely neglect the fulfilment of the rightful duties of Allah's rightful duties in His manifestations on certain days of her life, they are being the days of menstruation. Then, when she neglected the fulfilment of obligations rightfully due to Allah, the office would be annihilated--I mean the office of Qutbaniya--and its annihilation would result in the extinction of existence. If you have understood this well, therefore, you must realise that women are not qualified to assume the office of Qutbaniya. While this is true of Poleship, the abandonment of their aspiration to Prophethood is even more appropriate and more logical because Prophethood is even more appropriate and more logical, because Prophethood is weightier than Qutbaniya. As for Sayyida Fatima she attained the degree of Qutbaniya because she acquired the Divine perfections that make it possible to bear the burden of the secret of the Supreme Name."

### **Virtues of Imam Hasan and Imam Hussain**

The Messenger of Allah (may Allah bless him and grant him peace) said: "Al-Hasan and al-Husain are the chiefs of the youth of Paradise and Fatimah is the chief of their women."<sup>1</sup>

Sayyidina Abu Huraira narrated: The Prophet (May Allah bless him and grant him peace) looked toward Sayyidina 'Ali, Imam Hasan, Imam Husain, and Sayyida Fatimah, and then said: "I am in war with those who will fight you, and in peace with those who are peaceful to you."<sup>2</sup>

The Messenger of Allah (May Allah bless him and grant him peace) said: "He who loves Imam al-Hasan and Imam al-Husain, loved me, and he who makes them angry has made me angry."<sup>3</sup>

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<sup>1</sup> Sahih al-Tirmidhi, Sunan Ibn Majah, al-Tabarani, al-Kubra by al-Nisa'i, Musnad Ahmad Ibn Hanbal, Fada'il al-Sahaba by Ahmad Hanbal, al-Mustadrak by al-Hakim, Hilyatul Awliyaa by Abu Nu'aym, Majma' al-Zawa'id by al-Haythami, Ibn Habbab as mentioned in al-Mawarid, al-Sawa'iq al-Muhriqah by Ibn Hajar Haythami, Mishkat al-Masabih by Khatib al-Tabrizi.

<sup>2</sup> Sahih al-Tirmidhi, v5, p699. (2) Sunan Ibn Majah, v1, p52. (3) Fadha'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p767, Tradition #1350. (4) al-Mustadrak, by al-Hakim, v3, p149. (5) Majma' al-Zawa'id, by al-Haythami, v9, p169. (6) al-Kabir, by al-Tabarani, v3, p30, also in al-Awsat. (7) Jami' al-Saghir, by al-Ibani, v2, p17. (8) Tarikh, by al-Khateeb al-Baghdadi, v7, p137. (9) Sawaiq al-Muhriqah, by Ibn Hajar al-Haythami, p144. (10) Talkhis, by al-Dhahabi, v3, p149. (11) Dhakha'ir al-Uqba, by al-Muhib al-Tabari, p25. (12) Mishkat al-Masabih, by Khatib al-Tabrizi, English Version, Tradition #6145.

<sup>3</sup> Sunan Ibn Majah, al-Mustadrak, by al-Hakim, from Abu Hurairah. Musnad Ahmad Ibn Hanbal, as quoted in: al-Sawa'iq al-Muhriqah, by Ibn Hajar Haythami, Ch. 11, section 3, p292

The Messenger of Allah (May Allah bless him and grant him peace) said: “I named Imam Hasan and Imam Husain and Imam Muhsin the names of the sons of Aaron (Sayyidina Haroon) who were: Shubbar, Shubair, and Mushbir.”<sup>4</sup>

Sayyidina Usamah ibn Zayd narrated: I went to the Prophet (May Allah bless him and grant him peace) one night about something I required, and he came out with something (I did not know what) under his cloak. When I had finished telling him my business I asked him what he had under his cloak, and when he opened it I saw Imam al-Hasan and Imam al-Husayn on his hips. He then said, “These are my sons and my daughter’s sons. O Allah, I love them, so I beseech Thee to love them and those who love them.”<sup>5</sup>

