

رُخ دن ہے یا مہر سما یہ بھی نہیں وہ بھی نہیں  
عکس میں یہ قدرت کہاں واجب میں عبدیت کہاں  
حق یہ کہ ہیں عباد اور عالم امکان کے شاہ  
بلبل نے گل اُن کو کہا قمری نے سرود جانفزا  
خوشید متعکس زور پر کیا بڑھ کے چمکا تھا قمر  
ڈرتھا کہ عصیاں کی سزا اب ہوگی یا روزِ جنا  
کوئی ہے نازاں زہد پر یا حسنِ توبہ ہے سپر  
دن اُنوں میں کھونا تجھے شب صبح تک سونا تجھے  
رزقِ خدا کھایا کیا فرمانِ حق ٹالا کیا  
ہے بلبل رنگیں رضا یا طوطیِ نعمتہ سرا

شبِ لطف یا مشکِ ختا یہ بھی نہیں وہ بھی نہیں  
جیسا ہوں یہ بھی ہے خطا یہ بھی نہیں وہ بھی نہیں  
برزخ ہیں وہ سرِ خدا یہ بھی نہیں وہ بھی نہیں  
حیرت نے مجھ جلا کر کہا یہ بھی نہیں وہ بھی نہیں  
بے پروہ جب وہ رُخ ہو ا یہ بھی نہیں وہ بھی نہیں  
دی اُن کی رحمت نے صدا یہ بھی نہیں وہ بھی نہیں  
یاں ہے فقط تیری عطا یہ بھی نہیں وہ بھی نہیں  
شرمِ نبی خوفِ خدا یہ بھی نہیں وہ بھی نہیں  
شکرِ کرم ترسِ سزا یہ بھی نہیں وہ بھی نہیں  
حق یہ کہ و اصف ہے ترا یہ بھی نہیں وہ بھی نہیں

## Rukh Din He Ya Mehre Sama

### EXPLANATION OF EACH COUPLET

#### Couplet 1:

رُخ دِن هے یا مہر سَمایہ بھی نہیں وہ بھی نہیں  
شَب زلف یا مُشک ختایہ بھی نہیں وہ بھی نہیں

Rukh Din He Ya Mihr-e-Sama, Ye Bhi Nahi Who Bhi Nahi  
Shab Zulf Ya Mushk-e-Khata, Yeh Bhi Nahi Who Bhi Nahi

*Is His face the day or the Sun? It is neither this nor that.  
Is His tresses the night or the musk? It is neither this nor that.*

#### Glossory of Terms:

*Rukh* = The blessed face.

*Mihr* = The sun.

*Sama* = The sky.

*Shab* = The night.

*Zulf* = Tresses.

*Mushk-e-khata* = The most fragrant musk. A dark fragrant matter produced in the gland of special deer found in the Himalayas (Nepal and Tibet).

**Explanation:** Is the blessed face of the Messenger of Allah (may Allah bless him and grant him peace) the day or the sun, the reality is, it's neither, however, it is beyond. Is his blessed hair the night or the fragrance of musk, but neither.

Sayyidina Abu Ubaida asked Sayyida Rabe'e bint Ma'oodh how was the blessed face of the Prophet (may Allah bless him and grant him peace), she replied; "O son! If you saw the beauty of his face you would proclaim upon seeing the sun is rising (from the horizon)."<sup>1</sup>

A woman accompanied the Prophet (may Allah bless him and grant him peace) on the Hajj. When she returned home Sayyidina Abu Ishaq asked her regarding the blessed face, upon which he said, He was the moon on the 14<sup>th</sup> night, I have not seen nor will I see any one like him.<sup>2</sup>

#### Care For Illness

'Uthman bin 'Abd-Allah (may Allah be pleased with him) says, "My wife gave me a bowl of water to take to Umme Salma (may Allah be pleased with her) and my wife's habit was that whenever someone was effected by (someone's) evil eye (Nazar) or was ill, she would send that container filled with water to Umme Salma (may Allah be pleased with her) because she had a blessed hair of the Messenger of Allah (may Allah bless him and grant him peace) then she would take that hair out which she used to keep in a silver tube and dipped it in the water and stirred the water. And the patient would drink the water and because of it, become cured."<sup>3</sup> *Subhanallah!*

<sup>1</sup> Sharah Haqaiq-e-Bakhshish. Vol: 5. Page: 217.

<sup>2</sup> Fath hul Bari Sharah Bukhari. Vol: 6. Page:361.

<sup>3</sup> Bukhari-Mishkat

*Couplet 2:*

عکس میں یہ قدرت کہاں واجب میں عبدیت کہاں جیسا ہوں یہ بھی ہے خطا یہ بھی نہیں وہ بھی نہیں

Mumkin Me Ye Qudrat Kaha, Wajib Me Abdiyyat Kaha  
Hayra Hu Ye Bhi He Khaṭa, Ye Bhi Nahi Woh Bhi Nahi

*The Probable lacks the Prophet's certainty. The Natural is devoid of his humanity.  
I am surprised at this perplexity. It is neither this nor that.*

**Glossary of Terms:**

*Mumkin:* Here referring to as the creation.

*Qudrat* = Power.

*Wajib:* Necessary to exist, referring to Allah (The Exalted).

*Abdiyyat* = Attribute of slavery.

*Hayra* = Bewildered.

*Khaṭa* = Mistake.

**Explanation:** How can super natural powers that are attributed to Allah (The Exalted) be in the creation? How can Allah (The Exalted) be attributed to creation? I am bewildered, even that is a great mistake; he is neither this nor that.

This couplet needs to be understood and proves that the Messenger of Allah (may Allah bless him and grant him peace) is not Allah (The Exalted) but the beloved, nor is he an ordinary human being, but a unique creation without comparisant.

This is an indication towards a hadith-e-Qudsi, narrated by Sayyiduna Abu Hurairah that: "Allah said, 'I will declare war against him who shows hostility to a pious worshipper (wali) of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing voluntary till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'"<sup>4</sup>

When the Christians saw the miracles' of Sayyidina 'Isa for instance bringing the dead to life, curing the born blind etc. And they believed him as the son of God. However, the Messenger of Allah (may Allah bless him and grant him peace) performed miracles' beyond the comprehension of human and did not want the Ummah to fall in the same error as the Christians, hence Hence the Messenger of Allah (may Allah bless him and grant him peace) said; 'Do not exaggerate my praise, like the Christians do with the son of Mary; Verily, I am a slave [of Allāh], so call me: 'The slave of Allāh and His Messenger'.<sup>5</sup>

There is no limit to the abilities of the Messenger of Allah (The Exalted); and the reality is that the entire creation is incapable of understand his reality since Allah (The Exalted) has chosen

<sup>4</sup> Bukhari

<sup>5</sup> Bukhārī. Dārīmī. Musnad Imām Aḥmed, Vol:1. Page: 3.

him and given him knowledge and secrets, the scope of which is not given to anybody else. The Messenger of Allah (may Allah bless him and grant him peace) is the beloved of Allah (The Exalted) and Allah (The Exalted) grants him the power, meaning it is the manifestation of the power of Allah (The Exalted) through the Prophet (may Allah bless him and grant him peace).

#### *Idols fall on his gesture*

There were 360 idols in the Ka'ba prior to the conquering of Makkah. When the Prophet (may Allah bless him and grant him peace) entered the Ka'ba with a walking stick in hand whilst reciting; "The truth has come and falsehood vanished. Undoubtedly falsehood was certain to vanish."<sup>6</sup>

And thus, whichever idol he pointed to with his walking-stick fell to the ground.<sup>7</sup> These idols were concreted into the ground and the only way to removed them was to brake them down, however, the effects of Tawheed within the Prophet (may Allah bless him and grant him peace) transferred into the stick and making the idols fall without any effort face down.

#### *The mountain began to shake*

Once, when the Messenger of Allah (may Allah bless him and grant him peace) was upon the Mount Uhud with Sayyidina Abu Bakr, Sayyidina 'Umar and Sayyidina 'Uthman, it began to shake. The Messenger of Allah (may Allah bless him and grant him peace) said, "O Uhud! Remain still! Presently upon you is a Prophet, a Siddique and two martyrs."<sup>8</sup>

The mountain was moving in the state of joy and ecstasy that the Messenger of Allah (may Allah bless him and grant him peace) is upon me. The Prophet (may Allah bless him and grant him peace) is also giving the news of Sayyidina Abu Bakr as Siddique (The Truthful) and about the martyrdom of Sayyidina 'Umar and Sayyidina 'Uthman, *Allahu Akbar!*

#### *Bunch of dates come down from a tree*

Sayyidina 'Abdullah ibn Abbas states that once, a Bedouin came to the Messenger of Allah (may Allah bless him and grant him peace) and asked, "How can I be certain that you are a Prophet of Allah (The Exalted)?" He replied, "If that bunch of dates on that tree comes to me when I call it, shall you accept my prophethood?" after saying 'Yes', the bunch of dates immediately came to the Prophet (may Allah bless him and grant him peace) when he called it, thereafter going back to the tree to assume its original position after being ordered to do so. Witnessing this the Bedouin then immediately accepted Islam.<sup>9</sup>

#### *Stick becomes a sword*

Sayyidina 'Abdullah bin Jahash was given a stick to fight with from the Prophet (may Allah bless him and grant him peace) in the battle of Uhud. The stick changed into a sword with which he fought with valiantly. It's name was 'Arjoon' and remained with the khalifs of Banu Abbas until the governor of Khalifa Mu'tasim Billah bought it for 22 dirhams.

<sup>6</sup> Surah Bani Israeel. Surah No: . Verse: 81.

<sup>7</sup> Bukhari. Madaarij. Vol:2. Page:290.

<sup>8</sup> Bukhari. Vol: 1. Page: 519

<sup>9</sup> Tirmidhi. Vol: 2. Page: 203.

When the sword of Sayyidina Ukasha bin Mohsin broke in the battle of Badr, the Messenger of Allah (may Allah bless him and grant him peace) gave him a branch and said, "Fight with this." As soon as the stick was held it turned into a magnificent sword, with which he fought with his entire life.<sup>10</sup>

Much has been written upon the miracles', but this should suffice to explain the couplet. The whole creation can spend all their lifetimes talking, praising, writing etc. about the Prophet (may Allah bless him and grant him peace) but it would not suffice. To have an understanding of Allah (The Exalted) can only be achieved through trying to understand the Messenger of Allah (may Allah bless him and grant him peace).