Sayyidina Anas ibn Malik narrated: When Allah’s Messenger (May Allah bless him and grant him peace) was asked which member of his family was dearest to him, he replied, “Imam Al-Hasan and Imam al-Husain.” He used to say to Sayyida Fatimah, “Call my two sons to me,” and then would sniff and cuddle them.<sup>6</sup>

Sayyidina Ibn Abi Na’m: I have heard the Prophet (May Allah bless him and grant him peace) saying: “They (Hasan and Husain) are my two sweet smelling flowers in this world.”<sup>7</sup>

### **Virtues of Sayyidina Abu Bakr**

Sayyidina Ibn Abbas reports: “The Prophet (May Allah bless him and grant him peace) came out during his illness from which he died his head bound with a cloth. He sat on the minbar, thanked Allah, praised Him and said: “There is no one among the people who has been more generous to me with his life and his property than Abu Bakr ibn Abi Quhaafa and if I was to take a bosom friend, I would take Abu Bakr as my bosom friend. But, the friendship of Islam is better. Block off every door in this Masjid except the door of Abu Bakr.”<sup>8</sup>

Sayyidina Abu Said Al-Khudhri reports: The Prophet (May Allah bless him and grant him peace) gave a khutba and said: “Allah gave a slave the choice between this world and that which is with Him and that slave chose that which is with Allah.” Sayyidina Abu Bakr began to weep and we were surprised that he should cry like that just because the Prophet (May Allah bless him and grant him) mentioned that Allah gave a slave a choice. As it turned out, the Prophet (May Allah bless him and grant him) was the one who was given the choice and Sayyidina Abu Bakr was the most knowledgeable among us.<sup>9</sup>

### **Virtues of Sayyidina Umar**

The Prophet (May Allah bless him and grant him peace) said: “There were among those who came before you among the Jews men who were spoken to without being prophets. If there are any such among my nation, it is ‘Umar.”<sup>10</sup>

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<sup>4</sup> (1) Sunan Abu Dawud al-Tilyasi, v1, p232 (without mentioning Muhsin). (2) Fadha'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p774, Tradition #1365. (3) al-Mustadrak, by al-Hakim, v3, pp 165,168. (4) Kashf al-Astar, by al-Bazzar, v2, p416. (5) Ibn Habbab, as quoted in al-Mawarid, p551. (6) al-Tabarani, v3, p100. (7) Idhaah, Abdul Ghani, from Salman al-Farsi. (8) al-Mu'jam, by al-Baghawi, as quoted in: (9) al-Sawa'iq al-Muhriqah, by Ibn Hajar Haythami, Ch. 11, section 3, p292.

<sup>5</sup> Sahih Tirmidhi - Mishkat al-Masabih, by Khatib al-Tabrizi, English Version, Tdadtion #6156

<sup>6</sup> Sahih Tirmidhi. Mishkat al-Masabih, by Khatib al-Tabrizi, English Version, Tdadtion #6158

<sup>7</sup> Sahih al-Bukhari,

<sup>8</sup> Bukhari

<sup>9</sup> Bukhari

<sup>10</sup> Muslim

The Prophet (May Allah bless him and grant him peace) said: “Allah has placed the truth on the tongue of ‘Umar and on his heart.”<sup>11</sup>

Sayyiduna Uqbah bin Amir (may Allah be pleased with him) narrates that the Prophet (May Allah bless him and grant him peace) said: If there were to be a prophet after me, indeed he would be Umar, son of Khattab.<sup>12</sup>

### **Virtues of Sayyidina Uthman**

Sayyida ‘Aisha reports: The Prophet (May Allah bless him and grant him peace) was lying down in his house with his thighs or his calves exposed. Sayyidina Abu Bakr asked permission to enter and was permitted while the Prophet (May Allah bless him and grant him peace) was in that position and he came in and spoke with him. Then, Sayyidina ‘Umar asked permission to enter. He was granted permission and came in and spoke with him while in that position. Then, Sayyidina ‘Uthman asked permission and the Prophet (May Allah bless him and grant him peace) sat up and straightened his clothing. He was then permitted and came in and spoke with the Prophet. After he had gone, Sayyida ‘Aisha said: Sayyidina ‘Abu Bakr entered, and you did not get up for him or worry about him and Sayyidina ‘Umar came in and you did not get up for him nor worry about him but when Sayyidina ‘Uthman came in, you straightened out your clothing! The Prophet (May Allah bless him and grant him peace) said: “Should I not be shy of a man around whom the angels are shy?”<sup>13</sup>