The following couplet follows with this one.

*Couplet 3:*

حق یہ کہ ہیں عبدِ الٰہ اور عالمِ امکان کے شاہ  
برزخ ہیں وہ سرِ خدا یہ بھی نہیں وہ بھی نہیں

Haqq Ye Ke He Abd-e-Ilah, Aur Aalam-e-Imka Ke Shah  
Barzakh He Woh, SIRR-e-Khuda; Ye Bhi Nahi Who Bhi Nahi

*He is the servant of Allah. He is a master of our world of probability.  
A purgatory? A divine mystery? He is neither this nor that.*

**Glossary of Terms:**

*Haqq* = Truth.

*Abd-e-Ilah* = Servant of Allah.

*Aalam-e-Imka* = The contingent world.

*Shah* = King.

*Barzakh* = The realm after death.

*SIRR-e-Khuda* = Secret of Allah.

**Explanation:** The reality is that the Messenger of Allah (may Allah bless him and grant him peace) is the servant of Allah (The Exalted) and the King of the entire creation. He is the means between Allah (The Exalted) and the creation. One hand is in the Hand<sup>11</sup> of Allah (The Exalted) and the other hand with the creation. He takes from Allah (The Exalted) and distributes to the creation. Neither is he Allah (The Exalted) nor is he separated from Him (The Exalted). He is unique, a secret of Allah (The Exalted).

To get a better understanding just imagine a King in a room surrounded by different mirrors. These mirrors show different images, one shows a tall image, the other short, the other thin, the other broad etc. but there is one that is a true reflection of the King. These differences are in the mirrors and not in the King as he is as he is. Now there are three groups of people who see the room of mirrors;

<sup>10</sup> Madaarij, Vol: 2. Page: 123.

<sup>11</sup> Metaphorically as Allah (The Exalted) is free from body, time and space.

- 1) *Children who do not understand:* the children believe that all these different mirrors are the King as when he sits these images also sitting and when he stands the images do the same, hence these are the images of the King. Due to the lack of understanding that the King only has a form and it is the mirrors that are reflecting differently the children believe that the King is short, tall, thin and broad.
- 2) *Those who understand:* this group of people understand that the King has one form and the images in the mirrors are different due to the differences in the mirrors and are not the true reflection. They understand that the images are only a changed reflection of the King.
- 3) *Seeing but blind:* The last group of people see the reflection; however, believe that the different images are being reflected as these are the disfiguration of the King that is being reflected.

For a person to see an image one is dependent upon a mirror. Even looking in the mirror it is only the reflection of the outer that can be seen according to one's capability of understanding. The image does not reflect the sight, speech, knowledge, life, power etc. of the person it's reflecting. The children did not understand due to their limited understanding neither did the second group due to their sight, however the last group understood and were saved from misjudgement.

There are two forms of existence, one being necessary to exist (*Wajib*) i.e. Allah (The Exalted) and the other creation (*Mumkin*). In which form of existence do we understand the Prophet (may Allah bless him and grant him peace), if we say in the first i.e. *Wajib* then *Wajib* cannot be a creation as one needs to be always in existence and cannot be a creation which the Prophet (may Allah bless him and grant him peace) is. If we say he is from the creation, then there is no power or authority like we see from the Prophet (may Allah bless him and grant him peace).

The Messenger of Allah (may Allah bless him and grant him peace) travelled on Me'raj beyond time and space as stated in the Qur'an:

*"Then the Spectacle became closer and came down in full view. So the distance between the Spectacle and the beloved was only two arms' length, or even less. So Allah divinely revealed to His bondsman, whatever He divinely revealed. The heart did not deny what it saw. What! So do you dispute with him regarding what he saw? And indeed he did see the Spectacle again. Near the lote-tree of the last boundary. Close to which is the Everlasting Paradise. When the lote-tree was enveloped, by whatever around it. The sight did not shift, nor did it cross the limits. Indeed he saw the supreme signs of his Lord."*<sup>12</sup>

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

He split the moon into two; Bought back the set sun; Water flowed from the tips of his fingers; there are countless incidents that have never been seen and seeing this entire can we really include him as the creation? The intellect is bewildered if he is not *Wajib* nor creation then this is a mistake, he is not *Wajib* and a creation and the truth is he is the only true servant of Allah

<sup>12</sup> Surah Najm. Surah No: 53. Verse: 18

(The Exalted) and the King of the creation and the secret of Allah (The Exalted) which will be revealed on the Day of Judgement.

This is the reason the scholars say Allah (The Exalted) knows who is liable for Paradise and Hell and after death one could have been designated in either, why the questioning in the grave, the difficulties on the day of judgement? The reason is to show the entire creation the true reality of the Messenger of Allah (may Allah bless him and grant him peace) on the day of judgment. The questioning in the grave is to see what belief one had regarding the Prophet (may Allah bless him and grant him peace) when asked the third question, the day of judgment when the creation will be running for help from one Prophet to the other (upon them be peace) and they will say go to the other until the creation will come to the beloved of Allah (may Allah bless him and grant him peace) and he will intercede and people will be put into Paradise and Hell, all this depends upon the belief one had about the Prophet (may Allah bless him and grant him peace).

To conclude this couplet Ala Hadrat is indicating that the Prophet (may Allah bless him and grant him peace) is not Allah (The Exalted) but he is creation and is he neither this nor that. In the second part of this couplet it states that although the Messenger of Allah (may Allah bless him and grant him peace) is the King of the creation he did not possess the attributes of an ordinary human.

The Prophet (may Allah bless him and grant him peace) cannot be compared to Allah (The Exalted) nor the creation but he is a unique creation. To compare and call a diamond, ruby and a stone of the street and to call a lion, tiger and a kitten all the same is lack of common sense although they are all stones and from the cat family.

*Couplet 4:*

بیل نے گل ان کو کہا قمری نے سرودجا فزا جیرت نے مجھ جھلا کر کہا یہ بھی نہیں وہ بھی نہیں

Bulbul Ne Gul Un Ko Kaha, Qumri Ne Sar-o-Ja Faza  
Hayrat Ne Jhunjhla Kar Kaha, Yeh Bhi Nahi Who Bhi Nahi

*“He is a rose,” the nightingale claimed. “An elegant cypress!” the cuckoo exclaimed.  
The baffled wonder proclaimed. He is neither this nor that.*

**Glossary of Terms:**

*Bulbul* = Nightingale.

*Gul* = Flower.

*Qumri* = Cuckoo.

*Sar-o* = Cypress tree.

*Ja Faza* = Lit. Increasing in life, cheerful.

*Sarv-e-Ja Faza* = In expression describes the beauty of the beloved.

*Hayrat* = Bewildered.

*Jhunjhla* = To shake up, startled.

**Explanation:** The nightingale saw the Messenger of Allah (may Allah bless him and grant him peace) and said he is my beloved rose, the cuckoo said no, this is my Cypress tree. Bewilderment addresses both in anger saying do not speak, he is neither a rose nor Cypress tree, but he is such a personality that all those you love be sacrificed.

Sayyidina Jabir Ibn Samura (may Allah be pleased with him) said that, *“The Messenger of Allah (may Allah bless him and grant him peace) touched my cheek and I felt a cool sensation and his hand were scented. It was as if he had taken his hand from a bag of perfumes.”*<sup>13</sup>

*Subhanallah!* This was the natural fragrant from the Prophet’s (may Allah bless him and grant him peace) hands.

#### *The smell from the Rose*

The Messenger of Allah (may Allah bless him and grant him peace) said that, *“When I was taken into the sky then the earth started to cry because of my separation. When I was coming back from the ascension then my perspiration dripped on the earth, from which a red rose grew, whosoever wants to smell my fragrance, smell a red rose.”*<sup>14</sup> *Subhanallah!*

The entire creation including animals of the sky, land or sea and mountains, trees etc. loved the Prophet (may Allah bless him and grant him peace). They recognised the Prophet (may Allah bless him and grant him peace) as the King of the universe.

#### *Ya’foor the Talking Donkey Commits Suicide*

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 donkey presented itself to him 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 in his tracks and asked, “What do you wish for?”

The donkey replied, “My name is Yazid ibn Shihaab. Allah (The Exalted) placed me I the 60<sup>th</sup> generation of my family’s lineage, and all of 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 just as how I’m 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 donkey’s wish, rode on it, and changed its name to Ya’fur.<sup>15</sup>

So the Prophet (may Allah bless him and grant him peace) used to ride the donkey to complete his business and if the Prophet dismounted from him he would send the donkey 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 donkey would signal to that person to go see the Prophet.

When the Prophet passed away, the donkey 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.”<sup>16</sup>

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<sup>13</sup> Muslim

<sup>14</sup> Naseem-mur-Riyaad

<sup>15</sup>Hujjatullah alal Alameen. P. 460

<sup>16</sup> “The Beginning and the End” written by Ibn Kathir, Chapter Six, ‘The Conversation of the Donkey’: 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



Couplet 5:

خورشید تا کس زور پر کیا بڑھ کے چمکا تھا قمر  
بے پردہ جب وہ رخ ہوا یہ بھی نہیں وہ بھی نہیں

Khurshid Tha Kis Zor Par, Kya Bharke Chamka Tha Qamar  
Be Pardah Jab Who Rukh Huwa, Yeh Bhi Nahi Woh Bhi Nahi

*The Sunshine was so bright. How intense was the Moonlight!  
At the moment of the Prophet's sight. He is neither this nor that.*

**Glossary of Terms:**

*Khurshid* = Sun.

*Bharke* = Intense.

*Chamka* = Shine.

*Qamar* = Moon.

*Be Pardah* = Unveiled

*Rukh* = Blessed face.

**Explanation:** The Sun was shining at its brightest. The moon shone at its brightest. But when the veil was lifted from the blessed face of the Prophet (may Allah bless him and grant him peace) it outshines both of them! When the sun rises the stars hide similarly when the blessed face is unveiled the brightness of the neither sun nor moon remains.