Sayyidina ‘Uthman (the son of Muhib) narrated, An Egyptian who came and performed the Hajj to the Kaba saw some people sitting. He enquired, “Who are these people?” Somebody said, “They are the tribe of Quraish.” He said, “Who is the Shaikh among them?” The people replied, “He is ‘Abdullah bin ‘Umar.” He said, “O Ibn ‘Umar! I want to ask you about something; please tell me about it. Do you know that ‘Uthman fled away on the day (of the battle) of Uhud?” Sayyidina Ibn ‘Umar said, “Yes.” The (Egyptian) man said, “Do you know that ‘Uthman was absent on the day (of the battle) of Badr and did not join it?” Sayyidina Ibn ‘Umar said, “Yes.” The man said, “Do you know that he failed to attend the Ar Ridwan pledge and did not witness it (i.e. Hudaibiya pledge of allegiance)?” Sayyidina Ibn ‘Umar said, “Yes.” The man said, “Allahu Akbar!” Sayyidina Ibn ‘Umar said, “Come, let me explain to you. As for his flight on the day of Uhud, I testify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah’s Apostle was his wife and she was sick then. Allah’s Apostle said to him, “You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr.’ As for his absence from the Ar-Ridwan pledge of allegiance, had there been any person in Mecca more respectable than Sayyidina ‘Uthman (to be sent as a representative). Allah’s Apostle would have sent him instead of him. No doubt, Allah’s Apostle had sent him, and the incident of the Ar-Ridwan pledge of Allegiance happened after Sayyidina ‘Uthman had gone to Mecca. Allah’s Apostle held out his right hand saying, ‘This is ‘Uthman’s hand.’ He struck his (other) hand with it saying, ‘This (pledge of allegiance) is on the behalf of ‘Uthman.’ Then Sayyidina Ibn ‘Umar said to the man, ‘Go now with this with you.’<sup>14</sup>

### **Virtues of Imam Ali**

The Messenger of Allah (May Allah bless him and grant him peace) said: “He who wants to see Sayyidina Nuh (upon him peace) in his determination, Sayyidina Adam (upon him peace) in his knowledge, Sayyidina Ibrahim (upon him peace) in his clemency, Sayyidina Moses

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<sup>11</sup> Tirmidhi

<sup>12</sup> Sunan Tirmidhi

<sup>13</sup> Muslim

<sup>14</sup> Bukhari

(upon him peace) in his intelligence and Sayyidina Isa (upon him peace) in his religious devotion should look at Sayyidina ‘Ali Ibn Abi Talib.’<sup>15</sup>

Sayyyidina Anas Ibn Malik narrated that the Holy Prophet said to Sayyidina ‘Ali: “You shall inform my nation about the truth and what they dispute after me.”<sup>16</sup>

*Couplet 3:*

شاخِ قامتِ شمسِ زلفِ چشمِ درخسار و لبِ ہیں سنبلِ زکس گلِ پنکھڑیاں قدرتِ کی کیا پھولی شاخ

Shakhe Qamat Me Shahme Zulf Wa Chasam Wa Rukhsar Wa Lab He  
Sunbul Narghis Ghul Pankarya Khudrat Ki Kya Phooli Shakh

*Your hair, eyes, cheeks and lips are like rare pearls,  
Far more tender than the hyacinth, daffodils, roses and petals.*

**Glossary of Terms:**

**Shak** = Blessed Head.

**Qamat** = Height.

**Shah** = King of Kings.

**Zulf** = Curl in the blessed Hair.

**Chasam** = Blessed Eyes.

**Rukhsar** = Blessed Cheeks.

**Lab** = Blessed Lips.

**Sunbul** = Fragrant grass/plant.

**Narghis** = A beautiful flower that is measured up with eyes.

**Ghul** = Flower.

**Pankarya** = Petals of flowers.

**Explanation:** The blessed hair in the blessed head of the King of Kings are as if perfumed with pure Ambergris. With the fragrance the heart and intellect become fragrant. The blessed eyes coloured with collyrium (Surma) are measured up with a beautiful flower by which the eyes will never be satisfied. Coloured cheeks measured up to flowers by which seeing the beauty cannot fill any heart. The blessed lips measured up to petals of flowers when they move the heart and liver are overcome by awe.

Sayyidina Al Hasan tells us that he asked his uncle Sayyidina Abi Hala about the features of the Messenger of Allah ﷺ, as he wished to recall them. He said, “The Messenger of Allah ﷺ, was not only imposing but majestic, his face shone like the full moon. He was a little taller than medium height and a little shorter than could be termed tall.

<sup>15</sup> Sahih al-Bayhaqi. Musnad Ahmad Ibn Hanbal, as quoted in: Sharh Ibn Abil Hadid, v2, p449. Tafsir al-Kabir, by Fakhruddin al-Razi, under the commentary of the Verse of Imprecation (Mubahilah), v2 p288. He wrote this tradition has been accepted as all genuine. Ibn Batah has recorded it as a tradition related by Ibn Abbas as is stated in the book "Fat'h al-Mulk al-Ali bi Sihah Hadith-e-Bab-e-Madinat al-Ilm", p34, by Ahmad Ibn Muhammad Ibn Siddeeq al-Hasani al-Maghribi. Among those who have admitted that Imam Ali (AS) is the store house of the secrets of all the Prophets is the Chief of Gnostics, Muhyiddin al-Arabi, from whom al-Arif al-Sha'rani has copied it in his al-Yawaqeat wa al-Jawahir (p172, topic 32).

<sup>16</sup> al-Mustadrak, by al-Hakim, v3, p112, who wrote this is an authentic Hadith according to the stipulation of the two Shaikhs (al-Bukhari and Muslim). [This would mean that the chain of narrators are considered to be authentic as stipulated by Bukhari and Muslim]. Salman al-Farsi said that the Messenger of God said: "The first one of you to drink from the Basin on the Day of Judgment is your first Muslim, Ali, the son of Abu Talib." Sunni reference: al-Mustadrak, by al-Hakim, v3, p112

The head of the Prophet ﷺ, was well proportioned and his hair was neither curly nor straight, and parted; it did not reach lower than the lobes of his ears. His complexion was fair and he had a wide brow. His eyebrows were thick separated by a narrow space. When he was angered a vein throbbed between them. His nose was long and had a line of light over it that someone might, unthinkingly, supposed to be his nose. His beard was thick, and his eyes were black and naturally mascara. His cheeks were firm and his mouth wide with evenly spaced teeth. The hair on his chest formed a fine line.

His neck was as if it were fashioned from pure silver. The Prophet's ylenif saw euqisyhp ﷺ balanced, and his body firm and muscular. His belly was equal in size to his chest. His chest was broad and the space between his shoulders wide. His calves were full. He was luminous!

Between the neck and navel of the Prophet, praise and peace be upon him, there was a fine line of hair, however the rest of his torso was free from hair. He had hair on his forearms and shoulders as did the upper part of his chest. His wrists were thick, and the palms of his hand broad. Both his hands and the soles of his feet were firm, and his fingers were long. He was slender. He had a high instep and his feet were so smooth that water ran off them.<sup>17</sup>

### Blessed Face

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." i

This is because the Prophet (may Allah bless him and grant him peace) is the greatest spiritually internally (batin) and so Allah (The Exalted) made him greatest externally too. No one in the entire creation can even say that I am better or greater than the Prophet in this or that.

### Couplet 4:

اپنے ان باغوں کا صدقہ رحمت کا پانی دے جس سے نخلِ دل میں بھیرا پیارے تیری ولا کی شاخ

Apne In Bagho Ka Sadqa Wo Rahmat Ka Pani De  
Jis Se Nakhle Dilho Peda Pyare Teri Wila Ki Shakh

*Owners of gardens! Give us some of your Merciful water,  
To grow on my heart's tree your love's fragrant flower.*

### Glossary of Terms:

**Nakhle** = Date Tree.

**Piyare** = Addressing the Prophet (May Allah bless him and grant him peace).

**Wila** = Love.

**Explanation:** O Prophet! Grant us some of your merciful water that are from the bed of roses and their owners that your love bursts out from the branches of my heart.