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>17</sup>

Sayyidina Abu Ish-haq (may Allah be pleased with him) says *"A person once asked Sayyidina 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>18</sup>

Sayyida A'isha states; I was sawing clothes at the time of pre dawn meal (Suhur) when all of a sudden the needle dropped from my hand and the candle went out too. Just then the Messenger of Allah (may Allah bless him and grant him peace) entered and the entire house illuminated from the blessed face of the Prophet (may Allah bless him and grant him peace) and the lost needle was found.<sup>19</sup>

There are similar narrations related by Imam Ahmad bin Hanbal (2/350), Ibn Hibban in his sahih (14/215), Ibn Asakir, Khasais al-Kubra by Imam Suyuti.

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.

<sup>17</sup> Mishkat

<sup>18</sup> Shamail-e-Tirmidhi. p.16

<sup>19</sup> Al Qowlul Badee'. Page: 302. Published in Beirut.

*Couplet 6:*

ڈرتھا کہ عصیاں کی سزا اب ہوگی یا روزِ جزا دی اُن کی رحمت نے صدا یہ بھی نہیں وہ بھی نہیں

Dar Tha Ke Isya Ki Saza, Ab Ho Giya Roz-e-Jaza  
Dee Un Ki Rahmat Ne Sada, Ye Bhi Nahi Who Bhi Nahi

*Will we get our punishment here or on the Day of Judgment?  
His mercy said to the sinners "Repent". It is neither this nor that.*

**Glossary of Terms:**

*Isya* = Sins.

*Saza* = Punishment; actually, it is recompense so sometimes it is used as reward.

*Roz-e-Jaza* = The day of Judgement.

*Sada* = Gesture.

**Explanation:** I feared would the punishment for sins be given here or in the hereafter, His mercy proclaimed O my Ummah fear not! It will be neither here, nor there.

*"And it is not for Allah to punish them while you O beloved are amongst them; and Allah will not punish them as long as they are seeking forgiveness."*<sup>20</sup>

One of the meanings is that as long as you are in Makkah. When the Prophet left Makkah and some of the believers were still there, Allah sent down, "...and Allah will not punish them as long as they are seeking forgiveness."

The verse presents one of the clearest demonstrations of the Prophet's exalted position. The punishment was averted from the people of Makkah firstly because of his presence there, and then because of his Companions after him. When none of them were left in Makkah, Allah punished the Makkans by giving the believers power and victory over them. He made their swords rule them and the Muslims inherited their land, homes and property. From this we learn that the Prophet (may Allah bless him and grant him peace) is with every believer at all times. It is for this reason that we are not being punished for our sins because the reason for the withholding of punishment is the presence of the Prophet. Allah (The Exalted) states: "... indeed Allah's mercy is close to the virtuous."<sup>21</sup> It further states; "And We did not send you except as a mercy for the entire world."<sup>22</sup> The Prophet is the mercy of Allah and is nearest to everybody.

One of the men of knowledge said, "The Messenger was the greatest surety while he was alive and he is present as long as his Sunnah is present. When his Sunnah dies out, then expect affliction and disorder."<sup>23</sup>

Also with the other nations the sins would be written on their front doors in the morning making people aware but with the Prophet's Ummah the sins are covered. Other nations and tribes were completely destroyed but this Ummah because of the Prophet (may Allah bless him and grant him peace) is saved because of his presence proving that he is alive.

<sup>20</sup> Surah Anfal. Surah No: 8. Verse: 33

<sup>21</sup> Surah A'raf, Surah No:7. Verse:56

<sup>22</sup> Surah Ambiya. Surah No:21. Verse:107

<sup>23</sup> Shifa. P.26

*Couplet 7:*

کوئی ہے نمازوں زہد پر یا حسنِ توبہ ہے سپر یا ہے فقط تیری عطایہ بھی نہیں وہ بھی نہیں

Koyi He Na Za Zuhd Par, Ya Husn-e-Tauba He Sipar  
Ya He Faqat Teri Ata, Ye Bhi Nahi Who Bhi Nahi

*Some are proud of their devotional passion. Some reply on the excellence of their confession.  
We depend only on our compassion. We have neither this nor that.*

**Glossary of Terms:**

*Na Za* = Proud.

*Zuhud* = Devotion.

*Husn-e-Tauba* = Pleased with one's repentance.

*Sipar* = Shield.

*Faqat* = Only.

**Explanation:** Some are proud in their devotion and worship, and others who have repentance as a shield from the punishment of Allah (The Exalted). We are dependent upon your forgiveness; we neither have devotion nor repentance to rely upon.

The Messenger of Allah (May Allah bless him and grant him peace) said on the authority of Sayyidina 'Umar (May Allah be pleased with him), 'When Sayyidina Adam committed his 'mistake'<sup>24</sup>, he said, "O my Lord, I am asking you to forgive me for the sake of Muhammad (May Allah bless him and grant him peace)." Allah (The Exalted) said, "O Adam, how do you know about Muhammad (May Allah bless him and grant him peace) whom I have yet not created?"