<sup>17</sup> Ash Shifa. Part One. Chapter three. Section 25. P80.



Love of the Prophet (may Allah bless him and grant him peace) is being asked for in this couplet. This is the greatest gift a person can have and ask for. The Awliya such as Imam Sha'rani in al-Minan al-Kubra would recite atleast one hundred times every day: O Allah! Increase me the Love of Your Prophet, our Master Muhammad (may Allah bless him and grant him peace).

### **Burial of Sayyidina Abu Bakr as-Siddiq**

It is reported that Sayyiduna Abu Bakr as-Siddiq expressed his will that his funeral should be taken to the blessed tomb of the Beloved Messenger of Allah and then it should be said, —Assalatu Was-Salamu Alayka Ya RasulAllah, Abu Bakr is present at your door. The companions followed his advice. The doors of the blessed tomb opened on their own, and a voice was heard coming from the blessed grave saying, —Udkhulul Habib ila Habib [Bring the beloved to his beloved].<sup>18</sup>

Sayyidina Rabee'ah (May Allah be pleased with him) said, “I was with the Messenger of Allah (May Allah bless him and grant him peace) and when I bought him his water for ablution and what he required, he asked me to make a request. I said; “I ask to accompany you in paradise.” He asked if I had any other requests to make. I replied, that was all.”<sup>19</sup>

The Prophet (May Allah bless him and grant him peace) was pleased with Sayyidina Rabee'ah and asked him what he desired, because Allah (The Exalted) has given the keys to all the worlds to His beloved. The Prophet (May Allah bless him and grant him peace) did not place any conditions. Sayyidina Rabee'ah asked for something amazing, he loved the Prophet (May Allah bless him and grant him peace) and he wanted to be with him (May Allah bless him and grant him peace) in Paradise because this is the eternal aboard. Everything is because of the Prophet (May Allah bless him and grant him peace), how can one ask for paradise and not desire to be with the one whom we will get paradise?

Loving the Messenger of Allah (May Allah bless him and grant him peace) is such a gift, that being far or near is not a condition. As long as the heart is connected and loyal then leave the rest to the Prophet (May Allah bless him and grant him peace). He is a reflection of the Mercy of Allah (The Exalted), he is Rahmat-al-Lil 'Aalameen.

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<sup>18</sup> Imam Fakhr uddin Razi"s Tafsir al-Kabir

<sup>19</sup> Muslim, Vol. 1. Mishkat.

*Couplet 5:*

یادِ رخ میں آہیں کر کے بن میں میں رویا آئی بہار جھوٹیں نسہیں نیساں برساکلیاں چکیں مہکی شاخ

Yade Rukh Me Ah He Kar Ke Ban Me Me Roya Aai Bahar  
Jhaw MeNaseeme Neesa Barsa Kalya Chatke Mehki Shakh

*Missing your face when I sighed, my sighs became a gale,  
When I wept, my tears rained and the desert became a dale.*

**Glossary of Terms:**

**Rukh** = Blessed face.

**Ban** = Desert.

**Neesa** = Rain in the sea that creates pearls.

Explanation: In the remembrance of the beautiful blessed face of the Prophet (may Allah bless him and grant him peace) due to my sighing and weeping there is a gale in the desert. The morning breeze has broken, and it rained heavily from which the buds blossomed and made flowers.

It seems here as if Ala Hadrat is pointing towards the struggle he faced defending the honour of the Prophet (may Allah bless him and grant him peace) in India when the British ruled against those who wrote insulting comments and helping the Ummah in the answering their questions that has become a work famously known as Fatawa-e-Razawiyya.

A'la Hadrat (May Allah have mercy upon him) spent every moment of his life praising the Messenger of Allah (May Allah bless him and grant him peace). Everything he did was for the Pleasure of Allah (The Exalted) and His Messenger (May Allah bless him and grant him peace). Once, A'la Hadrat (May Allah have mercy upon him) went into the Masjid in Bareilly. He was confronted by a Majzoob<sup>20</sup>, Hadrat Dhoka Shah (May Allah have mercy upon him). The Majzoob said, "O Ahmad Raza! I see the Power of the Messenger of Allah (May Allah bless him and grant him peace) only on the earth and not in the skies."

A'la Hadrat (May Allah have mercy upon him), in turn replied: "The Power of the Messenger of Allah (May Allah bless him and grant him peace) is on the earth and in the skies." The Majzoob said that he could not see this. A'la Hadrat (May Allah have mercy upon him) said, "Whether you see it or not, it is still present." The Majzoob, in a highly spiritual state, said, "Go! I have dropped him."

At that moment, the son of A'la Hadrat, Muhammad Mustafa Raza<sup>21</sup> (May Allah have mercy upon him), who was still a child, was playing on the roof of the house. When A'la Hadrat (May Allah have mercy upon him) reached the house, his mother came up to him and said, "You should know better than to argue with Majzoobs. Look! Muhammad Mustafa Raza has fallen off the roof." A'la Hadrat (May Allah have mercy upon him) enquired if his son had been hurt. When he was told that he was not injured, he said, "I am prepared to sacrifice a thousand Muhammad Mustafa Raza's for the pleasure of the Messenger of Allah (May Allah bless him and grant him peace), but I will not allow one word to be uttered against the dignity of the Prophet (May Allah bless him and grant him peace)."

After some time, the Majzoob returned and met A'la Hadrat (May Allah have mercy upon him) and said, "O Ahmad Raza! You are victorious. Our case was brought up before 'The King of India' (Sultaanul-hind), Hadrat Khwaja Gharib Nawaaz (May Allah have mercy

<sup>20</sup> One who is absorbed in divine meditation.

<sup>21</sup> Later become to be known as Huzoor Mufti-e-Aazam Hind.

upon him). He had passed the verdict on your behalf, and all praise to Allah (The Exalted), through your blessings, I am now able to see the mercy of the Messenger of Allah (May Allah bless him and grant him peace) even in the skies.” 22 Subhan-Allah! The Awliya have access in the realm of Barzakh meaning the interval between death and resurrection.

### Harsh with Enemies!

It has been recorded that Sayyad Nae’umdeen Muradabadi once asked A’la Hadrat (May Allah have mercy upon him) the reason from him being so severe with those who disrespected the Messenger of Allah (May Allah bless him and grant him peace). A’la Hadrat (May Allah have mercy upon him) replied, “O Mawlana! I am severe with them, because instead of insulting the Messenger of Allah (May Allah bless him and grant him peace), they should rather make me the target of their insults. I do not have any interest in what they are calling me. At least, while they are busy insulting me, my beloved Master, the Messenger of Allah (May Allah bless him and grant him peace) is spared from these insults.”

This incident clearly highlights the following thoughts of Imam Ahmad Raza (May Allah have mercy upon him): “If you desire my life, I will sacrifice it. If you desire my wealth, I will give it. But, there is one thing that I will never sacrifice, and that is, the love and reverence for the beloved, the Messenger of Allah (May Allah bless him and grant him peace).” 23

### Couplet 6:

ظاہر و باطن اول و آخر زیب فروع و زین اصول باغ رسالت میں ہے تو ہی گل غنچہ حبیبی شاکھ

Zahir Wa Batin Awwal Wa Akhir Zaib Furugh Wa Zaine Usool  
Baghe Risalat Me He Tuhi Ghul Ghanche Chariti Shakh

*In the garden of Prophethood the first, last, near and far;  
The flower, bud, root, leaf and branch, all these things you are.*

### Glossary of Terms:

**Zaib Furugh** = Beauty of branches.

**Zaine Usool** = Beauty of the roots, meaning forefathers and branches referring to the offspring.

**Explanation:** O beloved! You are the only root, branch and fruit of beauty in mankind. You are the apparent, hidden, first and last. If it wasn't for your beauty would not exist.

Awwal = The Prophet is the first Muslim.

Akhir = He is the seal of Prophethood.

Zahir = If it wasn't for the Prophet, Allah (The Exalted) would have not created anything. It is because of his Noor that the entire creation is lit up.

Batin = The Batin are those lights of the Prophet that are impossible to understand.

<sup>22</sup> Life & Works of Imam Ahmad Raza. Published by Raza Academy, Durban, South Africa.