Sayyidina Adam (upon him peace) replied, "O my Lord, after You created me with your hand and breathed into me of Your Spirit, I raised my head and saw written on the heights of the Throne, 'There is no god but Allah Muhammad is the Messenger of Allah' (May Allah bless him and grant him peace). I understood that You would not place next to Your Name, but the Most Beloved One of Your creation." Allah (The Exalted) said, 'O Adam, I have forgiven you, and were it not for Muhammad (May Allah bless him and grant him peace) I would not have created you.'<sup>25</sup>

The *Anbiya* (Prophets) are *Wasilas* (mediators) for their Ummah, in every form, and the mediation of the *Anbiya* is the Messenger of Allah (May Allah bless him and grant him peace). Hence, the Messenger of Allah (May Allah bless him and grant him peace) is the Source of all mediations, even the mediation for Prophet Adam (upon whom be peace).<sup>26</sup>

If Sayyidina Adam (upon him be peace) did not do what he did, we would have not known how to seek and from whom to seek repentance.

<sup>24</sup>The mistakes that have been committed by the Prophets, to talk about them except for when praying about them in the Holy Qur'an and Hadith is Haram, meaning strictly forbidden. All the Prophets and Messengers are the inheritors of our Prophet (May Allah bless him and grant him peace), if fault is taken out of any Prophet, fault has been taken from our Prophet (May Allah bless him and grant him peace). (Bahar-e-Shariah & Qanoon-e-Shari'ah).

<sup>25</sup> Bayhaqi in Dalail al-Nubuwwa, Abu Nuaym in Dalail al-Nubuwwa. Al-Hakim in al-Mustadrak (2:615), al-Tabarani in his Saghir (2:82, 207) with another chain containing sub-narrators unknown to Haythami as he stated in Majma al-zawaid (8:253), and ibn Asakir on the authority of Umar ibn al-Kattab. With a sound chain of narration by many scholars.

<sup>26</sup>Tafseer Saadi

The Messenger of Allah (May Allah bless him and grant him peace) said, “My intercession is for those from my *Ummah* with major sins.”<sup>27</sup>

The Messenger of Allah (May Allah bless him and grant him peace) said; “I have been appointed the ‘Intercessor’ and special intercession will be granted to me. No Prophet has this power other than me.”<sup>28</sup> Indicating towards *Shafat-e-Kubra* (The Great Intercession).

*Couplet 8:*

دن اٹو میں کھونا تجھے شب صبح تک سونا تجھے شرم نبی خوفِ خدا یہ بھی نہیں وہ بھی نہیں

Din Lahw Me Khona Tujey, Shab Subh Tak Sona Tujey  
Sharm-e-Nabi, Khauf-e-Khuda, Ye Bhi Nahi Woh Bhi Nahi

*You waste your day in playing. You spend your night in sleeping.  
Are you Prophet-loving or God-fearing? Neither this nor that.*

**Glossary of Terms:**

*Din* = Day.

*Lahw* = Amusement, wasting time.

*Khona* = Lost.

*Shab Subh Tak* = Sleeping all night.

*Sharm* = Shame.

*Khauf* = Fear.

**Explanation:** O servant of Allah (The Exalted)! You waste the day in play and spend the night in headless sleep. Some have shame for the Prophet and some have fear of the Lord, you have neither, devoid of both. If you had one of these your life would not go to waste.

There is counsel in this couplet for those who are headless and lost in the worldly affairs. To promote good and forbid evil is the command of Allah (The Exalted) and the Messenger of Allah (may Allah bless him and grant him peace);

*“You are the best among all the nations that were raised among mankind – you enjoin good deeds and forbid immorality and you believe in Allah;...”*<sup>29</sup>

The Prophet (may Allah bless him and grant him peace) cared deeply for his *Ummah* and was concerned for the everlasting welfare of his followers. He would be anguished and distressed as he wept with tears flowing down his blessed face. “O Allah! My *Ummah*! My *Ummah*!” Such was his worry for the nation that his beard would become soaked whilst crying for us. Such was his worry that he would make *Dua* for us at least 5 times a day.

Sayyida Aisha (May Allah be pleased with her) narrated: Once, when I saw the Prophet in a good mood, I said to him: “O Messenger of Allah! Supplicate to Allah for me!” So, he (peace be upon him) said: “O Allah! Forgive Aisha her past and future sins, what she has hidden, as

<sup>27</sup> Abu Dawud, Tirmidhi, Bayahaqi and ibn Majah, ibn Habban and Haakim narrate from Jabir ibn ‘Abdullah (may Allah be pleased with him), Tabarani in Ma’jam Kabir narrates from ‘Abdullah ibn Abbas (may Allah be pleased with him).

<sup>28</sup> Bukhari, Muslim and Nasai narrate from Jabir bin ‘Abdullah.

<sup>29</sup> Surah Ale Imran. Surah No: 3. verse: 110.

well as what she has made apparent.” So, I began smiling, to the point that my head fell into my lap out of joy. The Messenger of Allah (peace be upon him) said to me: “Does my supplication make you happy?” I replied: “And how can your supplication not make me happy?” He then said: “By Allah, it is the supplication that I make for my Ummah in every prayer.”

We spend our nights with our families/friends, socialising, relaxing, and enjoying ourselves. We spend our nights occupying ourselves with what pleases/concerns us. The Prophet (peace be upon him) spent his nights worrying and praying for his Ummah! Tears would fill his eyes in Sujood and he would stay in this position all night.