<sup>23</sup> Imam Ahmad Raza. Page: 43-44

Sayyiduna Ameer al-Mu'mineen 'Umar ibn al-Khattab Farooq al-A'dham (radiyallahu ta'ala anhu) related that:

The Prophet of Allah (sallallahu 'alaihi wasallam) said: "Allah said: When Adam made the mis-judgment<sup>24</sup>, he asked: O Allah! I ask you for the sake of Muhammad (Sallallahu Alayhi Wassallam) to forgive me. Allah said: O Adam! How do you recognise Muhammad (Sallallahu Alayhi Wassallam) when I have not yet created him? Adam said: O Allah! When you created me and blew into me the spirit, I lifted my head and saw written on the 'Arsh 'La ilaaha illallah Muhammadur rasoolullah'. So, I got to know that you would only join your name with him who is most beloved to you. Allah said: O Adam! You have spoken the truth. Indeed Muhammad (Sallallahu Alayhi Wassallam) is more beloved to me than anything and when you asked me for his sake, I pardoned you. If Muhammad (Sallallahu Alayhi Wassallam) was not in existence, I would not have created you"<sup>25</sup>

Ibn Asakir reports from Sayyidina Salman al-Farsi that: "Jibra'il came to the Prophet of Allah (sallallahu 'alaihi wasallam) and said that Allah says: I have not created anyone who is more honoured to me than you. I have created the world and all that is therein so that they may know the rank that you possess. I would not have created the world if I had not created you".

Imam Shihab ad-Din ibn Hajar 'Asqalani says: "These reports say that if Muhammad (sallallahu 'alaihi wasallam) were not created then Allah would not have made the skies nor the Earth, neither heaven nor hell, neither the sun nor the moon".

Imam Sharaf ad-Din Abu Abdullah Muhammad Busiri writes in his Qasida Burda that: "If it was not for the Prophet of Allah (sallallahu 'alaihi wasallam) then the world would not exist".

Imam Shaykh Ibrahim Baijuri writes in the commentary of Imam Busiri's poem: "If the Prophet of Allah (sallallahu 'alaihi wasallam) had remained non-existent, then the universe would not have come to be. Allah said to Adam: If Muhammad (sallallahu 'alaihi wasallam) had not existed, I would not have created you. Adam is the father of all men and whatever is in the Earth has been created for man. So, when Adam was created due to the existence of the Prophet of Allah (sallallahu 'alaihi wasallam), then it is obvious that the whole world was created due to him. Hence, the Prophet of Allah (sallallahu 'alaihi wasallam) is the cause and the reason for all existence.

Muhammad (peace and blessings be upon him) is not the father of any man among you – but he is the Noble Messenger of Allah and the Last of the Prophets \*; and Allah knows all things.<sup>26</sup>

In Bukhari Sayyidina Abu Hurayrah that Messenger of Allah (may Allah bless him and grant him peace) said, "My similitude in comparison with the prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty but say: 'Would that this brick be put in its place!' So I am that brick, and I am the seal of the prophets" (fa'anā 'l-labinah, wa anā khātamu 'n-nabīyīn).<sup>27</sup>

<sup>24</sup> Prophets (upon whom be peace) are free from mistakes. This was the will of Allah (The Exalted).

<sup>25</sup> Imam Subki in Shifa as-Siqam. Shihab in Naseem.

<sup>26</sup> Surah Ahzab. Surah No: 33. Verse:40.

<sup>27</sup> This hadith is narrated with similar wording in Sahih Muslim, Musnad Ahmad, Sunan al-Kubra of an-Nasa'i, and Sahih Ibn Hibban. *Sunan al-Kubra*.

*Couplet 7:*

آل احمد خذیب دی یا سید حمزہ کن مددی  
وقت خزان عمر رضا ہو بگٹ ہدی سے عاری شاخ

Ale Ahmad Khudh Biyadi Ya Sayyade Hamza Kun Maddade  
Waqte Khazane Umre Raza Ho Barghe Huda Se Na Aari Shakh

*Descendants of Ahmad, help me! Brave Hamza, lead me!  
In these hard times Raza needs your support badly.*

**Glossary of Terms:**

**Ale Ahmad** = Shareef Sayyad Ache Mia from Mahrehra, India.

**Khuz Biyadi** = Hold onto my hand (help).

**Ya Sayyidi** = O my Master.

**Hamza** = Name of one of the Masters of Ala Hadrat.

**Kun Madadade** = Help me.

**Waqte Khaza Umre Raza** = At the death bed of Ala Hadrat.

**Barghe Huda** = Guidance.

Explanation: O the family of Sayyad Ahmad Ache Mia help me. O my master Hamza support me. At the time of my death (Ala Hadrat's) the branch of Raza becomes empty.