Sayyidina Mughirah bin Shu’ban (May Allah be pleased with him) reports that the Messenger of Allah (May Allah bless him and grant him peace) performed such lengthy voluntary prayers, that his blessed feet became swollen. The companions said: “You undergo such great difficulties, whereas Allah (The Exalted) has forgiven your past and future sins.” The Messenger of Allah (May Allah bless him and grant him peace) said, “Should I not be a grateful servant?”<sup>30</sup>

The Qur’an states:

*“That Allah may forgive the sins of your formers and those after you on account of you and may complete His favours upon you and may show you the straight path.”*<sup>31</sup>

Where it mentions sins of the Prophet (May Allah bless him and grant him peace), it means the sins of his followers whose intercession and forgiveness is being made the responsibility of the Messenger of Allah (May Allah bless him and grant him peace), like the attorney of a case says; this is my case, meaning I am conducting its proceedings. It is for this reason the phrase “for you” is mentioned here i.e. through your blessings and intercession.<sup>32</sup> Being sinless is part of Prophethood. The Prophet (May Allah bless and grant him peace) is being grateful that Allah (The Exalted) has forgiven his Ummah.

Sayyidina ‘Abdullah ibn Abi Musa (May Allah be pleased with him) reported that Sayyida ‘A’isha (May Allah be pleased with her) said, “Never abandon the night prayer, for the Prophet (May Allah bless him and grant him peace) never missed it. If he was ill or felt tired, he would pray while sitting.”<sup>33</sup>

#### Couplet 9:

رزقِ خدا کھایا کیا فرمانِ حق تالا کیا  
شکرِ کرم تارس سزایر بھی نہیں وہ بھی نہیں

Rizq-e-Khuda Khaya Kiya, Farman-e-Haqq Tala kiya  
Shukr-e-Karam, Tars-e-Saza, Ye Bhi Nahi Who Bhi Nahi

*You eat God’s abundance. You ignore His divine guidance.  
Have you a feeling of gratitude or penitence? You are neither this nor that.*

#### Glossary of Terms:

*Rizq-e-Khuda* = Sustenance from Allah (The Exalted).

*Farman-e-Haq* = Commands of Allah (The Exalted).

*Shukr-e-Karam* = Being thankful for blessings.

*Tars-e-Saza* = Fearing the torment.

<sup>30</sup> Shamail-e-Tirmidhi. Page: 269.

<sup>31</sup> Surah Fath. Surah No: 48. Verse No: 2.

<sup>32</sup> Tafsir-e-Nur-ul-Irfan. Surah Fath. Surah No:48. Verse: 2.

<sup>33</sup> Abu Dawud.

**Explanation:** O servant of Allah (The Exalted)! You enjoyed the sustenance of Allah (The Exalted) and should have been an obedient servant and shown gratitude for what He has given and be shameful upon disobedience, but neither are you thankful nor obedient.

There is counsel in this couplet too, however, going into detail.

### *Forgiveness 70 times a day*

Imam Nawawi includes this Hadith in his commentary to the renowned hadith ‘actions are by intentions’ in his forty aHadith as Hadith 1:

The Messenger of Allah (may Allah bless him and grant him peace) alluded to the latter when Sayyida ‘A’isha upon seeing him spend the night standing in prayer until his feet were swollen, asked him: “O Messenger of Allah, why do you place such a burden on yourself when God has forgiven you all your sins past and those to come?” He replied: “Should I not be a thankful servant?”<sup>34</sup>

Sayyidina Abu Hurairah heard the Prophet (may Allah bless him and grant him peace) say: ‘By Allah! I ask Allah for forgiveness and I repent each day more than seventy times.’<sup>35</sup>

Sayyidina Aghar ibn Yassar heard the Prophet (may Allah bless him and grant him peace) say: ‘People! Repent towards Allah and ask Him to forgive you. For I repent a hundred times a day.’<sup>36</sup>

Sayyidina Ibn Abbas and Sayyidina Anas ibn Malik narrated that the Prophet (may Allah bless him and grant him peace) said: “If the son of Adam had one valley of gold, he would crave for two; his stomach cannot be filled except with dirt (of the grave) and Allah will forgive the one repents.”<sup>37</sup>

Istighfar is to turn towards Allah (The Exalted) as a form of worship; it is a state of thankfulness and stays in fear of Allah (The Exalted). This state of the Prophet was of a servant of Allah (The Exalted) and one must never be mistaken that the Prophet repented because he sinned. The Prophets are free from sin before and after announcement of Prophethood.

The Awliya Allah who witness have written volumes on the repentance of the Prophet (May Allah bless him and grant him peace). I present a conclusion for a better understanding;

- 1) Firstly who are we to talk about the state of the Prophet’s heart; it is not our capacity to do so.
- 2) The Messenger of Allah (May Allah bless him and grant him peace) was elevated daily, when he looked back at the previous stage (Maqam) he would make Istighfar.
- 3) The ahadith fits into the category of Mutashabihat, meaning that it can have many meanings.
- 4) In the ahdaith were it mentions there is a veil, for everyone except the Prophets and Awliya it is heedlessness. However, for the elite it is a veil of Noor and this is praiseworthy not a defect.
- 5) The Prophet would remain in the witnessing (Mushahida) of Allah (The Exalted) becoming difficult so Allah (The Exalted) would cover the heart with Noor hence bring the Prophet (May Allah bless him and grant him peace) from elevation (Urooj) to normality (Nuzool).

<sup>34</sup> Muslim. Book of Munafiqun. Hadith No:79. Tirmidhi Book of Salaah. Hadith No:197.

<sup>35</sup> Bukhari

<sup>36</sup> Muslim

<sup>37</sup> Bukhari and Muslim

- 6) The Prophet performed Istighfar so when the Ummah becomes headless and sins they can follow Sunnah by repenting.
- 7) The Prophet repenting was being humble as Allah (The Exalted) loves humbleness and those who repent.
- 8) The reason for sinning is heedlessness and the desires taking over covering the heart and making one sin. Due to this one cannot recognise Allah (The Exalted) or even get close. The Prophet (may Allah bless him and grant him peace) does not get headless, nor does he get veiled except in Noor to return to normality.
- 9) Prophet Nuh (upon whom be peace) preached for 950 years and only had approximately 80 followers, the reason being he was always in the witnessing of Allah (The Exalted) which the greatest state and the people could not relate to him nor comprehend him, hence they could not take the message he brought and the outcome was that most of the people rejected him.
- 10) The Prophet came to give us a realisation of Allah (The Exalted) and show us that when we sin what we should do and open the doors to Allah (The Exalted) by showing us to repent and once again opening the doors to Allah (The Exalted). This is mercy and guidance.
- 11) After what happened to Iblis (Shaytan), Sayyidina Jibreel and Sayyidina Mikaeel cried in fear of the hidden decree of Allah (The Exalted). They are free from mistakes and sins too however, they became humble and turned towards Allah (The Exalted). Hence this became a Sunnah of the Prophet, other Prophets and Angels becoming an exalted act of worship.<sup>38</sup>

#### Couplet 10:

ہے بلبل رنگیں رازا یا طوطیِ نغمہ سرا      حق یہ کہ واصل ہے ترا یہ بھی نہیں وہ بھی نہیں

He Bulbul-e-Rangi Raza, Ya Tuti-e-Naghma Sara  
Haqq Ye Ke Wasif He Tera, Ye Bhi Nahi Who Bhi Nahi

*Is Raza a melodious nightingale? Is he a lyrical warbler in a vale?  
He is only a singer of your praises. Hail! He is neither this nor that.*

#### Glossary of Terms:

*Bulbul* = Nightingale.

*Tuti-e-Nagma* = Lyrical Parakeet.

*Wasif* = One who Praises.

**Explanation:** Is Raza a melodious nightingale or a lyrical parakeet? The reality is that he only praises the Prophet (may Allah bless him and grant him peace), he is neither a nightingale nor a lyrical parakeet.

Imam Ahmed Raza spent much of his valuable time writing Poetry. His Poetry consisted of Naat in praise of the Prophet (may Allah bless him and grant him peace) and Manqabats. In all

<sup>38</sup> Hubbus Saliheen Miftahul Wilayah. P19-25

the Naats that was written by A'la Hadrat, it is evident that his heart and soul was drowned in the love of the Prophet (may Allah bless him and grant him peace).

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

Mawlana Qari Noorul Hassan, quoting the following couplet from A'la Hadrat's Poetry:

*"Mulke Sukhan Ki Shahi Tum Ko Raza Musallam, Jis Simt Aagaye ho sikhe Bithaa diye hai"*

and says that there are many illiterate and ignorant people, who look at the above couplet and accuse A'la Hadrat of praising himself in his Poetry. This, he says, is not true and are mere baseless objections. He further explains.

Hadrat Hassan Raza Khan, the younger brother of A'la Hadrat, would often send his Poetry to be corrected to Janaab Daagh Dihlawi, who was a famous and distinguished Poet of his time. Hadrat Hassnain Raza used to take the poetry of Hadrat Hassan Raza to Daagh Dihlawi. One day, as he was about to leave for Dehli, A'la Hadrat presented one of his Naats to Hadrat Hassnain Raza and said, "Ask Daagh Dihlawi to rectify this Qalaam." The Naat which A'la Hadrat sent begins with the following couplet:

*"Unki Mahk ne dil ke ghunche khila diye hai, Jis Raah chal diye hai kooche basa diye hai."*

When Hadrat Hassnain Raza reached Delhi and presented the Naat to Daagh Dihlawi, he looked at it and said, "This does not seem like the poetry of Mawlana Hassan Raza Khan. Whose is it?" Hadrat Hassnain Raza replied that it was written by A'la Hadrat. On hearing this, Daagh Dihlawi said, "You have brought the qalaam of A'la Hadrat to me for correction! This is the qalaam of such a poet who holds no place for any corrections. But, since it is incomplete, I would like to write the final verse from my side. Please ask A'la Hadrat not to change it as I am aware that he does not like anything written in his praise." After saying this, he wrote the verse:

*"Mulke Sukhan Ki Shahi Tum Ko Raza Musallam, Jis Simt Aagaye ho sikhe Bithaa diye hai"*

So, to those who accuse A'la Hadrat of praising himself in his Poetry, will find sufficient evidence to prove that it was Daagh Dihlawi who inserted that couplet and not A'la Hadrat!

One can make their own opinion on the naats of Ala Hadrat and I am sure one already has.