Since Sayyad Ache Mia had no sons, he adopted his beloved nephew, Khatimul-Akaabir Sayyid Sha Ale' Rasool Ahmadi as his son. Sayyiduna Ach'che Mia personally educated and perfected Sayyid Sha Ale' Rasool in the fields of Shari'ah, Tariqah, Marifah, and Haqiqah. Khatimul-Akaabir, Sayyad Sha Ale Rasool Ahmadi was the Peer-o-Murshid of Ala' Hadrat, Imam Ahmad Raza Al-Qaadiri Barkaati. Sayyad Hamza was the father of Ache Mia.

the great Gnostic, Imām Muḥammad Ibn Muḥammad Ghazālī [d.505AH] “One can seek help from those deceased whose help was sought when they were alive.”

Hadrat Shāh ‘Abd al-Ḥāq writes in Ham’āt, under the discussion of the Nisbat [connection] to Owaysiyyah [spiritual exercise] ...

“...as a result of this connection, one will see them (Awliyā) in his dreams and at the time of difficulties, this group of Awliyā will come and remove his difficulties.”<sup>28</sup>

Shaykh Shāh ‘Abd al-‘Azīz, discussing about the state of the souls of Awliyā, writes in his Tafsīr (‘Azīzī):

“The Awliyā of Allāh, interact with this Duniyā (world), even after their death, and they eliminate difficulties and help the needy. Those in grief and seek their help, are successful in reaching their objectives.”<sup>29</sup>

The Prophet ṣallAllāhu ālayhi wa sallam has said, “If you lose something and you are in such a place where you don’t find anyone to help then one should say, ‘O the Servants of Allāh!

<sup>28</sup> Ham’āt, Ham’a 11, (al-Shāh Waliyullāh al-Dahlavī Academic, Hyderabad, Pakistan), p. 59.

<sup>29</sup> Tafseer Fatḥ al-‘Azīzī, under the verse 84:18, (Muslim Book Depot, Laal Kunwa, Dehli), p.206

Help Me! O The Servants of Allāh! Help Me! O The Servants of Allāh! Help Me!’ Since there are some servants of Allāh present there whom you do not see.” [Ṭabrānī narrated from ‘Utbaḥ Ibn Garwan raḍiyAllāhu ānḥu].<sup>30</sup>

The Messenger of Allāh ṣallAllāhu ālayhi wa sallam has said, “If you lose your animal then you should say, ‘O Servants of Allāh, take hold of it!’ “[Ibn al-Sani narrates from Ibn Mas’ūd raḍiyAllāhu ānḥu].<sup>31</sup>

The Prophet of Allāh ṣallAllāhu ālayhi wa sallam has said, “He should say, ‘Help me O Servants of Allah!’ “[Ibn Abi Shaybah and Bazzār narrate from Ibn ‘Abbās raḍiyAllāhu ānḥumā].<sup>32</sup>

These three Aḥādīth which have been narrated by the three blessed companions of the Prophet ṣallAllāhu ālayhi wa sallam are well used and practiced.

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<sup>i</sup> Mishkat

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<sup>30</sup> Al-Mu’jam al-Kabīr, narrated from ‘Ataba Ibn Ghazwān, Ḥadīth# 290, (Al-Maktabat al-Faisaliyya, Beirut), vol. 17, pp. 117-118.

<sup>31</sup> ‘Amal al-Yawm wa al-Laylah, Ḥadīth# 208, (Dairat al-Ma’arif al-‘Uthmaniyya, Hyderabad), p. 136.

<sup>32</sup> Al-Musannaf li Ibn Abī Shaybah, the book on al-Du’ā, Ḥadīth# 29711, (Dar al-Kutub al-‘Ilmiyya, Beirut), vol. 6, p. 92.